

HERALD of HOLINESS

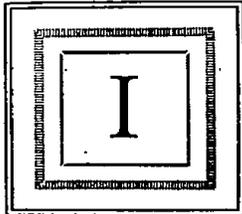
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 6. No. 12. Whole No. 272.

Kansas City, Mo., June 27, 1917

EDITORIAL

A Brief Study in Acts



In the eleventh chapter of Acts we have an account of "complaints" being formally made against Peter by the dignitaries of the church. The charges emanated from church-officials and from the "hub"—even Jerusalem itself. When Peter's zeal is remembered, and his career especially subsequent to the reception of the pentecostal baptism, as recorded in the second chapter of Acts, one is not prepared to hear this sudden arraignment of this Spirit-baptized man by the church itself. When we come to examine the charge, we find it was that "thou wentest in to men uncircumcised, and didst eat with them" (Acts 11:3). The verses preceding the bill of complaints tell us the facts, or specifications, on which the complaint was based. "And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God," and upon Peter's arrival at Jerusalem "they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised and didst eat with them." The Gentiles referred to, as is well known, were Cornelius and his company, of whose wonderful baptism by the Spirit the tenth chapter tells with such minuteness. Peter in defense only "rehearsed the matter from the beginning, and expounded it by order unto them," "and when they heard these things they held their peace and glorified God, saying, "Then hath God also unto the Gentiles granted repentance unto life."

This is a very striking piece of history, and full of pertinent suggestions and applications at this time. We have here (a) the complaint, (b) the defense, (c) the verdict.

THE COMPLAINT

(a) That such a charge could be made against this holy man would tax our strength to believe did it stand alone in history. That the church should arrest and humiliate a holy man for preaching the gospel seems amazing. He was preaching it to confessedly needy people, hungry for the word of life, and people whose hunger God had stirred within them. The preacher was God-made, God-sent, and God-accompanied, and the people received the message, embraced the great blessing offered and were happy in their march toward the skies. The solitary trouble was simply an ecclesiastical one—these converts were uncircumcised. They lacked the insignia of church authority and sanction. They were willing for God to specially commission His own chosen servants to save men provided these hungry sinners first applied for and received authority from the church to be saved. This authority would have been conveyed in the rite of circumcision which the church would no doubt have gladly performed with all due pomp and ceremony, and then God would have been allowed to proceed unmolested in directing the affairs of His moral government. Thus an effete rite and ceremony, useful in their day, had been allowed to obscure the will and power which ordained them, and the church, hopelessly shackled by the habiliments of empty and effete forms, was devoid of power and unconscious of the loss.

SALVATION MUST BE ACCORDING TO CHURCH RULES

There are men on whom God has laid His hand as sensibly as He ever did upon men in history, and He has sent them forth to a constituency which He has prepared for them. These people, hungry for the word of life, gladly hear and believe this message of full salvation, and by the thousands are singing and shouting their way to heaven. The church, made blind to God's movements by her

absorption with rules and machinery and regulations, enters "complaints" against these men and would obstruct their work by degrading and humiliating them. And this not because they are saving people, but because they are not saving them according to the regulations of the church.

THE LESSON

What is the lesson? Not that we are to fly in the face of law and rules. No, not for a moment. But the church should learn when God makes a motion to second it and allow the motion to be put. She should learn to let God introduce innovations, and when His hand appears pointing to other ways and means the church should quickly and gladly adopt them. God has never tied His hands with any iron-bound ecclesiastical forms. Wise and scriptural is that church which keeps her polity just elastic and flexible enough to let God continue to use her in the saving of souls.

THE DEFENSE

(b) There is a glorious lesson in the defense Peter here makes. What was it? Nothing in the world but his experience—he "rehearsed the matter from the beginning, and expounded it by order unto them." He began no argument on the unity of the race. It is remarkable that he did not begin even a scriptural argument on the right of the Gentiles to the gospel. He could have done either successfully. He simply told his experience with God. He opened a sacred inclosure—the holy of holies—the chamber of his own conscious inward experience—and told how and when God entered that realm and what His divine voice had said to him. How like Paul, who on every occasion when he got in a close place would relate his experience. At seemingly the most inopportune times, surrounded by mobs and threatened with death, he would resort to telling what God had said and done to him.

TESTIMONY

Testimony is to convince the world. God does not ask men to believe without proof; but He says we are His witnesses. We are the Bible the world reads and by which sinners and saints are to be convinced, and the one class brought to pardon and the other to sanctification. You can have your views about even the Bible—so can other men. You can construct theories of interpretation and educe doctrines, but other men can do the same and bring out very different results. But when you have tested and demonstrated the theory or doctrine and it has become matter of conscious experience, and you can stand and say, "I know," and the eye beams and the face is transfigured and the tongue is controlled and is used only for God, and the spirit breathes out only sweetness and love, and the life is transformed into newness and beauty, then men must be silent when you tell what the Lord has done for you, and, whether they will confess it or not, they are inwardly convinced. They will not always yield. But those who will not yield to this testimony will not yield to any kind of testimony.

THE VERDICT

(c) The certainty of this kind of testimony is illustrated in the verdict rendered in the case we are considering. "When they heard these things [about Cornelius and his experience] they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." And down went ecclesiastical bars and race prejudices as strong and deep as hell and hoary with age. Oh, the power of human testimony when surcharged with the blessed Spirit. This admission here is very remarkable. They had inherited

bigotry and exclusiveness. They had nurtured and practiced it for long years, and now upon hearing a simple personal narration of a despised man's experience with the Lord, to see these prejudices crumble, this bigotry succumb, and to hear the admission of the Gentiles' right to the gospel, is most remarkable. Yet this is what God is doing daily. Men set themselves against God's work and nurse their wrath. They cling to their idols and persuade themselves that they are at peace when there is no peace. The loving message out of a burning, overflowing heart is the surest and most effective means of reaching them. It has ever been so. It will ever be so. For this reason God chose earthen vessels — men of like passions with ourselves — to preach the unsearchable riches of Christ to dying men. Sad is the case of the preacher who attempts to preach the gospel without an experience of the fulness of its power in his own heart.

The Tongue of Fire

ON the day of Pentecost Christianity stood for the first time in the world's history fully equipped for her work. Many long centuries had the world patiently waited for this great day, and toward the equipment with which Pentecost provided Christianity on this eventful occasion all these long centuries had contributed. But what was this equipment? Its greatness has never been questioned. On the day of Pentecost, Christianity confronted the world with an entirely new religion; with no history behind it to challenge a ready reception by the world; with no mitred priesthood with learning, ritual and cathedrals to invite the admiration of men; without colleges or literature; without a press, a people, or a patron. Not with the charm of wealth; not with the voice of learning, not with a prestige of birth or position, did this new religion appeal for a hearing. Opposed as never a system before was opposed by the dominant forces in Church and State which were venerable with age and mighty in power, unknown and unfriended by the extremes of human society — the poorest and the richest, the guilty and the most innocent; misunderstood by all; misrepresented by many; maligned by the very forces which are requisite to give success in ordinary movements in human society, she stood forth on that memorable day a unique system, a new thought, not even understood by the little company divinely endued to introduce her to the world. In her poverty, obscurity, limitations, and misconstruction, she straggled and boldly assailed every existing system, and marched through ten thousand oppositions, burning to a crisp these impediments and astounding the world by her phenomenal success in her earlier history.

The longer we look at it, the more we ponder it, the greater the mystery grows, the deeper becomes our interest, and the more eager we grow to know the real secret of the movement — the real hiding of the power of this despised and unknown religion. What was this power? It was the baptism of fire foretold by John, promised by Christ to his waiting disciples, and which fell upon the company in that upper room. Tongues of fire! What wondrous symbolism, signifying utterance and purity! Fire to purify; a tongue to speak purity; *purity testifying*. What a transformation in those disciples! Cowardly Peter becomes fearless of dungeons, swords or spears; fearless of men or devils. Disciples who fled from the personal Savior in the flesh, stand up in the face of death preaching a divine, departed, unseen Christ. Study the personal history of these apostles before and after this event, and you will be astounded by the fruits of the baptism of fire.

Here is the source of power for the ministry and the church. Not in rubric, not in wealth of membership, not in colleges and universities, not in organization the most compact the world ever saw, not in charities and good works as worthy as are these lines of gospel work, lies the power of the gospel of the Son of God. How easy to substitute effects for cause. This has been the blunder of ecclesiasticisms for six thousand years; the rock upon which the Devil has lured many a church, and upon which he has wrecked millions of people. Just as dependence on and possession of this tongue of fire abates, the church turns to substitutes and seeks to make up for lack of power by adding to the cargo she is to carry. The same folly an engineer would commit with an engine without steam, who would attempt to supply the lack of power by adding new cars to his train or calling for new passengers to fill his coaches, or adding to the

colors with which his train is painted. How can any of these or all of these add to the power that is to move the train?

The pentecostal fire is the need of the churches and their ministry today. Lacking this, they have turned aside to machinery and societies and works, and by activities in these lines vainly seek to generate the power by which alone they can reach and save men, but which alone comes to the self-emptied and fire-baptized.

The conditions are exactly reversed today from what existed at Pentecost. Today Christianity stands forth an old religion, with twenty centuries of history behind her, with prestige, prelate and priesthood, with learning and literature, with cathedrals and colleges, commanding the armies, the navies, the commerce of the world, and generating its best and strongest thought; with a mighty press, a mighty people, and the mightiest of patrons; courted by the rich and the great, and panoplied by every phase of human power and human greatness. In this wonderful transformation we find the secret of the church's lapse. How easy for her to turn from the unseen resources of power in God and put her trust in this wondrous earthly environment where so many strong arms of flesh, visible to the eye, and responsive to the touch, were held forth, inviting a transference of her trust. She has turned from the true hiding of her power, and today is shorn of her strength, and having sown to the wind she is reaping the whirlwind. Having become worldly in the objects of her trust and reliance, she is filled with worldliness in her membership, and is grappling today with problems which she is unable to solve.

There is no remedy under heaven except a return to Pentecost. To your knees, oh Israel! There linger ten long weary days in ceaseless prayer for an emptying of self; and when this is achieved, and the temple is cleansed of its defilement and its pollution by the purifying power from above, the power will descend; for "ye shall receive power after that the Holy Ghost is come upon you."

The Church Holding the Chief Obstacles

THOSE godly parents in the church who try to rear their children properly find their chief obstacles in other parents in the church who have erroneous and vicious views on worldly amusements, and who allow and teach their children to indulge in them. Thus these blind and unnatural parents not only lead their own sons and daughters to hell, but throw almost insurmountable obstacles in the way of other parents who are earnestly endeavoring to lead their children to heaven. They should either change their course and conform themselves to their vows, or they should get out of the church, or they should be put out of the church. And no social position or wealth or family name or distinction should have a feather's weight with a pastor in his striving to see that one of these alternatives is applied. This course pursued, and the church rid of these breakers against which our precious children are being dashed to pieces, we would see a new power and life come into the church such as we have not seen for half a century. Church statistics would fall. The churches would raise less money and would count less in the great year books. But we would be a mightier power in the earth, and there would be more purity, peace, and power in the church, and more joy in heaven among the angels over sinners repenting and coming into the kingdom. The church holds the chief obstacles to her own power and progress and purity.

BROAD, DEEP, GENUINE fraternity, and co-operation among all denominations of Christians, their hosts concentrated on the destruction of the liquor traffic, regardless of all political party affiliation or demands, and on the evangelization of the unreached masses in our cities, are among the essential conditions of an ideal American Protestantism.

TO WIN THE HEART, not to worry the head, is the mission of the minister. Dr. McLaren, the great Manchester preacher, said: "A student should not preach his doubts; he should consume his own smoke."

A FAMILY ALTAR is the best preventive of worldliness in your children.

THE idea of holiness is, to an especial degree, a biblical one. As some one has rather facetiously said, so full of holiness is the Bible that room could not be found for all of it on the inside, and it must necessarily be written on the back.

But it may be a profitable excursion if we shall endeavor to find and specifically state the different phases of holiness taught in the Scriptures. Roughly speaking, these phases are two, i. e., *objective* and *subjective holiness*.

Objective holiness is particularly taught in the Old Testament. It may be defined as that relation to God, created by God's claim, and incapable of being destroyed, which certain persons, places, and animals were said to maintain. In making a study of the books of the Mosaic Covenant, there is to be found in Genesis 2:3, and the only time the word occurs in the entire book, a reference to the sanctity of the Sabbath. In Exodus 3:5, God in speaking to Moses said: "Draw not nigh hither: * * * for the place whereon thou standest is holy ground;" or, better, ground of holiness." Exodus 13:2 reads, "Sanctify the firstborn," and the words are explained by those which immediately follow them, "for it is mine." And in Deuteronomy 15:19 is the reading: "All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto Jehovah thy God; thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep." These passages explain the meaning of the word *sanctify*. The firstborn were to be *holy* in that they were to stand in an especial relation to God. They were God's and were not to be used or touched

Biblical Holiness. By Max Strang

by man, save as God ordered. They were not man's but God's.

In Exodus 19:6 occur the solemn words: "And ye shall be unto me a kingdom of priests, and an holy nation," evidently indicating the elaborate priestly ritual which was soon to be established. In close connection with these words are those which occur in Exodus 40:15, "And thou shalt anoint them, as thou didst their father, * * * for their anointing shall surely be an everlasting priesthood throughout their generations." This has direct reference to Aaron and his sons who were consecrated priests, and after whom, through succeeding generations, priests should be called. Finally, God says, Deuteronomy 7:6: "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." And this close relation between God and Israel, spoken of as "the sheep of his pasture," the people of His choice, is voiced many times by the prophets.

In all these passages the claim God makes for persons, places, and animals, and because of that claim, those objects are sanctified, holy. Such is *objective holiness* as taught in the Old Testament.

In the New Testament there is plainly taught what may be called *subjective holiness*, or "man's surrender to God of that which God has claimed."

Jesus came not to destroy but to fulfill; and in much the same way as the commandment, "Thou shalt not kill," received a new and deeper meaning after having passed his lips; and as the circle of man's neighborly love was immeasurably enlarged after being described by the radius of His meaning, so does the teaching regarding holiness become clothed upon with a stronger and broader significance after being given expression by Jesus.

In the new covenant of Jesus Christ, *subjective holiness* does not usurp the place and meaning of *objective holiness*, but completes it. *Objective holiness* still enforces upon man the claims of God and instructs him in sacred things. The distinction between *objective holiness* and *subjective holiness* may be appreciated if it be understood that the former traces holiness to its source, i. e., God, while the latter points to the obligation laid upon man by this claim of God.

In the Pauline writings there is much said regarding the care of the body. It is referred to as "the temple of the Holy Ghost." Bodily uncleanness is rebuked; and the writer urges that it be kept as a vessel meet for the Master's use. Such teaching is the transposition of *objective holiness* from the Old Testament to the New Testament. But if there is much

spoken concerning the sanctification of the body there is much more said regarding the holiness of the heart. And here is the difference: *objective holiness* is for the body; *subjective holiness* is for the spirit. The one is claimed of man by God; the other is obtained of God by man. The former is an inherent quality due to man's relation to God; the other is a glorious experience to be obtained through the provisions of grace.

The difference between these two phases of holiness as taught by the Scriptures, is still further indicated by the Greek words representing them. *Objective holiness* is brought over into the New Testament and is represented by the Greek word *hieros*. But through the corrupting influence of idolatrous nations this word had lost the significance of holiness it had carried. It would no longer serve as the vehicle to carry the idea of heart purity and holiness. *Hieros* had become degraded and was consequently unfit for service in sacred things. Another word must be found to carry to the nations of the West, in its purity, the Hebrew conception of holiness.

To this office was brought the comparatively rare word, *hagios*. Its rarity was its recommendation. It was unpoluted. It was free from idolatrous affiliations. And this word, in the New Testament, fully expresses the idea of *subjective holiness*. The idea of heart purity, of sanctity of spirit. Under the meaning of this word there was opened to man the full significance of that wonderful experience which has been at once the delight and possession of saints in all ages.

TRENTON, TENN.

THE BIBLE

COMPILED BY OLIVE FLANNERY

THE Bible is the inspired Book of God. It was written by holy men as they were moved upon by the Holy Ghost. The Bible is God's message to mankind. In it is found soul light, comfort, and joy. It is the sword of our warfare; the lamp to our feet; the light to life's pathway; the source of true wisdom, and the text book of ethics.

In it we find the best law, the Golden Rule; the best philosophy, a contented mind; the best statesmanship, self-government; the best war against one's weakness; the best medicine, cheerfulness, and temperance on all things; the best music, the laughter of an innocent soul; the best science; the best art, painting a smile on the face of childhood; the best telegraphy, it flashes light into a gloomy heart; the best diplomacy, it effects a treaty of peace with our conscience; the best biography, the life that writes love on the largest letters and holiest deeds; the best engineering, building a bridge of faith across the river of death. It teaches us how to multiply the joys, subtract sorrows, divide suffering, add to the sum of happiness, and cancel selfishness. Read it, believe it, love it, obey it, and it will lead you into the garden of God, where the wealth of eternal ages will be your portion.

The Bible contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts binding, its

histories true, and its decisions are immutable. Read it to be wise, believe in it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given us in this life, will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, rewards the greatest labors, and condemns all who trifle with its holy contents.

Follow Peace
With All Men,
and Holiness
Without Which No
Man Shall
See the Lord!

Some of the Devil's Pitfalls

By C. N. Stinnett

AFTER serving seven years in the show business, and then being saved and sanctified by the precious blood of Jesus Christ, I can realize what danger there is to our coming generation, and to God's work today. This applies especially to our younger generation, and it rests mostly with fathers and mothers to remedy the awful pitfalls that are given you below.

In the first place, I realize the duty of a Christian is to be instrumental in the salvation of precious souls, and to teach them the love of the Father. I have found that it is necessary to let the Lord have this old self with all its love for the things of the world; and that we are to set our affections on things above.

We see a proud mother and father bending over the cradle of their first born with all the love and pride that is in them, and they will do everything in their power for the comfort of that precious babe. Soon the baby is old enough to be taken out, and we see them wrapping him up and taking him to his first show.

At the show mother and father see the players coming on the stage to take their parts. Seemingly the players' hearts are light and free. But, oh, if that father and mother could only know the conditions of their hearts; if they could know how many will pass into eternity, lost, trying to satisfy the ravenous appetites of the public for pleasure, living lives of shame to gain the admiration of this same pleasure loving public. How that father and mother would wring their hands and say, "Oh, God, spare our precious child from such a death!" But alas! they can not see behind the scenes, and they never think of the man or woman before them, now appearing so gay and happy, apart from the play. Neither do they give a thought to that other father and mother, now old and gray, praying to God day and night to keep their child from harm, and how they sit about the old home fireplace and wonder where their darling is tonight. The thought comes, Did they do their part in the days of that child's youth, or did they, too, take their little one to shows, card parties, dances, or like worldly amusements?

Can we live true to the two greatest commandments, which Christ gives us in Matt. 22:37, 39, loving God with all our heart, soul, and mind; and loving our neighbor as ourselves; and at the same time pay our money in toward the maintenance of such worldly amusements that are damning those for whom Christ died, and thus help ruin our neighbors' children who are as precious to them as ours are to us? I say we can not.

I was working as gripman, handling scenery in a theater. We were playing "Little Johnnie Jones," and one of the chorus girls sent out and bought a half pint of whiskey, and drank it. In one scene all behind were to yell "Hurrah!" just so many times. This girl, now under the influence of that cursed liquor, yelled once after we had quit. The manager came, pointed his finger at her, and said, "A dollar for you," meaning she was fined one dollar. This happened several times that night. Now think of it, that girl received a salary of only ten dollars a week. Out of that she had to pay her board, sometimes her room rent, which was never less than one dollar a day, and she had also to buy her makeup paint, powder, and cold cream, which come very high. Don't you see that she could not easily lead a virtuous life? Oh, mothers and fathers, can you not see the pitfalls you are making for some poor, defenseless girl or boy, it may be for yours? Then stop patronizing and upholding such places.

There are innumerable divorces among that class of people, and shall we as Christians help them have more? No! We can not and still

have the love of God in our hearts. Mothers and fathers, how would you like to see your daughter in tights, or half nude, or may be both, before a crowd of people who think little of virtue? Just think of how many precious souls have lost their virtue and self-respect just to be admired of men. You may say, "Well, I have seen shows that were in themselves good sermons." I agree with you, but if you had heeded the sermon you would never have gone to another show; and you would quit helping maintain that which keeps those who do not know the love of our Lord away from His house of prayer. Listen, how would you like to stand by and watch another man hug, kiss, and pretend to love your wife? You would soon be facing a suit for divorce. Why? Because that man has won the affections of your wife, who sues for a divorce so she may marry the other. That is what often happens in the show business.

There are other pitfalls that people are helping the Devil dig for the helpless. A young girl goes to the picture show with some smart young man, and when the lights are out his arm will steal around her waist, and she is so interested in the picture that she does not notice his arm tighten when a love scene is thrown on the screen. I tell you, parents, your daughter or your son is in an awful place. I say "son" because a man's virtue is as sacred as a girl's in the sight of God. Oh, let me plead with you to take heed and save your precious boy and girl! Some of you will put up such a poor excuse as "My boy takes his sister." Now that is just what the Devil likes; and soon brother and sister get tired of going together, and they follow the example of other boys and girls. They start from home together and meet the "bunch" down town and brother goes with his girl friend and sister with her boy friend. Can you stop them? You may, but so many times it is impossible. But God can, and you had better turn it over to Him now. Some will say, "My children would not do that." Are your children any more perfect than others?

Another pitfall, and still another. A young man comes to your door and takes your daughter to one of those moral (?) picture shows censored by a bunch of men that enjoy seeing half nude women; or some story of a bandit that had many narrow escapes and is finally captured and punished. Then you will say, "That is a good lesson to show that the ones who do wrong are always punished." That is what the Devil wants you to see, and that is the way he gets the folks back. Let us look at it this way once. Now if that bandit had gone another way or had done this way or that he would not have been caught. Then the first thing you know the boy who has watched the story on the screen will soon be trying it. Two little fellows came down town to the depot where I am working and when a train pulled in they pulled a cap pistol out of their pocket and put it under the conductor's nose and told him to throw up his hands. Now don't you see what those boys are liable to make? There had been a picture at one of the theaters of a bandit being caught and punished, and it was very educational to these two boys. Oh, yes, just like a card table, pool hall, saloon, dance hall, etc. Can you not see, parents, the morals of such things are wrong? Well, what about that girl who went to the moral (?) show? After the show the young man will say, "Well, I am hungry. Let us go get a lunch," and there the unsuspecting girl falls in with the very Devil himself. Why? Because it will not be long before that fellow will entice that girl into a cafe where they sell liquor and that is where so many of our girls start wrong.

Just think, mothers and fathers, how soon

your darling boy or girl can lose their virtue. I pray you heed this warning ere it is too late, and try to get them interested in their soul's salvation, and the pleasure of serving their blessed Lord. I was working as property man at a theater, and it was my duty to clean the dressing rooms. Every morning I would find empty whiskey bottles and cigarette stubs in the rooms; and when I think of those dear girls that do not know Jesus it almost breaks my heart. And I know it would yours if you could only see. I have often looked through the peek hole in the main curtain and we would all talk about the crowds. Oh! if I could only have seen them as I do now. When the show business got dull and the players began to be cut off I would hear some of them plan to book with the chautauqua and the lyceum courses and they would laugh about getting the church people's money. I do not say that all the chautauqua and lyceum players are that kind of people. By the grace of God I am not going to questionable places.

When I go down town and see posters of a class of women scantily dressed and right under the picture written "at the — church," (giving the date) I tell you it cuts my heart to see God's house of prayer turned into a show house. Oh, Christians, wake up and serve God and Him only, work for the salvation of lost souls, and you will soon lose all desire for such things. Can you tell me anything better than to see some poor hungry soul seeking the gift of the Master, freeing them from all sin and giving them a new start in life? I say, if all the people who profess to love God would seek to save the lost and forget all else, there would not be so much vice; and more hungry souls would find Christ.

I was talking to a sinner the other day and I asked him where he would go if there were no shows or other things to go to; and he admitted that he would go to church. So you see what you do when you go to these things and let your light shine toward them and lead others that way. Will you not turn and let your light shine heavenward and then others will see the love of God in your heart and long to be with you. I would like to tell you more of the evils of the showman's life, but it could not be published. Some of them get as low as it is possible to go. I do not mean to say that all actors are that kind, but they are liable to be in time. I do know I have never seen a Christian on the stage, and I do not think there could be one there and serve a single day in such business.

Yes, there is danger in these home talent shows, too. What? Well, your son and daughter will get a desire to go in the business, and then you can blame no one but yourself. So, parents, do think of these pitfalls and guard against them.

I am praying to God to bless this bit of warning that it may reach the heart of every reader and even go farther and bless our coming generation. May it be all to the glory of God. I request the prayers of all that I may hold out faithful to the end and meet you in glory.

The Tongues Theory

BY J. L. COX

LET us look at what is commonly called the "gift of tongues." It may be that God gives this gift now. It was in the early church. Where it is of God we are glad to recognize it. How shall I know? By comparing the modern tongues movement with the teachings of the Bible?

On the day of Pentecost there were people

there out of every nation under heaven (Acts 2:5). All these that did the speaking were Gallileans (Acts 2:7). What confounded those eighteen other nations? Because every one of them heard these Gallileans speak in his own language (Acts 2:6 and 2:8). Does any one hear these tongues people speak in his own language when he claims to speak in the other tongue. On the day of Pentecost, does the Book not say they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance? (Acts 2:4). Then why not let the Spirit do the work today, instead of teaching the seeker to repeat over and over again some word, until their tongues get so thick they can not speak plain? Did any one have to teach them to speak in tongues at Pentecost? Instead, did Paul not teach against speaking in tongues? Hear him, "I had rather speak five words with my understanding, than ten thousand in a tongue" (1 Cor. 14:19). This was Paul's estimate of it. Why? Because it was the least of all gifts. It was the most dangerous, it was for self. They who seek it today seek it selfishly. Paul said they were speaking into the air (1 Cor. 14:9).

Paul said in 1 Cor. 14:27 and 28, "If any man speak in an tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter let him keep silence in church."

Do the so-called tongues people heed this Bible command? I tell you, nay. The writer has been in their services when twelve to fifteen of them have been babbling or going on

in some jargon of words, and no interpreter at all. Does this compare with the teachings of the Bible? This gift of tongues is the goal of many seekers. They give all for it, as an Indian would give up all his land for a string of beads. What is its moral value? Does it glorify Jesus? Does it get folks saved? It is usually worn as a peacock carries its tail feathers—for show; and to condemn all others as having never received the Holy Spirit if they do not carry on in some unknown jargon.

I am not referring to the real gift of apostolic days, but to this counterfeit Satan is palming off in these latter days. The Devil has his gift of tongues, also the tongues folks admit as much.

All did not have this gift in the beginning. Paul asks, "Do all have the gift of tongues?" "It is written as the Spirit gave them utterance." Again, dividing severally as He will, yet the tongues folks will argue that this is the evidence that the Spirit has been received. Then why not have the tongue of fire sitting on their heads also? Can not we see that if Satan can get us up on the pinnacle—seeking tongues, and push us off, the cause of holiness will be again brought into reproach? Our only safety is to get God's "again."

It is written "Stand on the whole world, refuse the Devil's interpretation. Search the Scriptures, be humble, sure-footed, prayerful." Remember, you are on the pinnacle; if Satan can push you off you will be dashed to death on the stones below, the cause of holiness will receive another blow, the Spirit another sorrow, and the Devil another victim.

Creator which are displayed in the, "firmament of his power," and of human nature as exhibited in all the scenes and relations of social life. For it is from these and similar sources that he is to derive his illustrations of divine subjects; and unless such subjects be illustrated by sensible scenes and objects, no clear and distinct ideas can be communicated to the young, nor any deep impressions made upon their hearts.

The instructor of the young must have the faculty of ascertaining the range of thought possessed by his pupils—of adapting his instructions to that range of thought—and of rendering the ideas they have already acquired subservient for increasing their number, and for opening a wider field of intellectual vision. For this purpose his imagination must roam over the whole circle of his own knowledge, to select subjects, events, scenes, and circumstances adapted to the comprehension of his pupils, and calculated to expand their views, and to illustrate the particular subject to which their attention is directed. He must sometimes extend his views to the histories of ancient times, both sacred and profane, to the circumstances which attended the accomplishment of ancient prophecies, and to the doctrine, maxims, and precepts of the Bible. Sometimes he must extend them to the knowledge he has acquired of the earth, the ocean, or the atmosphere, the animal and vegetable creations, or the glories of the heavens—and sometimes to the state of barbarous nations, the persecutions of the church, the lives of good men, the progress of the gospel among unenlightened tribes, the scenes of domestic life, or the wars and revolutions of nations. Circumstances, incidents, anecdotes, descriptions, etc., derived from such sources, he will find expedient, and in some cases necessary, to be brought forward for explaining and illustrating many portions of divine revelation. And therefore, were it possible for a teacher to be a man of universal knowledge, so much the more qualified would he be for imparting religious instruction, provided he had the art of simplifying his knowledge, and rendering it subservient to moral improvement.

The great object of religious instruction, indeed, ought to be the communication of clear ideas respecting the attributes of God, the principles of His moral government, the variety and immensity of His works, the history of His providential dispensations, the plan of His redemption, and the way in which its blessings are to be obtained, the principles of moral action, and the rules of duty He has prescribed, and whatever tends to display the riches of His grace and the glories of His universal kingdom. Insofar as such subjects can be imparted to the youthful mind, then it is evident that a religious instructor ought to be a person endowed with as much general and biblical knowledge as he can possibly acquire. But, my dear friends, when, with a vision of the great responsibilities that rest upon us, we read such Scriptures as John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," we wonder, why should not every Christian heart hunger and thirst for the Holy Ghost? And again 1 John 2:27, "But the anointing which ye have received of him abideth in you, and you need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him."

Oh! but that every one who would teach might receive the anointing from heaven, and have the constant abiding guidance of the Holy Ghost. We must conclude that there is a preparation, indeed essential, which knowledge acquired from books can not give; but that comes by faith in God; and I dare say will more thoroughly equip one for the duty of teaching than all the knowledge contained in the printed books of the world, then why does not every Christian heart seek and obtain the baptism

The Sunday School Teacher: His Responsibilities and Rewards

By J. E. Patten

THERE is indeed a marked improvement in the Sunday schools of today over those of my boyhood days. Still, however, I am decidedly of the opinion that the system of religious instruction is far from having reached its highest pitch of improvement, and that it is susceptible of being carried to a degree of perfection which it has never yet attained. This attainment is possible only as the teacher, with a vision of the responsibility imposed upon him and a broad vision of the possibilities wrapped up in those who are to be developed by his teaching, welcomes as a God-given privilege the opportunity thus given him to develop noble characters, well qualified for the citizenship of heaven, and under the power of God's Spirit equips himself for the task at hand. Hence, in order to reach an intelligent conclusion as to what equipment is really essential, I desire to call attention to some of the evils and defects, which, according to my views, adhere to the system as it exists in most of our Sabbath school institutions of the present day.

1. Religious instruction is too much confined as to the range of its objects and illustrations. Instead of confining it chiefly to a few propositions in regard to what are termed the fundamental doctrines of the gospel, it should extend to the whole range of objects comprised within the compass of divine revelation, and to all the illustrations of those objects which can be derived from history, geography, the sciences, and the works of nature.

2. Discussions of systematic theology too frequently usurp the place of pointed moral instructions addressed to the affections and the conscience.

3. Catechisms, commentaries, and other human formularies are too frequently set in competition with the instructions to be derived directly from the Scriptures.

4. Many of the teachers, however pious and well-intentioned, are deficient in that degree of biblical and general knowledge which all religious instructors ought to possess. This

last instance I consider as one of the greatest deficiencies in our Sabbath school arrangements, and I therefore want to offer a few remarks on this point.

It is generally admitted that a professor of any science, such as chemistry, ought to be acquainted not only with all its principles and facts, but with those subjects, such as natural history, experimental philosophy, and physiology, with which it stands connected. It is also admitted that the religious instruction of the adult population, in order to be respectable and efficient, requires that the ministers of religion be trained in all those branches of knowledge which tend to prepare them for their office, and that they may be men not only of piety, but of talent and intelligence, and found qualified by their superiors for the duties they undertake. And can we suppose that either the literary or the religious tuition of the young can be intelligently or efficiently conducted by men who are comparatively ignorant, and who have undergone no previous training for such an office? On the contrary, I have no hesitation in asserting that instructors of youth ought to have as much information on every subject as is usually judged necessary, for a respectable minister of the gospel, and even more than many of this class actually possess. Besides, they ought to possess not only clear conceptions of every portion of knowledge they wish to impart, but also the best modes in which it may be communicated with effect to the juvenile mind.

It requires even more information and greater powers of mind to simplify knowledge, and render it perspicuous to the opening intellect, than to convey it to the understandings of those who are advanced in years. The man who wishes to act as an intellectual and religious instructor, should, if possible, acquire a comprehensive view of the whole of the revelations of heaven, and of the collateral subjects with which they are connected—of the leading facts of ancient and modern history—of the scenery of nature in all its varied aspects—of the operations of the

of and with the Holy Ghost, which indeed fits and empowers one for service? And in this connection I might say just a few words concerning the humble spirit of our blessed Lord and Teacher, whom we should strive earnestly to follow, not only in our teaching but in every act of our lives. Luke 22:26 reads, "I am in the midst of you as he that serveth." Beloved friends! if we would serve Jesus in the capacity of teachers, then must we not sacrifice self, in the service of men, striving constantly to bring them to repentance and faith for Jesus' sake.

In Jesus we see how both as the Son of God in heaven, and as man upon earth, He took the place of entire subordination, and gave God the honor and the glory which is due to Him. And what He taught so often was made true to Himself: "He that humbleth himself shall be exalted." As it is written, "He humbled himself, therefore God highly exalted him." Listen to the words in which our Lord speaks of His relation to the Father, and note how unceasingly He uses the words not and nothing, of Himself. The "not I" in which Paul expresses his relation to Christ, is the very spirit of what Christ says of His relation to the Father. John 5:19, "The Son can do nothing of himself." John 5:30, "I can of myself do nothing; my judgment is just, because I seek not mine own will." John 5:41, "I receive not glory from men." John 6:38, "I am come not to do mine own will." John 7:16, "My teaching is not mine." John 7:28, "I am not come of myself." John 8:28, "I do nothing of myself." John 8:42, "I have not come of myself, but he sent me." John 8:50, "I seek not mine own glory." John 14:10, "The words that I say, I speak not of myself." John 14:24, "The word which ye hear is not mine." These words open to us the deepest roots of Christ's life and work.

This life of entire self-abnegation, of absolute submission and dependence upon the Fathers' will, Christ found to be one of perfect peace and joy. He lost nothing by giving all to God. God honored His trust, and did all for Him, and then exalted Him to His own right hand in glory. And because Christ had thus humbled Himself before God, and God was ever before Him, He found it possible to humble Himself before men, too, and to be the servant of all. If Christ humbled Himself thus to serve men, surely if we would take upon us the responsibility of teaching, we must be humble in spirit, setting examples in our daily life that would cause our pupils to see the prompting spirit of Christ in our every action, if we would have them be interested in and accept our teaching on Sunday mornings when we face them in the class room.

It is a solemn thought, but nevertheless true, that our love to God will be measured by our every day intercourse with men and the love it displays; and that our love to God will be found to be a delusion, except as its truth is proved in standing the tests of daily life with our fellow men. It is easy to think that we bow in humility before God. Humility toward men will be the only sufficient proof that our humility before God is real; that humility has taken up its abode in us, and become our very nature; that we actually, like Christ, have made ourselves of no reputation.

A vision of responsibility, yea! and reward makes us to study more the lesson of the operation of God's spirit upon the heart, preparing and empowering for service, which is a lesson of very deep import: the only humility that is really ours is not that which we try to show before God in prayer, but that which we carry with us, and carry out in our ordinary conduct; the insignificances of daily life are the importances and tests of eternity, because they prove what really is the spirit that possesses us. It is in our most unguarded moments that we really show what we are.

To know the humble teacher who has a real vision of responsibility and of reward, to know how he behaves you must follow him in the common course of his daily life. Is not this what Jesus taught? It was when the disciples

disputed as to who should be the greatest, when He saw how the Pharisees loved the chief place at the feasts and the chief seats in the synagogues, yea, when He had given them the example of washing their feet, that He taught His lessons of humility. Humility before God is nothing if not proved in humility before men. The humble man seeks at all times to live up to the rule, as prescribed by the inspired apostle Paul, "In honor preferring one another"; "servants one of another"; "each counting others better than himself"; "submitting yourselves one to another."

The question is often asked, How can we count others better than ourselves, when we see that they are far below us in wisdom and in holiness, in natural gifts or in grace re-

ceived? The question proves at once how little we really understand what real lowliness of mind is. True humility comes only when, in the light of God, we have seen ourselves to be nothing, have consented to part with and cast away self, to let God be all. The soul who can do this and say, "So have I lost myself in finding thee," no longer compares itself with others. It has given up every thought of self in God's presence; it meets its fellow man as one who is nothing, and seeks nothing for itself; who is a servant of God, and for His sake a servant of all. A faithful servant may be wiser than his master, and yet retain the true spirit and posture of the servant.

CAROT, ARK.

Natural Law in the Spiritual World

MISS Z. I. DAVIS

BYOND a doubt, there are laws in the spiritual world that govern faith and prayer. Proof of this is found in the Bible from cover to cover. "The earth is the Lord's and the fulness thereof." He who is the Maker of all things is the God of law and order. He who keeps thousands of shining worlds moving through space, each one following his own orbit in the universe, without confusion, would not neglect the spiritual world to lawlessness and chance.

Law is found there in its most delicate operation. Laws exist there so wonderful, so minute in their workings, that they are invisible to all but the eye of faith. After his resurrection, Jesus Christ was manifest in bodily presence only to His followers. When the laws of the spiritual realm are apparent to the citizen of this world, they appear to him as miracles.

In every sphere of thought and action there are laws that may be discovered and applied by men who have the patience to keep their hope and courage.

The evidence that such laws exist is found in the Bible, in history, and the experience of Christians. Jesus did not come to make any new law. But He pointed those laws that govern faith and power. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The Golden Rule is simply another form of the command, "Thou shalt love thy neighbor as thyself."

How many broken hearts have been healed in the fulfillment of this divine promise? If all the answers to prayer were recorded in books, the world would not contain them, because there would be so many.

When Newton saw the apple fall to the ground, he had proof that there is a law of gravitation. When we ask for some definite thing, and receive it, we know that such laws exist.

Once when George Mueller, that man of prayer, was on board a ship at sea, a dense fog came and enveloped everything. The captain said that he did not dare move forward until the fog went away. Mueller was very anxious to land as soon as possible, because he was to speak in a certain church that night. After telling the captain that he knew the fog would disappear within a short time, he retired to his apartment for prayer. Within the time he had prophesied, the atmosphere became perfectly clear. This incident in the life of that godly man shows that prayer is the most practical thing in the world. He not only knew what laws govern faith and prayer, but he knew how to apply them. Again and again in the Bible sinners testified that Jesus was a good man, because God answered His prayers. Jesus said that when we pray we should enter into our closets and shut the door, "and the Father which seeth in secret shall reward you openly."

The Christian, like his Master, prays not only for his own will, but for God's will to be

done. In searching the Scriptures for the evidence of the existence of such laws, abundant proof may be found. The law that governs faith is found in the first commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."

Love implies faith, trust, and obedience. The first commandment in its demand for the recognition of the personality of God, of His goodness, His authority and right to our best, is a call for faith. We have no real faith in the supreme Being until we acknowledge Him in our hearts as Lord of Lords, entitled to our worship and obedience.

If we love a person with a pure, true love, we have confidence in him. The man and wife who love each other trust each other. Love is blighted and marred when suspicion enters the mind of either one. Love is the great transformer. It challenges our highest powers, and moves the heart to exercise the possessor to the performance of herculean tasks.

What did Jesus say was the proof of our love for the Father? "If ye love me, keep my commandments." In the third epistle of St. John, sixth verse, are these words, "And this is love, that ye walk after his commandments."

When man sinned, the heart was poisoned. We were alienated from Him who loves us and has faith in us. Jesus came that we might be reconciled to God. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life." In the fourteenth chapter of John we read, "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son." We show our faith in God by the things we ask of Him. Our belief in Christ is seen by asking in His name.

Another law is that we must prevail in prayer. We are told of the poor widow, who because of her importunity was granted her request by an earthly judge. Jesus assured us that the Father is more willing to give us good gifts than earthly parents are to give good things to their children. How often when the blind, the deaf, and the lame came to Christ for healing, He would ask them, "Believest thou that I am able to do this?"

They who come to God must "believe that he is and that he is the rewarder of them that diligently seek him." It was said of a people to whom Paul preached, "These were more noble than those in Thessalonica, in that they searched the scriptures daily to see whether these things were so."

We can best find light on those subjects that belong in the spiritual realm by studying the only Book that was written expressly for that purpose. We should mingle with men and women of strong faith. Such fellowship will arouse us to desire a belief like theirs. Their calmness, their courage, and their steadfastness help us.

BIG RAPIDS, MICH.

Mixed Multitude. Part Two.

W. R. CAIN

WE will commence with Nehemiah 13:3, "They separated from Israel all the mixed multitude." Note the preceding part of this verse, viz., "Now it came to pass, when they had heard the law." We will also introduce the words of Paul to Timothy, "Lay hands suddenly on no man." (For not all men are holiness men) (1 Tim. 5:22). Also Hebrews 13:9, "Be not carried about with divers and strange doctrines." These and many similar passages of Scripture leave no uncertain sound concerning "liberality of views." Notice in Gal. 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (See also verse 9). This eliminates the popular generality and plurality arrangement. In other words, it forbids "liberality of views." Now back to the first quotation, "When they had heard the law." The trouble is in tolerating the "mixed idea." It becomes impossible to know the law, and there is consequent and inevitable and wholesale confusion. The mixture of the wheat and tares is not permitted in the church, but in the world. The real church is not infested with a single tare. The bars are rarely ever all lowered at once, but first one and then another.

Separating the "mixed multitude" was preceded by the right kind of preliminaries, namely: 1. Nehemiah's weeping, mourning, fasting, and praying. 2. Good works, night and day. 3. Dogged opposition to Sanballat, Tobiah, and Geshom and their "union meeting" proposition. 4. Keen spiritual discrimination. Five different times they tried to deceive Nehemiah, but could not do it. 5. Noticeable absence of fear. 6. Refusing, first, last, and all the time, to compromise. 7. Pitching the household stuff of Tobiah over the fence into the back alley. 8. Stopped Sabbath desecration. 9. Chasing of Sanballat's son-in-law out of the settlement. (Possibly the last two or three items are subsequent rather than preliminary). In no action taken by Nehemiah did he permit "liberality of views." He ousted everything contrary to "sound doctrine," put up the gates, repaired whatsoever was out of divine order, and notified the "liberals" to stay out. Thus one and all, both friend and foe, could easily see that this was no "ra-ba-sa" business. The thousand-year pest had actually been exterminated. The only thing remaining was quality. Besides, no one needed a microscope to detect the demarkation line. Finally it was no trick at all for each one to trace his genealogy.

Faith

BY REV. E. D. HINCHEMAN

Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1).

By many people (and this includes some preachers we have known) it is seemingly held to be an imponderable something, a something hard to define, a something we can not know we have except by the results it brings, a longing, striving hungering to believe something because we can not know it. It has been defined as a grasping of or after the unknowable, and the idea prevalent with many seems to be that faith is like a cantilever bridge with foundations only upon the near shore of a mighty river, and he that can project his bridge the farthest out over the stream without pulling up his foundations has the most faith. But we hold that Heb. 11:1, rightly understood, rightly interpreted, is sufficient. Faith is the foundation of our hopes, the key to the promises of God.

Some say that faith is believing God and hence is altogether of man. But in Rom. 5:1, 2 it is clearly taught that we are both justified and sanctified by faith, and as we are told in Acts 4:10-12 that there is salvation in none

other than Jesus Christ, it is evident that faith is not all of man. But you will say faith is the key to the promises of God and by implication (Rom. 4:3) it is counted for righteousness or salvation?

We believe this to be true, but nevertheless, as we expect to show, the key is not altogether or even largely of our own making, for does it not say: "The devils believe and tremble, yet these have not saving faith" (Jas. 2:19). Others hold that Romans 5:1-2 coupled with Acts 4:10-12 and especially Ephesians 2:8 clearly teach that faith is not of ourselves, but is the gift of God. Not contending for the probability that it is grace and not faith that is here referred to as the gift of God. It is evident, from the teaching implied and other Scripture, that faith at least in its exercise and probably in its creation is somewhat of ourselves, for does not John 5:44 imply that if we seek the honor that cometh from God only it will help

us in our faith? And does not Hebrews 11:6 imply the possibility of a faith not directly the gift of God? For without faith we are told it is impossible to please Him.

Again, if it is impossible to believe God except, as grace is given us to believe, why are we told that we must believe when we come to seek Him? Again, if faith is altogether the gift of God and we are entirely dependent on His grace for its gift and exercise: where was the merit of Christ's rebuke, oh, thou of little faith wherefore didst thou doubt (Matt. 14:31).

Faith is largely a superstructure built upon a foundation of eternal, God-given facts, which in its turn becomes the foundation of the things we had hoped for (Heb. 11:1) the only sure foundation upon which we can rest. For the promises of God are yea and amen to every one that believeth and they that believe do enter in.

Faith is made up of three component parts, all three of which are necessary to its completeness or perfection: Persuasion of God, obedience to God, and trusting in God. Persuasion of God: How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? (Rom. 10:14, 15). Here we have faith, not as the direct gift of God, but as a result of the inspiration of a message from a God-sent preacher; and the implication is that God uses human agency largely in the creation or inspiration of faith. So then faith cometh by hearing and hearing by the word of God (Rom. 10:17).

Again, faith is quickened by miraculous manifestations of divine power in connection with prayer, as observe the healing of the blind man where Jesus said, "Neither hath this man sinned nor his parents, but that the work of God should be made manifest in him" (John 9:3); and again at the raising of Lazarus He spoke of the confidence He had that the Father always heard Him, but that He spoke that those who stood by might believe (John 11:42).

Again, Paul rejoices in the preaching of the gospel even in contention. Why? Evidently because its tendency was to create faith and enable men to lay hold on the promises of God. The only faith that is spoken of as a direct gift of God is included in the charisms, and probably has to do with men called to special work such as George Mueller and Bishop Taylor of the China inland mission, men whose faith in God was their only resource.

Thus we see that while the grace of faith is the gift of God through His Word, it is not a direct gift but is inspired by a knowledge of the plan of salvation coupled with obedience and trust on our part. So we see that God's part in the creation of faith is largely persuasive. But persuasion is not all that is necessary to faith; as the promises of God are conditional, so faith has its conditions. If the Word says I must repent and confess in order to obtain forgiveness, then I must repent and confess in order to believe I am forgiven.

If the Word says that I must present my body a living sacrifice in order that I may prove what is that good and acceptable and perfect will of God, then I must come to a perfect consecration if I would have faith (real faith) for my sanctification. If I believe the promises—persuaded of God; if I meet the conditions that make those promises effective—obedience to God, then I arrive at the place where I personally appropriate them—trusting in God. I receive the reward of my thus perfected faith, even the salvation of my soul.

WHITTIER, CAL.

"It is much more easy to profess holiness in a general way than to carry it out in particulars."

"We have no right to inflict our moods upon others. If we are out of sorts that is no reason why we should make other people miserable with our cheerlessness."

EIGHT REASONS WHY NAZARENES SHOULD NOT WEAR GOLD

REV. C. H. LANCASTER

GOD'S Word condemns it. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (1 Timothy 2:9). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel" (1 Peter 3:3).

2. The Manual of the Pentecostal Church of the Nazarene in the general rules, of which all Nazarenes agree to observe, positively condemns it.

3. The wearing of gold and costly array is born of pride, and pride goeth before destruction. If all Pentecostal Nazarenes do not shun this evil we may soon look for destruction.

4. We can not expect any possible good from the wearing of gold, and worldly conformity in dress.

5. It will do harm in the following ways: (a) By breeding a spirit of envy in the hearts of the poor, the very ones that we are commissioned to help. (b) By breeding a caste spirit, and there is no place for a fixed class in our denomination. (c) By lowering the standard of holiness to the level of the world. Already our church has suffered criticism in some places where some of our leading people have permitted their small children to wear jewelry or be gaudily dressed. Nazarenes can not afford to be conformed to the world (Rom. 12:1-2).

6. Wearing gold is wastefulness. Think of the American people spending annually seven hundred million dollars for jewelry. Enough to support hundreds of missionaries.

7. Often weak people are made to stumble at Christians who are expected to live a life of self-denial, and we all know that there is no self-denial in spending money for jewelry.

8. The wearing of gold is unapostolic. Ask yourself the question: Would Peter, Paul, or John be exhorting the people to holiness with a gold ring on their finger?

Is it not strange to see so many holiness people these days wearing gold rings, fashionable hats, and low-necked and short-sleeved waists? It has not been long since I made a call at the home of a young family of Nazarenes with their first little baby girl—perhaps three or four months old—and I noticed that its mother had placed a gold ring with a beautiful ribbon bow on one of its tiny little fingers. After a few words in devout conversation I said: "Sister S—, you are breeding pride into that little thing's heart now." "Well," said the mother, "I do not care to have it on her finger, but her aunt sent it, so I thought I would let her wear it awhile for her sake, and then I am going to take it off," and she continued to apologize, and finally admitted that it was not right to have the ring on the little child's finger. There will be enough from the natural depravity of the heart without adding any fuel to the fire.

From Missionary Evangelist Fred H. Mendell

Through the goodness of God and the kindness of the brethren, I was permitted to accompany my sister to New Orleans, from which point she sailed for Cuba. We left my home at Newton, Kas., May 26th, and arrived at Kansas City that afternoon. On Sunday morning God gave us a blessed missionary service at First church, which has already been reported. At the evening hour we visited our church at St. Joseph, Mo., where again God met us and gave enlarging visions of the great "world-wide mission field." Monday, May 28th, we started on our journey southward. We stopped off that night with Sister Rosa Lizenby and her faithful flock at Coffeyville, Kas. How the Lord did bless us in that service! I could hardly preach on missions because the Lord led strongly on another line; but it was all in His will, for toward the close of the message He made it all missionary. This church had planned a silver shower for sister; because they understood that steelware could not be kept in good condition in Cuba owing to the salty air. The articles given were beautiful, some being especially good quality, and all useful to the recipient. Sister was greatly attracted to the class of young women at Coffeyville. The church at Liberty, Kas., was well represented in the evening's congregation, and some of the largest silver pieces were contributed by them.

Early Tuesday morning we were again on our way. After a long, hot run across the country, we arrived in the evening at Conway, Ark. We were met there by auto and arrived at our school at Vilonia just in time for service. Our announcement had reached them too late to give the meeting the proper publicity, and consequently the crowd was smaller than it would have been. But the Lord was there, speaking to hearts concerning His "other sheep." Sister received a good cash offering toward her expenses.

Rising at 3:10 o'clock Wednesday morning, we were soon on our way again. At Texarkana, Texas, we met friends of other days and made ourselves at home with them. Our service with the Texarkana church that night was owned of the Lord. Though very weary in body, we did our best, and we feel that God was honored and glorified. The offering received there was the largest per capita of anywhere on our trip.

After this service we went to the depot and purchased our tickets for the last lap of our journey together. We left Texarkana that night and arrived at New Orleans the next evening. As our train was being ferried across the Mississippi, I said, "Well, 'Gay,' this is the place where you are going to leave me." For awhile neither of us had much to say.

The days of preparation passed quickly and even the extra day caused by a delay in sailing was soon gone. The long anticipated day came. On account of the heat, sister dressed all in white, save her little deaconess bonnet. To me, she looked like a bride, adorned for her Husband. I am satisfied that He (the Lord) went with her on her journey.

A little after 10:30 o'clock on the morning of June 3d, I stood alone on the wharf, waving good-bys to the smiling party of missionaries on the upper deck, and especially to the little lady in white on the deck below. In my heart the "amen" was so big that there was no room for tears.

Monday noon I set my face homeward. That night God gave us a good service with Brother Woodson and his church at Lake Charles, La. They gave a good cash offering for missions, and made pledges for over \$50 more.

Tuesday night it was my privilege to preach to the loyal Pentecostal Nazarenes of Jonesboro, La. We regretted the enforced absence of the pastor, but God gave us a good time in the service. Jonesboro church is alive to the missionary interests.

Shreveport, La., was the next point in my itinerary. We were delighted by the largeness of the congregation, the eager attention, and the liberal response to the plea for missions.

Friday night was given to the church at Dallas, Texas. This service was greatly hindered by inclement weather; but it was one of the best services of the trip. There was a fine spirit in the very atmosphere, open-hearted reception of the message, and a splendid cash offering.

Sunday, June 10th, was spent with the church at Ryan, Okla. It was my privilege here to renew some friendships of early dates. It was a good day. God put His seal on the services, and in spite of a number of hindrances they gave the largest offering that we received.

Heathen Saved or Lost?

BY J. WARREN SLOTE

ARE the heathen saved, or will they be saved without the gospel?

While in a sense all who have not entered the Master's fold by the new birth are heathen, for the purpose of this meditation we desire the word "heathen" to apply only to those in heathen lands, who are without knowledge of the gospel story, and particularly to those who, in their search for the true God, are doing their best to live up to all the light they have.

It must be understood that "the gospel" means the good news of the sufferings, the death, and the resurrection of Jesus as the basis for our justification, regeneration, and reconciliation to God—our adoption into the divine family.

Before proceeding with our discussion, let us recognize the principle of comparative relationship, or, to put it in other words, of degrees of reward and punishment. As to reward, that there shall be larger and smaller rewards is very evident to the student of Scripture. Jesus gave one servant five talents, another two. Each gained proportionately. Each received the same commendation. Had the one-talent servant gained one talent, he would have heard the same word of approval as the five talent servant did, who gained five talents. On the other hand, we may infer, and properly so, that had the five-talent servant gained only two talents, he would have received less reward than the two-talent servant who gained the other two talents. Then, too, crowns are spoken of in the Bible, and promised for service. John, the Revelator, saw a crowned number of redeemed saints, but he also saw a large multitude with no crowns, meaning that they were saved but had received no reward; and in anticipation of the possibility of such an undesirable situation, and as an injunction to prevent it, we hear the inspired apostle urging us to hold fast, that no man take our crown. Likewise, there are now and will be hereafter degrees of suffering as punishment for sin and sinfulness. To him to whom much is given, of him much is required. And that servant who knew his Lord's will and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. "Few stripes," true, but beaten nevertheless.

Now, then, "Are the heathen now saved without the gospel?" What is promised that the

"I
was
sick
and—



The following letter was received from Miss Lillian Cole, of Africa. While it is very brief, yet it indicates clearly the great need of a hospital and medical work in Africa. The amount needed to erect the hospital will be about \$4,000. Brother and Sister Fitkin, of Brooklyn, N. Y., have subscribed \$1,000 of this amount, and a number of others have sent in remittances. We are praying and believing that the whole amount needed will be received.

DEAR BROTHER:

You may think me visionary, but it is a nightmare reality; the awful need for some place to care for the sick and dying. I can not dwell on this subject, but rather avoid it, for it has me in its grip. For instance: Recently a heathen boy was shot by a native police, as they were bringing him in to pay his taxes. His ankle bones and heels were shot away, and such a sight! Having no place but a cell to care for him the doctor sent him over the mountain thirty-five miles, on a stretcher. He passed our door, but we had no place to offer him. He had not even the comfort of a drug to help him forget the agony, as they carried him along under the burning sun.

At this writing we have two women at Grace Station who are fast slipping away, and if we only had surgical help and a hospital we could bring relief. If I said the unheard cry of these poverty-stricken Swazies is louder than the heard cry, would you catch my meaning? Their mute helplessness certainly gets your very being, and we feel that we never have touched the outer edge of the word sacrifice. We give our all, but there seems so much left.

During the month of January we gave medicine to 140 people and pulled 23 teeth, making a total of 163 people treated. We treated mothers who had walked with a baby strapped to their back for thirty miles over the hills to see if we could not help them. It may not mean much when they come the first time, but when they come again and again, then you are thankful that the little you did helped some one in trouble; but then we think of the great numbers that we can not help and remember that while we are writing some are on a long journey to beg our help.

LILLIAN T. COLE.

Send remittances to E. G. ANDERSON, T.

Ye Visited Me"

The following letter was received from C. W. Ruth of Indianapolis, Ind. I believe the plan suggested in her letter is a good one. May we urge our readers to carefully consider the matter and about it and send a donation to the dollar fund? There may be many who would like to send a dollar but are unable, and others who are able should do so not only for themselves, but for the sake of our readers who can not give and would like to give.

BROTHER:
 In our last missionary prayermeeting I read and commented on Miss Cole's letter depicting the great need of a hospital in Africa, and it took deep hold upon our hearts. We felt inspired to suggest a "dollar fund" toward the erection of such a hospital as was shown in the last OTHER, suggesting that if any felt that it would be a good thing to come to me after service and let me know of it. As soon as the benediction was ended, a modest man hurried to me and said, "Sister, I have a dollar for the hospital in Africa," and another followed, her offering of five dollars, and at once another whispered, "I have five dollars waiting any time you are ready for it." At that I called to the man who had turned to go out and announced the fact of these glad offerings for the "dollar fund" for Africa's hospital, and a young man (George Ruth) called out, "I can count on me for \$20," and with that a number of working girls called out, "I give a dollar," until I was overwhelmed with the glad and eager response. Now I shall expect to see this fund increase in the weeks to come, and am wondering why every church may not follow the example of the Indianapolis Pentecostal churches, and thus in a short time have enough to erect the much needed building at Pig's Peak, South Africa.
 No church could know of their need, as shown in Lillian Cole's letter in THE OTHER of the May number without having their hearts moved to tenderest sympathy to them to give; and our faith takes hold of us, notwithstanding all of our past giving, to build a hospital in South Africa, if the Pentecostal Nazarene will do as his Spirit prompts them to do. Our own hearts are urged to push it.

Mrs. C. W. RUTH.
 1100 Troost Avenue, Kansas City, Mo.

gospel shall do for those who accept it? In other words, what results do we know, both by precept and experience, follow in the lives of those in whose hearts the gospel finds lodgment? "A new creature," "power to overcome the evil one," "old things passed away," "no condemnation," "peace with God," etc. Can a person be saved and continuously violate God's law in word and deed, living in sin? "Who-soever is born of God is not committing sin; for his seed remaineth in him; he can not be committing sin, because he is born of God." Does language of this kind describe the lives and experiences of the heathen who have never heard the gospel? Far from it. Therefore, we can safely say that the heathen are not now saved without the gospel, for it is only the power of an indwelling Christ that can enable a heathen to rise above the pollution and awful sin permeating the atmosphere and creating heathendom, and live a clean moral and intellectual life.

Granting, then, that the heathen are not now saved and can not now be saved, without the gospel, the question remains, "Shall they be saved eventually without the gospel?" Or, to paraphrase it, "Will God eventually take them to heaven without having heard and accepted the gospel?"

Let us answer first by saying that if God would eventually save the heathen without their having heard and accepted the gospel, and simply because they did the best they knew, then in all fairness and on the basis of His eternal consistency, He would be obliged to save all persons everywhere, who did the best they could; and if He saved all everywhere who did the best they knew and lived up to all the light they had, the giving of His only begotten Son as a propitiation for sin would seem to have been useless; and the Word could not be true, when it says, "for neither is there any other name under heaven, that is given among men, whereby we must be saved." Or if we reason from a little different angle and suppose that the heathen will be saved on the basis of the provision of salvation made by Jesus, because they did the best they knew, we are taking a universalistic viewpoint and making a personal salvation including conversion unnecessary, and in effect saying that because Jesus died, all who do the best they can shall be saved, regardless as to whether or not they are born again.

This position is wrong, whether accepted on the one basis or on the other. Infants and lunatics are provided for in the atonement—the first because they are unable to exercise their will power to do wrong, and the last because they are irresponsible. All other persons are responsible for their actions, and if they choose to do wrong, or disobey the law of God without particularly resolving to do so, they shall suffer accordingly.

Again, God has placed within every human breast that "spark of divinity" we call conscience, which as an internal monitor stimulates us to aspire after God and God's laws—that indescribable something within which forms a foundation for our judgment of what is fair and right and which, unless seared, tells us when we fail to measure up to the criterion it sets. Outside of us, and coming through the agencies of His kingdom there is His coded law, often called the moral law, and frequently the decalog, which contains principles whereby to measure our every action. God tells us that those of us who have heard the preaching of the gospel and know the law, and can thereby determine what we ought to do or ought not to do, shall be judged by the law; but that those who have not heard the preaching of the gospel, and consequently do not know the law, have as a law unto themselves their consciences bearing them witness as to whether or not

they are keeping the spirit of the law, which, says He, "either accuses or excuses them." "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law: For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." How true to experience!

The heathen have their consciences telling them they are not keeping God's law, and in order to find power to do so, they do all sorts of ridiculous things, from feeding their children to the crocodiles and torturing their own bodies, to travelling miles on pilgrimages to shrines and famed idols. Why do they do these things? Because their consciences accuse them and they seek relief. Are there any heathen whose consciences excuse them and tell them they are doing what God requires of them? It has been stated time and again that no missionary has ever found one, and this statement is most reasonable, for knowing human nature as we do, we can not conceive of any one, especially in heathendom, where the atmosphere is thoroughly permeated with Satanic influence, keeping God's law without Christ's power.

A third answer to this question about the heathen being saved without the gospel is that if such were the case, Jesus most certainly would not require His disciples to endure all the privations and suffering necessarily connected with His command to preach the gospel to every creature. In fact, such work would not only be useless, but foolish, for if the heathen shall be saved without having heard the gospel, and we go and preach the gospel to them at Christ's command, and they refuse to accept it, and are lost because they refuse to accept it, then we, at the bidding of our Lord, have caused the heathen to be damned. How fallacious! And how ridiculous is Christ's command if viewed in this light! Neither God nor His Son do or command us to do unnecessary things. There is a sublime purpose in every command, and a worthy objective in every providence, whether directive or permissive. And we are commanded to preach the gospel to the heathen for no other purpose than because our doing so will lead them to life and light now and to eternal redemption hereafter.

The fact is that the responsibility rests with us. The heathen live in awful sin and in continuous contradiction to God's law. They are unsaved and without hope. We know the gospel, both by teaching and by experience. We are the custodians of the grace of God, so far as they are concerned, and the administrators of the estate of eternal life, left by Jesus Christ, to which the heathen are the rightful heirs. In the last will and testament of our near-relative Jesus Christ, our Lord and Master, whose we are, and whom we profess to love, we are commanded to divide among these heirs their portion, and while the heathen are without question unsaved now, and will be lost hereafter unless we give them the gospel, we should be more concerned with the question as to what our Master will do with us if we prove untrue to our trust and His commission, rather than to the question, What shall become of the heathen if left alone? For of this we may be certain, the eternal state of the heathen who have never heard the gospel and have been lost will be as noonday to midnight, as compared with our eternal state if we, in view of all our knowledge and experience, either refuse or neglect to obey the command of our Master.

THE WORK AND THE WORKERS

EVANGELISTS LEWIS AND MATHEWS

Since our last report we have been in Troy, Idaho, Spokane, Wash., North Yukima, Wash., Walla Walla, Wash., Richland, Ore., and Boise, Idaho. God has graciously honored our ministry and given us souls. We give Him all the glory and long for more to give Him.

We had the privilege of attending the commencement exercises of our school in Nampa, Idaho. We were delighted both with the progress made and the deep spirituality maintained. We are glad to recommend Northwest Nazarene College to all prospective students.

We are at present engaged in a revival in our church at Bloomfield, Iowa. We have had nearly a dozen seekers, and the prospects seem fine for a good meeting.

Our present slate is: (D. V.) Chicago First church, June 26-28; Caro, Mich., camp, June 29-July 8; Lansing, Mich., July 13-22; and Winnegan, Me., July 29. Pray for us.

EVANGELIST LEWIS H. BACHELLER

We are having great revival services here at LaCrosse, Wis. One hundred and seven seekers up to time of writing have been forward. The meeting continues four nights more. The hall is filled every service. I am engaged for revival meetings in Milwaukee, Wis., Petroleum, Ind., and then back to LaCrosse for October. Any Pentecostal Nazarene church that is planning for fall meetings and have not arranged for an evangelist as yet, I will be pleased to correspond with you relative to same.

FROM JOHN T. HATFIELD

We have just closed another ten days' camp-meeting at Lyons, Kas. The first five days of the camp we were very much hindered by the weather, storms, rain, and so very cold. We had one hard storm that blew limbs from trees, and some trees were blown down. A big brick school house just finished had the roof blown off, and our tent was so badly used up we could not use it again. We went to the Nazarene church one day and night, which was too small for our crowds. The Methodists were very kind, and offered us their big, fine, new church to close up in. We had a good meeting. It was a great uplift to the saints and the folks got some truth that if they walk in the light they will be at a holiness camp-meeting next year. The saints got a special blessing of giving. They raised \$2,100 for a new wooden tabernacle and we got a call to come back next year. Brother and Sister Rinebarger were the leaders in song.

UTAH, WYOMING, AND COLORADO

These three states, a little territory excepted, constitute the Colorado District of the Pentecostal Nazarene church. Are you a Pentecostal Nazarene, and do you reside in one of these states? If so, are you isolated, and without the privileges of a Nazarene church in your community? Are there any unsaved people around you? If so, do not you think the Lord would have you try to compass their salvation? Write the District Superintendent, telling of the open door you see. Say that your home is open to the God-sent evangelist, and that you will give of your means to support a revival effort in your community. We have a fine corps of evangelists on the District, who are ready, as one has just written the writer, "for service anywhere between here and the moon." Let's possess some of this immense territory for God and organized holiness.

Again, if you are a Pentecostal Nazarene, and reside where you enjoy a church home on this District, give ten dollars to home missions this year to where you have given one in the past. May be you have never given one. Ask God's forgiveness and begin now. Let us have a larger fund with which to enter new fields. To our friends we will say that the District has just closed its most successful year. Things are looking up in Colorado. The outlook is better. Pray God for a great year in this great western District, for His glory.

A. E. SANNER, *Dist. Supt.*

FROM CHARLES A. McCONNELL

We have safely made our trip to this land of profuse beauty, though not by auto trip, but by the Union Pacific railway, second class, and as "assisted emigrants." The beauties of California you have heard about—and it is all here. As to climate: it is like dear old Texas. As to the folks: they are just the same blessed, kindly, welcoming saints we meet everywhere among the holy brethren. We had the pleasure of attending

TELEGRAM

MINOT, N. D.

HERALD OF HOLINESS:

Dakotas-Montana District closed best Assembly yet held here today. General Superintendent Williams presided with grace, and spiritual tide rose high at every service with souls seeking salvation. J. E. Bates elected District Superintendent and wired acceptance. Former District Superintendent Lyman Brough takes pastorate at Burns, Ore. Outlook and uplook both good.

H. G. COWAN.

TELEGRAM

OKLAHOMA CITY, Okla.

HERALD OF HOLINESS:

Flying squadron of Oklahoma Holiness College have just returned from a tour of the churches of the Western Oklahoma District in the interest of Christian education. Many young people expect to move to Bethany and considerable money was raised on college debt.

C. B. WIDMEYER.

TELEGRAM

WICHITA, Kas.

HERALD OF HOLINESS:

Williams-Robinson campaign under great headway. Interest increasing nightly. This Sunday great crowds at each service, with wonderful preaching by Brothers Buddie and Williams. Singing simply fine under leadership of Professor Moore, accompanied by nine-piece orchestra. Fifty-six at altar today and the end is not yet, praise God.

H. CALHOUN,

Pastor Nazarene Church.

First church, Pasadena, and hearing a splendid sermon by Rev. Earle Wilde, who was holding a revival there. How that young man has developed! He is going to rank among our strongest evangelists. We have attended the Fifth street mission, Los Angeles, which was formed by Brother and Sister Sanders, and it being the occasion of the farewell service of Carl Daub and wife, we heard many testimonies of the great work wrought there by God through "Jack" Sanders and his wife. We enjoyed worship with and fellowship of the saints of the former University church, among whose membership are our two daughters and other kindred and old-time friends. Our hearts were blessedly blessed. Last Sunday we accompanied Rev. W. A. Welch to his two charges, Sunnyside and Hawthorne. To my surprise, the pastor told his people at each place, I would preach to them, but not being a preacher, I could only give them a "lay sermon" out of a heart full of love for Jesus and a lost world. God honored the upholding prayers of the saints, and a half dozen seekers found definite victory. Brother Welch has two splendid congregations at these two places. They are the old-fashioned Pentecostal Nazarenes, full of fire and faith, and things come to pass. We were delighted to meet there some Texas friends of many years ago. We have not done much visiting as yet, only taking time to hunt up Brother C. J. Kinne and family, who welcomed us like kin folks. We found work the third day after our arrival, at the Lamanda Park packing house, and two more devoutly thankful people than wife and I would be hard to find. After hunting work for nearly three months, this opening has come truly in answer to prayer to almighty God, and through His grace. We are stopping in the delightful home of our kin-

people, Bud Robinson and Aunt Sallie, and if we were the strangers who appeared before the tent of Abraham we could not be shown more kindness.

EVANGELIST AUGUST N. NILSON

Since our last report some months ago we have been kept in constant victory, and have been on the battle front fighting sin and the Devil with all our might. The battle at Coffeyville, Kas., was a hard fight, but God was there and helped us through. Seekers were really saved and sanctified, and a number of sick folks were definitely healed. Then we had another engagement down in Oklahoma in the "Cherokee" strip at Wimer, and "sure enough," as they say down in Kentucky, God again showed to us that He is no respecter of persons, for, bless His name, we saw some clear cases of Cherokee Indians as gloriously saved and sanctified as any person we ever saw. One Indian especially came through gloriously and "took the meetinghouse" as he went around shouting the victory. At LaFontaine, Kas., with our dear friends, Brother and Sister Edward E. Kiemel, we held the fort for thirty-six days. This was a fierce battle, when men and devils combined fought us to the last ditch. Brother Kiemel had to have some men arrested for disturbing the meeting. They threw firecrackers in the tent, and threatened to set fire to it. Finally Sister Sanders of Kansas City got the best of the young men and got them to behave. Some eighteen seekers were definitely saved, and all of them also sanctified in this meeting. Some united with the church.

We visited the Publishing House in Kansas City for a few days on our way to this meeting, and surely it can be said of them, "how beautiful it is for brethren to dwell together in unity." It is a benediction for one to be at the Publishing House. Surely God is there. The early morning prayer-meetings before work begins are glorious, and they sing, pray, and shout.

I am now at Lynn Center, Ill., in a Swedish Free mission church. From here I go to Greencastle, Ind., for a tent meeting; then to St. Louis, Mo.; and from there to Kansas City for a tent meeting. Thank God for these open doors.

FROM T. H. AGNEW

It was my privilege to attend the Assembly of the Colorado District, June 1st to 3d, held at Colorado Springs, Colo., with General Superintendent Roy Williams presiding. It seems to me more and more evident that Rev. R. T. Williams' election to the office of General Superintendent was providential. Our work seems to have taken deep hold on his mind and heart. His ministry is an inspiration. His administration in the chair is in the interest of the essential things of the church. He feels keenly the struggle our pastors and people are having to maintain and advance the work of the Pentecostal Church of the Nazarene in these days. Colorado District has only a few churches, but the work has grown more the last year than any year since the work began. The spirit and wisdom of the retiring District Superintendent, Rev. R. J. Plumb, and the successful evangelism of Rev. Mr. Vanderpool, in the bounds of the District, have added several churches this year. The society at Colorado Springs is building a modern and commodious church under the pastorate of Rev. R. J. Plumb. The grace, wisdom, and unity of this church was seen in the excellent entertainment of the Assembly. Our church in Denver, Colo., has a great field. Our people are widely scattered over the city. Stability, concreteness, spirituality, and sacrifice will greatly advance our work in Denver. Our work at Boulder, Colo., seems to have a good grip, and Pastors Williams and wife are happy in this field. A church building, well located, is much needed in Greeley, Colo., a beautiful city, with once a live church and pastor. Brother Bancroft holds steadily and aggressively to the essentials. Our church needs many more such men as pastors.

MISSOURI DISTRICT

On June 17th it was our pleasure to dedicate our new church at Blue Ridge, Mo. This class was organized less than a year ago. They only have sixteen members, four families of them, and none of them rich, but they have built a beautiful little church easily worth \$2,000, all paid for and with practically no help from the outside. There were three great services on Sunday with an old-fashioned basket dinner. It was one of the greatest days I have ever witnessed. Rev. Jerry Clevenger is the honored pastor of this little flock, and is greatly loved by all. This will doubtless be a strong center for holiness.

Since the revival at Fredericktown by Revs.

A. F. Daniel and J. W. Roach, the pastor, Rev. John A. Hill, has felt called to the evangelistic work, and Rev. P. P. Belew has been appointed to fill out the unexpired term. Our churches generally are enjoying a good degree of victory.

J. D. SCOTT, Dist. Supt.

EVANGELISTS JARRETTE AND DELL AYCOCK

We have just closed a splendid meeting at Bridgeport, Okla. We went there under the arrangements of our District Superintendent. God blessed wonderfully. Many were saved and sanctified. Among those sanctified were the mayor and wife. Some of those saved were said to be hard cases. Thank God there are no hard cases with Jesus.

SOUTHEASTERN NAZARENE COLLEGE

Possibly the readers of the HERALD of HOLINESS will be interested in knowing a little more about the country where the Southeastern Nazarene College is located.

Donalsonville is a thriving little town in the southwestern county of Georgia, only ten miles from the Alabama and seven miles from the Florida lines, and sixty miles from the Gulf of Mexico. It is on the Atlantic coast line railroad and has through service to Nashville, St. Louis, Jacksonville, and Charleston, with direct connections for New York, Chicago, and New Orleans. Until recently the country was almost wholly given to the turpentine industry and was little more than turpentine camps with their stills. In making turpentine and its kindred products, resin and tar, the tapping of the trees finally kills them. Then they cut them down and saw them into lumber. The industry is about over in this section. There is considerable lumber being sawed. But very much of the land about Donalsonville has been cleared and devoted to farming. It is proving good. Splendid crops of oats, corn, cotton, peanuts, field peas and beans, melons, potatoes, etc., are raised. Cattle, hogs, and poultry do well. Farming is quite easy. Two crops a year can be raised. Just now, June 12th, they have harvested their oats and are planting corn.

A good crop of potatoes has already been dug and a little later they will plant for a fall crop.

It is a very healthful and mild climate, free from the extreme cold of the North and the droughts and blizzards of the West. The Gulf breezes temper the atmosphere, giving us warm winters and mild summers. There is occasionally a frost during the winter, but usually flowers bloom and vegetables may be grown all the year round.

Nazarene Heights is a beautiful, level forty-acre tract joining the town on the north and of a little higher altitude. Several acres have been set apart for a campus, upon which are already built the large elegant school building and the large campmeeting tabernacle. The rest of the tract is subdivided into lots, 50 x 100 feet, which the college is offering at remarkably low prices. Also farm lands may be secured near, cleared land selling for from \$25 to \$125 an acre, according to location, improvements, etc.

Believing this to be a splendid opportunity for those desiring to locate in a mild climate and make a home where they can secure the best of educational advantages, we solicit correspondence. If you are interested, write us or come and see us. We are not a real estate agency, but a school; but as a school we are interested in getting those here who need these advantages. Get a good home in a home dry state with good school and church advantages.

E. P. ELLYSON, Pres.

SAN FRANCISCO DISTRICT ASSEMBLY

The San Francisco District Assembly convened May 17th at Berkeley, with General Superintendent E. F. Walker in the chair. On the Wednesday night prior to the regular opening a great missionary rally was held. Sister Staples and her daughter, Miss Ethel McPherson, and Brother and Sister Thatcher with their little daughter, were present, and each spoke during the evening. Miss Pool, returned missionary from Japan, and our District Superintendent of Japanese work, also spoke. An offering of \$150 was taken to defray the expense of the local district Japanese work under Miss Pool. On the following morning a large crowd accompanied the little band above mentioned across the bay to San Francisco, where they were to sail for Japan on the steamer *China*. A very touching service was held on the deck, the saints gathered in a circle around the little band, laying hands on them as they prayed. The old songs of Zion were sung, and as the steamer pulled out from harbor a white salute was waved, amid the mingled sounds of weeping and rejoicing.

Doctor Walker and Brother P. G. Linaweaver did the preaching at the Assembly, and Rev. Frank Smith and family had charge of the music. A blessed spirit prevailed throughout. As Doctor

Questions on the Manual

BY WILLIAM E. FISHER

[Note: Please address all questions for this department to 138 Princeton avenue, San Antonio, Texas. Write on one side of the paper only. No question will be considered unless duly signed by the interrogator and postoffice address given. The name will not be published.]

ERRATA: In issue of May 2d under question No. 8, the printer made me say, "The family is the apostle's betrayal of the church," etc., instead of portrayal. WILLIAM E. FISHER.

QUESTION 9 (Mississippi): "The circus." Does not that mean shows?"

ANSWER: You quote from General Rules, page 26. I am not qualified to pass on qualification of shows, but the following clause undoubtedly does include all classes of shows, viz., "and like places."

QUESTION 10 (Mississippi): "The use of tobacco in any of its forms, or trafficking therein." Does not that mean not to use or sell it?"

ANSWER: It certainly does.

QUESTION 11 (Texas): "What is your ruling on pages 36 and 37 of our church Manual, where it says, 'Two-thirds vote of all the members of the church board?' A. says, it means every member of the church board, present and absent. B. says, it means all those who are present only."

ANSWER: It is not my prerogative to make rulings. This department is not for that purpose. You will notice a distinction made in the wording relative to the vote of the church, and that of the board. The subject under consideration is the call of a pastor. An explanation of the *modus operandi* and the character of a legal call. With the church, it is specifically stated, "Two-thirds favorable vote of the full members, [i. e., members who have been received into full membership, not probationers] present and voting." With the board there is no such modification, but it plainly reads, "a two-thirds vote of all the members of the board." You will notice by a careful study of the Manual that this two-thirds plan extends all down the line on vital points of government, so that when a Superintendent is elected he knows that at least two-thirds of his people have desired him. Just so with the pastor. He knows that not only a bare majority, but two-thirds of the entire church board is responsible for his nomination. This is certainly gratifying to any pastor, and is also a safeguard to prevent any serious "split" in the church after the pastor has been called. To make it a two-thirds vote of the entire membership of the church would be in some instances wholly impracticable, because of scattered condition of membership (nonresident members, etc.) and many other obvious reasons. The only question that could ever arise would be relative to the legality of the meeting when the vote was cast, such as jumped up and irregular meetings, when due notice of meeting, together with stated object of same, had not been given, so that a fair opportunity for the voice of the church to be heard and its will expressed was not afforded. A. is right. B. is wrong.

QUESTION 12 (Texas): Does the Manual provide for or recognize any such organization in the church as 'Board of General Superintendents'?"

ANSWER: Most assuredly so. "If, in the interim of the General Assembly, a vacancy should occur, by death or otherwise, in the Board of General Superintendents," etc., Manual, page 65, paragraph 13.

Walker finished preaching on Thursday night, a general altar call was given, and a blessed hour of prayer was spent, while the saints wept and rejoiced. It was a grand sight to see almost a score of the Japanese kneeling around as Miss Pool talked and prayed in the native tongue. Truly, we believe in this kind of "tongues."

The regular business of the District was attended to in the usual order and God's grace was upon us. The reports showed a goodly increase

in missionary interests, exceeding last year's report by over \$1,000.

Very few changes were made in pastoral relations. Rev. Joseph Kiemel succeeding Brother Grose at Stockton, and the latter succeeding Brother Wiley at Berkeley, who leaves to take up his new field of labor at the Northwest Holiness College as its president. The appointments are as follows:

Rev. D. S. Reed unanimously elected District Superintendent.

Angels, J. A. Walworth; Bakersfield, Fred Smith; Berkeley, M. F. Grose; Eureka, to be supplied; Fresno, E. F. Welts; Lindsay, P. G. Linaweaver; Milton, to be supplied; Oakland, L. E. Berger; Pixley, E. A. Meggs; San Francisco, Thomas Murrish; Santa Rosa, A. E. Lamar; Waukena, Fred B. Green; West Point, Joseph Grey. District evangelist, Frank B. Smith.

Assembly Reporter.

CHURCH NEWS

Pomona, Cal.

Rev. Earle F. Wilde, his wife, and Mr. James Knight and wife, who make up the Wilde evangelistic party, were with us in special revival meetings from May 10th to 27th. They sang and preached the old-time gospel of Bible holiness with power and unction of the Spirit. The singing of Brother Wilde and this quartet is among the best in the country. Brother Wilde is not only a sweet singer, but a logical, forceful, and powerful preacher. He drives home the truth with no uncertain sound. The Lord blessed the meetings in spite of the fact that a large portion of my best members were sick, and we had quite a bit of cool, rainy weather. Several good cases were wonderfully saved, the church was lifted up, and as a result of the meetings several good members have come into the church, and there are some more who intend to come soon. We have been called back for another year. Every vote that was cast was for our return. Despite the fact of a financial depression in this part, the treasurer's book shows the best year in the history of the church on every line. The missionary offerings are \$100 more than usual. Our faith looks up for greater things. — C. E. ROBERTS.

Swaziland, Africa

You will no doubt be glad to know that we did not forget the Hallelujah March on the appointed day, which was last Sabbath. Our offering was small; only amounted to \$3.75, but every penny came from willing hearts, and each gave what they could. No doubt had you been here it would have done your soul good, as it did us, to see them bring in their offering. One or two brought a chicken each to sell, another woman had no money, so she brought a sack of sweet potatoes to sell, and put the price in the offering. Two or three others put in several days cutting bundles of grass that we are needing for a roof, and put what they earned in the Hallelujah offering. Our own little David came home from church and put his arms around his mother's neck and said: "Mamma, papa took the big offering today, and I did not even have a ticky (3-penny piece) to give. May I sell my hen that Innis gave me, for two shillings, and put that in the offering?" Wife said, "Yes, but who will you sell the chicken to?" "To papa," was the quick reply, and then little Elmer chimed in, "and may I sell my hen to papa, too, and put the money in the offering?" Of course we did not deny these little tots of their joy and privilege, and bought their hens. Heretofore we gave them something to give in the offering when we took an offering for anything here, but they are quite proud to think that this time they really gave something of their own. David is eight, and Elmer six. — H. F. SCHMEIZENBACH.

Bressee Chapel, Ind.

June 3d, the day set apart for children's day and the foreign missionary offering, was observed at Bressee Chapel by the rendering of a splendid program. Our heavenly Father permitted us to have a beautiful evening after several days of rain. There was a large crowd, which gave an offering of \$16.70 for foreign missions. The service was spiritual, and we hope was a blessing to all present. Bressee Chapel seems to be prospering both spiritually and temporally, there being a good attendance at Sabbath school, prayermeeting, and preaching services. All finances are keeping paid up, there being many manifestations of God's Spirit. The pastor and wife, Brother and Sister Shoke, are being a blessing to the community. Mrs. Eaton's programs, sent to us by the missionary board, were good and helpful. — BRESSEE MEMBER.

Worthington, Ind.

We are glad to report that our much loved District Superintendent, Rev. U. E. Harding, was with us in Mt. Beulah church, Saturday night and Sunday, June 2d and 3d, and although he was

feeling badly in body, he preached three wonderful, God-given messages, which stirred our hearts and prompted us on to greater sincerity and sacrifice for the cause of Christ. On Sabbath morning it seemed like Jesus was nearer than ever before, as we commemorated His death on the cross. Our little band at Mt. Beulah know what it is to give until it hurts. God is rewarding them with great spiritual blessings. Owing to the fact that the phone wires were torn down by the severe storm which swept through here, and that there was no car available, Brother Harding was unable to get to Mt. Zion, to their great disappointment, but as a healing balm he told them he would give them two nights next time instead of one. Since our last report we have been with Rev. Ural Hollenback, our pastor at Mitchell, in a three days' convention. God gave us a great time there. Brother Hollenback is strong in God. We were with Rev. A. E. Balsmeier and his good wife and the saints of Richmond, Ind., at the preachers' meeting, and can say of a surety we never saw such love and fellowship, or such manifestations of divine presence. The tide of salvation ran high. We were also in a three nights' meeting in Lions, Ind., the opera house having been turned into a house of prayer, and God honored our efforts with four at the altar for holiness. We are looking forward to the coming of Sister Norris, with the expectation of doing great

things for the Master along the line of rescue work. Pray for the little flock here.—B. A. FLEMING, *Pastor*.

Cartersville, Ill.

We had a great meeting over Sunday, June 3d, at our Pentecostal Nazarene church in Middleton, Ill. Some old saints are there who know God, all farmers, and they come for miles, each, west, north, and south. Sunday evening the church was packed full. There was just room to stand on the platform, and teams were hitched for a quarter of a mile on each side of the church. There were only half of the folks who could get inside. It was missionary Sunday, and God always blesses a missionary service. Over forty stood up to be prayed for. Pray for this little church without a pastor.—G. G. EDWARDS.

Caruthersville, Mo.

We had a high day in Zion yesterday in the Pentecostal Nazarene service. Brother Hinchey came to our Sunday school, and after it was over he made a splendid talk to the little folks. He gave an altar call, and fifteen of those children came to the altar and were saved. The tide of salvation is rising higher. Help us pray for these little ones that they might go right on. Pray for the Mound Sunday school that it may become a soul saving station.—MARY TREECE.

Jasper, Ala.

We are getting on well here, and endeavoring to keep up all departments of the church work. We pay our District Superintendent one-fourth of our assessment at the beginning of each quarter. We have sent in one installment for our General Superintendents. The first Sunday in each month is missionary day, and next Sunday, June 17th, is to be our children's missionary offering. At that time, with what we already have on hand for our foreign missionary work, we expect to raise enough to pay at least one-half of our assessment for this Assembly year. All of our services are very well attended. Several are asking for prayer that they may be saved. One young woman was reclaimed Sunday night. Rev. C. H. Lancaster, on his way to Hartford, Conn., preached several good helpful sermons for us.—Z. B. WHITEHURST, *Pastor*.

Hastings, Neb.

I have had the privilege of laboring with Rev. J. J. Brady and people at Kenesaw, Neb., during the last four Sundays. We had Rev. J. A. Persell, of Bloomington, Neb., with us, who was blessed of the Lord in prayer and song. Any one desiring help for campmeeting or revival work will do well to engage Brother Persell. We enjoyed the battle, there being some thirty at the altar, all but two getting through to victory. Seven united with us in church fellowship. There are surely better days ahead for our Nazarene church at Kenesaw.—V. A. SCOFFIELD.

Hartshorne, Okla.

We came to this place in December, 1916, and pitched a battle against sin and the Devil. Comeatism, no hellism, tongueism, and the like have almost taken this town. I am standing by the truth as given in 2 Tim. 1-6, to the best of my ability, God helping me. The battle has been hard and long, but the Lord has given victory.—RAY J. JACOBS, *Pastor*.

Wann, Okla.

Our last appointment at Hominy was truly a great time. One woman got gloriously sanctified. We are now in the beginning of our summer meeting at Wann. Brother Ritter is doing the preaching. This is his second trip here, and God is blessing. One woman already has received the blessing, and how she did shout! She is seventy-eight years of age, and an old-time Methodist.—F. C. SAVAGE, *Pastor in Charge*.

Blackwell, Okla.

Last Sunday, June 3d, was a good day with us here. I preached on missions at the morning service, and we had our children's day program at the evening hour. The faithful efforts of the few in arranging and preparing the program were rewarded with a good congregation, and an offering of \$31.72 for foreign missions. The blessing of the Lord is upon the church here.—V. P. DRAKE, *Pastor*.

Westmoreland, Ark.

The Lord is putting His approval upon our efforts to glorify Him, by abundantly blessing our souls, and saving and sanctifying others in our regular preaching services. We are expecting a landslide in our revival to begin July 13th, with Rev. T. C. Leckie as evangelist. It begins on the Devil's unlucky day, and we are trusting the One who has no unlucky dates to make July 13th the beginning of a ten days' siege against Satan's strongholds so terrible that it will tell throughout the rest of time and eternity. June 3d was a great day with us. The children's exercises were fine. We had visitors from Caney, Cole, Mt. Moriah, Terrapin-Neck, and Prescott, but a number of people intending to come in autos failed to come on account of the heavy rainfalls. We are looking forward to a second Hallelujah March,

with a conquering tread, we will push ahead, and He'll roll the sea away.—ETHEL BARHAM, *Pastor*.

Tecumseh, Okla.

Our meeting here in Tecumseh closed Sunday night with great victory. It was one of the greatest meetings I was ever in. The revival broke out the first service. It was a great feast to the Christians. Many hungry seekers found their way to an altar of prayer and wept their way to Calvary. Brother C. C. Cluck, of Docks City, Texas, did the preaching. Brother Cluck is indeed a great preacher, and was a great blessing to our town and to our church. Rev. E. C. Cain, from Shawnee, had charge of the singing, which was appreciated by every one. We are looking up and expecting great things this next year.—SPURGEON GARRETT, *Pastor*.

Bluffton, Ind.

We have recently closed a three weeks' meeting with Sam the Nazarene. There were two remarkable things about this meeting. First was the straight, radical, red-hot, thorough, fearless preaching, which made the folks all agree that Sam is the most daring preacher ever in town. Second, the number of people who came from a distance to the services. Some came eight, twelve, eighteen, and even twenty-four miles to the meeting. It was certainly a great time of refreshing for the holiness folks. We are now looking forward to a great day on the Fourth of July, with preachers and singers galore, big basket dinners, and a great day in the Lord. We invite the presence of the Holy Ghost and of the people.—REV. CLYDE E. GREEN.

Denison, Texas

We are in a meeting here at Denison. The fight is hard, but some are finding the Lord. Last night, June 12th, was a good meeting, with two praying through. I am pastor of the Bridgeport church, which is forty-three miles north of Fort Worth. We will have our revival this year commencing Friday night, July 20th. Rev. L. A. Miller, of Ft. Worth, will be with us, and he is a great soul winner. I wish you would come and camp and be with us the whole ten days. I believe you would enjoy it much, and you will be a blessing to us. Bring your unsaved and unsanctified loved ones along with you, and we will all do our best to help them through.—W. M. BURGESS, *Pastor*.

Blevins, Ark.

Sunday, June 10th, was a fine day with the Bell's Chapel church. Our District Superintendent, Rev. T. W. Sharp, was with us and delivered a fine sermon on missions at the 11 o'clock hour, which was greatly enjoyed by all who believe in missions. In the afternoon we had our missionary program, which was rendered by the Sunday school class. A nice offering was received for missions. Miss Sylvia Westmoreland sang a beautiful solo to the delight of all. Brother Sharp also preached at night on the destruction of the temple foretold. Several stood for prayer, and three came to the altar. The Sunday school is progressing nicely, with a large attendance.—LOLA E. WHITE.

El Paso, Texas

We had a great day last Sunday. The Lord was with us in all the services of the day. Five souls knelt at the altar Sunday morning, most of whom were young people, and professed to have found salvation. We had a great street service in the evening, with large crowds listening to the preaching of the Word. The hot summer weather is on us now, but the Lord has blessed us with good health and we are able to endure the heat of the day. Our day school in charge of our good Sister Diaz is doing splendidly, with new students coming in every week. We now have an average attendance of about forty children.

Pocket Reference Bible

With or without concordance.



India Paper Edition
Black Face Type
Only 3/4-inch thick
Size of page 5 1/4 x 3 1/4

Special Price, \$2.25

[At this special price we can not allow a discount to agents.]

This Bible is a handy pocket size, yet the black faced type makes it easy to read.

Printed on strong India paper, making a light volume weighing only 12 ounces.

Can be supplied in linen or leather lining with or without concordance.

Bound in patent binding which is guaranteed against breaking or creasing in the back.

In short, it is a durable, well-bound, small-sized, light weight, easy-reading volume, all of which features should appeal to every one looking for a pocket Bible.

Without Concordance

- F65X. French Morocco, divinity circuit, red under gold edge, linen lined\$2.25
- F73X. Persian Morocco, divinity circuit, red under gold edge, silk-sewn, leather lined to edge.....\$3.25

With Concordance

- F105X. French Morocco, divinity circuit, red under gold edge, linen lined\$3.00
- F113X. Persian Morocco, divinity circuit, red under gold edge, silk sewn, leather lined to edge.....\$3.75

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

[SPECIMEN OF TYPE]

of the tribes. NUMBERS 2, 3

19 And his host, and those that were numbered of them, were forty thousand and five hundred.

20 And by him shall be the tribe of Manasseh; and the captain of the children of Manasseh shall be Gemiel the son of Pedasur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin;

Israel; Moses. 34 At did acc comm pitch so the after 10 the ho

Pentecostal Nazarene Publishing House
2100, 2115 Troost Avenue
Kansas City, Mo.

Holliness is still the staple commodity, but only those who are willing to die to self and sin and pay the price in entire and unconditional consecration, can get it.

The second blessing is just what every Christian needs, but carnality will not have it so.

It is amusing to hear second blessing opposers trying to explain sanctification. They make it as clear as mud.

If we are to retain the experience of entire sanctification we must walk in the light the blessing brings, and feed on Canaan products.

To be able to rejoice whole-heartedly, without even a trace of envy, in the good fortune of one's friends—there lies a secret of real enjoyment.

THREE NEW SHEET MUSIC SONGS.

Mother's Sunset Years.

A three-page mother song, two-color title page. Beautiful but simple in harmonic treatment. 15c.

Now I Lay Me Down to Sleep.

The well-known baby prayer set to appropriate music. 10c.

Papa, Pot Would You Take For Me?

A three-page song you will enjoy. Price ten cents. All three songs sent postpaid for 25c.

HALDOR LILLENAS, Auburn, Ill.

I sent you a kodak picture of the school I took several days ago. Several children come to the Sunday school. One of them, a little boy, came to the altar last Sunday morning to give his heart to Jesus. — S. D. ATHANS.

Montrose, Colo.

We are just a new church here, with a membership of ten people. God is wonderfully blessing our efforts. We have just had a great revival of old-time religion, with I. D. Vanderpool as evangelist. Brother Vanderpool is a powerful preacher, and is a man of God that is filled to overflowing with the Holy Spirit. I do not know the exact outcome of the revival, but at least eight Christians were sanctified, seven were saved and sanctified, and five others were converted. About a dozen more were seekers or asked an interest in our prayers. A few who were under conviction at the close of the revival are now through. There was a sweet spirit of unity, love, and fellowship present between the Free Methodists and ourselves. They united with us in all the services except Sunday morning. God sanctified some of the finest young people of the town. As yet we have no minister for the coming year. We are holding on to God and praying. He will get hold of the right man and send him to Montrose. We are in the fight to stay. Please remember us in your prayers. — Mrs. A. H. EGLESTON.

Oskaloosa, Iowa

We met in the upper room of our Pentecostal Nazarene church for prayermeeting last evening, June 14th, the very first service above the basement. The Grinnell and Marshalltown churches were represented, members having lingered after the national campmeeting. Also our outgoing missionary, Ruth Buell, recently from Olivet, was with us. The shekina presence of God filled His own temple. A mighty manifestation of His power was seen. We had one of the most glorious services since our organization. Testimonies were interrupted, people could not keep their seats, confessions were made, and praises and glory filled His house. Brother J. A. Ward is still absent in the interests of our building project, but will be with us on Sabbath next. The church is as yet unfinished and the dedication is postponed. We are going to pray more and must do exploits for our precious Lord. — Mrs. DORA SHERMAN, Church Reporter.

Pittsfield, N. H.

This is our first week of the revival campaign in Pittsfield, and the Lord of hosts is with us. We have a good start in spite of the rainy weather. Some have already sought the Lord for reclamation, or cleansing. Several are getting under conviction for the baptism with the Holy Ghost. The congregations are increasing. A delegation of over forty came over last Saturday evening from Belmont, where I held a revival meeting last January. I found a fine company of people in the Adventist church here, who are hungry for the truth that brings constant victory to the soul. We expect a great time of salvation before many days. Some are very cautious at first, but are giving away to the truth. Most of them realize they need more to fit them for the coming of the Lord. This is the third Adventist church that has opened its doors for me to preach the great truth of full salvation. This is one of the most beautiful little villages I ever was in, nestled among the green hills of New Hampshire. — F. W. DOMINA.

Muncie, Ind.

We are moving along fine over here. In all our local work and with mission work we have had between four hundred and five hundred in this community in the last year. Brother Groves, one of our preachers, is now holding a good meeting in the country. We lately raised over \$300 for the church debt. Yesterday we raised over \$100 for repairs and we have a fine little church house. Brother Harding and Sister Eva Norris are to hold us a midsummer revival beginning June 21st. — EVERETTE A. CHALFANT, Pastor.

Louisville, Ky.

We are marching on to victory here in spite of every difficulty. Previous to our coming here, the

church had secured the services of Will O. Jones as special worker during their revival services. He proved to be the right man at the right time and in the right place. God wonderfully helped our brother to sing and preach the gospel with unction. Sin was uncovered and brought to the surface. As a church we feel the services were a great help and inspiration to the people. There have been some unpleasant things to meet, and during these meetings they were brought to light. Brother Will O. Jones made many friends while here, and he will have our prayers and best wishes wherever he goes. There is a growing interest in every department of our church work, and we are believing for great things. — H. REES JONES, Pastor.

Evansville, Ind.

God is graciously blessing the work here. We have recently closed a two weeks' revival, with Rev. Harry J. Elliot in charge. The meeting began June 3d, but before the evangelist arrived the revival broke out, on May 27th, when six seekers bowed at the altar at the Sunday morning service. Although the special meetings have closed, we are expecting this good work to continue. Brother Elliot was blessed and directed of God in his messages from night to night, and seekers were at the altar every evening except one. On the last Sabbath of the meeting the subject of tithing was presented, and a tither's band was organized. Sixty people joined the band, agreeing that they would pay to God His dues, which is one-tenth of their income. The finances of the church are surely coming along nicely. When people become fully dedicated to God, it opens their pocketbooks. The meeting closed with a substantial increase in the church, and there are several other prospective members. We have a very loyal people who stand by their leaders. We enjoy our work here more than anywhere else we have been. Let all the churches remember us at the throne. If any pastors desire evangelistic help which will build up the church, we heartily recommend Brother Elliot. — E. E. TURNER and WIFE, Pastors.

PERSONALS

We have received word from Evangelist A. F. Daniel that they are having a "young Pentecost" at Dexter, Mo. The saints could hardly stop their shouting Sunday night, the beginning of the siege. They are expecting a great meeting, and we are wishing with them that God will mightily reveal Himself to the people.

We are glad to announce through our columns that on the 11th instant a daughter was born to Rev. and Mrs. R. J. Plumb, former Superintendent of the Colorado District. The mother and babe are doing nicely.

Deaths

Hartzell — Hannah J. Hartzell, wife of Rev. J. M. Hartzell, passed triumphantly to her reward on June 6th, at seventy-three years of age. She had been ill more or less for six years. The last four months she was confined to her bed, and was a great sufferer. Funeral services were conducted by Rev. J. T. Maybury and Rev. J. D. Acker. Remember our dear Brother Hartzell at the throne of grace. He has lost a lifelong companion. — J. T. Maybury.

Chatterton — Hazel Fern Chatterton was born December 19, 1907, and died April 27, 1917. She was a great lover of the Sunday school. During her illness she would call for the saints to come and pray for her, and had great faith for a child her age. She was a great sufferer during her illness, but bore it patiently. She has passed on to a better land to await the coming of her mother and father to join her in singing praises to Him. — S. D. White, her Pastor.

Sparkman — Death has visited our ranks and claimed for his victim our beloved member, Dwight Sparkman. Dwight Moody Sparkman was born April 8, 1900, and died May 25, 1917, at the home of his grandfather, T. K. Stout. Dwight was indeed one of our most promising young men, and was beloved by the old as well as the young for his manly courtesy, gentle manners, and sunny disposition. In the death of Dwight the home and Sunday school sustained a great loss. Our grief-stricken hearts express humble submission to Him, who doeth all things well. — Secy. Pentecostal Nazarene Sunday School, Altus, Okla.

ANNOUNCEMENTS

For Sale — I have in my possession a 40 x 60 10-ounce army duck tent, new, which will be for rent after July 1st. Terms, \$1.50 a day, and the user be responsible for any damage more than ordinary wear. Write or wire, I. W. Young, Pencil, Texas.

Notice — There will be a holiness meeting on the Dallas District, Texas, at Henry Chapel church, beginning on July 12th and running until the 22d. Let the saints pray for a great harvest, and many souls to find Jesus. Rev. James B. Chapman will do the preaching. — J. Presley.

Notice — All mail should be addressed to me at my home office, 1251 Sierra Bonita avenue, Pasadena, Cal. According to information received, some of my mail directed to me at other points has been lost. I will begin my summer's work at Mt. Zion,

Texas, (Hamlin postoffice), June 29th to July 9th. — J. B. McBride.

Announcement — The date for the campmeeting at Ft. Jessup, La., is July 27th to August 5th. Rev. John Roberts and wife will conduct the meeting. — Elias Stittler.

Wanted — To rent or buy a big tent, about 40 x 60. Address, H. S. Taylor, Pentecostal Collegiate Institute, North Scituate, R. I.

Notice to Pastors of the Pentecostal Nazarene Church — Having given my attention entirely to evangelistic work, I shall be glad to serve in any District or division where the work needs building up. If you want a Holy Ghost worker and one who is able to bring things to pass for God, let me hear from you. I shall be at Liberty to serve you when I shall finish my labors in Waycross, Ga. — Mrs. Pearl Gaddie, 64 Parallel street, Waycross, Ga.

Wanted — Five hundred bright, energetic young people, either men or women, who are not afraid of work, and who want an education. We have a plan which will pay a part or all of your expenses through Trevecca College. Do not fail to take advantage of this opportunity at once. Our plan will surely work if you will work it. If you are interested in equipping yourself for a life of usefulness, and would like particulars concerning our educational plan, write to Trevecca College, 130 Fourth avenue, North, Nashville, Tenn.



The above illustration shows how this Bible opens perfectly flat thereby putting no strain whatever on the leaves. This result is accomplished by the use of a patent binding that is guaranteed against breaking or creasing in the back.

This feature should appeal to preachers, Sunday school teachers, and Christian workers, who must have a Bible that will stand the wear and tear of constant use.

Self-Pronouncing

Reference Bible

With Concordance

On receipt of \$5 we will forward this Bible with all charges paid; Weight, 1 3/4 pounds. Size of page 5 1/2 x 8 1/2. Printed on thin India paper. Easy reading long primer type. Contains references, concordance, twelve colored maps with complete index, table of comparative chronology, and exhaustive Bible helps.

This Bible will supply the demand of preachers and workers for a volume with good sized type that will not strain the eyes, yet not too large in bulk. The patent binding makes it unusually flexible.

No. S. T. Engandine Levant, divinity circuit, red under gold edges, head band and marker \$5

[At this special price we can not allow a discount to agents.]

[Specimen of the easy reading type contained in this Bible.]

Judah's posterity.

1 CHE

53 Duke Ké'náz, duke Té'man, duke Mib'zar,
54 Duke Mág'di-al, duke Fram.
These are the dukes of Edom.

CHAPTER 2.

1 The sons of Israel, 2 The posterity of Judah by Perez, 13 The children of Jacob, 15 The posterity of Caleb the son of Jephonah, 21 Aaron's posterity by the daughter of Minchah, 22 Aaron's posterity, 24 Judah's posterity, 25 Another branch of Caleb's posterity, 26 The posterity of Caleb the son of Jephonah.

THESE are the sons of 'Iz'ra-el: 'Rey'ben, 'Sim'e-on, Lé'vi, and Jū'dah, Is'sa-char, and Zébu-lūn, 2 Dān, Jō'seph, and Bēn'ja-mīn, Nāph'ta-li, Gād, and Ash'er.

Pentecostal Nazarene Publishing House
1109, 1115 Troost Avenue
Kansas City, Mo.

Mottoes!

We are now offering several new mottoes in beautiful designs as shown below.



No. 5515. "Not My Will but Thine Be Done." No. 5516. "Even Christ Pleas'd Not Himself." Size 10 x 13 inches. Price 25c each. An especially attractive motto. Has 5 x 7 panel in colors showing Christ in Gethsemane. Panel is ornamented with spray of passion flowers. Velvet board.



No. 5501. "The Blood of Jesus Christ Cleanseth From All Sin"

No. 5502. "Whosoever Will Let Him Take the Water of Life Freely"

Size, 8 x 10 inches Price, 25c each

An exceptionally beautiful motto with colored spray of rose leaves around a panel showing pretty landscape scene in natural colors. Velvet board.

RULES FOR TO-DAY

Do *not* think that you are *alone* when *Jesus* comes

Go *not* to the *world* when *Jesus* comes

Say *not* that you are *alone* when *Jesus* comes

No. 5402. Rules for Today. Size 10 x 12 inches. 30c each.

A striking motto for the home. Ivory white letters on art velvet board.



No. 5030 "He Will Not Forsake Thee"

No. 5031 "Lo, I Am with You Always"

Size, 4 x 6 inches 6 cents

An inspiring little motto on art velvet board. White letters.

No. 5025 "Jesus Only"

No. 5026 "Christ Died for All"

Size, 4 x 6 inches Price, 6 cents

A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.

Pentecostal Nazarene Publishing House 2109, 2115 Troost Avenue Kansas City, Mo.

New York District Campmeeting—This camp will be held at Beacon, N. Y., July 6-15, inclusive. General Superintendent Goodwin will be present from the 9th over the last Sunday. District Superintendent Hill and Rev. W. H. Hoople will be in charge of the services. The music will be under the direction of Brother Hoople and M. Carson, of Brooklyn. A dormitory of sixteen rooms and ten tent shacks are being built, and there will also be tents with floors. Camp can be reached by Hudson river day line or New York Central railroad from New York trolley to grove. Price of tents or rooms, 50 cents a night, \$5 for season. Board at dining pavilion \$0. Breakfast, supper, 30 cents, dinner 40 cents. Lots 25 x 100, \$25 up. For information write W. A. White, Secretary, Spring Valley, N. Y.

District Campmeeting—The Missouri District campmeeting will be held at Des Arc camp ground, August 29th to September 9th, with Rev. C. H. Lancaster in charge. We are planning for a great camp. For particulars write Rev. W. I. DeBoard, pastor, Des Arc, Mo.—J. D. Scott, Dist. Supt.

Notice—Owing to a very unexpected change in our state, we have two open dates in August, which we would like to place with some camp or church wanting a meeting. References furnished if desired.—J. O. and Beattie West, Evangelists.

Attention—Any person desiring to move his family to Olivet, Ill., so as to have the privilege of placing his children in the university, and hindered because of not being able to procure employment for himself, or, if he is called for farmer or contract work, he able to secure a good position by addressing the treasurer of Olivet University, W. G. Schurman, Treas., Olivet, Ill.

Notice—We will be in a meeting at Waldron, Ark., the first two weeks in July, and have an open date the last two weeks, which we would like to place in Arkansas. Address Revs. Jarrette and Dell Aycock, Atwood, Okla.

Notice—The annual campmeeting at Vilonia, Ark., will begin June 28th, and will embrace the first two Sundays in July. Rev. B. E. Neely of Peniel, Texas, will be the preaching in charge. It will be a treat to hear this great Texas preacher. So come and enjoy the good things of the Lord for ten days. Brother Neely is well known in the evangelistic field as a successful revivalist. Rev. D. S. Corlett of Pennsylvania will have charge of the singing.—Lee L. Humble, Hous. of Board.

Notice—There will be an all-day holiness meeting held in the Pentecostal Nazarene church at Ironton, Ohio, corner Fourth and Pleasant streets, on July 4th. Several of the holiness churches in the near vicinity will meet with us, and we are planning for a great day in the Lord. Let all the children of God who can meet with us and celebrate their freedom.—H. W. Welch, Pastor.

Notice—The 26th annual camp of the Kansas state holiness association will be held in Livewood Park, Wichita, Kas., August 10-20, 1917. Workers, Rev. C. H. Babcock, Los Angeles, Cal., Rev. A. P. Gouthey, Chateaugay, N. Y., Rev. John Matthews, Kansas City, Mo., Miss Stella McNutt, Steubenville, Ohio, and Rev. W. B. Yates. We especially urge members and friends of this great camp to not only come, bring as many as they can, but to hand from the very first service, but to pray much for the greatest outpouring of the Spirit we have ever witnessed. Truly, these days of general perplexity need such a sin-destroying revival as the world never had. Please bear in mind my home address until further notice will be 4409 Sydney avenue, Chicago, Ill.—W. R. Cain.

Wanted—A combination vocal music and expression teacher. Send recommendations in first letter. None who has not a good Christian experience will be considered. Address N. W. Sanford, President, Arkansas Holiness College, Vilonia, Ark.

Notice—Mrs. Duncan and I will be going East about the 18th of July to fill our engagements in evangelistic work. We will be at Winfall, N. C., August 1st, and will have some special time between that meeting and September 1st for meetings. Any one desiring our services in the states of Virginia, North Carolina, Maryland, Delaware, Pennsylvania, or New Jersey will communicate with us as soon as possible. Address W. L. Duncan, 1414 Jo Johnson avenue, Nashville, Tenn.

Announcement—The Maplewood Pentecostal Church of the Nazarene will hold their revival meeting July 12-23, on the corner of Old Main, Chester, and Linnet avenues, St. Louis, Mo., one block from the Manchester car line. Rev. August N. Nilson, of Portland, Ore., will be the evangelist. The singing will be under the direction of the pastor and wife, Rev. J. E. Linza. Pray earnestly for this meeting. For information write Miss Sarah Hopkins, Secy., 4422a Gibson avenue, St. Louis, Mo.

Notice—If nothing intervenes will be open for meetings or will consider pastorate after the month of October.—Rev. B. F. Lehman, New Lebanon, Indiana.

Annual Camp—The annual campmeeting will be held at Peniel, Texas, August 2-12, with B. F. Neely and W. R. Cain as special evangelists in charge. For any information write J. H. Smees, Peniel, Texas.

Special Notice—We desire to secure the address of Rev. B. T. Flannery. Will any one who can furnish us with his address kindly do so? Address F. G. Anderson, 2109 Troost avenue, Kansas City, Missouri.

A Correction—In a recent issue of the Herald of Holiness, in a telegram from the Williams-Robinson campaign at Oklahoma City, it was stated that Joseph N. Spenkes was the chairman of the party. Brother Spenkes is pastor of the Pentecostal Nazarene church at Oklahoma City, and chairman of the local committee under whose auspices the meeting was held. In the issue of June 20th it states that H. Calhoun is the publicity manager. This is also an error. Brother Calhoun is pastor of the Pentecostal Nazarene church here in Wichita and chairman of the local committee, under whose auspices the campaign is being held. The Williams-Robinson and Robinson are chairman of the party, and the undersigned has charge of all publicity matters. Also it was not a terrific storm, but a terrific sermon by Brother Milton Williams that brought the folks to the altar. Also the assistants were not rooting, but rendering excellent service.—Stephen B. Williams.

DIRECTORIES

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave., office, 2109 Troost ave.

Missionary District Assemblies, 1917
Japan, Kyoto—W. E. Eckel.....July 4-8
China, Chauchenghuen—Peter Kiehn.....July 4-8
East India—G. J. Franklin.....July 4-8
West India—Roy D. Coddling.....July 4-8
South Africa—H. F. Schmelzenbach.....July 4-8
In United States of America and Canada
Saskatchewan and Manitoba, Luseland.....July 4-8
Alberta, Claresholm.....July 25-29

Missionary and Evangelists
Stettler, Alta., Can.....June 27-28
Red Deer, Alta., Can.....July 14-15
Claresholm, Alta., Can.....July 17-20
McLeod, Alta., Can.....July 30-Aug. 12
Drumheller, Alta., Can.....August 12-16
North and West Districts.....Sept. 1-30

E. F. WALKER.....Glendora, Cal.

District Assemblies

Southern California, Los Angeles, 1st Ch.....June 20-24
J. W. GOODWIN.....Los Angeles, Cal.
Home address: Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.

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

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Cellholme, Alta., Canada.

Arkansas—J. D. Edgin.....Ozark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Road, Kelvinside, Glasgow, Scotland.
Colorado—A. E. Sanner, Kirk, Colo.
Chicago Central—W. G. Schurman.....Olivet, Ill.
Dallas—P. L. Pierce.....Peniel, Texas
Dakotas—Montana—Lyman Brough.....Surrey, N. D.
East Oklahoma—F. R. Morgan.....Ada, Okla.
Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.
Georgia—C. H. Lancaster.....Donaldsonville, Ga.
Hamilla—J. C. Heuson.....Hamlin, Texas
Idaho-Oregon—W. H. Tullis.....Nampa, Idaho
Indiana—U. E. Harding, E. Thornburg st., New Castle, Ind.
Muncie, Ind.....June 26-July 4
Bluffton, Ind.....July 4
Red Key, Ind.....July 7-8
Mitchell, Ind.....July 17
Seymour, Ind.....July 18-22
Evansville, Ind.....July 23, 24
Eby, Ind.....July 25, 26
Breese Chapel, Ind.....July 27-29
Mt. Beulah, Ind.....July 30
Mt. Zion, Ind.....July 31

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.

Kentucky—J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.

Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 228, Regina, Saskatchewan, Canada.

Michigan—E. E. Miller.....Cars, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Carbon Hill, Ala.....June 14-24
Tupelo, Miss.....June 28-July 8

Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Burr Oak, Kan.
New England—N. R. Washburn.....Beverly, Mass.

New York—Paul Hill.....Cintondale, N. Y.
New Mexico—R. E. Durham.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.

West Oklahoma—J. I. Hill.....Ponca, Okla.
Glendale church.....June 18-24
Pittsburgh—James W. Short, 351 S. Broadway, Dayton, Ohio.

San Antonio—William E. Fisher, 128 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.

Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.

Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.

Washington-Philadelphia—W. W. Hanks, 1011 W. Allegheny st., Philadelphia, Pa.

Evangelistic Meetings

C. W. Ruth

St. Louis, Mo.....June 29-July 8
Eldorado, Kas.....July 10-19
Gate, Okla.....July 20-29

Julius Miller and Wife

Caledonia, Ohio.....June 15-July 1
Wheeling Camp, Princeton, Ind.....July 27-Aug. 5
Campton, Ky.....Aug. 11-Sept. 2

Ural Hollenback

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

Theodore and Minnie Ludwig

Grand Island, Neb.....June 19-July 8
Muscatine, Iowa.....July 13-29
Martintown, Wis.....August 1-19

Song Evangelist A. H. Johnson

Akron, Ohio.....June 28-July 8
Dayton, Ohio.....July 13-23
Sharon Center, Ohio.....July 27-Aug. 5
Toronto, Ohio, (Hollow Rock).....August 6-19

Akron, Ohio.....August 21-30
Adrian, Mich.....Aug. 31-Sept. 16

Evangelists Allie Irick and Wife.

Hominy Camp, Okla.....June 30-July 15
Vincent Springs Camp, Dyer, Tenn.....July 20-30
Iba Springs Camp, Union City, Tenn.....Aug. 3-13
Goss Camp, Mo.....August 17-27
Honey Grove, Texas.....Aug. 31-Sept. 10

HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2116 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

Pentecostal Nazarene Publishing House
2109, 2116 Troost Avenue,
Kansas City, Mo.

H. C. Lytle

Perrysburg, Ohio.....June 3-28

Evangelists

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

Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.
Alberta—Bell, Thomas, Box 65, Drumbeller, Alberta, Can.

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

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Oskaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2100 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.; Spell, D. M., 302 Block I, Pueblo, Colo.; Still, R. R., Divide, Colo.; Beckman, J. S., 724 W. Bijou street, Colorado Springs, Colo.; Sanner, A. E., Kirk, Colo.

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

Florida—Gaddie, Mrs. Pearl, 23 West Duval st., Jacksonville, Fla.

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

Idaho-Oregon—Ingler, Arthur F., Everett, Wash. Lewis, E. Arthur (Lewis and Mathews) 303 West Marquette Road, Chicago, Ill.

Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E. and wife, R. 9, Greenfield, Ind.; Snyder, Mrs. Beile, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Mooers, N. Y.; Harrison, Charles M., 732 Shelby st., Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D. and wife, 724 H ave., West, Cedar Rapids, Iowa; Harrington, Theo G., Botpa, Iowa; White, J. W., 702 South 10th st., Centerville, Iowa; Crozier, Myra, Oacola, Neb.; Ferguson, Taylor D., University Park, Iowa.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Inson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 25 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 706 N. Monroe st., Hutchinson, Kas.; Mendell, Fred H., Missionary Evangelist, Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, Rev. H. W. and wife, Burr Oak, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Eignall, J. G.

Kentucky—Sweeten, H. W., Box 53, Ashley, Ill.; Miller, Julius and Grace, 622 Central, Ashland, Ky.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Mena, Ark. Blakeley, Rev. H. P., and Rosa T., Delight, Ark.

Michigan—Bradley, C. L., Nashville, Mich.

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

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keaysport, Ill.; Kennel, J. and wife, 3838 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L. Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 69 S. 30th st., Lincoln, Neb.; Williams, H. C., 2655 Potter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.; Bell, Henry, Denison, Iowa.

New England—Phillips, R. S., Burlington, Vt.
New Mexico—Sacel, T. D., Farmington, N. M.

Northwest—Haltezore, M. L., Walla Walla, Wash.; Dilly, Clyde T. and wife, Albany, Ore.; Elliott,

Harry J., 757 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethel, H. C., Springfield, Ore.; Crooks, Mrs. Stella; 680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilson, August N., eastern address, 3726 N. Marshfield ave., Chicago, Ill.; Home address, 606 East 78th st., N. Portland, Ore.; Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.; Elliott, H. C., Nampa, Idaho.

New York—Miller, E. E., 173 Dayton st., Lowville, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.; Baird, C. E., 507 Hayward ave., Rochester, N. Y.; Buell, G. N., Sandy Creek, N. Y.; Archibald, I. D., East Rocakaway, N. Y.; Bailey, C. H., 118 Woodlawn ave., Saratoga, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Covault, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Dearn, Ernest, Monhegan, Me.; Erskin, G. W., Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Nampa, Idaho; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow) East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Lee, Rev. H. Higbee, 205 Miller ave., New Philadelphia, Ohio; Baird, Charles E., 461 East 2d st., Logan, Ohio; Hafer, Will H., Lincoln Place, Pa.; Bond, J. H., 176 East street, N. S., Pittsburgh, Pa.; Adam, M. C., 321 South Poplar st., Seymour, Ind.

Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Aycock, Jarrette E. and Mrs. Dell, Atwood, Okla.; Ritter, L. H., Stuart, Okla.

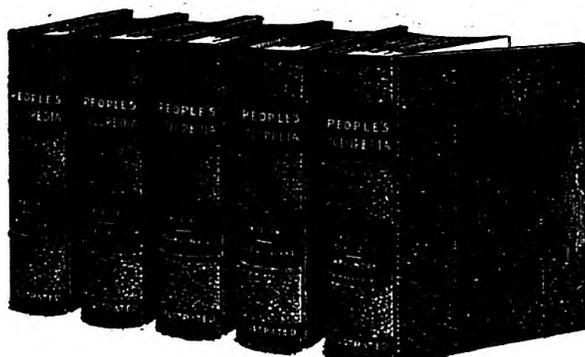
Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 407 West 3d st., Oklahoma City.

San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Kaws ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pk., Ia.; Lillenus, Halder and Bertha, Olivet, Ill.; Mashburn, T. S., 1420 Maltman ave., Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Wilder, E. F., 5044 Brand Blvd., Tropic, Cal.; Raymond, C. W., 1475 North Lake ave., Pasadena, Cal.

Washington-Philadelphia—Shade, Dr. N. B., 152 Adams st., Washington, D. C.



Think of It!
45 cents a Volume!
The Set of Five Volumes, \$2.25

In these days when the high cost of living is a serious problem confronting the average family it is a great pleasure to offer an article of real value and usefulness at a special bargain price.

A cyclopaedia is of immense value both for study and for reference. The pictures and colored plates are interesting to the children; the young folks can use it in their studies; preachers, business men, farmers, and all classes will find it a valuable work of reference.

Our stock is reduced to about thirty sets, and in order to close them out we are offering the five volumes at this unusual price. Remember, when these sets are sold it will be impossible to secure more at this price.

People's Cyclopaedia

A complete Library of Reference containing valuable knowledge of the world written in the simplest form consistent with accuracy and clearness. Gives the pith of each subject and essential facts condensed to plainest possible terms and presented in convenient form for ready reference.

Prepared by more than two hundred of the most eminent editors, educators, scholars, scientists, inventors, and explorers. The five volumes are profusely illustrated with half-tone reproductions and many full-page color plates.

Five volumes aggregating over 3,000 pages, bound in substantial cloth, prepaid to any address in the United States.

The Set of Five Volumes

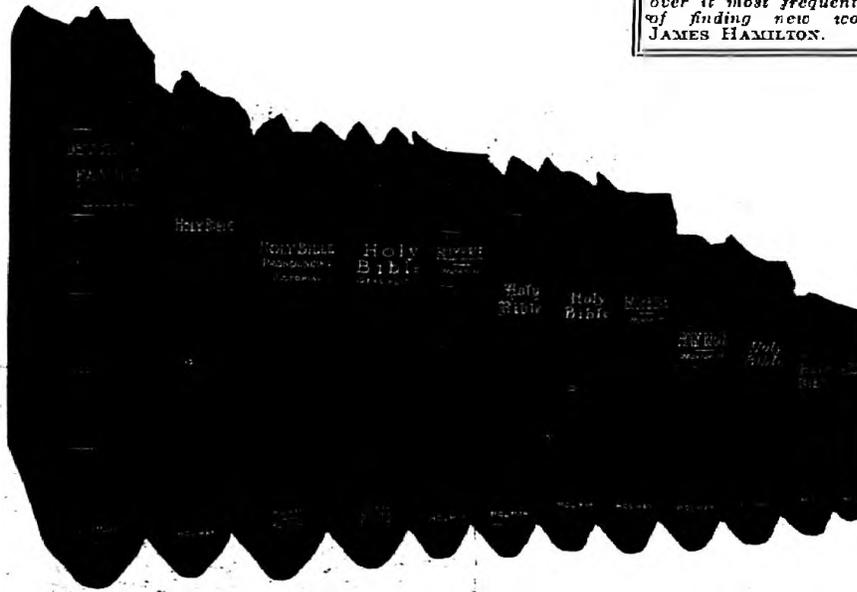
prepaid to your address.

\$2.25

[Formerly \$3.80]

Pentecostal Nazarene Publishing House
2109, 2116 Troost Avenue
Kansas City, Mo.

The Word of God will stand a thousand readings; and he who has gone over it most frequently is the surest of finding new wonders there. — JAMES HAMILTON.



"THEY . . . SEARCHED THE SCRIPTURES DAILY."

We presume that most of our readers appreciate the value of daily Bible reading. It is a fact, nevertheless, that many professing Christians neglect this important means of grace. Doubtless, the habit of daily Bible reading would be more easily acquired if you had a Bible that would be better suited to your needs. Perhaps your old Bible is worn out with torn and loose pages that are hard to handle. Perhaps you are using a small type Bible when you should have a large, easy reading type. Perhaps your old Bible is large and bulky and you would like a small Bible that can be carried about in the pocket.

Whatever Style of Bible You Prefer, We Can Supply It!

Pocket Bibles—For those who object to carrying large Bibles. Weight, 12½ ounces. Size, 4⅞ x 6⅞ inches. We have them with button flaps, leather or paper-lined, with or without concordance. **Teachers' Bibles**—Complete with reference, concordance, maps, tables, charts, and treasury of biblical information. Our catalog shows various styles differing in price according to quality of paper and binding. **Red Letter Bibles** with the words of Christ in the New Testament, Old Testament passages alluded to by Christ and various prophecies relating to Christ in the Old Testament all printed in Red. **Christian Workers' Bibles**. Indexed and marked in both Old and New Testaments according to the best system of Bible marking on the theme of salvation. Three thousand selected texts are arranged on this plan in sequence for Bible study and teaching.

Our catalog shows a large assortment of Bibles in various styles of type and binding, at prices that are right. If you need a Bible or wish to make a present of one to a friend or loved one, cut out the coupon, fill in your name and address, and

**We will forward our latest Catalog of Bibles,
Books, and Mottoes absolutely FREE!**

[Cut on dotted line]
 Pentecostal Nazarene Publishing House, 2109-2115 Troost Ave.
 Kansas City, Mo.
 Please mail me your free catalog of Bibles,
 books, and mottoes.
 Name.....
 Address.....