

# HERALD of HOLINESS

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

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## EDITORIAL

### Sin not Necessary

**I**T strikes us as queer, indeed, that in this Spirit dispensation, and in this land of Bibles and churches and preachers and missionary activity, sin should be defended by Christians. Yet, this is the case today. As abhorrent as the thought is, as repulsive as sin

is to our holy God, as costly as was the holy sacrifice made to atone for sin, as terrible as the Word depicts the awful punishment for unconfessed and unforgiven sin, men stand today, bearing the name of Him "who was delivered for our offenses and was raised again for our justification," and apologize for sin — argue for its necessity in the children of God. Even preachers have been heard to say that they could not keep from sinning — that they sinned every day, and expected to sin as long as they lived in this world.

The favorite text of Scripture employed by these apologists for sin is 1 John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Whatever this may mean, one thing is clear, it does not teach the necessity of sin in believers' hearts and lives. It can not mean this for several reasons. Such an interpretation would render the work of Christ incomplete, making His blood to partially heal of sin, whereas it is declared that "for this purpose the son of God was manifested, that He might DESTROY the works of the Devil" (1 John 3:8). The non-necessity of sin, or the cleansing from all sin, is emphatically taught in the very next verse to the one we are considering (1 John 1:9): "If we confess our sins, He is faithful and just to forgive us our sins, AND to CLEANSE us from ALL unrighteousness."

Another reason why the text under review can not teach the necessity of sin is that such a view contradicts the character of God. If He is able, by reason of the shed blood of Christ, to forgive one sin, He can forgive a thousand. If He can take away a thousand He can a million, and He can just as easily remove all sin.

Not only so, but His infinitely holy character commits and compels Him to do so in the case of every one of His children who hunger and thirsts after righteousness. And He accordingly promises to do this very thing, and to such comes the sweet assurance that "they shall be filled." He is "of purer eyes than to behold evil, and can not look on iniquity" (Hab. 1:13). "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). "And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying: Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). That such a holy God, of infinite power, should provide a partial remedy for sin, and after its application to sin-sick souls they must of necessity go on with more or less sin through life, contradicts the character of God uniformly ascribed to him throughout Scripture.

The interpretation we are considering is untenable, because it contradicts the commands and promises of God. He commands us to be holy, and He graciously promises it to us by the words of inspired penmen.

And a fourth reason we urge is that such an interpretation makes the author, St. John, contradict himself. In the verse immediately following the one under consideration, as well as frequently in his writings, he urges upon his hearers the privilege of being free from sin. The very purpose of this epistle, as announced in the first verse of the second chapter, was "that ye SIN NOT."

What, then, could the apostle mean by saying that "If we say we have no sin we deceive ourselves and the truth is not in us"? This is to be ascertained by considering what great errors St. John was

combating. On this point Dr. Daniel Steele, in "Half Hours with St. Paul," says with great force: "St. John lived long enough to see the germs of so-called gnosticism springing up to corrupt the church. Their basal error was dualism, two eternal uncreated principles in conflict, good and evil, the latter making its abode in matter, and identifying itself therewith in such a manner as to be inexpugnable by God himself. One branch of the gnostics taught that spirit is perfectly free from sin and can not be tainted or soiled by it, since sin is limited to the sphere of matter, and there is no bridge nor pontoon from one to the other. Hence the human spirit is sinless, though its material envelope may be foul with lust, debauchery, gluttony, and drunkenness. The favorite simile of the gnostics was the sinless soul in a polluted body is like a golden jewel in a pigsty, encompassed by filth, yet without mixture with it. He who embraced this philosophy had no need of the blood of Christ as the ground of the forgiveness of sin, because his spirit, his real personality had no sin to be forgiven, no pollution to be cleansed. This is exactly what St. John means when he says, 1 John 1:8, 'If we,' — i. e., any gnostic — 'say we have no sin,' needing the atonement, 'we deceive ourselves and the truth is not in us.'"

Away with the pernicious teaching that sin is necessary! Thanks be unto God, His Word teaches that the longing of every regenerated heart for cleanness within and the power to keep clean can be satisfied. The Christian life need not necessarily be a life of falling and rising, of ups and downs, of light and darkness, but we may be established, we may have "standing" grace, which will make ours a life of joyful victory, "Therefore being JUSTIFIED by faith we have peace with God through our Lord Jesus Christ, by whom ALSO we have access by faith into THIS GRACE wherein we STAND and rejoice in hope of the glory of God" (Romans 5:1, 2).

### Enriched in all Utterance

**O**NE of the distinguishing facts about Pentecost was the emphasis given the thought and fact and duty of testimony on the part of the disciples of our Lord. One of the two cardinal symbols employed on that day was a "tongue." The divine endowment on that occasion came and was manifested under the dual symbolism of Tongues of Fire. Here are two distinct thoughts: Fire designating purity and power — that omnipotent energy of the Holy Ghost which purifies and fills the heart. The Tongue symbolizing to us that through the vocal powers, the tongue of the believer, is to be borne testimony to others of the divine all-cleansing power of the Holy Ghost. Instantly these fire-baptized believers became living witnesses of this blessed truth and each spake forth the glorious tidings. This duty of testimony has always been prominent in the church. Away back in Malachi we read, "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. 3:16, 17). But on this wonderful occasion when the Christian religion is receiving its final and full announcement and equipment for its great work; when the grace dispensation is ushered in, the dispensation of the Spirit; when the divine Executive of the Godhead, the blessed Paraclete, assumes formal and full administration of the affairs of Christ among men; on this eventful day the duty of personal Christian testimony receives miraculous indorsement, the heartiest and most emphatic ratification

possible for it to have received, and in keeping with this truth all subsequent apostolic history proceeds.

We hear Paul congratulating the church at Corinth on the fact that they were enriched in "all utterance." Again Paul admonishes the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Believers are called "living epistles." The fellowship idea is made conspicuous in the perfected form of our Christian system. In the blaze of pentecostal purity the disciples were said to have continued steadfast "in fellowship." The social phase of religious worship, the fellowship aspect of worship, is one of the most prominent features of the apostolic church. With a common Father, bound by faith to a common Redeemer, seeking the same haven of final rest, traveling the same snare-begirt pathway, with common perils, temptations, and trials, how wondrously the divine economy accommodates itself to human needs in this fellowship for testimony in Christian worship! How marvelously this beneficent provision, faithfully practiced, brings to the tempted succor amid their trials, prevents the weak from drooping and dying unknown and unsympathized with, and those verging on entanglement with the world from becoming hopelessly involved from lack of brotherly aid in an hour of supreme peril! How it inspires us with hope, encourages our faith, and nerves us to diligence to hear recounted each other's joys and triumphs in the heavenly way! How these things help us in bearing one another's burden!

What a marvelous grasp of the will and way of providence, as revealed and illustrated on Pentecost, and practiced in apostolic times, did John Wesley display! In the early classmeeting, love feast, band meeting, and divers forms of social religious meetings which Mr. Wesley provided, and where testimony was borne, Methodism presented the most apostolic spirit and form of worship which the world had seen for centuries. And we can say more. Methodism's real spiritual power and influence in the world remained and increased just as long as these glorious fellowship or testimony meetings continued to be held, and the fire-baptism remained in them giving them something to tell. Methodism's decline in spiritual power began with a loss of this baptism of fire. With this loss she had little or nothing to tell. Experience became a dull, indefinite, lifeless thing. There were no dealings of God with the soul, and hence the very food on which these spiritual testimonies subsisted being absent the meetings themselves could not live. Of course, we do not mean to speak absolutely. We are happy to know there are many exceptions to this statement. Here and there throughout the land there remain some who know the Lord consciously in His regenerating and sanctifying and keeping power, who have wondrous things to tell to the praise and honor of His glorious name, but this character of experience, we are sorry to say, does not represent the great body of that church today. It is a fact which can not be denied and which is found in all churches, that membership in a church today does not necessarily mean an experience of saving grace. The churches are largely filled with unconverted and backslidden people, hence the inundation of worldliness in its manifold forms. To remedy this such churches must seek the endowment of power from on high, the cleansing and purifying baptism of fire, and then they will be enriched in all utterance, and with power can publish to the sons of men the glorious, saving power of our risen and ascended Lord.

## Testimony From Experience

AS to the instantaneous nature of entire sanctification, we rest in the Word of God. All its commands and exhortations and promises imply that it is instantaneous. The cases of the Apostles on the day of Pentecost, of the Ephesian disciples and the Samaritan believers, and the case of Cornelius, and all the cases given in the inspired record, were instantaneous. Such was Mr. Wesley's view. In his Sermons, vol. 1, p. 122, he says: "Indeed, this is so evident a truth that well nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this: that although we may by the spirit mortify the deeds of the body, resist and conquer both outward and inward sin — although we may WEAKEN our enemies day by day — yet we can not DRIVE THEM OUT. By all the grace which is given at justification we can not EXTERPATE them. Though we watch, and pray ever so much,

we can not wholly cleanse either our hearts or hands. Most sure we can not till it please our Lord to speak to our hearts again — TO SPEAK THE SECOND TIME, 'be clean'; and THUS ONLY the leprosy is cleansed. Then only the EVIL ROOT, the CARNAL MIND is destroyed; INBRED SIN subsists no more. But if there be NO SUCH SECOND CHANGE; if there is NO INSTANTANEOUS DELIVERANCE AFTER JUSTIFICATION; IF THERE BE NONE BUT A GRADUAL WORK OF GOD (that there is a gradual work none denies) — then we must be content, as well as we can, TO REMAIN FULL OF SIN TILL DEATH."

In his works, vol. 7, p. 337, Mr. Wesley says: "Inquiring (in 1761) how it was that in all these parts we had so few witnesses to full salvation, I constantly received one and the same answer: 'We see now we sought it by our WORKS; we thought it was to come GRADUALLY; we never expected it to come in a MOMENT, by SIMPLE FAITH, in the VERY SAME MANNER AS WE RECEIVED JUSTIFICATION.' What wonder is it then that you have been fighting all these years as one that beateh the air!"

In his Sermons, vol. 2, p. 323, Mr. Wesley says: "In London alone I found six hundred and fifty-two members of our society, who were EXCEEDINGLY CLEAR IN THEIR EXPERIENCE, and of whose TESTIMONY I could see no reason to doubt. And every one of these (after the most careful inquiry I have not found ONE EXCEPTION either in Great Britain or Ireland) has declared that his deliverance from sin was INSTANTANEOUS; that the change was WROUGHT IN A MOMENT. Had half of these, or one-third, or one in twenty, declared it was GRADUALLY wrought in them, I should have believed this in regard to them and thought that some were gradually sanctified and some instantaneously. But as I have not found in so long a space of time (more than thirty years) a single person speaking thus; as ALL who believe they are sanctified declare, with one voice, that the change was wrought in a moment, I can not but believe that sanctification is commonly, if not always, an instantaneous work."

Oh glorious truth! The richest, sweetest legacy bequeathed us in the will of our crucified, risen, ascended, and glorified Lord, is a heart made clean every whit and all sin expelled from within. And this a conscious, definite, instantaneous, blessed experience, bringing a holy rest to the soul, a calm serenity of spirit, and a perfect peace undisturbed by all the jarring conflicts of earth, by all the allurements of Satan and the world from without. Temptations we will still have, but oh how different! There is a vast difference in having a robber in your room and having him on the outside of the house and you on the inside with the doors locked and barred. This will not cause the robber to leave. He may beat and batter at your door for the rich treasure within, but what an incalculable advantage to have him thus PUT OUT.

FOR ONE TO UNDERSTAND fully a conversation between a modern society young man and young lady requires that one be educated — downward. You must be an adept in the use of slang. Some of the most popular terms in use in such circles are only a means for polite profanity — the words being substitutes for the usual words employed, but with a perfectly well understood significance. Other words border on the vulgar and obscure, and very few of the words have anything to redeem them from a withering condemnation which should remand all such slang words and phrases into oblivion for ever. One redeeming and hopeful feature about the matter is that young people of culture do not use slang. This class do not belong to "modern society."

THERE IS NO SOLID, permanent, dominant character and achievement save as it begins in an apprehension and acceptance of the fundamental principles of the Christian religion and a consequent renovation of nature by the power of the Holy Ghost. This pre-supposes and necessitates such a presentation of divine truth as will enable and lead to such apprehension and acceptance on the part of the believer, and this necessitates expository, exegetical, and doctrinal preaching of the divine Word. Such preaching seems an essential part of the basis of Christian faith and character. The necessity for doctrine is very different from a necessity for dogma.

HIGH LICENSE IS SELLING the right to murder and debauch at a high price. Low license is selling it out at a low price. Free liquor is giving the right free of charge. Prohibition is the refusing to consider any of the Devil's propositions.

**I**N Hebrews 13:12 we are told Jesus went outside the gate of the city of Jerusalem to suffer and to die for the sanctifying of the people. What a picture this verse presents to our minds! Jesus, a Hebrew, who did no evil, crucified outside the gate of the capital of His own nation, at the demand of His own people whom He came to save. What a revelation of malignant hatred! What a picture of religious intolerance! Think of it! Thrust outside the gate of the capital of His own nation to die on the cross. Jesus the innocent. Innocent of transgression of any law of God, innocent of the transgression of any law of the bond of humanity, innocent of disobedience to any law of the land, yet He must bear the stigma and reproach of going outside the gate to give His life to sanctify the people with His own blood. We all know the letter of the law of Israel that criminals should be punished outside the city walls. But Christ was no criminal, and those responsible for His crucifixion knew He was no criminal. Why then did they thrust Him outside the gate to crucify Him? There is principle involved here—law—law of sin and law of righteousness, that it will be well to examine more closely, in order to understand what outside the gate stands for.

*First*, outside the gate of walled ecclesiasticism. *Ecclesia* is assembly. It is applicable to any organization of people that band themselves together for any purpose, but more especially for religious purpose. The Jewish nation was especially a religious organization, bound together with laws and customs of ages that were essentially religious in their workings. It had become at the time of Christ, by apostasy, an organization that completely walled out any one not pleasing to its leaders and rulers from taking any part in its ecclesiastical affairs and government. It had become so selfish and carnal that it was operated not for the honor and glory of God, and the good of humanity, but for selfish and carnal purposes and ends that meant gain to its own leaders. Jesus interfered with this carnal domination and law of selfishness. He would restore it to its original purpose to serve the whole world and glorify God, hence they in hatred and opposition to Him thrust Him outside the gate—outside the wall of their ecclesiastical company. Thank God He went, for by going He became a Savior for all peoples.

*Second*, Outside the gate of Phariseeal exclusiveness. The dominating thought of Pharisees is, we are the only righteous people there are. We are the only ones who keep the law. This was the sum of their lives, to keep the letter of the law. However, the law to them was not the law God gave, but a law made up largely of interpretations, traditions, and commandments of men. They continually charged Jesus with breaking the law. He was not educated in their schools. He was not ordained by their ministry. He did not subject

# Outside the Gate

W. R. Gilley

Himself to teach according to their commandment. He would not be subservient to their authority. These are some of the complaints they made against Him. They charged Him with breaking the law of the Sabbath. But Jesus did not break any law of God nor any legal law of the land. He did rebuke the Pharisees for their unlawful interpretations and traditions they had set up in place of the law God gave them, exposed their transgressions of the law of God, and revealed their hypocritical hearts. So they considered Him a disturber, not belonging to their exclusive class, and thrust Him outside of it. Thanks be unto God, Jesus does not belong to the Pharisee crowd. Of course He would save even them if they would let Him, but to do so He must break up their exclusive circle made up by adherence to the traditions and commandments of men, and lift them to a higher law of service to God and humanity.

*Third*, Outside the gate of sectarian hate. The governmental leaders of the Jewish nation hated Jesus because the people called Him a king, and they thought He was successfully setting up a kingdom distinct and separate from their own. They said "If we let him alone all the people will be following Him, and the Romans will come and take away our city and nation. They were not willing for goodness to thrive nor God to succeed if it meant the destruction or diminishing of their own sect. How like many sects this is today!

*Fourth*, Outside the gate of hierarchical envy. The priesthood of Israel thrust Him outside the gate because they were envious of Him. They were envious of Him because He was more successful in doing the work of God than they were. His mighty miracles and good works, of healing the sick, giving sight to the blind, restoring the crippled, and raising the dead, which brought Him a large following among the common people, so stirred their jealousy and envy that again and again they took up stones to kill Him and sent officers to arrest Him. Jesus said to them one time, "For what good work do ye seek to kill me?"

The dominating thought of the priesthood at this time was honor among men. Jesus said to them: "How can ye believe which receive honour one of another and seek not that hon-

our that comes from God only?" That is always the thought of a fallen priesthood or religious society. Pride seeks for honor among men. The first sin of the universe was pride seeking for self-exaltation and honor. Most usually churches backslide at this point first. Because Jesus honored God He could do much mightier works than they, so they were envious and thrust Him outside the gate to die on the cross. It is written that Pilate knew that for envy they had delivered Him.

*Fifth*, Outside the gate of carnal and material government. Jesus came to set up a spiritual kingdom of righteousness, peace, and joy in the Holy Ghost. The Jews were looking, planning, and working for a material kingdom of physical comforts, joys, and happiness. Their dominating thought was not inward righteousness, peace, and rule over their own spirit through the Holy Ghost, but a nation of great earthly glory and wealth and world dominion. Whether it was righteous or not it did not matter just so it was dominating. Jesus would not interfere at this time in the civil affairs, and use His great power and leadership to give them world power. He had refused this at the temptation in the wilderness, when suggested by Satan. He wanted them to know that, "greater is he that ruleth his own spirit than he that taketh a city." Rule in the spiritual first, joy in the spirit first, and righteousness in the inward man first was better than good national laws and world dominion. Spiritual versus carnal was at odds. Hence outside the gate must Jesus go to make the spiritual triumph over mere carnal and material government. They rejected Him as King of their souls because He would not at this time become a great earthly king and give them world power.

So we see that only by going outside the gate could Jesus give full obedience and service to God. Had he listened to any of these carnal principles of sin His mission would have been a failure. He said in reference to His death outside the gate "I come (in the volume of the book it is written of me) to do thy will, O God."

He might have done material good to the nation of the Jews, and through them to the world, by heeding their request to be their king. But to serve humanity in the truest, highest, and best sense He must obliterate sin and save the spirits of men first. To do this He must go outside the gate. Then at His second coming He will set up the material kingdom and give the rulership to men who have first learned to rule their own spirits.

My friendly reader, are you doing, or will you do, the will of God and best serve humanity? If you will, then it will be necessary for you, whenever the above principles are involved and conditions are met, to imitate His example and go outside the gate bearing His reproach.

MARION, OHIO.

## Holiness Pioneering

BY EVANGELIST A. F. DANIEL



*Go ye into all the world and preach the gospel to every creature (Mark 16:15).*

**T**HIS is a great commission and we have wonderful opportunity to carry it forth, if we can find the men, but these are days when most of us wait for the second call. God says Go; but most of us had rather wait until some pastor or campmeeting committee says, Come. When God called Jonah to go to Nineveh there was no pastor or campmeeting committee there, but no doubt down at Tarsish was a nice little church, and he set sail for that place and landed in a whale, where many are landing today. We say we haven't any calls and no place to go, but God says, Go ye into all the world, and if God has called us it is a greater call than a call from a pastor or campmeeting committee.

Think of Jesus waiting for an open door when He was despised and rejected of men. He pushed on. We have in the life of John the Baptist the example of a pioneer preacher. Before the people thought of it, John was down

in the wilderness shelling the woods, and the result was many believed and turned to God. It is alarming to see the preachers in the holiness movement quitting because no pastor has made it possible for them to have a meeting, when out yonder in the destitute and untouched places is an open door if we will only go.

It will mean sacrifice and toil, but it meant suffering and sacrifice and privations of heavenly things for Jesus to bring to us this great salvation and the Book says, If any man have not the Spirit of Christ he is none of his. Watch that insurance agent or book agent. Do they wait for a call? No. Many times they are driven from the door, but they do not stop; they push in at the next door.

Oh, that we, the ministers of Jesus Christ, might have the energy of the business world, for the only thing we have to do is to look upon the fields, for they are ready to harvest. No man need be without a job or place to preach if he will push out and obey the command, Go ye. We say we have the best thing

on earth, yet we are very slow letting the people know about it, and if we ever get it to the people it will take men with a purpose, like Daniel, a spirit like Isaiah when he said, Here am I, send me, a confidence in God, like David when he met Goliath, a burning message-like Moses, when he went after the children of Israel and met King Pharaoh, a life given up to God, like Paul when he said, For me to live is Christ and to die is gain, or like the boys who march to the recruiting station and say, Here am I to serve my country.

Oh, for men and women who will dare to die on the battle field for the greatest cause on earth, holiness! There was a time when holiness fighting preachers and worldly churches dreaded us because we were pushing the job. Oh, that our hearts may be stirred and that we will get the vision anew; for our job is to girdle the globe with holiness unto the Lord, and we will do it if we can find the men.

DES ARC, MO.

## Responsibility of the Individual in Financing Our Churches

BY MARTHA FERGUSON

*Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (Mal. 3:8-10).*

BRING, not send, but bring ye all into the storehouse. What is the storehouse? The Church, God's house. "That there may be meat in mine house"—every department of the Church provided for. Food, spiritual food—bills all paid—a missionary church, "prove me and see if I will not pour you out such a blessing there shall not be room enough to receive it" (Luke 12:15). "A man's life consisteth not in the abundance of the things which he possesseth." The rich man as he looked out over his fields and saw his abundant harvest thought "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry." He hoarded for self with no thought for others. But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God.

How does man rob God? He robs God of the praise and gratitude of soul by lounging at home on Sunday morning, buying and reading the Sunday newspaper, and other literature detrimental to his spiritual welfare. In automobile riding, going places on Sunday you would not think of going on a week day because you could not spare the time, on Sunday excursions, band concerts, baseball games, and various Sunday amusements.

Another way is in withholding the tithe. The question of giving to God is one of the most vital questions before the Christian churches today. How shall the money required to push forward the Word of the Lord, both at home and in foreign fields, be raised, is the perplexing problem. Progress in the spread of the gospel of Christ is impeded, because of a lack of means. Hundreds of earnest, consecrated young people are ready and waiting to carry the glad tidings to the uttermost parts of the earth. But how can they go except they be sent?

If we read the Scriptures we will find God's plan for systematic benevolence. We find that when God established the Hebrew nation and gave them His divine laws He required that each one should set apart one-tenth of his income as sacred to God. This tenth was not the dregs—or that part most easily spared—but the first fruits of the land and the first born of both man and beast.

The Jews understood that the sanctification of a part implied that all was made sacred, for we find in Romans 9:16, "If the first fruits is holy the lump is holy." So in paying their tithes they were recognizing God's divine right to themselves and all they possessed. This first tithe was not all that they were required to bring to God, for beside this were various collections and free will offerings, until the Jew paid what to us would seem to be an enormous tax, often from 30 to 50 per cent. This, judging from a worldly financial point of view, would be ruinous; but the payment of this tax was to the Jew a guarantee of financial success. It was an insurance company which insured against loss and guaranteed both spiritual and temporal blessings, for their policy read, "Bring ye all the tithes into

the storehouse, . . . and prove me now herewith, said the Lord of hosts, if I will not open you the windows of heaven, that there shall not be room enough to receive it." "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, said the Lord of hosts."

In paying this tithe the Jews did not consider that they were making a charitable gift to the priestly tribe nor to the poor who needed help. Jehovah had redeemed them by the blood, in the land of Egypt, and had brought them up to a goodly land and made them a prosperous people. This was simply the debt they owed to Him. When it was not paid they were charged with robbing God and as blessings and prosperity were promised to those who paid the Lord His dues, so we find a curse upon those who robbed Him.

Now that we have briefly considered God's original plan for supplying the means to carry forward His great work, let us see if we can in any way apply it to ourselves as Pentecostal Nazarenes today. We know the old Jewish laws are not binding upon us, in the same way they were upon the Jews, yet can any one thoughtfully say that the same principle is not binding upon us today? We take the Bible as our standard, and the commands are not changed in the least. If the redemption by the blood in Egypt was the basis of their debt to God, how much more binding upon us must be the debt we owe for our redemption by the blood of His only Son on Calvary. Are not we His? He has bought us with a price. How carelessly we sing, "All my life I give to Jesus, it belongs to Him," and "Take my silver and my gold, not a mite would I withhold." While in reality we selfishly use our time for our own enjoyment and withhold all but the mite.

The New Testament has specified no amount as belonging to God, but in 1 Cor. 16:2 we find this command, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The command is to us as truly as it was to the church in Corinth. In it we find both systematic and proportional giving. At some regular time we should lay by us a certain amount as belonging to God, and keep it in readiness for the calls which His work requires. This amount should not be a fixed sum of money, but a per cent of your income, as God hath prospered you.

We pay the doctor for his services, the merchant for his goods, the laborer for his work, and should we rob our heavenly Father, from whom all our blessings come, and to whom we are indebted for all that we have and are? Surely the proportion should not be less under the gospel than under the old law. We should put aside the amount as belonging to God and consider that we have no more right to it than the money in our neighbor's pocket. Whatever else we give is a free will offering and is true giving.

Objections have been raised to offering the reward of temporal blessings and financial success as an inducement for Christian benevolences, but the Bible so clearly promises these things, why should we not accept this promise as well as the one for spiritual blessings? We will admit that man has no business rule which says that giving makes a man rich and withholding tends to poverty. Yet God has said it, and we have on record numberless cases which prove the truth of His declaration. But even if this were not the case, the added spiritual blessings are an abundant reward for the sacrifice we make in obeying the commands. The wider we open our hearts in this work for the world the wider will be the opening for the inpouring of God's blessed sunlight into our hearts. "Every man according as he purposeth

in his heart so let him give not grudgingly or of necessity for God loveth a cheerful giver." Heart service. "Daniel purposed in his heart that he would not defile himself with the king's meat" (Dan. 1:8). He found time to pray three times a day upon his knees.

It has been said whatever your hobby is you can find leisure time for it. If one likes literature he can find time to read, and sacrifice, if necessary, to buy books and periodicals. If a woman likes fancy work, she can always find time for it and money to buy all sorts of material. A man may not have a cent in the world to buy bread for his family, but he always finds money for tobacco. We censure people for tobacco using, but when they get converted and join the church, where is their tobacco money? Do they give as much toward the support of the gospel as they did daily for tobacco? Are people more liberal with the Devil than with the Lord? We censure other people for wasting their money for worldly show. Do we as Pentecostal Nazarenes have any more money for God's cause by refraining from these things?

My subject is individual responsibility in financing our churches, but I like the idea of families getting interested in the financial responsibilities. You could not be a lodge member in good standing if you did not pay your dues. Neither could you go to the best hotel in the city, put your feet under the table three times a week, and feast on the best for the price some people pay toward the finances of the church where they hold their membership. People are anxious for a church to be organized, but dismiss the idea that each member has an individual responsibility in providing the finances. A proper maintenance of our churches is more than organization.

One reason why the envelope system became a necessity was because our people visited so much and failed to meet their individual responsibility in the church where they held their membership. Many ask, "does it make any difference where I pay my tithe?" The tithe under the old Jewish law was for God and for the maintenance of the tabernacle, and not to support some of their poor relation. The business men have a credit guide system in which we are all rated. It might work in financing our churches. None of us like to be marked delinquent. Each church member should be rated "as the Lord hath prospered you."

## Fellowship

BY E. E. MARTIN

OH, the joy of "bearing one another's burdens," "having the same love," "being of one accord, of one mind," "sitting together in heavenly places." That there can be no such fellowship with the world is positively stated in the Word of God. That Christians do have such precious fellowship is as clearly stated.

Jesus said, "That they all may be one," including all those of after time, "who should believe on him through their [the disciples'] word"—uniting in one spirit all believers of all time. "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father and His Son, Jesus Christ" (1 John 1:5). All truly saved people from that to the present day are one. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit" (1 Cor. 12:13).

There are only two instances in which fellowship can not be maintained—first, with the world, "What fellowship hath righteousness with unrighteousness?" "What communion hath light with darkness?"; and second, with those who are fundamentally in error, "teachers of false doctrine" and those who follow their "pernicious ways," "by reason of which the way of truth is evil spoken of," with whom we can not have fellowship. These excluded;

how great should the spirit of unity prevail in all the churches of orthodoxy! That we are an "exclusive people" I can not believe, since we are but a small part of the living Church on earth. The interests of every one belonging to Jesus concerns us *vitally* since He is our brother.

Nor does *holiness* separate—the lack of it only can separate from among themselves "those of like precious faith." Fellowship is "heart unity," "heart sympathy," heart desire," and all such flow together as readily as drops of water. Fellowship is "love unity," wherever there is a lack of unity there is a lack of love.

Perfect love is the weld-heat of Christian experience, as two pieces of iron are heated to the melting point, then welded so we "flow together" when "we love one another with a pure heart *fervently* [white heat]".

Since the Spirit animates the Church, operating His power through her, therefore to divide the Church against herself grieves and hinders the work of the Holy Spirit. St. Paul likens the Church to the human body with its members. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:12). Again in verse 25. "That there should be no schism [division] in the body; but that the members should

have the same care one for another." "And whether one member suffer, all the members suffer with it." I candidly believe one great hindrance to the general spirit of revivals, the work of the Holy Ghost in any widespread sense, is the divided condition of the people of God. "A house divided against itself can not stand." The Holy Spirit can not work against Himself in His scattered and divided people. Divided in many cases, I fear, contrary to Christian love and fellowship.

We are living in times when the world of government and society is feeling the ferment of factions and parties—elements in constant disintegrations—they do not seem powerful and enduring in their integral parts. Things loosen from within, they lack adhesion and power. *With all organization there is a felt need of real union.* This spirit has severed the Church and seemingly "accomplished to scatter the power of the holy people" as prophesied by Daniel, chapter 12:7. Not until there is a uniting of divided forces, a merging in holy love, a fervent charity that hideth a multitude of faults, defects, infirmities, and failures, a tender sympathy and the sweet grace of Christian forbearance, will the thrill of pentecostal power fill the Church of Jesus Christ in all her agencies and departments, making her as "fair as the moon, as clear as the sun, and as terrible as an army with banners."

possible that God would endow man with such a capacity and then place such restrictions on him as to assign him only to this dark prison of terrestrial life?

Let us illustrate. I live in a valley where I can look across rolling fields, blooming flowers, and running streams to the snow-clad mountains, and see snow pretty nearly the year around. Upon one of these mountains in about ten miles of where I live there is a lake that covers about forty acres of land. Suppose some millionaire would come to this lake, and build a great ocean steamer on it. If a man should do this, what would we think of him? We would say he was insane. Would man do this? No, verily! Then is God less wise than man? If there be no existence beyond the grave, then God has done the same thing by placing man here, as the man would do to build a ship in the lake. Suppose a man should come and build a ship in this lake. And after he had built it, the people would laugh him to scorn, but after the people had laughed at him they would discover he was having a ship railway built to the lake. And after that he had gotten it built, they would watch him as he would, by means of good machinery, lift that ship from the lake and put it on the cars, then glide across the country to the Pacific ocean and unload her in the ocean.

Now, this exactly illustrates the providence of God. God placed man here for awhile, but He has constructed a great railway, called the railway of death, on which He, after a short time here, will carry us across into a land of an unfallen Eden. There, where we may bask in the boundless ocean of God's eternal love.

Again, dear reader, if you and I were going through some forest, and should find a birds' nest, break the eggs, find they were just ready to hatch, and we would discover the bird had eyes, feet, and wings, you might ask if it was the intent of nature that the little bird should be forever closed up in that dark prison shell? No, indeed! Those wings were made to carry it through God's pure air, those eyes were made to look upon the beauties of nature, and enjoy the beautiful sunshine of God, those feet were made to walk upon *terra firma*.

So it is with man. We see he has powers that never can be fully developed in this terrestrial life. For at the best man can do in this life he only reaches a place where he is beginning to learn when he has to die. Man reaches a place where he can help poor lost fallen humanity, then he is off to eternity. This life is only a prison to man. A dressing room for eternity. Every part of man's mental constitution, every power of intellect and conscience and heart proclaims the fact that he was made for a nobler existence than is possible to him in this life. "If in this life we only had hope we would be of all men most miserable." The Devil opened the channels of hell in the Garden of Eden, and Jesus came on the scene and bridged the channel and said to a lost fallen race, Ride over on my bosom. That channel was the river of death, but since Jesus made the way we need not look upon death as we do. For we can say, Oh, death, where is thy sting? Oh, grave, where is thy victory?

So, dear soldiers of Jesus Christ, look up; let us not look upon death with such a dread, but look upon it as being a stepping stone to a higher and nobler existence, a life beyond the grave. For Jesus conquered death, hell, and the grave. Hallelujah to the Lamb! Soon you shall cross over to the spirit land, where you will ride in golden chariots through the fenceless fields of glory, and you shall live on for ten thousand times ten thousand years; then on and on. You shall never die until you are able to fold your weary pinions over the grave of God. Then, "If a man die shall he live again?" Ten thousand times, Yes!

CLYDE PARK, MONT.

God never commands us to do what He will not give us power to do. So even when it seems impossible, we can always obey.

## The Immortality of the Soul

BY ELWOOD TAYLOR

*If a man die, shall he live again? (Job 14:14).*

AS man looks out across the line of worlds, into the misty existence beyond the cold, dark, and gloomy tomb, he naturally asks himself the question, "When I die, when my body shall have been committed to mother earth to mingle with its kindred kind, will my existence then have terminated for ever? Or is death only a gateway to a life that is endless?" We are sure that there could be no greater question asked than this one. It is a question that has engaged the mind of every rational being. From the king in his palace to the beggar on the street, men have thought upon the destiny of their beings, and have been made to ask themselves this question.

As infidels have in all ages past tried to prove their doctrines upon logical bases, laying the Bible to one side, we are sure that we, as the Church of Jesus Christ, can prove things from logical standpoints as well as they. There are some things in the Bible that are so self-evident they need no proof. They are set forth as facts. For example, God makes no attempt to prove His existence. It is so self-evident it needs no proof. The Bible simply says that in the beginning God created the heavens and the earth (Gen. 1:1). Likewise God makes no special attempt to prove the immortality of the soul, from the simple reason it needs no proof, it being self-evident.

Upon this occasion we wish to prove the immortality of the soul simply from a logical viewpoint. In doing this we wish to first prove the existence of God. To do this there are different arguments we wish to use. First, we wish to use the Ontological argument. This argument is grounded in some primary conceptions of God. Such as "something has existed from eternity, for as something now is something always was; for otherwise, present things must have been produced from nothing, which is impossible." Therefore there must of divine necessity have existed from eternity some unchangeable, independent, and self-existent Being.

Growing out of this argument, we might deal with the fact of there being a nature in man that rises, spontaneously, to grasp the idea of God. All nations of people, even those in their most remote distance from God, have the idea of an eternal supreme power. The Indians on

their reservations, have had a nature within them, which rises spontaneously and grasps the idea of a God which they call the "Great Spirit." For they looked forward to the time of departing this life into what they thought to be a happy hunting ground. And we see that the most God-defying people around about us have a nature within them, that makes them think upon eternity and realize that there is a supreme power. The fact that this nature is in man, that we can not account for its having had its origin in man, it must have God for its origin and author, God himself. This proves the existence of God to all minds disposed to see the truth. For there must be a cause back of this wonderful nature.

We wish to call your attention next to the Cosmological argument. This argument deals with the principle of causation; the dependence of the cosmos; the insufficient force of nature to its formation. The main thing which we wish to notice in this argument is the thought of arguing from effect to cause and from cause to effect. There can be no event without a cause. I have a watch before me now: the fact I have it proves beyond all question that some intelligence existed before it did and that intelligence must be greater than the watch itself. We trace the watch back to the one who made it, then back to the miner who dug the material from the earth of which it is made; then we ask ourselves who put it in the ground? As man has no creative powers in himself, we see at once the material must have for its origin God, to speak it into existence, as He alone can speak it from naught.

As we look upon the beauties of nature, we are made to see the handiwork of God everywhere. No one could paint the flowers half so beautiful as God. As we look at the snow-clad mountains in all their towering beauty, we trace them back to God, their Creator.

But we hasten to our main thought, "The immortality of the soul."

If there be a God he must be all-wise. Then would He make such a wonderfully constructed being as man and he not be immortal? God created man in His own image and likeness, and endowed him with intellect, sensibility, and will. God gave man such an intellect that if he could live long enough and have the right kind of environments, he would attain to the knowledge of an angel. Then does it seem

## Our School System

PRESIDENT N. W. SANFORD

I HAVE been waiting several years for some of our representative men to raise the question that I am now to bring before our educational leaders for, I trust, a thoughtful consideration. If what I am to say were to be read by the educational public, I would desist; but this is a family affair, and will attract but little attention outside of our own ranks.

The matter is the method we have adopted in carrying forward our educational work. In the promotion of our educational institutions, there seems to be no general plan or united effort. Each community has launched its own "ghostical boat," named it, and is endeavoring to keep it afloat. Most, if not all, of these schools are said to be the property of the church; and yet the church, seemingly, has no control, except in a local way, which differs but little from its original plan of control. This condition has brought to us at least four so-called universities, when churches far our superiors in wealth and numerical strength will not attempt to sustain more than one such institution. It is true they have a number of institutions, but each is a feeder of the church's one great school. This is not only true of denominational schools; but the state has its one university, fed by numerous high schools, normals, and academies, besides its affiliated church schools.

We can hope for nothing more than a partial realization of what we would like to see, so long as we attempt to keep four or five schools with a college curriculum. Why attempt to go on under these conditions? It seems pos-

sible that the promoters of our schools could get together and affiliate our schools so as to form a system that would relieve us of much embarrassment and get better results in every way. Why is this not done?

One of the most embarrassing conditions in our school work is an existence in name only. Among our so-called universities, it is doubtful if a single one of them can get recognition in its respective state school system as a college of the first class. In a way some of our schools might claim a university standard; but the educational public can never be made to acknowledge it, and to them our claims are inconsistent. Our progress is impeded and our influence weakened by such a condition.

To have a recognized college in our church would mean an enlarged enrollment in every school in our connection, for our smaller schools could be affiliated with it and reap their share of the benefits to be derived from such recognition. As it is, a graduate from one of our schools must pass examinations to enter a university, or be forced to lose one or more years in order to be classified in a higher institution. This condition should not exist when a little prayerful co-operation among our educational leaders could bring about the much needed readjustment in our school system. It is time, I believe, for our leaders to speak. I am personally acquainted with a number of students who are attending other than holiness school because of this, who would gladly come to our schools if their work was only recognized after they had finished it.

ARKANSAS HOLINESS COLLEGE.

## Human and Divine

BY EVA JOE COOK

ONCE I had the privilege of being in a home where a real mother was expecting a daughter to come home from a land across the sea. For some time she had wished that it might be so; and when the tidings reached her that it was really to be, her joy was unbounded. After sharing the good news with those of her own household, she skipped across the garden to tell a near friend about it that her friend might rejoice with her. Then for days she waited, continually praising God for what He had already done to bring about this reunion which meant so much to both. She was happy in the anticipation of soon meeting and greeting her own girl face to face. They had been apart so long, and needed each other to make both lives complete. Never shall I forget those last days and hours of waiting when the mother heart became so very hungry for her own darling girl. Yet she trusted God to fulfill His plan, whatever it might cost her. She believed that He meant what He said when He promised that no good thing should be withheld from them that walk uprightly.

I also had the privilege of being a witness when the foreign missionary stepped out of the auto, and almost ran into the house to find "mamma." She let nothing, however charming it might have been under other circumstances, detain her for a moment on her way to her mother's arms.

The real meeting was too sacred for any eyes save God's, but it was not long until mother and daughter came bounding out of the house, arm in arm, too happy for expression, yet endeavoring to give vent in some way to the "unspeakable" joy within. Can you doubt that they were satisfied? They had met face to face; and, resting in each other's love, in the will of God, they were content.

This picture of human love, touched by the divine, is beautiful, but there is another more beautiful. It can be seen by the spiritual eye

only. Companionship with precious kin folk and friends in this life is limited. Separations must come sometimes. Companionship with Jesus is eternal, if we want it to be so. There is a union with the Creator for every soul—a union which surpasses anything on earth. It can not be described very well, but it means more and more as time goes on, until it lifts us above all dreaded things, all sorrow, and even death—into Himself. He who has wished to be united with Father, Son, and Holy Ghost, and learned that it is possible for every cleansed soul, is happy in the anticipation of this spiritual union. With an appreciative heart, the tarrier waits on God, "continually praising" Him who hath made so precious a life possible. Though I have believed God's Word, and realized for myself the joyful outcome of "tarrying" until "endued with power from on high," I can not tell it as I wish I could. No mortal can adequately express the joy which comes into his heart and life upon receiving the Bridegroom of his soul as his abiding Comforter, but he is satisfied. It is beyond expression, but this new fellowship in spirit is more sacred and precious than anything in this world.

You and your God may have been apart long. You may have been following Jesus "afar off"; but, if you realize your need, and are hungering for the fulfillment of "the promise of the Father" in you, your "waiting time" need not be long. There is no satisfaction for the soul until He comes. But the tarrier has much reason for rejoicing because his Father is more willing to give him the Holy Spirit than he is to give good gifts to his children. Re-sign your will to His, trust Him who never fails. Keep your face toward God, letting nothing by the wayside distract you. Keep your eyes on Jesus, the author and perfecter of your faith. Faith in Him will bring the blessing. You will be enabled to so abandon yourself to

the Holy Ghost that He will come and "take charge."

In the day ye seek Him with all thy heart, He will be found of thee. That day will be your wedding day. You and your God become one in spirit. Your "Peniel" will ever be a sacred spot to you. None save God will fully appreciate your peculiar experience, but when you come forth in Him, He and you will have begun life together in a new sense. You will continue to rest in His love and grow in Him. He will cause you to glorify Him. All around you will see Him whom you have received. He will be recognized as Lord. The prayer of Jesus will be answered so far as you are concerned. The Father's will is then fulfilled on earth as it is in heaven. Best of all, this union is eternal. Can anything separate us from the love of Christ? "I am persuaded that neither things present nor things to come shall be able to separate us from the love of God which is in Christ Jesus our Lord." Hallelujah!

"When He shall come with trumpet sound,

Oh, may I then in Him be found,

Drest in His righteousness alone,

Faultless to stand before the throne."

RIVERTON, IOWA.

## Hearing

BY W. M. TIDWELL

Take heed therefore how ye hear (Luke 8:18).

THE importance of hearing has been overlooked. We pray that God will anoint and bless the preacher—the sower—and enable him to give out God's own message in the power of the Holy Ghost. This is, indeed, commendable, for however intellectual the speaker may be, unless he is unctified by the Holy Spirit his message will be lifeless and ineffective. We are fully conscious of the tremendous responsibility that rests upon the preacher; but we need to be awakened to the fact that great responsibility rests upon the hearer also.

We often speak of the "parable of the sower." Some one has suggested that this might be designated "The parable of the soil." We are not sure as to the correctness of this; however, we are quite sure that much is said about the soil in this most instructive and beautiful parable. There are four different kinds of soil mentioned here. The same kind of seed was sown on each. These four kinds of soil represent four classes of hearers.

In the first place, we have the "way side" spoken of. By the "wayside" is not meant, it seems, the road leading to the field, but rather a path through the field. A path beaten hard by many feet passing over it. The seed falls upon it, and is soon devoured by the fowls. Many solemn lessons might be gotten from this, but we notice only one, and that is the direful results mentioned here were not due to the seed but to the soil. The difference was not in the seed but in the soil.

Next we have the "stony ground." This does not mean that small stones were mixed with the earth, but rather that there was a small amount of earth on the surface, and under this a strata of rock. "Some fell upon stony places where they had not much earth; and forthwith they sprang up, because they had no deepness of earth. . . they withered away" (Matt. 13:5, 6). So again we find the difficulty was not with the seed but the soil.

The next soil spoken of is that where there were thorns. We do not understand by this that there were thorn trees or bushes growing in the ground which had not been cut down and cleared away, but rather that there were roots of thorns in the ground which had not been removed. These sprang up with the seed. "The thorns sprang up with it and choked it" (Luke 8:7). We do not think it would do violence to the Scriptures to say that while these thorn roots do not typify carnality, which remains in the heart of the regenerate until sanctified wholly, by the baptism with the

Holy Ghost, they might very strikingly be used to represent it. However this may be, there is one thing about which we can not be mistaken, and that is, as in the former instances, the difficulty was not with the seed but with the soil.

Finally, we have the good ground. Soil that had been properly prepared in every way. Not only had the weeds, briars, and thorns been cut from the surface, but the roots had been removed from the soil. Thus we find, while the same kind of seed were sown in this instance as in the others just mentioned, the results were so different, because the soil was different. Thus we learn the growth of the seed depends upon the character of the soil. This is the primary lesson of this parable. So we learn that responsibility rests upon the hearer as well as the sower. "Take heed therefore how ye hear."

There are a great many hindrances to the right kind of hearing. We mention, briefly, the following:

1. *A Tired Body.* The physical, mental, and spiritual man are very closely related. When the body is tired and the brain is weary it is almost impossible to hear as we should. It is right to work. It is the plan of God. "Six days shalt thou labor." But while it is right to work it is a mistake, if it can possibly be avoided, to expend all the vitality until, when we go to the house of God, Gabriel could scarcely interest us or keep us awake.

2. *Intemperance.* Of course we do not refer to that form of intemperance that is usually designated as "drunkenness." There are many different kinds of intemperance; but the special form we have in mind now is that of overeating. For instance, if you should eat ten biscuits when seven would have been an abundance! Then go to church and you find it is almost impossible to listen to the message of God. The message seems dry. And, sad

to say, too often this is true; but many times the difficulty is not with the seed or the sower but with the soil. Instead of the blood and various powers of the body assisting the mind in the comprehension of the truth, they must be used to aid the digestive organs in grappling with the excessive biscuit, etc., consumed just before going to the house of God.

3. *Prejudice Against the Sower.* We believe misunderstanding is the most effective weapon Satan uses among good people. If Satan can get members of the flock to feel hurt—to feel that they have not been given the attention or consideration that others have; that they have been neglected or slighted, we may rest assured that they will not be in an attitude to hear. The Enemy also seeks to cause members of the congregation to misunderstand each other; so that when one shall hear the other testify, instead of being blest and inspired, as God designs they should, there comes into the heart of the hearer a coolness, or a spirit of judging gets possession of the mind. All this greatly hinders the operation of the Holy Spirit in the service and renders the hearer incapable of receiving the seed, that otherwise would be sown in the heart. "Take heed therefore how ye hear."

May the Lord help us when we go to the house of God to realize the responsibility that rests upon us as hearers. Let us not fail to pray that God will help the preacher to preach, and at the same time may we not fail to implore God to enable the hearers to hear. May we see to it that we do not indulge in anything or permit anything to enter our hearts that would cause misunderstanding, and thereby hinder us from getting the message God designs us to hear. Then a new inspiration will come into the service, and the blessing of God in a wonderful way will come upon us, souls will be saved and sanctified, and our own souls will be blest. "Unto you that hear shall more be given" (Mark 4:24).

## Evangelization and Conservation

BY REV. E. P. ELLYSON, D.D.

I CAME into the official ministry in the Friends' church about a quarter of a century ago, just at the time that church was passing from a policy of evangelization to conservation. There were two prominent persons of those days who stand out clearly in my memory as the representatives of the two elements then in the church. The one was a strong, deeply spiritual, greatly unctonized evangelist who, for twenty-five years or more, had gone about as a flame of holy fire, sometimes taking bands of workers with him. Beside the successful work in the already established churches, he had pushed out into many new fields where new churches were organized. His work was remarkable; his passion for God and souls great. After a meeting of two or three weeks in an Iowa town where more than a hundred had been saved, the last night of the meeting he walked across the platform and with great fervency said, "I could ransack the whole universe for one more soul for Jesus."

The other person was a calm, conservative preacher with practically no evangelistic gift. He had served some as a pastor. I remember hearing him say upon one occasion, "We have been doing some good evangelistic work, but it is now time we were giving our attention to the conserving of the work already established." The sentiment of this latter person gradually gained the ascendancy, and the church ceased to grow and lost her fervency of spirit.

There is a great lesson in this for the Pentecostal Nazarene church. These two words "evangelization" and "conservation" stand for two lines of work, neither of which can be neglected, and neither of which can in any way crowd out the other if we are to permanently succeed. There must be a continuous, strong, fervent, emotional-intellectual evangel-

ism in every church and in new fields. We must continue to grow in this way or die. But with this there must be the careful, intense conserving of everything we really gain. How sad for that which we have gained to go down; for those whom we win to leave us, go back, or be driven out. To succeed we must both win and hold. It takes effort and skill to do both. It is easy to neglect or to spoil that which has been gained.

We need our evangelists, revivals, and camp-meetings; we need our pastors, teachers, and schools; and we need anointing, wisdom, and tact in them all. Let all work together, each in his own place, but in harmony with those in other places and seek both to win all we can and hold all we can. May we not become overbalanced on either side. May the church give careful, prayerful attention to both evangelization and conservation. Winners, not drivers; builders, not destroyers; gatherers, not scatterers; "that I might by all means save some."

### EVANGELIZATION

Whenever the Pentecostal Church of the Nazarene ceases to be an aggressive evangelistic movement; whenever she loses her strong passion for the real salvation of souls; whenever she ceases to go "everywhere," at home and abroad, in the pulpit and on the street corner, in the tent and brush arbor, preaching the gospel to all classes, she is already dead. Whenever her evangelism becomes mechanical, coldly intellectual, formal, popularly sane, and unemotional, she will be without divine anointing and already dead. Whenever her evangelism seeks to win large numbers by compromise methods, by smooth preaching, by presenting easy routes, that neither repents or makes restitution, her real usefulness is over, she is

already dead. Intensely evangelistic we live, unevangelistic we die.

To be thus evangelistic two things are essential. First, there must be the mighty master passion to be a savor. Listen to Paul: "I am made all things, to all men, that I might by all means save some." Read it over again, placing great emphasis on the word "all," but greater on the word "save." We must have this passion to "save some" "by all means," and a broad conception of what it is to save. Second, there must be the mighty divine anointing. Only as we are under the glow of the personal presence of the Holy Spirit can we do real evangelistic work. Only as the electric fluid of divine power flows through the wire of human agency and method is there any real success.

A church within the Pentecostal Nazarene connection, without the manifest presence and power, without the glow and anointing of the Spirit, with dry altars and no passion for souls, with no shouts of victory, is utterly without the spirit of the movement. An intense evangelism is an essential part of Nazareneism. We must have the glory of the Christ and the passion of souls upon us and must be intense in spirit.

### CONSERVATION

Whenever the Pentecostal Church of the Nazarene allows her young converts and new members to drift uncared for; whenever the pastors fail to visit, or simply visit formally the homes; whenever the Sunday school is carelessly attended or conducted; whenever our literary schools are neglected or become coldly intellectual; whenever our preachers and workers are allowed to just "grow up," we may continue to exist for awhile, but we are destined soon to fall. Whenever we bite and devour one another, and one tears down what another has built up, because in some way it does not just suit him, or when we harshly and uncharitably censure one another and unnecessarily discourage or drive from us honest, struggling souls, we practically commit suicide.

We must study earnestly and prayerfully the subject of conservation. It is not enough to discover and apply the best methods of evangelization. Just as much time and effort must be put forth in discovering and then applying the very best methods of conserving, of holding and building the work, or the evangelism will be a failure in the end. There is no special success to the church in an evangelism that soon means a large company of backsliders. And there is no success to the movement to organize new churches to have them go right down or to divide into factions.

A holy conservation is just as important as a holy evangelization. We must learn how not only to bring people to God and into holiness, but how to preserve them in a growing, practical life of holiness. And we must learn how to live together and work together unitedly and helpfully, and how to settle all our difficulties and misunderstandings without division. Satan is just as much the enemy of conservation as of evangelization. We must defeat him in both.

DONALSONVILLE, GA.

## Dwell Deep

BY AUGUST N. NILSON, EVANGELIST

TO go into the historical setting of the caption of this article quoted from Jeremiah 49:30, would not be necessary. Only one thing is enough; that is, there was danger ahead for the people of Hazzor. Nebuchadnezzar, king of Babylon, "had taken counsel against them." There was "danger ahead." The enemy was "conceiving a purpose against them," something had to be done, and must be done quickly! God, as always, ready to help every one who is in trouble, warns them as he did Peter, of the coming danger. He gives them His advice, and it is this, "Dwell deep."

The Devil is not idle, he is not resting on the laurels of his past victories which he has

won over the children of men. No, indeed. And if ever there was a time when watchfulness was needed on our part it is today. Time is getting short, we are nearing the final consummation of all things; men, pious men, who walk with God, and understand "the deep things of God" are declaring everywhere and not privately, or secretly, but boldly, with clarion voice, on public platforms, in public periodicals, that "the end of all things is at hand."

Only two years ago the *Wall Street* warned the financiers of this country "not to forget God in their dealings with men," and when a paper like that, that does not in the least pretend to be religious, begins to warn the public, it seems to the writer that we, as holiness people, should take up the strain, and warn men to "look out for the breakers!" The preventative against the coming danger, and from being taken captive by it, is "dwell deep."

The icebergs (we are told) serve for our pattern. They are not surface manifestations, but are objects that "dwell deep," for only one-fifth of the iceberg is above the water line, the other four-fifths being under water. The gold that miners pick up on the surface of the ground never makes them rich, but the miners who go down "deep" are the folks who "strike it rich," and it makes them prosperous. The oil that runs out in a little stream on the surface never made a man "an oil king," but the man who drilled deep, and struck the lake in the bowels of the earth, is the "lucky chap."

So in our Christian life: The surface Christian never amounts to much. He, as a rule, is "carried away with the first captives," and made a prisoner by the Enemy. The one who has never learned the secrets of "the depths of God," never gone down beneath the crust of "spirituality, never explored the "subterranean channel" of the mysteries of God's wonderful saving and keeping power, he, I say, is the man who needs to heed God's warning and "dwell deep." There are "depths" we have never struck yet. Many have done some wonderful explorations on this line. And we want to mention a few of the gems which these explorers have found, as they have "dived into the deep things of the mysteries of Christ."

There is the "depth of prayer." How few ever have gone down below the surface of this great mine of possibility! What lustrous gems can be found here, what wonderful riches may be had, what untold wealth is buried in the "depths" of prayer. Listen, "Call unto me, and I will answer thee, and show thee great and hidden [margin] things, which thou knowest not." Let us "dwell deep in prayer."

Then there is that mysterious "mine of faith!" Who has ever struck the bottom of that? Look at it—behold and wonder! Stand in awe and tremble with holy emotion of the prospects of its untold riches! Faith is that mysterious indescribable something, which alone can make us "please God." By it alone we can "obtain a good report," it is that which "sees things," knows the things that are "unknowable," comprehends the things that are "incomprehensible," against hope believes in hope, "takes the staggers out of us," and makes us "steadfast, unmoveable, always abounding in the work of the Lord" and alone can make us victorious. For "this is the victory that overcomes even our faith." Glory, hallelujah! Let us "dwell deep" in our faith.

Then there is "the greatest thing in the world," as Henry Drummond styles it, love! Are there "depths" to love? Listen: "and to know the love of Christ," this gem of beauty that "suffereth long and is kind," "that offends not with rudeness," that "swells not with vanity," that "is not rash hasty," does not jump to conclusions on the spur of the moment, takes time to weigh matters, is neutral until convinced, that "reckons not up her wrong," that is, does not keep books of every little thing some one has done to them, that "does not delight, or feel pleased, over another's misfortune." Yes, we should "dwell deep" in this mysterious thing, which alone will "make men

## Experiences and Testimonies

Los Angeles, Cal., June 27, 1917.

HERALD OF HOLINESS:

Just a word of testimony from the janitor of First church, Los Angeles. For ten years of work in the church, God has kept me saved, and the precious blood cleanseth now from all sin. Greetings in His name.—A. F. McREYNOLDS.

Clarksville, Tenn., June 18, 1917.

DEAR BROTHERN:

It is only eight years the second day of this month since we wept our way to the cross, and there found the saving and sanctifying grace of our Lord and Savior, Jesus Christ, and thank God He abides and the billows of glory are rolling over our soul at this moment. We are conscious of the abiding presence of the Holy Ghost.

Thank God, "The Comforter has come," and we are confiding and abiding in Him.—MARTIN S. COOPER.

Naney, Ky.

MY EXPERIENCE

On January 13, 1908, while attending Kingswood college, the Lord saved my soul, and on the 13th of the following month He sanctified me. These two works of grace were definite and at two different times, and I still have both blessings. The month following my sanctification I began to feel a call to preach. This call was revealed to me gradually, but more definitely from day to day. During this time I would involuntarily see myself preaching to great congregations. The first part of my life and ministry was spent in the Methodist church. But opposition inside the church against holiness was so great I prayed and wished for the time when I could work with a people who would spread and conserve holiness. In 1912, in answer to prayer, I was led of the Lord into the Pentecostal Nazarene church. I was so sure that that step was of the Lord that I have never been dissatisfied one minute since with my church relationship. During the last nine years I have been either in school preparing for the ministry or teaching and doing pastoral work. My purpose is to keep true to God and not be disobedient to the heavenly vision. I intend to keep the fire and glory in my soul, whatever others do. I want to keep humble. I intend to fill the little place God has for me.—I. T. STOVALL.

Ryan, Okla., June 18, 1917.

DEAR HERALD OF HOLINESS:

I am writing to tell you how much I appreciate our paper, and how I thank God for an organized church where we may worship the Lord in the beauty of holiness. I am highly pleased with the Pentecostal Church of the Nazarene. May the Lord help me to be worthy of a place in her membership. Today my heart is made to rejoice and I am led to meditate upon the supreme knowledge, power, and presence of God. And oh! joy unspeakable and full of glory! He is my Friend and can never change. Oh, that I may serve Him through

know that we are his disciples." How beautiful it is to see folks who love each other. Love is the only thing in the wide world that absolutely "worketh no ill to his neighbor, it is "proof against all things," it "never fails," but is the same yesterday, today, and for ever. It is "always trustful," the very opposite of being "fretful."

Here we have it: Prayer, faith, love. Blessed is the man who "dwells deep" in these three things. Such person is like the eagle, that has made his nest in the crest of the rock. He is the man who can say "the Lord is my shepherd, I shall not want"; he alone is satisfied. The surface ripples on the waters of his life do not trouble him; he never has to run to the Master and say, "Save us, we perish," even if his ship is "covered with the waves" of opposition of earth and hell combined. Such

life's short day, and dwell with Him through eternity.—NELLIE J. BASSETT.

Miami, Fla., June 8, 1917.

MY TESTIMONY AT THE PRESENT TIME

Right now the precious blood of Jesus cleanseth my heart from all sin. His Spirit abides in my heart. His salvation so sweetly fills my soul that I want nothing else but God. This salvation is so deep there is perfect rest and quiet from fear. I am sweetly resting on the rock of my salvation, Christ Jesus. This salvation is so high it lifts me in the realm of the heavenly, and sometimes my behavior is not quite understood by the earth dwellers. When God sends the glory I let it roll, there are no holding-back straps on my outfit. This salvation is so wide that it reaches round and round the earth, and I pray for His kingdom to come speedily. Oh, that I could give Him praise. Glory, glory, glory!—M. M. BUSSEY.

Hawkins, Texas, R 2, May 12, 1917.

HERALD OF HOLINESS:

I don't believe I have ever written to our paper since it moved to Kansas City, but I am still enjoying this common salvation. I was born October 25, 1875, in Smith county, Texas, and under the preaching of dear Brother J. N. Whitehead, of Sallis, Miss., was born again December 1, 1903. Then, on June 6, 1905, the Lord baptized me with the Holy Ghost and made me a preacher, putting me in defense of His truth. Am now serving the church known as Johnson Chapel, in Upshur county, Texas, and feel to be the least of all the saints. God bless our church with all of its blood-washed preachers, and our kind Editor. Pray for us. Your brother, saved and sanctified, looking for our Lord Jesus. Amen.—I. T. WILLIAMS.

Houston, Miss., June 25, 1917.

I owe much that I am to my early training. My earliest recollections are of my mother shouting and teaching us children of the things of God. It was in such childhood days when I, as Samuel of old, heard the voice of God calling me. But after much careful training by my Christian mother God called her home, after which time I was led away by evil associates into a life of sin. After a few brief years of such a miserable life I heard my first second blessing, holiness preacher tell the wonderful story of redemption. Although he preached but twice, while he preached the second sermon I prayed through, found God, and He most gloriously saved me from my sins. On my way home God very definitely called me into the ministry. I was shocked by this call, but three years later, answering this call, I placed all upon the altar and the glory came down, the fire went into my soul, and by the mighty baptism with the Holy Ghost I was sanctified wholly. Hallelujah! Since that time it has been an unbroken walk with God, and my greatest delight is in telling to others this glorious gospel story of how Jesus is made unto us "wisdom, righteousness, sanctification, and redemption." Yours in prayer for a lost world.—SAMUEL ELLIS GALLOWAY.

men like this one "dwells so deep" that even the "deep things of Satan" (Rev. 2:34 R. V.) should he try to locate him, would be in vain, for "he dwelleth in the secret place of the most high," and under the shadow of His wings does he trust, so that there can no evil befall him, nor shall any plague come near his dwelling. God has given His angels charge over him, and they keep him in all his ways, and none of his steps shall slide; and God is doing these things that if any will do, "they shall never fall." Hallelujah to Jesus! Let us "dwell deep." I say, amen. And "all the people said"—?

LA FOUNTAINE, KAS.

The only secret of satisfaction is to want what God wants.

**"TILL WE MEET AT JESUS' FEET"**

Describing a six weeks' adventurous trip inland from Inhambane, Africa, Dr. C. J. Stauffacher says: "In our travels we were obliged to ford rivers with rafts, and we feared any moment the mules would jump off or upset them. We crossed one river in a boat made from mahogany which belonged to a big Zulu chief. Many of the rivers were infested with hippopotami and crocodiles—crocodiles we saw sunning themselves by the dozen on the beaches. We went through swamps that were the home of the wild boar, and other times through jungles so entangled that we had to dismount and squeeze the mules through. On one road the lions were so bold that our carriers refused to take it, and we had to seek another.

"I wish I could describe some of the meetings we held. These black people are so sincere when they become Christians, and nothing can shake their faith in Christ as their Savior when they have accepted Him. Many of the meetings were held in the open air at night. In the distance dozens of camp fires could be seen, where Christians had gathered and were surrounded on all sides by big crowds of raw heathen. As the native Christians began to sing, it seemed to me that the music mounted higher than the stars to the very throne of God, and as their voices rang out in child-like faith in prayer, God seemed very near and real. When several hundred would gather at the altar service, or in the committee meeting where candidates sought admission for church membership, it was plainly seen that Jesus meant all in all to them. And these were the people who had been charm worshipers, and whose former 'altars' had consisted of a piece of cloth tied to a tree, around which had been placed, after a clearing had been made, some flesh, blood, fruit, and beads. On our trip 153 were taken into the church, and many expressed their desire to live a Christian life. I could not help but think He reveals Himself to the base and to the unlearned.

"Regarding the sick, we never pitched tent where we ever got through with them, and would minister away into the night, to persons having diseases of every description.

"In closing let me say that I heard many an earnest prayer from the native Christians go up to the throne of God, asking Him to bless the Epworthians who are the means of our being here. As we left the villages the Christian people would lead the way through the winding forest paths singing, 'God be with you till we meet at Jesus' feet.' I could not help but think that their prayers, your prayers, and my prayers have met at a common throne and that some day they, you, and I, if faithful, will meet at Jesus' feet."

**THINGS WHICH PRAYER IS LIKE**

- Perfume—to sweeten our lives.
- Letters—to our heavenly Father.
- A rope—to ring the bell of heaven.
- Links in a chain—to bind us to God.
- A defense—a fort against enemies.
- Pure air—necessary to spiritual life.
- Incense—with which to worship God.
- A bow—to carry the arrow of our need.
- A chemist—that turns all life to gold.
- A pitcher—to carry the water of Life.
- The porter—to watch the door of our lips.
- The hilt of the sword—to defend our hands.
- The guard—to keep the fort of our hearts.
- A master-workman—who accomplishes things.
- A barometer—to show our spiritual condition.
- A chariot—to hold our petitions, the Spirit being the wheels thereof.
- The tuning of an instrument—to get us in tune with heaven's melody.
- A key to all religion—to wind it up in the first place, and keep it going each day thereafter.—Sel.

The education of the will is the object of our existence.—Emerson.

**GOD'S POWER OVER HIS ENEMIES**

God is not only able to cast wicked men into hell; but He can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel that has found means to fortify himself, and has made himself strong by the numbers of his followers, but it is not so with God. There is no fortress that is any defense from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces; they are as great heaps of light chaff before the whirlwind, or large quantities of dry stubble before the devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by; thus easy is it for God, when He pleases, to cast His enemies down to hell. What are we that we should think to stand before Him at whose rebuke the earth trembles?—Jonathan Edwards.

**A DIVINE TEST**

Discouragements come, of course they do. Whoever heard of a springtime that was all sunshine, of gold so pure it contained no particle of dross; of prosperity so great that it never met even the slightest reverse? The lessons of Adversity are the training that fits best for the future, its efforts and successes. God sometimes washes the eyes of His little ones with tears in order that they may read aright His providences and His commandments. Adversity is sometimes the trial of extraordinary grace; and occasions of adversity discover how great strength or virtue one has. Occasions do not make a man frail, but they show what he is. There will be no Christian but will have a Gethsemane, but every praying Christian will find there is no Gethsemane without its angels. It was adversity that occasioned Job to say, "Though he slay me, yet will I trust him."—Sel.

**FAMILY DEVOTION**

It is said of Martin Luther that the more he had to do, the more frequently and fervently he prayed. On one occasion he remarked to a friend, "I have so much to do today that I shall have to pray three hours."

John Howard, the philanthropist, is said never to have neglected family prayer, even though there was but one, and that one his domestic to join in it; always declaring that where he had a tent, God should have an altar.

Robert Hall, hearing some worldly-minded person object to family prayer as taking up too much time, said that what might seem a loss will be more than compensated by that spirit of order and regularity which the stated observances of this duty tends to produce. It serves as an edge and border to preserve the web of life from unraveling.

In family worship, morning and evening, be sure to open the Bible—the Book of books. Let God speak. Wait on God. Put on the whole armor, then go out to your varied employments, newly and freshly baptized with an increased faith, hope, and love.

"Prayer makes the darkened clouds withdraw;

Prayer climbs the ladder Jacob saw:  
Gives exercise to faith and love,  
Brings every blessing from above."

Never hurry your morning and evening services in your family. Let no secular business hinder you or drive you hence. Say to the world, "Stay thou here while I go yonder and pray"—to the Tempter, "Get thee hence, Satan; it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—The Repairer.

"Nothing is sweeter than love, nothing more courageous, nothing higher, nothing wider, nothing more pleasant, nothing fuller nor better in heaven and earth; because love is born of God, and can not rest but in God, above all created things."

**PRACTICE LOVING**

We learn to love by loving. It grows by practice. Like everything else, it gathers strength through exercise. The more we keep at it the easier and more natural it becomes. We can form the habit of looking at people with love, thinking about them with love, speaking of them in love, and acting toward them lovingly. Our deeds will react upon our thoughts, and our thoughts and feelings will prompt to action. So we may become steeped in love. It will radiate from us as the light from the lamp. We shall be charged with it as the battery is with electricity, and power will go out from us. So instead of crying idly, "Oh, for more love!" let us lay more stress upon the practice. If we continually use what we have, it will increase.—Sel.

**WALKING WITH GOD.**

He walks as in the presence of God who converses with Him in frequent prayer and frequent communion, who runs to Him in all necessities, who asks counsel of Him in all his doubtings, who opens all his wants to Him, who weeps before Him for his sins, who asks remedy and support for his weakness, who fears Him as a Judge, reverences Him as a Lord, obeys Him as a Father, and loves Him as a Brother.—Jeremy Taylor.

**THE SAFE SHELTER**

Said a brother in a prayermeeting, "I am surrounded by skepticism and worldliness, and devilism, but I am shingled, and clap-boarded, and bombproof, all over, with the gospel of Jesus Christ."—Sel.

**MARRIED FOR EVER**

"And I will betroth thee unto me for ever" (Hosea 2:19).

How wondrous and varied are the figures which Jesus employs to express the tenderness of His covenant love! My soul; thy Savior God hath married thee! Wouldst thou know the hour of thy betrothment? Go back into the depths of repentance and the work of faith; then and there thine espousals were contracted: "I have loved thee with an everlasting love." Soon shall the bridal hour arrive, when thine absent Lord shall come to welcome His bride into His royal palace. "The Bridegroom tarrieth"; but see that thou dost not slumber and sleep. Surely there is much all around demanding the gilded loins and the burning lamps. At midnight, the hour when he is least expected—the cry may be, shall be heard, "Behold, the Bridegroom cometh!" My soul, has this mystic union been formed between thee and thy Lord? Canst thou say, in humble assurance of thine affiance to him, "My beloved is mine, and I am his!" So great, unspeakably great, are the glories which await thee! Thy dowry, as the bride of Christ, is all that Omnipotence can bestow, and all that a feeble creature can receive. In the prospect of those glorious nuptials, thou needest dread no pang of widowhood. What God had joined together, no created power can put asunder! He betroths thee, and it is—"for ever."—Sel.

**THE PRINT OF THE NAILS**

There is a legend of a monk to whose cell-door there came one night one in lordly mein, wearing rich dress, his hands sparkling with jewels, his whole appearance betokening luxury. "Who art thou?" asked the monk, as he opened the door. "I am the Christ," was the answer in a tone which did not suggest the meek and lowly One. The monk scanned his visitor severely for a moment, and then asked, "Where is the print of the nails?" The imposter blanched before the question and fled. Everything that is truly of Christ bears the print of the nails. Where this sign is not found, whether it be in a life, in a creed, in a character, or even in a church, we have a right to say, "This is not of Christ."—Sel.

"To double your troubles and lessen your friends, talk about them."

# THE WORK AND THE WORKERS

## EVANGELIST M. C. ADAM

We are starting in our fifth week of the great campaign for holiness at Tarentum, Pa., in the Pentecostal Church of the Nazarene. Truly, we are having a wonderful time. God leads us of old, and the Holy Ghost is in charge. Seekers are finding Jesus, people who have never attended the church are coming, and God is saving and sanctifying their souls. The Devil is mad, the talk of the town is the Pentecostal Nazarene church at present. The shekinah of God's glory floods the place. Hallelujah for the blood! It is being placed on the door posts of people's souls so that they can escape the wrath to come. Several have united with the church and there are more to come who have promised to join. God is leading. Pray for us. Sunday was a big day, with an altar full at the evening service.

## EVANGELIST FRED H. MENDELL

I have just completed my tour of the churches on the Kansas District in the interest of worldwide missions. The Lord has wonderfully helped and blessed me. During these nine months, six weeks of which I spent in the service of the general board, I have traveled about 10,000 miles, have preached almost constantly, and have seen the hand of the Lord peculiarly manifested. Several fine young people have felt the call to the foreign field, about \$700 has been put in my hands for missionary work, and many additional hundreds have been pledged for this purpose. We praise Him for the way He has spoken to His people. Our plans for the future are indefinite. I am enjoying a few days of rest at home. Then on, as the Lord leads.

## EVANGELIST FRED ST. CLAIR

The meeting at Clearwater, Kas., was a fierce hand-to-hand fight; but again old Diabolus was signally defeated. Pastor Davis seemed to be most pleased when the truth came hottest. He also treated us royally about the splendid offering. Brother Davis took the offering strictly for the evangelists, not the evangelists and —. You may think this is insignificant. Well, try it out in the field awhile. Two lovely girls will go from this church to our Hutchinson college in the fall, and one of the cleanest cut young men we have met anywhere contemplates going to the Peniel University. Brother Galloway prayed, shouted, preached, and danced with unvoiced vigor. We next open up in Seattle, Wash., July 1-29.

## FROM ARTHUR L. WHITE

We have been privileged to attend some of the meetings of the Southern California District Assembly held at First church, Los Angeles, and we believe it to be one of the greatest Assemblies ever held here. We are on the grounds at University park, Pasadena, preparing for another great campmeeting, beginning July 19th, and we are expecting great victory.

## MEXICAN WORK OF SOUTHERN CALIFORNIA DISTRICT

As we come to the close of another Assembly year we can not but magnify the name of our Lord for the miracles of His grace that have given us such victories for another year. We have now three new missions and one Sunday school, besides our church in Los Angeles. At Cucamonga, Cal., we have our own building, bought by our missionary board. We were blessed in having an opportunity to visit some of the churches on the District in behalf of our work, and they freely responded to our need. Our newest work is at Ontario, and is housed in a good tent, which is borrowed and must be returned. This work is of great promise, and is under the care of a young man who is ably seconded by Brother E. M. Hutchens and the young people of his church. Twenty of our boys and girls were present the first Sunday. Some of these and some adults have already been saved. In our Los Angeles work, which is now beautifully housed in new quarters, there have been special blessings. Many have sought the Lord. We have received sixteen new members, a number are now waiting baptism, three of our young people were licensed as ministers at our Assembly just closed, and are beginning their course of study. Our Young People's Society is under the direction of a sanctified young Mexican woman. We have maintained a Bible school with school grades seven months of the year.

We have in process of planning a Mexican Assembly to convene in September for our District. We desire all interested, who can come, to be present with us. This is for the inspiration and benefit of our workers and members, also for others who are interested in this department of our foreign-home work. We covet the prayers of all who pray for the salvation of the Mexicans. I can not less than add a word in reference to our

## TELEGRAM

WICHITA, Kas.

### HERALD OF HOLINESS:

In spite of the sweltering heat we had a great time under the big brown tent today. At the close of a most wonderful sermon tonight by Brother Williams forty-four persons knelt at the altar. At the invitation of the local committee the party has decided to stay another week, closing July 15th. From here they go to Lincoln, Neb.

H. CALHOUN,  
Chairman Executive Committee.

## TELEGRAM

LUSKLAND, Sask., Can.

### HERALD OF HOLINESS:

Good tide of salvation on. District fully represented. C. A. Thompson to succeed himself as Superintendent.

ASSEMBLY REPORTER.

Assembly just closed. The item in the communication of Rev. Paul Goodwin in the HERALD OF HOLINESS last week in reference to the unity and loyalty of Pentecostal Nazarenes to the Pentecostal Church of the Nazarene is being fully exemplified among us. A deep sense of the presence and approval of God seemed to pervade the Assembly. Outbursts of divine glory at times arrested the progress, only to give fresh impetus and wisdom for the business of the hour. Doctor Walker, full of wit, wisdom, and grace, was the presiding officer and all seemed to be of the same mind that it was the greatest Assembly we have had in years. — Mrs. M. McREYNOLDS.

## EVANGELIST F. A. CALLAHAN

Since my last report I have been to Whitesick, where I had a revival and held an all-day meeting and baptizing. I was at Sandersdale for a week, where the Lord gave us seven souls the first week. Then I came to Canby for Monday. I have been here four days in a tent which is full every night and two have prayed through to victory. Some others have straightened up and we are expecting great things from the Lord. Brother Clyde Johnson, of the Westside Pentecostal Nazarene church of Indianapolis, comes out and helps. Miss Tahitha Akers is organist. I will be here two weeks, then I go to Chrisman, Ill., for a union meeting.

Since the 17th of last September I have preached 214 sermons, and 475 saved; 125 sanctified and the Lord is still blessing. We are expecting many more seekers saved before the Assembly at Cleveland. Address me at my home at Pittsboro, Ind.

## RHODE ISLAND AUTO AND TENT CAMPAIGN

We are pushing the holy war, and advertising the Douglas campmeeting from July 20th to 30th. Commencement at Pentecostal Collegiate Institute was glorious. God was there. Doctor Archibald and several (as many as sixteen) students have visited Chepachet during the campaign, which began here June 17th, with twenty-five seekers for pardon, reclamation, and purity. He held meetings on streets, at Baptist and Congregational churches, inside, outside, on the church lawns, etc. We had prayermeetings for the sick and shut-ins, which were blessed of God. The last week we have opened up new fields of battle at Pascoag, Harrisville, Mapleville, Bridgeton, and made a flying call on Douglas camp ground, greeting Brother A. B. Riggs, who is camped there, and opened the campaign for the summer Sunday, June 24th. We especially beg all saints to pray much for the camp, also the campaign for our summer's tour. Calls are coming in. We hope to fill them all. We propose to follow our ten days' opening session of six to eight meetings daily with a "follow up" series of meetings, regularly announced, by the students and those who may be put in charge. Thus we provide a mission or a home or a church for the converts, where they will be looked after for spiritual welfare.

Our campaign will be represented at Douglas camp and an opportunity given to invest some of the Lord's money.

B. S. TAYLOR.

## EVANGELIST D. M. COULSON

I am just from the Southern California District Assembly. It was fine, with a good spirit and harmony. They closed with a great sweep of glory, and seekers getting into the fountain. Such shouting! Well, it was fine.

## DEACONESS L. B. LOVE

Another very blessed and profitable District Assembly has come and gone. God was with us, and our souls were greatly blessed and refreshed. Waves of glory rolled over us and we are pressing forward, looking for great things from our heavenly Father during the coming year. The Lord bless the HERALD OF HOLINESS family.

## FROM C. B. JERNIGAN

It was my pleasure for the first time to attend the Southern California District Assembly, at Phoenix, Ariz., in this District. The power of God was on the Assembly from the first to the close. Even in the reading of statistics the glory fell, and people leaped and shouted. Doctor Walker was at his best in the chair. The District Superintendent's report was great, showing marked improvement along all lines. Rev. C. E. Cornell, pastor of First church, knows just how to entertain an Assembly. Wife, myself, and two daughters were entertained at the home of Mrs. Dr. P. E. Breese. Oh, how we miss the dear doctor with his godly counsel and encouraging words! Wife and I are in a revival at Fifth street mission until the District campmeeting at Pasadena, July 19-29.

## FROM WILLIAM D. SHELOR

On the evening of May 1st we said good-by to dear friends at Bloomsburg, Pa., where we were pastor of the Pentecostal Nazarene church for nearly three years, and boarded the train for Aberdeen, S. D., arriving there May 4th. On our way west we stopped at Niagara Falls for a little visit.

Our first meeting was with the Wesleyan Methodist church of Aberdeen, which continued for three Sundays. It was a bad time of year to have a meeting, as everybody was busy farming, taking care of the gardens, and cleaning house, but in spite of the busy season the Lord blessed, and some few souls got help, either saved or sanctified.

The next meeting was held under a tent at Houghton, S. D. This meeting continued for four Sundays. We had all kinds of weather conditions, rain in abundance, hard winds most every day, with now and then a sandstorm. A few nights we held service in the Congregational church, as it was too cold in the tent. This was the first holiness meeting ever held in Houghton, so the people need much teaching along holiness lines. There is but one church in town (Congregational) and it is not doing anything for holiness. There are quite a few folks there who have the experience and need a church. We had a great time preaching to them, but were not able to accomplish all that we wished to in the town. The altar was a new thing to some of them and they seemed scared of it. Conviction was on the people night after night, but the pull came when the altar was presented. Some few got tamed down toward the last and there found the Lord. Glory! Pray for these needy people. We may get back there in the fall for another meeting.

We are now at Avon, S. D., and will, the Lord willing, be here until the first of August. There is not much here to encourage a fellow, but the battle is the Lord's. A town of 600 people with five churches looks as if everybody has religion. Remember us at the throne of grace for this place.

## SLUM SERVICES IN THE SOUTHEAST

On this tour we held our first slum service in Meridian, Miss. At midnight wife and I were singing and preaching to outcast girls and women. As a result of this service, one bright young girl gave up her life of sin and shame in the haunts of iniquity and left at once for the rescue home in Birmingham. In the city of Montgomery, Ala., we held two services in the slums in one night. (We often hold as many as four in one night with good results.) One of the services in Montgomery was for the benefit of a reckless crowd of both men and women who at first jeered the audacious couple of little folks who were so presumptuous as to invade them in the midst of their sinful pleasures, making snort of our efforts. But the Lord broke hearts by His Spirit's power ere the service closed, doing work for eternity in His matchless way. One young man—a railroader—weeping bitterly, said: "Pray for me; I have a

good daddy in Dothan, and I shall be a better boy from this night." His parting words were that God would bless us for the service held that night.

In the historic city of Charleston, S. C., the Lord helped us in the slums in spite of the rattle and roar of automobiles carrying half drunken soldiers, who seemed to care very little for the gospel of Christ. Here we had the privilege of being in two services in the Star gospel mission on King street, Rev. Obadiah Dugan, superintendent, and also in a street service with his workers. This mission is possibly the only place in Charleston where souls get through to the Lord in the pentecostal way, as the place is noted for its formality and spiritual deadness. It was our privilege to visit the old church St. Michaels, where so many celebrated people have worshiped, including General George Washington. Next we went to Macon, Ga., where we were born and reared. Here we were entertained by Rev. P. B. Hampton, who is superintendent of the Tabernacle rescue home. We conducted services in the home, preached also in the orphanage under the management of the founders, Miss Bettie Tyler, Rev. W. H. Tyler, and wife, and also in the Free Methodist mission.

July 4th, wife and myself will celebrate our tenth anniversary in rescue work among outcast girls. During that time we have conducted many slum services in several states, among all types and grades of fallen girls and women, and have earnestly endeavored to do real, Holy Ghost rescue work. For some time past the thought has come to us that we have had a revival along Pentecostal lines everywhere except in the slums of the United States. Can Jesus' words be fulfilled where He said, "The publicans and harlots go in before you" unless we have a revival in the slums? You may not be called to rescue work, but do not neglect to pray earnestly that God will visit the lost girls and women in the slums before Jesus comes again. Dear friends, these girls have not had the chance other people have had.

**NORTHWEST DISTRICT ASSEMBLY**

The beautiful city of Spokane was the "Jerusalem" to which the Pentecostal Nazarene tribes went up for their thirteenth annual District Assembly. It was the greatest and best Assembly yet held. About 150 preachers and delegates were present. The spiritual tides ran high, and the shekinah glory seemed often to rest upon them. It opened with a great meeting on Tuesday evening, when General Superintendent Doctor Williams preached with great unction and power, using as his text "every foot of land which your feet shall press shall be yours." The very fine Spokane choir rendered at this meeting an appropriate welcome song (revised version) of "When the saints came marching in." The Assembly proper opened Wednesday morning, when the preachers and delegates arrived with notes of victory all along the line. It was good indeed to look upon the faces of this real pilgrim band as they came marching in.

Reports of ministers showed that many of them had gone through hard places, yet God had given victory. This Scripture came to us, "God has shown his people hard things, but hath also caused them to drink the wine of astonishment." Advanced ground had been taken along missionary lines, and we had given more than our apportionment for the Hallelujah March for the Publishing House. Doctor Williams certainly knew how to "speed up" in the business sessions, for we got through, and had a few hours to spare. Doctor Williams greatly endeared himself to this people. While he dispatched the business, he was always considerate, and ready for the utmost kindness in adjusting matters. His wise counsel will remain with us in blessed memory. Doctor Reynolds was accorded the usual cordial welcome which he always receives from this District. The utmost harmony and loyalty prevailed. The following anniversaries were held: Educational, presided over by Doctor Wiley of the Northwest college, at Nampa, Idaho; missionary, Sunday afternoon, in charge of Doctor Reynolds. This was a great and inspiring time, one long to be remembered. Offerings were: For foreign missions, \$2,718.53; for home missions, \$2,770; Publishing House, in charge of Revs. DeLance Wallace and H. D. Brown, being in charge of these two brethren, of course, it was good; Sunday school and deaconess work, and rescue rally, presided over by Mrs. Libbie Beach Brown, superintendent of the Lebanon home at Seattle. Superintendent Williams accorded this to have been a very fine service.

Doctor Williams did most of the preaching. Revs. H. D. Brown, C. Howard Davis, and Doctor Wiley each assisted in the evening preaching. Great inspiration from special singing by Arthur Ingler, Brother Anderson, L. R. Blackman, Frank Blackman, and the Anglin brothers was enjoyed during the Assembly. Rev. J. T. Little was elected to succeed himself as District Superintendent. A division of the District came up for discussion. Strong speeches were made on both sides, which finally resulted in not dividing this year, but probably next year.

The first Assembly of this great District was held in Spokane thirteen years ago. It began with a sunrise prayer-meeting on the morning of the Fourth of July. Rev. H. D. Brown had been, in December previous, made District Superintendent.

It then consisted of the states of Washington, Oregon, Idaho, and Montana, and Dakota was later added to it as calls came to Brother Brown to come there and organize them. By actual count it was found that there were present at this Assembly nineteen who were present at the first one. This was the first District ever organized in the church general. Sister Wallace as pastor of Spokane church then, entertained the Assembly. It was our day of small beginnings, and this District always feels a little as though it "set the pace" for others that followed. To God be all the glory. In the thirteen years of our work as a District, we have only had three different District Superintendents, Revs. H. D. Brown, De Lance Wallace, and J. T. Little. Of the nineteen present this time that were there at the first one, none can ever forget the marvelous anointing of the Spirit which rested on our beloved Doctor Breece, as he preached and held this Assembly. From this first charter District we now have thirty-three. Meeting as we did at Spokane this time, we felt justified in taking a retrospective view of things, and truly could say, "This is the Lord's doings, and is marvelous in our eyes."

Rev. Alpin M. Bowes was made secretary of the Assembly, with Miss Lura Morse as his assistant. Ashland, Ore., was represented by Rev. D. D. Edwards, Portland, Ore., by Rev. C. Howard Davis, and North Yakima by Rev. Alpin M. Bowes. Each asked for the next Assembly. It was decided to hold it at Portland, Ore. As we close this report of our Assembly, we must not fail to speak of the most splendid entertainment in every way which was provided for us by Pastor C. Warren Jones and his splendid people. It seemed as though every detail was perfect and nothing lacking. Our host was not lacking in any way in watchfulness for the comfort and convenience of his guests. His good wife stood with him in watchfulness and care for our comfort. Space will forbid to tell of all the good things, but that God added His blessing, is sufficient.

LIBBIE BEACH BROWN, Assembly Reporter.

**WILDE-KNIGHT EVANGELISTIC PARTY**

We have not reported for some months, but God has seen fit to bless our humble efforts in the salvation of many precious souls, for which we give Him all the glory. We have held revival meetings with Brother Frazier at Cucamonga; Brother Elliott at Olinda; Brother Kiemel at Brea; Brother Hess at Grand avenue; Brother Siefarth at Alhambra; Brother Cornell at First church, Los Angeles, with Brothers Dunaway and Joseph Smith; Brother Hutchens at Ontario; Brother Griffin at Santa Ana; Brother Roberts at Pomona, and with Brother Henriks at Pasadena First church. In all these places God gave us seekers at the mourners' bench, and accessions to the church. In all places the finances came easily, all expenses met, church satisfied, and evangelists going away happy and contented. Amen!

During all our revivals we have held all-day meetings, which proved a great benefit to the meetings and a source of great blessing to the friends attending. What a great privilege to sit at the feet of such preachers as Doctor Walker, Doctor Watson, Brothers Cornell, Roberts, Nerry, Henriks, Babcock, Kiemel, Frazier, Scott, Mrs. Dr. Sloan, Doctor Sloan, Brothers Hess, Daudel, Hill, Rogers, Elliott, Mrs. Staples, and others. How our hearts were made glad and our vision enlarged as they broke the bread of life to us. Then to think that we could have the privilege of hearing singers like Mrs. Spaulding, Mrs. Prater, Miss Kirk, Mrs. Kiemel, Miss Grant, Brother Cooper, and the newly organized "Southern California Ladies' Quartet," Mrs. Spaulding, Mrs. Nerry, Mrs. Prater, and Mrs. Roberts. How they sing! How we got blessed!

Truly, the Pentecostal Nazarenes know how to make the welkin ring in holy song. We never expect to hear the like until we get to heaven and hear the "hallelujah chorus" sing the song of Moses and the Lamb. Thank God for our Publishing House and our paper, the HERALD of HOLINESS.

Our next meeting is with the holiness association in a campmeeting at Huntington Beach, Cal. Again we will have the privilege of sitting at the feet of such preachers as Brothers Joseph Smith and Charles Babcock. We expect a feast of good things. Our state is pretty well filled for the rest of this year in and around southern California. We trust God will make it possible for us to get into Arizona and Imperial Valley this winter and help in the evangelization of that great field. Have some calls from there and expect to go. We will rest when we get to heaven; we don't seem to find time in this country.

We have just closed one of the greatest, if not the greatest, District Assemblies we ever attended on the Pacific coast. Questions were brought up and decided that will settle things in our church for a number of years, and for ever we hope. Wave after wave of Holy Ghost blessing would sweep over the Assembly, and as the fire would leap from heart to heart, how the hallelujahs would roll. Doctor Walker, our presiding officer, was surely at his best. Our District Superintendent's report showed a marked increase on all lines. We give God the praise and push ahead.

We go from this Assembly with a greater zeal for God and lost souls. We feel more and more a firm conviction that God needs a few more

heroes of the cross. God help us to prove true in time of testing.

**WILLIAMS-ROBINSON CAMPAIGN**

We have just finished our third week of the Williams-Robinson campaign here in Wichita, and Sunday was the very best Sunday we have had in any of the campaigns, with seventy seekers at the altar. It was simply great, and such singing as Brother John Moore got out of the choir and the people I have never heard.

One of the trophies of grace won at the Oklahoma City campaign was a grand opera singer, with a magnificent trained voice, who came to the altar one night and was gloriously saved, and then a few days later came forward for sanctification, remaining down in the sawdust till 3 o'clock in the morning, when she came through with a shout, and this was the time when Hippie, the property man, shouted from the top of the pulpit and then from the piano. He took charge of the property that night, all right. Miss Shaffer has given her beautiful voice to Jesus, and has joined the party here in Wichita, not only singing on the platform to thousands, but also goes with us out on the street and in the shop meetings as well. She will break her high salaried contract with the Chicago grand opera company in order to go out and sing for Jesus. Her brother is a wealthy oil man in Oklahoma City, and he was converted also the last Sunday night of the meetings there.

I want the readers of the HERALD of HOLINESS to know that we have a great outfit and a fine party of workers. The finances are coming easy for the local expenses, and not only are they wanting us to continue here two weeks longer than scheduled for, but they are getting up a monster petition to have the party return next year. You can form no idea of the bigness and the effectiveness of such a campaign until you see one in action.

Holiness people and preachers have been shelled out of the woods for many miles around, and some from distant towns and states are coming here to get a spiritual feast, so that, as Brother Buddie says, "what they'll do to the Devil will be a plenty." Calls are coming in from everywhere, and Brothers Milton and Buddie are trying to arrange the schedule so as to save both time and transportation expense. A few links are yet needed to fill up the chain, but if you are wanting us your way you had better get busy mighty quick. Don't forget to pray much for us.

STEPHEN B. WILLIAMS.

**HEALED IN ANSWER TO PRAYER**

We have been wanting to tell you of a true incident of God's wonderful healing power that occurred this last winter in Olsburg, Kas, our old home. The woman who wrote us about it is the only living sister of the late Rev. Mrs. M. S. Bugh, of Beebe, Ark. The little boy who was so very sick and who was so wonderfully healed is the only son of Rev. and Mrs. Mitchell, pastor of the Methodist church at Olsburg, Kas, and who is a holiness man. The letter follows:

"I wonder if Bloomy has written to you about the Mitchell boy being given up to die by two doctors? And was dying from noon until about 6 o'clock in the evening when God, in His wonderful healing power, answered our prayers. I got a call over the phone to come to Brother Mitchell's at once. I thought perhaps the little boy was dead. I met the doctor and he said the little boy, about five years old, had been dying since noon. When we got there, we thought that he was indeed brenting his last breath. Every appearance of death was upon him. The doctor said he couldn't live but one hour. Brother and Sister Mitchell were on their knees by the bed of their dying child, and Brother Mitchell prayed and cried, with his hands lifted up toward heaven, saying, "O God, spare my darling child." Then he would kiss the child, and bid him "good-by," telling him how much they wanted to keep him, but that God wanted him. I can't explain to you how sad it was to witness Brother Mitchell's grief and prayers. The little boy did not hear what his father said, as his eyes were set, his finger nails had turned black, and the gasp that came from his throat came only once every half minute. He continued this way for about two hours after I got there. Then some of the folks who were standing around the bed persuaded Brother and Sister Mitchell to go into the kitchen and drink something warm, as they had not been able to eat hardly anything all day. After they left the room I walked up to the bed to examine the dying child. As I looked at him I noticed he was beginning to breathe down in his lungs. His little heart began to beat and the little cold body began to get warm and the little fingers that were so purple got whiter, and I said to the people in the room, "Why, he has no appearance of death now. He is perfectly warm." I told them, "God is in the room."

When Brother and Sister Mitchell came into the room and when they saw the great change, they all fell upon their knees. And the prayer that Brother Mitchell prayed then surely is recorded in heaven. Then his mother prayed, and I prayed, and when we arose from our knees there was every appearance of life. They called the doctor (who indeed was not a believer) and he was surprised. When he came he examined the

child and said, "He will live. Let him rest all night without any medicine." In the morning he was sleeping a natural sleep when the doctor came. The doctor told Brother Mitchell, "God has indeed answered your prayers. There were enough people standing around this bed all day to witness that this child was dying all afternoon, but God heard and is answering your prayers. The whole town is moved and the child is recovering."

This child got well, and is living at Olsburg, Kas., now.

Yours in Jesus' name.

A. V. BUHR.

EVANGELIST HOWARD W. SWEETEN

Since last writing the HERALD OF HOLINESS we have been constantly on the go and have held revivals at several places, with good results.

At Terre Haute, Ind., a number were saved and sanctified and a church that was shot to pieces was pulled together with some additional members.

At Casey, Ill., the meeting was taking on real revival proportions when we were compelled to close and go to Salem, Ill., where we took the evangelistic services of the district conference, by invitation of the district superintendent, Brother G. B. Sherman.

We have just closed a meeting at Shafter, Ky. This has been a good meeting, with seekers at nearly every service. God continues to bless our ministry in the salvation of precious souls.

We begin here at Delmer, Ky., in the morning, Sunday, with the pastor, Rev. I. T. Stovall, and are looking for a real revival that will bring things to pass. This is a Pentecostal Nazarene church, situated in the foothills of the Cumberland mountains, and under the able leadership of their good pastor they are doing things for God.

Our next meeting is at Lansing, Mich., with the pastor, Rev. E. E. Meiras. Will the readers of the HERALD OF HOLINESS please remember to pray for us?

EVANGELISTS LEWIS H. AND NELLIE M. BACHELLER

We closed our meeting in La-Crosse, Wis., in a blaze of revival fire, in which God gave us a great and marvelous ingathering of souls. There were 147 seekers in less than three weeks. We began a season's meeting here in Milwaukee with our Pentecostal Nazarene church in a 40 x 60 tent, and last Sunday evening sixteen seekers knelt at the altar for pardon. My voice is about played out for solo singing, but my wife is efficiently filling that part of the service, and God is blessing her. Our next meeting is in Petroleum, Ind., beginning August 27th. Pray much that God will give this city and others a mighty revival from the skies.

EVANGELIST L. H. RITTER

Our meeting with Pastor Savage, at Wann, Okla., was good. He is truly a man of God, and a good yokefellow. We are now at Ada, Okla., in a meeting. The Enemy is doing his best, but we are expecting great things from the Lord. We go next to Coelstine, Okla., and thence to Tennessee and Mississippi. Pray for us.

PENIEL'S GOOD EXAMPLE

A good many years ago there sprang up among us the very inconsistent practice of attaching the term "university" to the struggling schools which we founded in the different sections of the country. If it were not so serious, it would be amusing to see to what lengths this practice has been carried; and that by people who are strongly opposed to pretentiousness, and especially to the habit of professing more than is possessed. I think this started with "Taylor University," and then passed to "Texas Holiness University" (Peniel University), and from us it passed on to "Central Holiness University," "Illinois Holiness University," "Southeast Missouri Holiness University," "Central Nazarene University," "Nazarene University," etc. The facts are, we have never had a school that deserved this title, are not likely to have such soon, and it might not be best for us ever to attempt to build one.

Few of the old and large denominations have succeeded in equipping and maintaining more than one university, and some have not yet attempted such a task, although they have one hundred times the men and money that is possessed by the Pentecostal Nazarenes.

There is small demand for any school with a curriculum other than that required of an A-1 college. This standard is so high that we will fail in all if we attempt to maintain too many. As yet I think we have no school which is unconditionally accredited as an A-1 college. But it was not my intention to go to lengths in discussing facts and futures. Evidently it is inconsistent for Pentecostal Nazarenes to assume names for their schools which are quite beyond their real character as educational institutions. We were among the first to commit this error, and do not want to be last in correcting it. Therefore, at the recent meeting of our board of trustees the name of this institution was changed from "Peniel University" to "Peniel College."

This change not only corrects the moral phase of the matter, but is one of the steps which are

being taken to standardize the school. Our curriculum is higher than ever before, the faculty is being strengthened, and the equipment improved. Peniel has already made a record for thoroughness which is as wide as the nation, and every move now is a part of our "forward movement." Peniel is controlled by a board of trustees, the members of which are to be nominated by the general board of education of our church, and three-fourths of them must be Pentecostal Nazarenes. These things are provided in our charter.

I mention these things so that the character of the institution may be understood by our people, and that they may understand that this change in name in no wise affects the plans and purposes of the school. In Christian service,  
JAMES B. CHAPMAN, President.

DISTRICT MISSIONARY AND SUNDAY SCHOOL CONVENTION

Of the San Antonio District, Pentecostal Church of the Nazarene, to be held in San Antonio First Church, July 25 to 30, 1917

Wednesday, July 25th

8:00 p.m. "Get-together" meeting  
-----Dist. Supt. Rev. William E. Fisher

Thursday, July 26th

8:30 a.m. Devotional.  
9:00 a.m. Organization and appointment of committees.  
10:00 a.m. Address of welcome-----Local pastor  
Response-----Rev. W. F. Rutherford  
11:00 a.m. Devotional.  
2:00 p.m. Devotional.  
2:15 p.m. Paper, "Organization and Work of the Young People's Society"-----  
-----Rev. C. P. Clayton  
2:45 p.m. Paper, "The General Work of the Sabbath School"-----W. F. Iwan  
3:15 p.m. "The Advantages of a Graded Sabbath School"-----Rev. W. E. Rutherford  
3:45 p.m. "The Adolescent Child in the Sunday School"-----Prof. J. P. Nystel  
4:00 p.m. "Round table discussion."  
8:00 p.m. Evangelistic service.

Friday, July 27th

8:30 a.m. Devotional.  
9:00 a.m. "The Adult Bible Class"-----J. C. McWhirter  
9:30 a.m. "The Importance of the Teacher Training Course"-----Mrs. W. F. Iwan  
10:00 a.m. "The Rural Sunday School"-----  
-----Rev. R. L. Stewart  
10:30 a.m. "How to Successfully Operate the Primary Department"-----  
-----Mrs. C. H. Griswold  
11:00 a.m. Preaching.  
2:15 p.m. Devotional.  
2:30 p.m. "Intermediate Problems"-----J. H. Antbis  
2:45 p.m. "Our Juniors"-----Rev. L. Lee Galnes  
3:15 p.m. "The Relation of the Pastor to the Sunday School"-----H. B. Wallin  
4:00 p.m. Open discussion, "Your Problems in the Sunday School."  
8:00 p.m. Evangelistic sermon.

Saturday, July 28th

8:30 a.m. Devotional.  
9:00 a.m. "The Local Missionary Society; its Nature and Importance"-----  
-----Rev. Mrs. William E. Fisher  
9:30 a.m. "Moral Obligation to Missionary Apportionment"-----Mrs. Armstrong  
10:00 a.m. "Systematic Giving for Missions"-----  
-----Dr. N. B. Harris  
10:30 a.m. "The Missionary Pastor"-----Rev. E. W. Wells  
11:00 a.m. Sermon.  
4:00 p.m. Seeing San Antonio-----  
-----Conducted by H. Mueller

Sunday, July 29th

9:00 a.m. Sabbath school, "Helpful Instruction and Good Fellowship"-----W. F. Iwan, Supt.  
10:15 a.m. Sunday school address.  
11:00 a.m. Missionary sermon.  
3:00 p.m. Address.  
7:00 p.m. Young People's Society, led by Revs. C. P. Clayton and Robert Hocker, District president and secretary.  
8:00 p.m. Preaching.

Rev. E. G. Anderson will be with us. We expect other arecal representatives from the General Foreign Missionary Board and foreign field; also a Sunday school lecturer of national reputation. One of the questions of the convention will be the permanency of such meetings, and whether it shall be made a state convention. Free entertainment to all who send in their names.

CHURCH NEWS

Los Angeles First Church

Since last we wrote, old First church has seen great times, had many meetings, blessed and varied. The last Sunday in May was an epochal day. The senior students of the Nazarene University were present. Rev. A. O. Henricks, of Pasadena, brought the message, presented facts regarding the self-sacrifice of the faculty; and his plea was followed by an offering of over \$750. The following night, Monday, a choice program, part of the commencement exercises, was rendered. This was greatly enjoyed by many who did not have the opportunity of attending the exercises at the university. Sunday, June 10th, was observed as children's day. The missionary program, as prepared by the General Foreign Missionary Board, was used; and the large congregation were blessed and delighted to hear the children, large and small, and see the great interest shown in the cause of missions by our Sunday school. June 17th was the night of our annual church meeting. The attendance was good, and was marked by a

sweet spirit of harmony. The reports showed that a vast work had been accomplished along all lines. The election for pastor resulted in Brother Cornell being returned to us for the seventh year. The report was greeted by applause, shouting, and rejoicing. The various activities of the church show we have a general to lead us, cool of head, impartial in judgment, courteous in manner, gentle of heart, displaying a Christlike spirit to one and all alike. The treasurer's report showed over \$17,000 given during the year for various purposes. Especially gratifying was the report of the Woman's Missionary Society. Just one year old, the members have made nearly 600 garments for our missionaries, besides publishing two tracts, and preparing and issuing "Subjects for study at the monthly meetings of the missionary society." We are attempting great things for God, and expecting great things from God.—Reporter.

Dodsonville, Texas

Our work here and at Wellington is continually progressing, and the Lord is leading on from victory to victory. We find an increased spirituality in the regular Sunday services, and our midweek prayer-meetings are truly times of refreshing and soul-feasting. Our pastor, Rev. P. R. Jarrell, is doing his best to make each service richer in the things of God than the preceding one, and under the Spirit's guidance, success is attending his efforts. We are greatly rejoiced to report that at both churches our apportionment for missions was paid two months ago, and they continue to give for this work. We seem to have a clearer vision and a greater determination to discharge our responsibility in this matter; to enjoy the rich blessings resulting therefrom; and to make it possible that many more sin-darkened souls may receive the light of the world and rejoice in His goodness.—Mrs. P. J. JARRELL, Secy.

Harrodsburg, Ky.

It was my privilege to spend a few days at Des Arc, Mo., last week with Brothers DeBoard and Sipes, who have charge of the holiness school located at that place. Brother Sipes is financial agent and spends most of his time in the field. The outlook for the school for the coming year is good, so I was told. They have large truck patches, from which they hope to be able to supply their dormitory tables. Des Arc has good railroad facilities, splendid water, and healthful climate. Best of all, God is in the midst. In the midweek prayer-meeting two were at the altar. Now is the time for the friends of holiness to come to the help of the school. There is no reason why this can not be a strong holiness school.—E. D. CORNSH.

Brookesmith, Texas

We are glad to report that God's hand is upon this work at this place. He gives grace and glory to his servants. Thank God, we are already blessed with much more in many ways than many might think, but God is pushing us on to greater things. We are praying for the greatest awakening God has ever sent. Our pastor, Rev. C. P. Clayton, and family are a great blessing to this community. He is on fire for God, and we know he is a man from God. It was the pleasure of a few of his people to load their arms with a "pounding" a few evenings ago and take to his home to manifest their continued appreciation of him and family. Some time was spent in reading, prayer, and praise meeting, in which the presence of the Lord was blessedly felt. Our midweek prayer-meeting is progressing nicely. We covet your prayers.—M. E. HENDERSON.

Webster City, Iowa

We have in our church a silent factor, little or not at all spoken of or reported about, which we believe is of tremendous importance in God's sight. We refer to the cradle roll department. This department was organized in the Webster City, Iowa, church about three years ago. Some eighty or ninety different babies have belonged to it during this time. At present we have a membership of twenty-eight boys and seven girls. Through it we feel we do much silent work. This department was in the Hallelujah March. Little Robert Pierce, one of our cradle roll babies, headed the march. A collection of over \$7 came from this department alone. On June 3d we had a cradle roll department day, with appropriate songs and recitations; also a specially prepared sermon by pastor to mothers. Great grace was upon the service. The mothers each receive, at the present time, the Golden Note, a monthly paper put out by the David C. Cook company. We wish our own Publishing House published a paper for this department. Pray for it, as we see much territory ahead of us to be occupied.—Mrs. W. C. JOHNSTONE, Supt. Dept.

Hamlet, Ind.

We come with another report of victory in our souls. God is most graciously blessing the circuit here. We have just closed a three days' convention, with Rev. A. E. Kerst, our pastor at Ft. Wayne, doing all the preaching, and the Hooper trio furnishing the singing. Brother Kerst preached under the power and unction of the Holy Spirit and God honored His Word. One old father with silvery hair found Jesus in pardoning grace and one young woman was sancti-

held. The convention was followed by a visit from our dear District Superintendent, Rev. U. E. Harding. God used Brother Harding to His own glory, in preaching to us, and souls were refreshed and strengthened. We also raised our apportionment for the year for Brother Harding. The meeting closed with a good spirit of unity, and love for all, and with a stronger determination than ever to fight the good fight of faith and run with patience the race set before us, looking unto Jesus the author and finisher of our faith. May God bless the entire movement. — F. P. KERST, Pastor.

#### Homert, Texas

Glad to say we are still in the battle for old-time holiness. I have been in the pine woods of eastern Texas for about four months, fighting the Devil. The dear Lord has given us some great victories. Seekers have prayed through. We closed a two weeks' battle on Ball Hill last night. Thirty-five or more prayed through to definite victory. All the people were wonderfully blessed and helped in the meeting. We begin at Beulah, July 6th. Pray for us. — R. B. GILMORE and WIFE.

#### Madill, Okla.

Sunday, the 17th, was a great day. We had our first service in our new church. C. M. Curry, the pastor, preached. God gave the victory. Several were at the altar. Rev. S. Haney brought the message Sunday night. Rev. Lum Jones, of Kingston, is doing the preaching. Several are getting to God. The saints are at their job. If you need a man who will not compromise give Brother Jones a call. We are very thankful for our church building. The Lord knew we had no money and no church, but he gave the victory, and today we have a building and lot and fixtures worth \$2,400, with only \$500 indebtedness. We have a membership of twenty-nine. Pray for us. — C. M. CURRY.

#### Running Water, Texas

For two weeks we waged the battle, and God gave victory. Folks went down in the old-fashioned way and wept and prayed their way through to victory. There were several who prayed through and got reclaimed, pardoned, or sanctified. We had the privilege of having Rev. J. C. Henson, our District Superintendent, and President J. E. L. Moore, and the young women from Central Nazarene University, of Hamlin, with us. Brother Henson preached for us once with God's blessings on the service. Several were forward for prayer. Rev. O. C. Fluke, of Plainview, Texas, has stood faithfully by us girls. Our Plainview friends came out and helped us in the battle. Miss Zettie Hank, of Abilene, Texas, is our organist. She is a girl in the right place at the right time. We mean to push the battle to the very gates of victory. — Misses NORA GEHRES and RACHEL ELDER.

#### Evansville, Ind.

These are great days of victory and pushing ahead for Evansville church. There is much to be done. Our midweek prayermeetings are the largest in the city. We have an average of about seventy-five. These meetings are times of refreshing to our souls. We also have cottage prayer-meeting every Friday night. Last week, in spite of warm weather, there were thirty-five present. One was saved and one sanctified. Our street meetings each Sunday evening have helped to increase our attendance at the night service. With the beautiful quartet for special singing, the people are drawn to the services again. We have been blessed with having Brother and Sister Foster, from Olivet, with us for the last six months. We have services at the county farm and the county jail on alternate Sunday afternoons. Evansville has found out that the Pentecostal Nazarene church is in town. We have quite a tithing band organized, and of course the Lord blesses us. Our offerings are increasing, also the membership. We had a gracious revival, with Rev. H. J. Elliot in charge. He certainly is a man of God. We were pleased to have Sister Eva Norris from Indianapolis with us a few days and arouse a greater interest along rescue work lines. We were also glad to have Mr. E. E. Bright, from Pittsburgh, with us for a few days during the meeting. We covet your prayers. — ELDORA CRAWFORD.

#### Seymour, Ind.

Victory is rolling in Seymour. Recently we closed a great meeting in our church. We engaged Evangelist W. R. Cain for a four days' convention. The power of God came in such a marvelous way, there was no place to stop. The preaching was among the best this writer has ever heard. The last day of the meeting will never be forgotten. It was a real landslide from the glory world. Twelve came rushing to the altar the last service, and prayed through in the old-fashioned way. This was truly a victory in many ways for our church. Best of all, the revival still goes on. Three prayed through last Sunday. — C. PRESTON ROBERTS, Pastor.

#### Everett, Wash.

We have received four new members into the church recently. Difficulties abound, but "glory doth much more abound," glory to God. We are now preparing for a great District campmeeting

to be held here August 5-19, with Evangelists St. Clair, Galloway, and Little, special workers. Sisters Crookes and Whiteside also are expected. We would exhort all the churches involved to plan to come and camp, as far as possible, and to at once begin to make the meeting a special subject of prayer. We must have a great time. Let us prove that the power of God is just the same today. — D. RAND PIERCE.

#### Maplewood, Mo.

The work at Maplewood is moving along, and the saints are filled with hopes of great times in the tent meeting, which is to open July 12th. The services are marked with earnest prayers for the outpouring of the Holy Spirit during the summer. The church has reduced its indebtedness about \$200 and rewritten its trust successfully, through the efforts of Sister Ruth Hopkins, our deaconess. Our Sunday school is prospering and the good women are striving for a greater membership. — K. O. GOULD, Reporter.

#### Upland, Cal.

This year's work has been one of hardships, but God has led us and we have followed, and all our meetings have had the blessing and smile of His presence. Some have been saved and sanctified, and we feel to give Him all the glory for all that has been done. Our members gave on the average of \$3.50 a member, and have always been ready and willing to give as a needy call was made. We were present at the Assembly, and as many reported that this year was the best year of their lives, we truly can say that to have had the amount of hard work to do as was done by this Assembly, that it was the best Assembly we ever attended. God surely witnessed to them that His smile was still upon them, and so all of us went to our homes full of encouragement to press on, realizing that if "God be for us, who can be against us?" — Mrs. WALTER WOODS, Mrs. GUY BODENHAMER.

#### Lubbock, Texas

Lubbock is one of the most thrifty and rapidly growing towns on the southeastern plains of Texas. Holiness was introduced here by Mrs. Mary Lee Cagle, who set in order a Pentecostal Nazarene church, resulting in the erection of the best church building in our denomination in Texas. For some years a good work was conducted here, and then misunderstandings arose which resulted in the people scattering to other churches, and the building was closed. Not even a prayermeeting was held in it for many months, and no other public gathering was there until we came by and secured it for some rescue services last summer. During these services I became so burdened over the splendid church building standing vacant and deserted, while our people were scattered to other churches, that I began to pray over the subject, then spoke to the people about it, which resulted in my son-in-law, Rev. Frank Wiese, and wife taking charge of the work without salary or the definite promise of any. Brother Wiese was appointed by the Hamlin District Assembly and went to work to gather in the eighteen scattered members whose names were on the secretary's record. Some of the members were in other towns, while others lived in the country. He began preaching to those he could reach. Brother and Sister Cagle helped in a meeting, but the weather was bad and the attendance small; however, a few prayed through. The young pastor and his wife tugged on in their first pastoral charge. They visited in the homes, conducted cottage prayermeetings, and he was elected secretary of the pastors' association, when we came to hold a meeting in June. We found a good spiritual atmosphere in the church. All the apportionments were raised except \$16.50. A nice new parsonage erected at a cost of some \$500 is all paid for except \$20. A number of new members had been added to the congregation, and there was a grand opening for a glorious revival. Brother Hainie, our pastor from Dallas, and this writer preached with all our might, and the Berachah women's quartet sang beautiful, spiritual songs. We did not have the sweep of victory we might have had, but we had a good meeting, resulting in several professions, some new members coming into the church, and all agreeing to stand by the pastor with their help until the next Assembly. If our people everywhere would seek a closer walk with God, there is no telling what the Pentecostal Nazarene church might accomplish. Pray for the Lubbock church. — J. T. URCHURCH.

#### Irondale, Mo.

Victory is perched on our banner here, and perfect unity exists among our members. We are few in number, but strong in faith and fervent in prayers. We expect our God to bring things to pass. We own our property here, and it is free from debt, in a good location, and some are being added to the church. We are glad to say we are genuine Pentecostal Nazarenes. — JOHN A. HILL, Pastor.

#### Shiloh, Tenn.

During the history of the work at Shiloh there has never been a time when the work was more encouraging. In every way our work is a success, and the Holy Ghost witnesses in every service. Brother Cooper, our pastor, took the work for us when it was about gone, and the Lord gave him the hearts of the people at large. As

he mixed and mingled with one and all, it was believed that he was the right man in the right place, and so the work began to grow at once, until now we have a fine Sunday school and a large congregation. We begin our revival meeting the first Sunday in August, and ask the prayer of God's children for a time of soul saving. — T. W. NEZBERT, Church Reporter.

#### Dora, Ala.

We have recently closed a two weeks' meeting with Rev. H. H. Hooker. There were two remarkable things about this meeting; first, the fearless preaching which made the folks all say that Hooker was a God-sent preacher, and, second, the Holy Ghost revealed things that were hid. This was one of the best meetings of my life. We are looking up, and endeavoring to keep up all departments of the church. We paid our District Superintendent our assessment, and sent in one instalment for our General Superintendents. The first Sunday in each month is missionary day. The first Sunday in June was our children's day, which was a glorious success. Ten dollars for foreign missions was raised. — A. D. KIMBRELL, Pastor.

#### Cushing, Okla.

We have recently closed a successful tent meeting at this place. Rev. Mr. and Mrs. Frank Current, of Alva, Okla., came with their tent and commenced meeting, May 29th. The fourth night there were several at the altar. The meetings continued in interest and power to the close, about fifty people bowing at the altar for pardon or purity. Some hard cases were saved, some were sanctified who had professed to be sanctified by faith twenty years, and the old gospel plow went deep. Brother and Sister Current's preaching was without fear or favor. God set His seal. The membership was increased thirteen, with more to follow. We are greatly encouraged for the church in this place, and are thinking of a church building here in the near future. — Rev. F. E. CHAPMAN.

#### Georgetown, Ill.

We are engaged in our tent campaign here and enjoying it greatly. Mr. Lee is doing the preaching, the attendance is good, and seekers are at the altar at every service. One woman came through during the preaching, another while we were singing, and the glory came down in the old-fashioned way. Some have been praying through in the morning and evening prayermeetings. Yesterday, July 1st, was a day of blessed victory. Three men and three women united with the church in the morning service. Conviction was deep in the evening and eight or ten were at the altar. Our lasting feature of the meeting is the good literature we are getting in the hands of the people. We sold about \$25 worth in two evenings. Thank God for the Pentecostal Nazarene Publishing House. We are doing our best to help them spread their good, clean, wholesome literature. Continue to pray for us. Meetings are announced until July 15th. — Mrs. MARY S. LEE.

#### Deming, N. M.

We have been an organized church over five years, and have had in that time many great showers of blessings from the Lord. We have often prayed and fasted, waiting on Him in times of depression when it seemed impossible to hold us together as a church; but as surely as we have done this we have been given some new vision of what God expects us to do. To His great glory, I must say they are richer and grander every time. Everything has been done to train and bind together a band of workers who will go anywhere and shout and sing His praises. We are soon to have here a permanent training camp for soldiers of over 25,000. What a great opportunity that will be to get them in this way. Surely God has some one with a tent or the means to start us in this work. We are going to believe and pray to this end. — A. H. THOMPSON.

#### Jason Chapel, Tenn.

Sunday, July 1st, was observed as children's missionary day by this Sunday school, B. L. Sullivan, pastor. The program from the missionary board was used. Several other Sunday schools sent representatives. A good crowd was present, and dinner was served on the ground. Rev. I. T. Baby, of Nashville, made a talk on missions at the close of the program. The collection amounted to \$10.10. The offering was turned over to B. E. Willhuhn, District missionary secretary, Nashville, Tenn. I. T. Baby acted as secretary. — S. M. McELHINEY.

#### Canby, Ore.

Wife and I were unanimously called to Canby to pastor this work. We moved from Tacoma last week, got here in time to be at the cottage prayermeeting Friday night, and enjoyed a feast with the saints. Sunday was a great day in Zion; both services were well attended, and one young girl was gloriously saved. We only have a small membership, and are worshipping in a rented hall, but we expect to do better as soon as possible. Canby is a small town, of only 900 population, and nine different denominations worship inside of its city limits. We wonder if these are not the dry bones Ezekiel got a vision of. Oh, that the Pentecostal Church of the Nazarene may

keep full of life, fire, and victory, and never cool off.—W. P. JAY, *Pastor*.

#### Nauvoo, Ala.

On Sunday night, June 17th, we closed a two weeks' meeting at Dora. From the very first deep conviction was on the unsaved, which worked true repentance. Much restitution and many confessions were made. Some prayed whole nights before they got through, but bright was their experience when they did get through. The church had preceded the revival with seasons of prayer, which paid large dividends throughout the meeting. Rev. A. D. Kimbrell, the pastor, is a man of God and prayer. We predict for him a successful future. Our fellowship with him and his church was blessed. The music was in charge of Brother H. F. McClain and wife. Their special songs added much to the success of the meeting. They, together, make the welkin ring. If you are in need of a singer for your meeting or school for your community call them. More than thirty found God either in pardon or purity and the church received several new members. To God be all the glory. The children's day missionary program here was well rendered yesterday, and was a great blessing to all who attended. Over \$17 was raised in cash and above \$50 was pledged for missions. How God did bless our hearts as the children told us in songs and recitation of the heathen of earth, then to see their willingness to make it possible for them to have the gospel. Surely the angels in heaven rejoiced as these little willing hands brought in their tithes. We go the 27th to Manchester for a tent meeting. Rev. J. W. Heathcock is to assist us. Pray that God will give us souls for our hire.—H. H. HOOKER, *Pastor*.

#### Stratford, Okla.

Our meeting at Summer's chapel schoolhouse, ten and one-half miles northeast of Stratford, began the 18th of May and ran nineteen days. We had thirty-five as bright professions as I ever saw anywhere. Four were reclaimed, and nine sanctified out of the thirty-five. We went to Waffle for eleven days. Six knelt for prayers the last Sunday. There are many tobacco-soaked professors here whose lives are crooked. The Lord helped us to tear down their sandy foundation. At first they would come up in the amen corner and take a big part in the services, but the last four or five services they would not even grunt. We are in a meeting three and one-half miles north of Wannas. The Devil is here, but we are having five to seven at the altar every service. I mean to do my best for God. I certainly love the HERALD of HOLINESS. I can hardly wait for it to arrive at Box 514 at Ada. It is simply a feast to my soul. Pray for us in this work.—GROVER H. and MAY GIBSON.

#### Caldwell, Idaho

We have not reported since the Assembly, but we are moving right along. We attended the Assembly and had a good time in the Lord. It did us good to meet with the many delegates and hear their reports of victory and shouts of praise. Our work has prospered during the last year. Our church debt is almost all paid off, thanks to Brother Dilley's efforts in getting out and raising the money. We have a parsonage almost completed, which has been built during the last year. Our new pastor is here and going right into the work. We feel he is a man of God and is going to win out. We are praying and trusting God for a prosperous year and the salvation of precious souls in Caldwell.—Mrs. W. A. STILES.

#### Redlands, Cal.

Our District Assembly, held at First church, Los Angeles, closed last night with a great evangelistic service, conducted by Brother Roberts. The altar was well filled with seekers, most of whom prayed through in the old-fashioned way. Sunday morning, Doctor Walker preached on a sacrificial offering. The Holy Ghost being present, and the beautiful and impressive way the doctor has of presenting the truth, the large congregation was moved to tears. He carried us back to the cross, brought us up to Pentecost, and on through suffering to our reward. The Assembly as a whole was the best ever held in southern California. For the Lord was with us, and several times the Holy Ghost came upon the people. It seemed that not only the windows but also the door of heaven was opened. Some people ran, some shouted, some wept, and surely a marked demonstration was among us. Dear Doctor Walker enjoyed these times as much as any one. The consecration and ordination service was very touching and sacred, especially with us who had a part in the exercises. There were a number of perplexing questions that were wiped off the slate, with love for all and hatred for none. Dr. E. F. Walker, our General Superintendent, and Howard Eckel, our District Superintendent, have plotted the Southern California District through the most trying year of the history of the church, but thanks be to God, He has kept us off the rocks; and never were the Pentecostal Nazarenes of Southern California more in harmony with one another and more loyal to the church than now. Let us take courage and press forward. We go to our appointments with a greater determination to be true to God and the work He has called us to.—JAMES T. BLACK, *Pastor*.

#### Los Angeles Emmanuel Church

The Emmanuel church continues on the upward and onward march. We are workers together with Him, and He confirms the Word with signs following. My son, James Proctor Knott, having finished his university course, is putting all his time and strength into the work, and God is blessing his labors. Our private school has closed its fifth year with success. The District Assembly has come and gone—no, not gone, for the effect of the most remarkable Assembly will continue with the pastors and the delegates, and with all Nazarenes who were favored to attend it. Of a surety, God was in the midst. The Prince of Peace walked amongst us. There was a most notable absence of those conditions which cause divisions or heated discussions. Among the pastors who were especially used of God were Brothers C. E. Roberts and Will Nerry, both of whom are "new men" on the District, but have won the love and confidence of all. Doctor Walker presided with his accustomed keenness of intellect. He was at his best under God, and the Assembly was much instructed by his sanctified common sense, as well as enlivened by his quick repartee. Our District Superintendent, Howard Eckel, was re-elected. He, with his precious wife, are members of the Emmanuel church, and we believe his testimony, that during the last year of peculiar trial, in his stand for righteousness, he has never had a harsh feeling, nor uttered a harsh word. I must mention one outpouring of holy joy which came straight down from heaven. It occurred on the morning of the second day. It did not come through the inspiration of preaching, prayer, or singing. But a pastor, whose church, it must be admitted, does not put a high premium upon extreme outward demonstration, was reading his report for the year. When he declared he could see upon the faces before him devotion to the truths for which we stand as a denomination, and loyalty to the church, the seal of God came upon us. People shouted, testified, walked, wept, and laughed, and every one present seemed to be blessed. May the beauty of the Lord be upon us, and the work of our hands established, and all be ready when Jesus comes.—LUCY P. KNOTT, J. PROCTOR KNOTT, *Pastors*.

#### Gause, Texas

I wish to report our children's day program, which the Sunday school gave at Gause. It was a great success, and will mean a great deal to the building up of both Sunday school and church. The children rendered their parts well, which was a credit to those who had the training of the children in hand. At the close of the program an offering was taken, which amounted to \$4.40, for missions, which makes in all about \$40 for missions this year. The Gause church is just a little over two years old, and with a membership composed of mostly women and children, we are going to undertake things for the Master, with many disadvantages, also the thought that we are in the last days, we mean to push on. We are learning that by the help of the Lord we can do things, so we are looking forward to the time when we can have another children's day. We wish the prayers of the HERALD of HOLINESS family.—LEO F. MAEDGEN, *Pastor*.

#### Boise, Idaho

Our year as pastor of the Boise Pentecostal Nazarene church closed with good victory. We desire to praise God for the best year of our life in the Master's work. In summing up the year we find our spiritual condition excellent. We closed the year with a two weeks' meeting, with Revs. E. A. Lewis and E. S. Mathews, evangelists, in charge. They are two holy men sent from God to win souls. We desire to have them again in the future for a longer time. We closed the revival with our children's day program, which was by far the best yet. Dr. H. O. Wiley, Sister Eaton, the two girls from India, and Rev. W. H. Tullis were present from out of the city. Our offering was good. Brother E. G. Eaton is our beloved Sunday school superintendent. He had charge, and proved himself equal to the occasion. We had the largest crowd since the dedication. We are going in for greater things. Amen. Our record book shows that we have had both a back and front door revival. We dropped about forty-five names, who have not been heard from for more than a year. We have now about ninety members. The Assembly minutes last year reported sixty-two members. So we have well nigh a new church in membership as well as a new church building. The faithful few have proved themselves faithful to the trust. The fight has been hard, but the victory sweet. The figures show the church has raised more than \$4,300 for all purposes. Our missionary offering was large and had much to do with the victory on other lines. A missionary church is always alive on other issues. We are encouraged to undertake larger things for God. We have a tent meeting now on, in a nearby town, and expect a church there in the near future. Since the Assembly we have had a minister sanctified who will unite with our church and help push the battle. We must conquer though we die. Prayer, faith, and work will bring things to pass. Amen!—N. B. HERRELL, *Pastor*.

#### Troy, Ohio

At the close of our District Assembly we came

here to take up the pastorate. We were led to open fire on the Enemy's ranks for two weeks. These meetings were honored by our God, there were a good number at the altar, mostly backsliders, and some of them found the Lord. Brother Charles Dye led the singing. He was surely a blessing to the meeting. Brother Dye is a clean cut holiness preacher. There have been seekers every week since we have taken charge of this work; at times the altar has been full, and the glory has been falling on the meetings. We hold street meetings every Sunday evening on the public square, then at the close of this meeting we march to our church led by several cornets and a flute. The church is being filled to its capacity on Sabbath evenings, and we have fine crowds out to the mid-week prayermeeting, from 60 to 70. We feel the blessing of God upon the work, and the presence of the precious Holy Spirit. We have found that the former pastor, Rev. Howard W. Welsh, had done a good work here. We are glad to follow such men who will hold up the rugged "way of salvation."—Rev. WILL H. HAFER, *Pastor*.

#### Pasadena, Cal.

The Wilde evangelistic party closed one of the best revival meetings the First Pentecostal Church of the Nazarene of Pasadena has had for some time, on Monday night, June 18th. Rev. Earle F. Wilde surely surprised us all the way he went at it in old-fashioned style, preaching the unvarnished and uncompromising gospel of full salvation in a most marvelously logical and homiletical fashion. There are few preachers or evangelists in our movement who can do better or as well. His solos and the songs of the quartet carried the audiences to heights of holy joy and rapture, as they sang the wonderful songs of Zion. May God bless these loyal and humble servants in years to come, is our prayer. There were a large number at the altar during the three weeks, and a class of seven new members were received into the church, with more to follow. Last Sunday night closed the greatest annual Assembly the Southern California District has ever seen. The pastors and churches reported progress and blessed revivals almost without exception. The spirit of unity and perfect love was very manifest throughout the sessions, and several times the tides of spiritual joy and rejoicing rose in the midst of the sessions until everything had to be suspended, and the people shouted and praised the Lord with great joy. These were real seasons of old-time Pentecost. Rev. Howard Eckel was re-elected as our District Superintendent, with only one dissenting vote. Several thousand dollars were raised for the Nazarene University, and resolutions passed and arrangements made to raise from \$50,000 to \$100,000 right away for its preservation and continuation in the future. A strong committee was appointed to look after this matter, and the future policy of the university. Surely this is the time when our people all over the world should be aroused to help this great and worthy school of our connection, and put it on an absolutely solid foundation financially, the same as we have done the Publishing House. This can easily be done if we will all do our part. The arrangements on the District for the coming year are fine, and great progress is expected with the help of the Lord. Our hope is in Him.—A. O. HENRICKS.

#### Newton, Kas.

We are still on the victory side; enjoying the Lord's work, and intending to keep steadily marching on until heaven's gates unfold. Praise God for real victory. Thursday evening, June 28th, the members of the Pentecostal Church of the Nazarene, with a few friends, went to the parsonage to welcome our minister's new wife. We presented them with a casserole as a little token of our love, and a large wedding cake. We had a real nice time, enjoying the evening in singing, praying, and speech making. We praise God for fearless preachers; those not afraid to stand up for the whole Bible. Brother Oliver is a man of God, and his precious wife is a dear, sanctified woman, and will be a great help to the home as well as the church. We appreciate her, and wish them both a long, happy voyage through life. They were married in Wichita by Brother L. Milton Williams and Brother Bud Robinson, old friends of Brother Oliver's.—Reporter.

## PERSONALS

We have been greatly honored the last week with the presence of the members of the Board of Publication. Their prayers, testimonies, and exhortations at our noonday prayermeetings were an inspiration to us. Our prayers follow them as they return to their homes.

A personal note from Rev. F. N. DeBoard says, "Our meeting in Sulphur, Okla., is progressing nicely. Several found God. The altar is full, and there is a great chance for revival work."

Rev. W. T. Mason and wife, of Fredericktown, Mo., have recently moved to Springfield, Mo., to join Rev. E. V. Anderson, of that place, in planting a new Pentecostal Church of the Nazarene in Springfield. God is undertaking for them, and we wish them every success.

Rev. Henry A. Dunlap, pastor at McPherson, Kas., reports that on last Sunday there were seven or eight at the altar, most of whom prayed through to victory, and that they took a young preacher

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and his wife into the church. We are glad for them, and our prayers are with them.

Rev. M. F. Lienard, Superintendent of the Nebraska District, and his wife, were with us in Kansas City over Sunday, and their presence here was appreciated. They were at the Publishing House for a few hours.

**ANNOUNCEMENTS**

**Announcement**—I am now in the beginning of my summer's campaign at Mt. Zion, Texas, and will go as far east as National Park, N. J. Mrs. McBride is with me, and we expect to go in the east and north until in December. All mail to me should be addressed to my home office, 1251 Sierra Bonita avenue, Pasadena, Cal. To insure its reaching me in due time.—J. B. McBride.

**Notice**—If nothing intervenes, will be open for meetings or will consider pastorate after the month of October. For correspondence, write Rev. B. F. Lehman, New London, Ind., instead of New Lebanon.

**Announcement**—I am going to Rhode Island to accept the presidency of Pentecostal Collegiate Institute, North Scituate, and would like to have a meeting for the latter part of August somewhere between Arkansas and Rhode Island.—J. E. L. Moore.

**For Sale**—First year books of studios. Write if interested to Mrs. Alice Coenower, Harmon, Okla.

**Notice**—Rev. C. C. Cluck will hold the meeting at the Noble holiness tabernacle, August 16-26, with Brother and Sister McCammon, song leaders.—T. J. Gilmer.

**Wanted**—Two sanctified men, one as druggist, the other to run a hardware store. Address Rev. N. D. Esley, Atlanta, Neb.

**Announcement**—Owing to an unexpected change in my state, I have the month of August open for a campmeeting. I stay until the fire falls, so if you want an old-time revival of salvation, write me. References furnished if desired.—J. C. Walker, Kingsdown, Kas.

**Pastorate Wanted**—Rev. J. W. Middleton, a young preacher of the Little Rock District, wants a pastorate right away. He is of the English theological department of Oklahoma Holiness College, and a preacher of genuine ability and success; intellectual, spiritual, and a good mixer. He has a fine Christian wife who is truly a preacher's helper, and one child. He is willing to take a work anywhere if there's a real chance to succeed. Give this rising light a chance to shine. He is also highly commended by Rev. C. B. Widmeyer, president, and Prof. A. S. London, dean of the Oklahoma Holiness College, Bethany, Okla. He will go anywhere. Write him at Meua, Ark., or write me.—Joseph N. Spenkas.

**Wanted**—Central Nazarene University wants a bookkeeper, some one who wants to pay their way through school by office work. Write, giving reference, to J. C. Henson, Hamlin, Texas.

**Announcement**—The Lacona, Mason, and Charlton trichurch campmeeting will be held on the south school ground at Charlton, Iowa, August 10-26. Rev. L. N. Fogg, of Haverhill, Mass., and Rev. J. A. Ward, of Oakdale, will be the evangelists. This being the only campmeeting in the state held under the auspices of the Pentecostal Nazarene church, we urge all lovers of holiness to make plans to attend this camp. For further information, write E. O. Miller, secretary, or W. L. Fear, chairman, Charlton, Iowa.

**Notice**—The campmeeting at Boulah Park, Allentown, Pa., will be held August 10-19, under the auspices of the Boulah Park holiness campmeeting association. Special workers are Rev. J. W. Goodwin, General Superintendent of the Pentecostal Church of the Nazarene, of Los Angeles, and Rev. W. W. Hanks, Superintendent of the Washington-Philadelphia District, with the pastors of the District. For information, apply to T. L. Wleand, 115 North Eleventh street, Allentown, Pa., or J. T. Maybury, 3313 North Twentieth street, Philadelphia.

**Notice**—We have two open dates the first two Sundays in August and the first two in September. If necessary we can furnish good army tent 40 x 60 if you need us, write us at Pentel, Texas. If you want to know about us, write Rev. P. L. Pierce, of Pentel, Texas.—I. W. Young and Wife.

**For Rent**—A new 40 x 60 10-oz. army duck tent. Terms, \$1.50 a day and user responsible for any unnecessary damage. Write I. W. Young, Pentel, Texas.

**Notice**—Any one needing a supply evangelist, campmeeting worker, or pastor may address me at Onset, Mass., after July 8th. I am ready for every good word and work.—Meda Clifford Smith, 60 Sixth street, Lowell, Mass.

**Announcement**—I can fill some dates in July and August with some camp or church wanting

holiness meetings. References furnished if desired. Address James Wiltse, 1042 Yow street, Lincoln, Neb.

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Missionary and Evangelistic  
Claresholm, Alta, Can.....July 23-29  
Calgary, Alta, Can., evangelistic.....July 31  
Cranberry, Alta, Can., evangelistic.....Aug. 2  
Stettler, Alta, Can., evangelistic.....Aug. 3  
Clive, Alta, Can., evangelistic.....Aug. 4-19

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Caledonia, Ind.

Mitchell, Ind.....July 17  
Seymour, Ind.....July 18-22

Evansville, Ind.....July 23, 24  
Eby, Ind.....July 25, 26

Bresee 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., Hutch-  
inson, Kas.  
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Little Rock—T. W. Sharpe.....Dellight, Ark.  
Louisiana—B. F. Fritchett.....Homer, La.

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**Evangelistic and Campmeeting Dates  
C. W. Ruth**

Eldorado, Kas.....July 10-19  
Gate, Okla.....July 20-29  
Hannibal, Mo.....Aug. 3-12  
Old Orchard, Me.....Aug. 17-27  
Winchester, Ind.....Aug. 31-Sept. 9  
Louisville, Tenn.....Sept. 14-23

**Julius Miller and Wife**

Wheeling Camp, Princeton, Ind.....July 27-Aug. 5  
Campton, Ky.....Aug. 11-Sept. 2

**Ural Hollenback**

Mitchell, Ind.....July 7-Aug. 31

**Theodore and Minnie Ludwig**

Muscatine, Iowa.....July 13-29  
Martintown, Wis.....August 1-19

**Song Evangelist A. H. Johnson**

Dayton, Ohio.....July 13-23  
Sharon Center, Ohio.....July 27-Aug. 5  
Toronto, Ohio, (Hollow Rock).....August 9-19  
Akron, Ohio.....August 21-30  
Adrian, Mich.....Aug. 31-Sept. 16

**Evangelists Albie Irick and Wife.**

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

**H. C. Lytle**

Blledo, Ohio.....July 1-29

**Howard W. Sweetser**

Lansing, Mich.....July 20-Aug. 6  
Richland, N. Y.....August 22-Sept. 3

**C. L. Wireman**

New Philadelphia, Ohio.....July 3-16  
Akron, Ohio.....July 17-28  
Campton, Ky.....Aug. 11-Sept. 2

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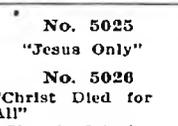
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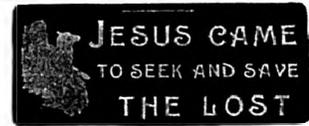
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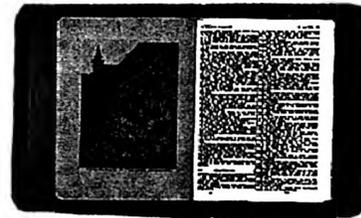
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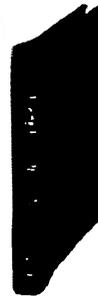
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