

HERALD *of* HOLINESS

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

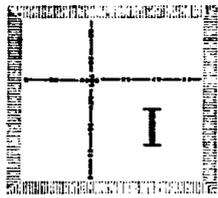
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God Cares! Do We?

FORGET NOT that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you to do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you can not go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood! I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost. Dr. A. J. Gordon

The Contagion of Personality



IT WAS perhaps sixty or more years ago that Horace Bushnell, one of New England's greatest divines, preached a celebrated sermon on "Unconscious Influence," basing his discourse on the incident of John's outrunning Peter in going to the reported empty tomb where Jesus had been buried. The evangelist relates (John 20: 4-8) that John outran Peter, and paused at the mouth of the tomb and looked in; Peter came up and stopped not, but went at once into the empty tomb, and John then immediately followed, led thither doubtless by the unconscious influence exerted by his fellow disciple.

This is an ample scriptural basis for a splendid lesson on "Unconscious Influence." We have chosen a synonymous term in our caption, which is, "The Contagion of Personality." Equally appropriate would it be to denominate it, "The Magnetism of the Soul," or "The Law of Spiritual Attraction."



These terms all come to the same result in the end, and teach the important truth that the influence we exert in life is not confined to volition. Not alone by voluntary effort, by intention or purpose or wilful endeavor, do we influence others for good or ill. There is a second kind of influence which is unconsciously exerted, which very appropriately can be denominated the "Contagion of Personality," or the outbreathing of character upon others, which influences as really and as potently as our direct volitional efforts to move others.

This is a truth too little considered. Men need to be taught that character impresses as well as counsel, that personality moves as well as pleases. We are not ready even to give to this unconscious contagion of character a position subordinate to voluntary influence. Even during life the real personality — the character a man is known and recognized to be and possess — moves upon and influences others for good or ill when the man himself is unseen and perhaps his whereabouts unknown, and perhaps when many of his counsels may have been forgotten. We are ready to say there is more potency in the *spirit* of a man than even in his actions in the matter of baneful or beneficial effect upon his fellow beings. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Somehow the Spirit of God can take the spirit of man — the *ego*, the personality — and through it influence others, oftentimes even more powerfully than the personal admonition to the man could be used. Sometimes the physical presence of the person admonishing excites a mental resistance on the part of the admonished, even inducing failure, while the silent, unseen forces of the man's character or personality will impress and move and trend in a marvelous way.



Another thought is profoundly impressive, and that is that we can not divorce ourselves from this unconscious influence any more than the bedridden patient with a contagious disease can control the outgoing of the contagion. If we admit that by isolation, by the life of a recluse, by abjuring all social life and contact and intercommunication, we could cease to exert all volitional influence on others, we would be far from admitting the possibility of such a thing in involuntary experience. The latter is subtle, invisible, involuntary, unconscious — a mere outbreathing of the potency of character — which defies control. It moves out like the zephyr in its benign influence upon others; or like the malarial contagion, it stealthily emerges from the bad character and insinuates itself fatally upon the character of others.

Paul was right in his announcement of the fundamental truth that "none of us liveth to himself"; and he rightfully adds that "No man dieth to himself." Character lives in two ways. It outbreathes while we tabernacle here among men, helping or hindering, cursing or blessing others; then when life is over and we enter the unseen world to live for ever, character lives on and influences in the world we have left; and though dead to this world, we still live in it in the character in which we tabernacled while in the flesh. Thus it is that the apocalyptic seer heard the voice from heaven saying, "Write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." That is, the characters which produced the works persist after death, and go on in time influencing others.



It does seem to us that this truth really apprehended and taken

down into one's heart, would make one tremble as by the thunders of the voice of heaven in their very ears. To think that not my words only or my actions or my overt efforts tell upon other people's lives, but that what I am tells as potently or more potently; to think that my character creates an atmosphere, an influence that radiates me, distilling myself everywhere within the circumference of my known personality, helping or hindering others, is an oppressive thought, a startling truth, and should profoundly move us to care and prayerfulness and diligence to build and maintain a character such as God can use and will use in the uplift of men.

This character-influence, this contagion of personality, besets us behind and before, and lays its hand upon us. Well may we exclaim with reference to it, Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me to this awful responsibility. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

Well may we make this apostrophe to this marvelous, terrible responsibility, for it begirts us evermore, bounds our every track, and sleeplessly and unrelentingly holds us to its mandate, much as we might delight to be delivered from its clutches.

Let us never forget that no man will ever reach heaven without finding souls there whom he has helped. No man will ever reach hell without finding souls there whom he has helped to send to that dark abode, and without remembering with bitterness, like Dives of old, souls he hath hindered by his influence back in the world from which he came.

The Rhythm of Life

IN ONE of Mr. Spencer's great works, he makes a point of profound significance in his definition of what he is pleased to term the "rhythm of motion." He takes the position that all motion is rhythmic or intermittent or undulatory. This is an impressive truth attested by nature in many ways.

The flag flutters in the breeze, but its movement is an undulation, which is to say, its motion is wavy or intermittent. The branches of the tree move in undulations, and finally the tree itself sways in the same rhythmic way. We have stood on the ocean beach and observed that the tide going out or coming in was always in undulatory motion. The air moves in the same manner. So travels sound. We have wondered sometimes if these facts in nature were indices or relics of a universal, rhythmic song of melody which nature made before the fall, and in the state in which it came from the creative hand, "When the morning stars sang together, and all the sons of God shouted for joy." No doubt nature sang the praises of her Creator, while man praised and obeyed Him before sin's deadly work.

It has occurred to us, however, that this rhythm of motion has a broader application than to mere movement, and that there is a rhythm of life to which we do well to give heed. Life should not be all action or all rest. Given over absolutely and ceaselessly to activity, life will lose its grasp, grow dull and monotonous, and lose in capacity of achievement. On the other hand, given over wholly to rest or contemplation, the tendency is to self-centeredness, morbidness, and the narrowing and lessening of achievement.

The true life should be intermittent: there should be undulations from activity to rest, from contemplation to movement. It is not merely work, however great, which kills. It is the monotony, the grind, dreary, changeless, wearisome, which dulls, clogs, benumbs, and kills. There must be change, intermittency, undulations. Wise indeed is he who learns the difficult and delicate lesson in this strenuous age of grind and din and push, of how, when, and where to stop and change. It is great to know how to concentrate time, brain, energy, soul upon a life endeavor. It is equally great to know how to break the grind and monotony of that concentration with timely stops of rest, refreshment, recuperation.

Religion, in one aspect of it, becomes our great, spiritual hygiene. Its voice sounds to us in life's din and rush, and commands us to send away the multitudes, and repair alone to some mountain retreat

of prayer, either in the cathedral or the still lonelier oratory of the of the heart, where God can speak to us in our solitude, saying, "Child, be still and know that I am God. Look up, and lift up thy head and be refreshed with my rest." So Jesus did in Matt. 14:23.

A naturalist was once experimenting with a pigeon, which he had raised in a cage. The bird had never been out of the cage, and he did not know whether it could fly or not. He took it to the yard and thrust it into the air, and to his amazement the pigeon flew beautifully. Round and round in circles it went, but directly its movements became interrupted, hesitant, and uncertain. Quickly the pigeon made a downward movement and fell against the naturalist's breast, and thence to the ground. One law the pigeon had learned by inheritance, the law of motion, the ability to fly; but it had not inherited or learned the lesson of how to stop.

Let us learn well the lesson both of movement and rest, of flying and of pausing, of active works in the Master's vineyard and of inward spiritual communion with Him in the voiceless solitude of the soul's oratory. Let us build from within as we build from without, that we may have symmetrical development, and become workmen that need not to be ashamed.

Discipline and Faith

WE HAVE a beautiful illustration of the Christian's faith resembling the soldier's discipline in the statement made by the centurion to Christ, when beseeching Him to heal his servant, as related in the eighth chapter of Matthew. As in many other cases this centurion, like a meteor, flits athwart the pages of the Bible, affording us a chance only for a short glimpse at him, and then he is gone for ever. Yet he left his track luminous, enduring, impressive. The Savior's words so indicated, when He said: "I have not found so great faith, no, not in Israel."

Why did the Savior say this? Because of what the centurion said when Jesus proposed to come and heal his servant: "I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." It was this sublime statement that led Jesus to marvel and to pay such tribute to his wondrous faith.

Consider the meaning of the centurion's words. They seem paradoxical. He says he is a man "under authority," and, in the same breath, he says he is a man "in authority." He knew how to command obedience by having rendered it so faithfully. He could control himself and his subordinates because he submitted so loyally to the control of his superiors.

He came to Jesus, therefore, as a soldier. His habit of obedience gave him his authority. Let us get the lesson just here, and note it carefully. That lesson is

WHAT DISCIPLINE IS TO THE SOLDIER, FAITH IS TO THE CHRISTIAN

We are under authority, fighting under orders, and seeking daily and hourly for authoritative direction in all our movements and engagements. This is the meaning of a life of prayer. The very spirit of prayer is the spirit of submission. It is going to God for orders as to when and where and what to do, and carries with it the spirit and purpose of absolute obedience to the directions when received.

Let us remember that this spirit of submission makes us commanders. It is only the obedient who conquer. We can only reign by becoming subjects. The most abject servitude is a passport to the most conspicuous conquests. Greater is he that ruleth his own spirit than he that taketh a city. Self-dominion comes from self-subjection to the King of heaven.

What discipline does for the soldier, therefore, faith does for the Christian. Discipline makes the soldier submissive to authority, and hence confers upon him authority over himself and his subordinates. Faith leads to submission to the King of heaven, and likewise leads to self-mastery over circumstances. The man of faith is not in any sense or degree governed by his circumstances, but he is governor of his circumstances. He says to this coveted scheme or cherished plan of life, if he find it in the way of God's will, "Go," and he stands rejoicing as it takes its flight. Just over there he beholds a forbidding burden, involving self-denial, cost, sacrifice. Naturally he would shrink from it; but reading above it and in it the will and the way of the Lord, he exclaims, "Come," and gladly puts

his neck under the yoke and suffers all things for the sake of the One who gave Himself up in vicarious sacrifice for us all. Thus, the obedient, submissive soldier of the cross, in this life of faith, is a commander, saying to this thing, Go, and to another, Come, with no eye to fleshly ease, or fleshly pleasure, or fleshly ambition, but with a will merged in the will of God the Father.

Spiritual Athletics

ATLETICS are not wrong in themselves. It is only when carried to extremes, as is the case so many places in our country today, that athletics become injurious. The body needs exercise for muscular development and training in powers of endurance and service.

Paul admitted as much when, in writing to Timothy (1 Tim. 4:8), he said: "Have bodily exercise, for a little is profitable," but adds as by way of comparison and illustration, "but piety is profitable for everything, having promise of that which (is) now and of that which (is) to come." In moderation the apostle says that bodily exercise is profitable to a degree — to healthfulness, development, and strengthening of the body. From this admission as a springboard, he leaps into the profounder truth and emphasizes the necessity and advantages of spiritual exercises for the soul.

Beyond all peradventure, he utters a manifest truth, and one deserving serious thought. If the mere fleshly body, the material residence of the spirit, needs exercise, that it may develop in strength, in endurance, in capacity to achieve, surely our spirit nature, with its lofty mission, its superior relations, its nobler call and engagements, should likewise have exercise and training by which to expand the soul's capacities for achievement, and the enlargement of its susceptibilities.

Paul was fond of this athletic type, and enforced some useful lessons by means of it. He referred to boxing, saying, "So fight I, not as one that beateth the air." That is, he fought with a specific object, having a direct aim in every stroke he made. It was as if passing along the streets of Ephesus or Jerusalem or Corinth, he had seen a couple of little boys fighting. One of them with his eyes closed tightly, beats the air frantically with both his little fists, but never once touches his antagonist. Paul says that some Christians fight this way, in the same haphazard, aimless way; they fight by fits and starts, aimlessly, but never hit anything or get anywhere. The Devil never carries off a black eye from the fray. Paul would have us aim well every blow, with both eyes wide open, and send the Devil away limping and with a black eye to hunt a surgeon for the application of plasters, palliatives, pills, and paregoric. Make the Devil feel the painful effects of every blow you strike.

Paul speaks of the race. He does not admonish us to make a quarter- or half-mile dash, but urges us to a long race; "run with patience"; make a start prompt to the second, and perseveringly and with astounding celerity complete the track and touch the goal; and while your manager is rubbing you down and throwing salt water in your mouth, and spreading a coat over your shoulder, look back down the track, and watch the Devil amid the dust made by your run, as he limps toward the goal, with his tail dragging the ground and his ears hanging downward instead of pointing upward.

Never think of a failure. Have victory in your bones. Keep your eye on the goal. Look ever unto Jesus. Be unmoved and unterrified by the ribald shouts of the Devil's bleachers, who are paid for their work by the Devil. There is nothing in their noise to intimidate a true soldier. Forgetting such things around you, as well as the things that are past, press forward ceaselessly and breathlessly "toward the mark for the prize of the high calling of God in Christ Jesus." Thus be a victor before you start, enjoy the laurels at every step of the race, and have nothing to do at the goal but to laugh at the Devil as he limps up dejectedly in dust and sweat and weariness.



"The highest conception of activity is outflowing love—service. Christ opened the gates of glory just once wide enough to give us a glimpse into the hereafter—a great feast, with Jesus serving. The statement of Jesus that he who would become greatest should find that greatness by becoming the servant, gives a hint of the meaning of rulership in the eternities. To the faithful ones here shall be opened there opportunities and avenues of service of which mortality can have no conception. Our likeness shall be in Him as Ruler of all, supreme in His glory as Servant of all."

ALL THINGS

It is the nature of fallen man to set limits — to circumscribe his actions, his thinking, his believing. It is only as he lifts his eyes to where sin has not come — to the heavens, to God — that he begins to receive a conception of the limitless — space, eternity, love. Man would say "some things," "part way"; God says "all things." Even in the matter of salvation would man fix bars and bounds; but God insists it is for all men, and from all sin. When man becomes a partaker of the divine nature, at once his horizon lifts — he is all saved, from all sin; he has opened to him all the fulness of God; his day is for ever. It is then that Christ says to him, "All things are given unto me," and "What is mine is thine." To the reverent, unwarped mind, God is revealed not only as the source of power, but as the power itself which acts. Paul clearly realized this, when he proclaimed, "It is God which worketh in you, both to will and to do of his own good pleasure." Infidelic, Christless science might be willing to allow God as a first cause, but would so bind Him with His own laws that He becomes a prisoner outside His own creation. But that is not our God: all things are possible to Him: His creative edicts have robbed Him of nothing of His providence. When we bear our needs to Him, we know that He not only loves and pities, but all things are possible to Him, and we shall receive our answer, as we believe. Here the Holy Ghost offers the key to the door into omnipotence. To him who has grasped this key of faith, is opened now, and for an unfolding eternity, possibility upon possibility, power upon power, glory upon glory, widening ever before his capacity and faith, as high, as deep, as broad as God — all things, all things! To us now is faith given unto works; to be full of faith is to be faithful, and God himself has removed the utmost limit.

MEASURING WITH AN UNJUST MEASURE

Measuring with an untrue balance is both a condition of and a reason for hell. To be unjust is to lower the standard. God's standard for man is holiness: perfect love. "Ye shall be holy; for I the Lord your God am holy." "Love unfeigned out of a pure heart." A hasty word that wounded and rankled in the heart of another; a harsh judgment of the motives back of another's act — little things, but they throw the index of the balance away from holiness and love. The demand of God upon us is for all — all of our heart and all of our service. Dare we keep back a little of our affection for the things of the world; set aside a portion for self; and yet call upon God to note the balances? Unjust in the least, means that the heart which would withhold from God the smallest thing has within it that which if developed would rob God of His throne and His glory. Unjust in least, means that if I have wronged my brother in the slightest degree, and refuse reparation, I would, if occasion called, rob him of all, and leave him bruised and despoiled by the wayside.

RICHES OF CONTENTMENT

There is a divine discontent which will not stop with present possession — this is a part of the eternal progression in the knowledge and grace of our Lord. But there is just as truly a completed satisfaction, a restful enjoyment, a sense of obtainment that fills and overflows the soul. It comes when we transfer our affections from the things of the world to the things of God, after the heart has been cleansed by the Holy Spirit baptism. It may

take some a long time to "learn" but thank God, we can arrive at the knowledge in a very short time if we will let the Spirit have His way. A writer in the *Christian Herald* considers Paul's contentment:

Paul could speak from varied experiences. He implies in the text above that as far as contentment is concerned, it must be bought by the curbing of a turbulent and a soaring ambition. "I have learned," Paul says. It was the fruit of experience. Most of us get our best fruit through personal experience, and sometimes the school is a hard one, as was Paul's.

To insist on being some one we were never intended to be; to envy somebody with whose shadows and shallows of life we are quite unfamiliar; to spoil our own happiness and roll the daily peace of our friends by petulant longing for material things out of our reach, the possession of which would probably leave us still miserable — this is a too common lot of many. Such strivings are not ideal, they are not Christian, and they destroy contentment.

YE WOULD NOT

That is to be the sentence pronounced upon the unsaved. The eternally lost are damned by their persistent refusal of light and life. He is not willing that any should perish. God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. Today is the day of salvation; if ye will hear His voice, "Behold I stand at the door and knock." "And ye would not."

ENTERING UNOPEN DOORS

The door of opportunity swings wide before heart-service to Christ. Truly does our God say, "Behold I set before you an open door, and no man shall close it." Our opportunity to do good, to bear the effective gospel lies at our feet. As to the heathen nations, not only are the gates open, but the very walls are down to the entrance of the gospel of Christ. It was not always so. Some of God's mighty heroes came to these now wide-flung doors, and found them shut. They did not turn away, nor sit down and mope, but attacked them in the faith and power of our ever-conquering Christ — and now we may enter in. It is so in our individual lives; we come to the closed way; and in order that we too may know the fellowship of heroes, God gives us the weapon of prevailing prayer, that we may open a broad way through impossibilities. Dr. J. H. Jowett says of these closed doors:

Some opportunity shines before us with gates ajar, and the opening is a calling in which we hear the voice of God, "Behold, I have set before thee an open door!" But after all it is the closed door which most severely challenges our faith, and tests our ingenuity and courage. The real quality of our spirits is displayed when we have to stand knocking at the iron gate.

For instance, there is the closed door of the heart. We want to enter it with the holy love of the Lord Jesus, but it appears to be almost hermetically sealed. We knock but we get no answer. We can hear the sounds of reveling within, and we catch glimpses of many bright distractions; but we can not persuade the much-engaged friend to heed our knockings and make room for our Lord. The world is too much with him, and he has no use for Christ. It is the challenge of the closed door! There is nothing for it but to go on knocking, in the sustaining hope that some day there may be a lull in the whirling distraction, and the door may be opened to Jesus.

SEPARATION FROM THE DEAD

There are but two classes of men; the living and the dead. Our God is the God of the living, Satan is the god of the dead. Death is abhorrent to life; there can be no fellowship between them. Contact with death destroys life. The very nature of things demands an absolute separation of that which is alive from that which is dead. Sin is death. The man who sins is a dead man. His home, although the word may call it a palace, is a tomb, and his portion of the world, whatever it may be called, is a graveyard. Our God is very spe-

cific in calling attention of His made-alive ones to this law of separation between the living and the dead. "Come out from among them and be ye separate." "Let the dead bury their dead." Not only does He require His people to separate themselves from fellowship with the spiritually dead, but He calls upon them to remove the graveclothes — habiliments of death — and clothe themselves with the garments of joy, of praise, and power. Not only does our God make us alive, and call us to separate ourselves from evil, but He proposes to cleanse our very natures from the virus of sin within — carnality — that hidden death, which, unremoved, will bring death again to the soul. Thank God! the fiery baptism with the Spirit cleanses from all sin; separates the soul from all death, here and hereafter. This truth of the necessity of this separation from that which would defile, was clearly taught in the Mosaic law. F. B. Meyer brings this out in the *Christian Herald*:

Contact with a dead body rendered the Israelite unclean, and disabled him from enjoying the privileges of the sanctuary. Many a father, like Jacob, would desire a beloved son to be with him to the last and close his eyes; and many a Joseph would covet the honor of paying the last tribute of filial affection. Yet the son who did so found himself branded by the law as unclean, and if it were the Passover time he could not keep the feast. The same disability befell those who, walking in the field, came upon a dead body, and did their duty as good citizens. If a man happened to touch a grave or a human bone, he contracted defilement, and would have been chargeable with presumptuous sin if he had ventured to set foot in the house of the Lord. All this was a parable of the ease with which the soul may contract impurity and pollution, which exclude it from the fellowship of God, and cast a cloud of darkness between the human and the divine. We can not touch those who are dead in trespasses and sins without being defiled and needing the instant purging of our conscience from dead works.

SOME OF THE REASONS WHY

The *Kansas City Star* recently reported the opening of the magnificent new — Church on Troost Avenue, with a "smoker" for the male members in the church parlors. This form of entertainment is to be continued as a monthly function of the church.

The *Pentecostal Herald* quotes the following:

(*New York Sun Special to The Express*.)
New York, April 10.—The Presbytery of New York voted today to license as preachers three graduates of the Union Theological Seminary, although the young men would not affirm certain cardinal doctrines of the Presbyterian church, such as the virgin birth of Christ and certain miracles. One even did not affirm his belief in the resurrection of the body of Christ.

The three Union graduates were Earl Lacy Douglas, of McKeesport, Pa., a Princeton graduate; Edmond B. Chaffee; and Rudolph Kastane. According to Dr. Fox's protest, all three refused to affirm a belief in the virgin birth of Christ as related in the Gospels of Matthew and Luke. Mr. Chaffee would not affirm the raising of Lazarus from the dead, or the resurrection of the body of Christ.

The *Pentecostal Herald* then offers the following comment:

The reader must not suppose for a moment this startling condition of things is confined to the Presbyterian church. It is spreading like pestilence and poison among all evangelical denominations. A high Methodist official of unquestioned integrity and wide information assured us not long since that there are Methodist ministers in American pulpits who deny the virgin birth, hence the deity of our Lord; hence the fact of the blood atonement or any necessity for such an atonement. Such men can not be evangelical preachers; they have no message from the Lord; they win no souls from sin to holiness.

What are we forced to conclude with reference to a large class of ministers who, while they make some pretense at holding to old faith and true Bible religion, seem to be quite indifferent to the unbelief and heresies abroad in the land? They are either at ease in Zion or down deep in their hearts, they doubt the solemn verities of the truths they claim to believe and preach.

These and such like practices, and these and such like unbeliefs and apostacies are among the reasons why God had to raise up the Pentecostal Church of the Nazarene.

Christian Consistency

CONSISTENCY thou art a jewel," says some one. Yea, we answer; a jewel without a flaw. Can man be thus consistent? Out of grace he certainly can not be. Under grace we believe he may be. Some are consistent temporarily, but rare indeed is the Christian who is consistent for years. With the greatest joy and satisfaction we look at Jesus and say, *the same, yesterday, today, and forever.* Neither always lamblike nor always lionlike, but always consistent. He looked at the scribes and Pharisees and told them they were inconsistent because they were full of religion and void of God; because they were filled with dead works and emptied of love; because they paid tithes of mint and anise and cummin, and omitted the weightier matters of the law, judgment, mercy, and faith; because they marked themselves one hundred percent on their outward condition, and ignored the worse than zero of the inward state. The consistent Christian Paul looked also at the same legalists and said, "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?"

Thus we turn to our own people and say: Thou that dost point thy finger of scorn at the worldly church and laugh and joke over their methods and forms, and make puns on their names, wouldst thou call Paul with his undesirable appearance as thy pastor? Wouldst thou recommend John the Baptist with his radical speech? Wouldst thou have Timothy with his often infirmities? Wouldst thou accept Peter, and vote for him to have such a high place after he had backslidden, disowned his company, and swore? Wouldst thou listen to Jesus himself if he came to thy church and preached sitting down, as he did in the synagogue? Thou that sayest a preacher should not seek his own, art thou contented with such things as thou hast? Thou who dost criticize the wire pulling methods of others art thou always led by the Holy Ghost? Thou who dost assign the higher critics and various *isms* and *ites* to everlasting torment, dost thou know thy Bible as well as they? Art thou studying to show thyself approved? Thou who art so radical on externals, art thou not more lazy than those that thou dost criticize and condemn? Thou who condemnest dead works, hast thou pure religion? To be more specific, how many visits hast thou made lately to the fatherless, and widows, and afflicted? Thou who art so perfect in thine apparel, art thou careful in thy speech? Thou who wouldst not spend fifty cents for a feather or a flower, wouldst thou spend a dollar for a ribbon? Thou who wouldst not work in a church fair to keep a pastor, wouldst thou let thy tongue wag in a church fuss to kill one? Thou who sayest *Amen* to holiness preaching, wouldst thou take up a charge against an elder? To illustrate: At a campmeeting a sister came to the writer and said, "They are spreading it about the camp that Brother So-and-So is afraid to come into the state lest he be arrested." I traced it back to the fifth sister and discovered that the brother was liable to be summoned as a witness in a case if he came into the state, of which I presume he knew nothing. Is it consistent, beloved, thus to steal a man's character, reputation, and good name for your sweet satisfaction for scandal and appetite for carrion?

A definition of consistency is: "That state of compatibility and harmony between things that can consist in the same system, or of operations and agencies that are controlled by one aim, and therefore, do not neutralize one another." Christ was consistent because He was controlled by one aim—the redemption of the race. For the joy of this he endured the cross and the shame. Paul likewise could say, "This one thing I do." We may be consistent when

Written By E. J. Marvin

we are sanctified wholly, and controlled by the purpose to get others saved and sanctified. To be consistent to this purpose we must be as Paul, "All things to all men." To be impatient because we do not find every one perfect would be inconsistent, for we are not called to find perfection but to perfect the saints. An introspective view of our own imperfections will help us to be patient. Sometimes the persons who try us most are more consistent with their light and training, than we are with our light and training, and they are not so much a trial to the Lord as we are.

The Word of God is consistent inasmuch as it condemns the Sadducees as well as the Pharisees. One leaned toward the world and the material and the other toward the merely religious. Here Christ stands out as our model of consistency. He was both human and divine. He was harmony personified. He was always human and always divine. Every religious movement or communion has its Pharisees and its Sadducees. We hardly know which is in the greater danger. Every religious movement from Monasticism to Modernism is marked by an extreme on one side or on another, and we feel that is partially the reason why they are so temporary. Monasticism was extremely religious at the cost of the human, Modernism is extremely human at the cost of the divine. Jesus Christ takes the middle way, and marches down through the ages, ever human, ever divine, and ever consistent. The Sadducee is repre-

sented in our churches by the worldly wise. He, like the Pharisee, acts as if he had become chairman of the kingdom. When God is in the chair He does differently from either, and if either gets to heaven, he will be greatly surprised at the decisions of the God of Love.

The Sadducee considers himself of superior mind than the Pharisee, but, as a rule, if all the church members were like him, and did as little as he does, there would be no church. His talents are buried. His position is that of a judge; his work that of a critic. He is supremely selfish and unfair in his judgments. Were he consistent he would get down off his self-erected throne, get filled with the fire of the Holy Ghost, and shine with a superior light than the brother of inferior mind and talent could. He might discover, however, that after the process of refining his superiority was not so marked as he supposed. He, too, would find that an introspective view of himself would knock him off his three-legged stool. Jesus is the personification of consistency, and it matters not what His activity, He always shines in the same light, and with a light superior to all others. Sooner or later all recognize the beauty and consistency of this light, and in some way or other bow to it.

Beloved, it is our glorious privilege to accept the provided grace of Christ, and to shine with a light that will outshine all the false, man-conceived lights on earth. It is our privilege, possibility, and duty, if we are to be consistent, to burn with the consuming fire of God, and with more holy heat than is possible to any wild fire that man or Devil can light on earth. And, tens of thousands can be won from Pharism and Sadduicism to holy harmony and Christianity if we will be consistent.

The Carnal Mind By Edward R. Kelley

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7

MOST people like to hear a sermon on heaven. There are few, very few, if any, who like to hear a sermon on hell. I am not going to preach at this time on either heaven or hell. It would not be the proper thing under the circumstances. What I want, and what I believe God wants, is, that we place ourselves in an attitude or position where God the Holy Spirit may have His way in the searching of each heart; for it is my purpose to bring a message upon a theme we are all acquainted with: The carnal mind. That it exists in the human heart no one can gainsay. Its outcroppings or manifestations are to be seen in so many different ways. A recent teaching in religious literature has taken upon itself to deny the existence of the carnal mind in the nature of the new born babe, but one only has to look closely at the infant to see that such a thing does really exist in its life. I have two children in my home. One of them is a blue eyed, golden hair, rosy cheek little lad of seven; I well remember the fits of anger and temper he would give vent to even when tut an infant, if his parents were wont to control him and let him understand that he was not to have his own way. During such spells it was necessary to control him, either by whipping or some other method; but all the whipping in the world nor the "some other method" of control will ever eliminate that thing from the heart and life that is at the bottom of all ugly behavior. That thing is *not* subject to the law of God, neither to the law of man. Do not for a moment think that I do not believe in making children mind, for I do; but that thing of ugliness where lies the seat of all disobedience and misbehavior—that thing, you will never succeed in making mind.

Mr. Webster in defining sin, gives the following: "Sin is spoken of in theology as actual and original. Original sin, as generally understood, is the native depravity of the heart; that corruption of the nature of the moral character of man which is the effect of Adam's fall, and which manifests itself in moral acts of disobedience."

The *Century Dictionary* defines it thus: "Original sin is the innate depravity and corruption of the nature common to all mankind."

These two definitions are more Methodist than some of her own teachers and preachers. But the Methodism that was taught by John Wesley and his mighty fire-baptized co-laborers taught that, "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

But, in the light of the twentieth century wisdom and learning, it is likely that dear Mr. Wesley was entirely mistaken. He should have lived now and not back in the time when people were not so wise and cultured.

Now, let us leave for a moment or two the thoughts of others and go to the Book of books and see what we may find there. In Psalms 51:5, we read: "Behold, I was brought forth in iniquity; and in sin did my mother conceive me." But David is wrong. He does not know what he is talking about. Has not a certain "Doctor of Divinity" positively stated that "David was a poet, living in an Oriental country and Oriental poets are very imaginative; and when he wrote these words he did not mean

to say that he was really born in sin or with a sinful nature; but he was merely drawing on his imagination." How delightful (?) all that is; but, thank God, it is *not* in keeping with the teaching of God's Word and therefore *it is false*. A statement of this sort would instantly disprove the inspiration of God's Word; for if David was not inspired of the Holy Spirit to write these words, then we have a right to question whether Paul, or Peter, or John, were inspired when writing their epistles, etc.

Now turn to Psalms 58:3, and we read, "The wicked are estranged from the womb; but they go astray as soon as they are born, speaking lies." I suppose this is imaginary language, too. Of course the infant does not "speak" at birth nor "lie" when born, nor does the Psalmist mean to say so in a literal sense, but we, who know any thing at all about a baby, know that it is not long after the little fellows begin to talk that they are caught "fibbing" or telling lies. Now there must be a something within that prompts them to do such a thing. What is it? It can not possibly be the holiness of Jehovah. What is it? It is the very sin principle that causes older people to "lie" and go astray. It seems natural for a child to lie, and the very fact of their lying proves the existence of an evil or sinful tendency within.

In Job 14:4, we read, "Who can bring a clean thing out of an unclean? not one." The question and answer refers to the coming of man into this world as an infant, and the very manner of the question and reply proves the uncleanness of the human race.

In Job 15:14, it is said, "What is man that he should be clean? and he that is born of woman that he should be righteous?" But probably the one who uttered these words was mistaken. You know they were not as learned then as we are now; and in these days of modern thought we are told that the child when coming into the world is clean and pure; that it is has no taint of sin whatever.

Now turn to Ephesians 2:3, "And were by nature the children of wrath, even as the rest." Why should we be the children of wrath, even as the rest, if we are born into this world without the taint of sin in our natures; born pure and clean? The higher critics can not say Paul was imaginative and was merely giving way to his "Oriental imagination," for in him we find one of the greatest philosophers the world ever produced, and a reasoner that would have been a credit to the world even in this enlightened age. The apostle did not believe we are born without sin, but he did believe and teach that by nature we are carnal, and that the carnal mind is a sworn enemy against the law of God and the law of man.

Now, brother, the very thing that caused my innocent baby to become angry and act ugly, is identically the same thing that causes you to become mad and out of sorts.

But you ask, "If what you say is true, who then is responsible for the existence of the carnal mind in the heart?" Is God responsible for it? Surely not. It were impossible for Infinite Purity to implant an element of evil; an element so entirely foreign to His own nature, in creatures of His own creation. *Like begets like*. We have inherited this sinful principle, this tendency to sin, this "proneness to wander" from our first parents. When God created man He made them in His image, and implanted in them the seeds of righteousness and true holiness, but yielding to the first temptation of the Evil One they fell into sin, and from that day to the present, their seed have inherited this sinful tendency; the carnal mind.

"But, Brother Kelley, I am a Christian. I know that I have been and am now converted." Well, I am glad to hear that, but that does not relieve the situation as to carnality. While it is true that regeneration will knock the "old man" on the head and put him to sleep for a while, yet in spite of all you may do you will sooner or later feel the stirrings of the carnal mind within, and in spite of all you can do, you will find yourself getting mad and saying

things and doing things you ought not to do. Therefore I say: That the carnal mind *does exist in the regenerate heart*. I know this from sad experience, and so do you; and if you are honest with yourself and with God, you will not deny it. I was converted and knew when it took place. Can go to the very place now, down there in the "Old North State." I loved God and *knew* I loved Him, and of my own accord would have done nothing to have grieved Him. I was conscious of the Spirit himself bearing witness with my spirit that I was God's child, but, sir, in spite of all I could do, I would give way to evil temper within and become angry and act ugly and say things I should not have said. Then, when these spells were over, I would go to God and ask His forgiveness, and he would pardon me; but I learned later that it was not His forgiveness I so much needed, but that it was the eradication of the thing that was causing me so much trouble. It was rectified in regeneration but I was aware that it needed something more radical than rectification.

Adam Clarke is right when he says: "Be-

The Coming Men

"Say, boys, did you ever stop to think
That we are the coming men?
That we've only a few short years to prepare
Ourselves for the work, and then
The fate of the world will rest in the hands
Of those who are boys today?
I tell you it makes a fellow feel that
He wants to be armed for the fray!
We can not afford to hamper ourselves
With habits that work us harm;
We need to be true of head and heart,
With a steady, strong right arm;
We need to be men — real, honest men.
With a love of life and its joys.
But ever ready to stand for the right;
And in order to do that, boys,
We've got to begin right now, or else —
Now I am not "Preacher Ben."
But don't let's forget in our work or our play
That we are the coming men!"

—Exchange.

cause it is the carnal mind; and relishes earthly and sinful things, and lives in opposition to the pure and holy law of God; therefore it is enmity against God; is irreconcilable and implacable hatred. It will come under no obedience; for it is sin, and the very principle of rebellion; and therefore it can not be subjected to the law of God. As it is not subject to the law of God, it *must be destroyed or it will destroy those in whom it is seated.*"

If you will read with care Paul's first letter to the church at Corinth you will see that he teaches very clearly that the carnal mind does exist in the regenerate heart. This church was made up of converted people. In chapter 1:4, we read: "I thank my God always concerning you, for the grace of God which was given you in Christ Jesus." That sounds good, does it not? In chapter 3:23, he tells them: "Ye are Christ's." In verse 9, he says: "Ye are God's husbandry, God's building." Surely no one will dare say that these people were not converted. But notice what Paul says of them in verse 1 of this same chapter: "And I, brethren, could not speak unto you as unto spiritual, but unto babes in Christ."

Is this man playing with these Corinthian Christians? Surely not. Is he saying that they do not belong to God? No. He was telling them of the spiritual life, and yet at the same time of their spiritual lack. Paul had a great deal of trouble with this church, if you will recollect. It was made up of factions or divisions; and the carnal mind, is responsible for all factions in the church, whether in the Aid Society, Sunday school, Epworth League or the choir — the war department of the church. These people were babes and were being fed on milk instead of meat. There are some people who have been nursing the bottle in the church for twenty-five years or more. If the preacher were to preach a real strong sermon and try

to feed your soul on real fat, juicy beef steak, it would choke you to death — almost.

Now turn to Galatians 5:17, and we will find something of the carnal mind that will enable us to understand it to better advantage. "For the flesh" (same Greek word that is used when referring to the carnal mind) lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." The representation of the awful struggle here is what some of you mean when you say, "I am living an up and down life." This was what Paul meant when referring to his own personal life, "For that which I do I know not; for not what I would do that do I practice; but what I hate, that do I. So now it is no more I that do it, but sin that dwelleth in me." That is what you meant when you said: "I am glad I can take my stand for my blessed Savior, but I do so many things I ought not, and don't do many things I should do."

In Galatians 5:19-21, we read: "Now the works of the flesh (carnality) are manifest, which are: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revellings and such like." It is very evident that all the outcroppings of the carnal mind are not named in this list, if they had been the apostle would not have said, "and such like." Neither does Paul mean to say that the carnal mind will manifest itself in all alike. In some it shows its hydra-head through revellings, while in others it shows itself in anger, jealousies, and divisions or strife. I do not mean to say that the sin of anger or envy looks as bad as the sin of adultery; but I do mean to say that the very thing that causes the man to commit adultery is the same thing that makes you get angry and give way to envy and strife, etc.

The carnal mind and Jesus are antagonistic to each other. They are foes, and each one of you must decide which you will let control and rule your life.

If you will study the outcroppings of this personal representative of the Devil in your heart, you will be surprised how it manifests itself at different times. Listen, sister! the very thing that caused that other sister to become jealous of you, is the same thing that causes you to get out of sorts with your husband, and speak impatiently and angry to your children, and find fault with all about you.

Look further at some of its characteristics. It covets praise; it likes to be looked up to; it delights to be recognized as the IT of all occasions; it is extremely sensitive; it is high-strung or quick tempered; it is self-willed; it is sharp tongued; it breeds strife; it creates trouble; it finds fault; it does not like to be prayed for; it believes in holiness, but not as a second work of grace; it will testify to a pure heart and then get mad; it is very unteachable; it is fearful the truth will offend. My, how we could go on!

It is the Devil's personal representative in the human heart, and this being the case it should be gotten rid of. But you ask: "Can one get rid of the carnal mind this side of heaven?" If you don't get rid of it here, you will not there. The character is formulated and fixed upon this earth; not at death. Do not forget that. The character you crystallize here, is the character you will go before your God with. Dare you meet Him with the personal representative of the Devil in your nature?

In 1 John 3:9, we read: "To this end was the Son of God manifested, that He might destroy the works of the devil." Sin is of the Devil, therefore the carnal mind or the "sin that dwelleth in me" is of the Devil. Now Jesus came to destroy the Devil's work; then why not let Him deal with your case and eradicate the carnal mind from your nature and make you pure and holy in His sight? If you will but consecrate your entire being to God, for time and eternity, He will apply the blood and cleanse your heart, eliminating or subtracting the carnal mind and sanctify you wholly this very instant. Will you not let him do it?

Let Us Be True

Written by J. Glenn Gould

IN THE issue of December 1, 1915, of the "Christian Herald," in the department entitled the "Mail-Box," there appeared this accurate and concise definition of the doctrine and polity of the Pentecostal Church of the Nazarene:

"The Nazarenes are now united with the bodies formerly called the Association of Pentecostal Churches and the Southern Holiness Church, in a new denomination called the Pentecostal Church of the Nazarene. The doctrines of the denomination are those held by the Methodist churches, with special emphasis upon the Wesleyan doctrine of entire sanctification, or Christian perfection. In its polity the denomination is largely congregational, though there are four General Superintendents. The body just held its quadrennial Assembly at Kansas City, Mo., and reports 31,600 members."

The appearance of the above statement in a disinterested periodical, proves several things, some of which greatly concern every true Nazarene. First, the Christian world at large has a correct estimate of the doctrinal position which we have assumed, especially the doctrine upon which, as the *Christian Herald* asserts, and our Manual confirms, we lay special emphasis, the glorious doctrine which God has raised us up to promulgate, the demand and provision of high heaven—"BE YE HOLY." We have sometimes been tempted to believe, because of the seeming minority of our numbers compared with the millions of adherents to other creeds, that our influence in the religious world was discouragingly inconsiderable. Yet the above-quoted statement should banish from our minds every vestige of doubt. The world recognizes our presence. The world admits the fidelity of our doctrine to God's Word, and the corresponding fidelity of our lives to God's will. But best of all, the world, as a whole, has confidence in us. They are banking on us. They are expecting great things from us.

Furthermore, the world is watching each individual of us. Our every move and mismove is carefully noted. Every day our lives are closely scrutinized. The world is reading our lives.

The great question which presents itself to my mind is this: Are our churches severally clinging tenaciously to the Wesleyan and Bible doctrine of entire sanctification? Are we holding forth, as the only thing God can be satisfied with, holiness of heart and life of "every one who names the name of Christ?" God demands and provides it; it will be the passport at the gates of pearl. Yet are we pushing forward, as a blessed possibility and prerequisite to heaven the "second-blessing properly so-called?" Let us ask ourselves the question.

Since the life of a church is comprised of the lives of its members, so the question comes directly to us, and knocks at the door of every individual heart. Have I experienced the descent of the Holy Ghost, accompanied by the purifying, purging flame, and does my life tally with my profession? I can answer, for myself alone, "with a conscience void of offense toward God and man," that my life is well-pleasing unto God, "through the grace given unto me."

God has never allowed His truth to disappear entirely. While there have been long periods of laxity and backsliding on the part of the visible church, and the name of Christianity and the Christian church has been connected with sin and infamy, yet God has had no part in the black history. While God has for long periods withdrawn Himself from the church, because they have made a truce with sin, yet there have always been a few who "would not defile themselves with the mammon of unrighteousness." Even so with the greatest truth of all heaven—holiness of heart and life.

While there have been periods when the doctrine was not preached, and in reality was lost to the church, yet God has always had some individuals who were unswerving in their loyalty, and who enjoyed and preached the glorious truth of Christian perfection.

But the great interdenominational or more properly, undenominational holiness movement of recent years has about run its course. It seems that God has seen fit to make the Pentecostal Church of the Nazarene the favored depository of Bible holiness. Let us as a denomination, let us as churches and individuals, be true to the trust God has reposed in us, that the doctrine and experience of Christian perfection "shall not perish from the earth."

The Man of Faith

From a Sermon by JOHN MATTHEWS

GOD calls every creature. Those who answer are the elect.

Abraham could not go before called. He did not delay after being called.

When called, Abraham obeyed. This is the call of faith. If we obey not the first call, we shall not receive a second.

Abraham began the journey by stepping out on the promises of the Lord.

To believe the promises is to see them; to embrace them; to confess them.

Abraham never asked God for a map of his journey. "He went out, not knowing whither he went." This is the ignorance of faith.

"I will make thee a blessing." I had rather be laid under the sod than cease to be a blessing to men. This is the blessing of faith.

When God said to Abraham, "Get out and I will make thee great," he got. If we do the "getting out," God will do the "making great."

God hides the pathway from our sight, letting us see only the hand that leads. To reveal the whole of the journey might discourage us. To reveal all the glory would bewilder us.

The Lord promised spiritual blessing and material possession to Abraham. Which is greater? Spirit is greater than dirt.

Abraham had to be "separated." The Lord uses different kinds of "separators" with different souls. On some of us He used a threshing machine, a sharp toothed harrow, a maul, a flail, a winnowing fan, with an old-fashioned corn sheller and cotton gin thrown in.

Abraham had to suffer separation from place; from people; from possessions; from plans. This is the separation of faith.

The separated soul should have no place but Bethel, the house of God; no people but the saints of God; no possessions, but the things of God; no plans but the will of God.

Perhaps you were not doing well in Ur of Chaldaea. God must needs transplant you to a better soil. The mountain sides of Canaan are far better than the mud plains of Chaldaea for raising a good "crop" of saints.

Abraham's journey had three stopping places. First a city, Haran; secondly, a river, the Euphrates; thirdly, a house, Bethel, the house of God. How far along are you?

When the Lord puts your feet in the path, He puts faith in your soul. He sought a city, whose maker and builder is God. He was content to live in a tent here for he had a city yonder. This is the vision of faith.

As long as your faith can see, your feet can walk. If you are sitting by the road, it is because you no longer see the city of God.

He is far richer who believes the promises of God than he who inherits the land of Canaan.

By faith we inherit the promises—here and now. Does the meaning of this stupendous truth break in on your soul?

Many souls called to Canaan have stopped, like Abraham's father, at Haran. Like Terah, there they die. Is some relative holding you in Haran when you ought to be in Canaan? Search and see. This is the breakdown of faith.

Abraham was called, "The Hebrew." This word perhaps, means, "the man who crossed over." Have you "come across?" This is the coming over of faith.

Out before this traveler lies the broad Euphrates river. Did the Red Sea or the rapid Jordan halt the people of God? Did the blue Aegean stop the journey of Paul?

But you ask, How did Abraham get across the great river? That is real easy. He went over in a promise. Abraham began the journey with one seven-fold promise. You have thirty-two thousand. How far have you gotten along the way?

So, if you want a boat, get aboard a promise; if you want money, cash a promise; if you need a good tonic, three times daily, take a promise; if you need bread, knead a promise; if you desire forgiveness, believe a promise; if you seek holiness, appropriate a promise. "All the promises of God in Him are yes, and in him, so be it."

Church Extension

Written by J. B. McBride

THIS is one phase of our church work that perhaps is the most neglected of any part of the work and yet it is one of the most important matters to us as an organization (or should be) for it concerns all our weak points and the making possible the preaching of true holiness in needy fields where otherwise there would be none.

The time has come in the history of organized holiness when it is almost imperative that we own our place of worship, to be able to establish a church and make it a permanent success. We are poor people as a whole and in some places too poor to build or save the buildings we have, unless we are aided in some way. The best method of aiding our most needy churches, or places, is through the Extension Board Fund and we can not have such a fund, whereby we could loan our needy churches the necessary amount, unless we have a fund provided; and the fund can not be provided, except we bestir ourselves on this subject and make an effort to raise the money.

I am highly in favor of Brother Speakes' plan, by means of birthday offerings, if this can be done. There are churches that are supporting boys and girls, missionaries, or Bible women in foreign fields with their birthday offerings, but such churches could take a special offering instead, and send to our treasurer and thus all could take a part.

Again we have individuals among us who no doubt are willing to make a large gift to the extension fund and thereby keep the Lord's money bringing in a low rate of interest and at the same time be helping a worthy cause. Our people whom the Lord has blest above many others should remember the poor needy churches and in their last Testament bequeath to this fund a portion of their wealth as the Lord directs, and receive an eternal dividend.

It might be necessary for the Extension Board to make a gift to some extremely needy place, but we believe in most cases a loan would be all that would be asked for until our churches could get stronger and able to carry their own burdens.

We have many such places right now that need and must have help, but we are not able to aid them now, because we have not long been in existence and our people have not had this matter pressed home on their hearts, hence our people must go to some Loan Association or to some money manager and pay a high rate of interest and then if they can not pay it back, must sacrifice their property. And too, borrowing money on church property is not always easy. Men as a rule, do not want to loan their money on public property, especially, church property. Beloved, take this much needy work on your hearts and let us make a strong pull by collections, gifts, and wills, and raise several thousand dollars to push our church work into every nook and corner of the earth.

Having been put on this Board at our last General Assembly in Kansas City, we appreciate the confidence herein expressed by that body of holy men and women, and pledge them our best efforts to help swell this fund and thus help our poor churches. Let us pray much over this matter and then act, and the Lord will also. Though our Board is scattered over the states and some of us have met and some of us have not, yet I feel sure that each of us will do our best, for we have a needy and truly a worthy cause to represent. May the Lord use us in His sweet service.

Of little threads our life is spun, and he spins ill who misses one.—Matthew Arnold.

The wealth of a man consists in the number of things he loves and blesses, and not in the number of things he is loved and blessed by.—Carlyle.

Chapel Talks

Written by H. O. Wiley

No. 7.

Calvinism and Arminianism

Calvinism rejects the idea of a preparatory stage, previous to regeneration. The following quotations taken from Foster's "Objections to Calvinism," abundantly prove this.

Regeneration is that supernatural act of God whereby a new and divine life is infused into the elect person spiritually dead, and that from the incorruptible seed of the word of God, made fruitful by the infinite power of the Spirit.—WITSIUS.

If we consider this first principle of life, there is not the least doubt but regeneration is accomplished in a moment; for there is no delay in the transition from death to life. No person can be regenerated so long as he is in the state of spiritual death; but the instant he is, he begins to live—he is born again. Wherefore, no intermediate state between the regenerate and unregenerate can be imagined, so much as in thought.—WITSIUS.

Hence it appears, there are no preparations antecedent to the first beginning of regeneration; because, previous to that, nothing but mere death, in the highest degree, is to be found in the person regenerated.—WITSIUS.

You will say then, that there are no preparatory dispositions to the first regeneration? I confessedly answer, there are none.

Regeneration is an irresistible, or rather, an invincible work of grace. In regeneration we are passive, and receive from God.—BUCK.

The Calvinistic view of this subject is clearly presented by one of their writers as follows:

1. Regeneration is the work of God enlightening the mind and changing the heart, and in order of time precedes faith.

2. Faith is the consequence of regeneration, and implies the perception of an object. It discerns the evil of sin, the holiness of God, gives credence to the testimony of God in his word, and seems to precede repentance, since we can not repent of that of which we have no clear perception, or no concern about.

3. Repentance is an after-thought, or sorrowing for sin, the evil nature of which faith (sees, and repentance sorrows for; and seems to follow) perceives, and which immediately follows faith.

4. Conversion is a turning from sin, which faith sees, repentance sorrows for; and seems to follow and be the end of all the rest.

The order then of the Calvinistic scheme is: 1. Regeneration; 2. faith; 3. repentance; 4. conversion.

Bishop Foster sums up the teaching in this terse manner:

1. That up to the moment of effectual calling—regeneration, a man can not cease from sin; he has not the power to do so.

2. None but the elect are ever effectually called—regenerated.

3. When the elect are effectually called, they can not but yield; they have no power to resist.

4. The effectual call is sent upon the elect without any conditions or preparations on their part.

Against this doctrine, Arminianism and Wesleyanism have always strenuously objected; and many Calvinists have turned from it in disgust. Here is Dr. Foster's position:

We object, that it is antisciptural, nowhere taught in the word of God, and contradictory to much that is taught therein; that salvation is conditional, that all may seek and find, that they are criminal who do not seek, that they are lost who might have been saved, that the Spirit may be resisted, that repentance and faith precede regeneration, indeed the doctrine is in palpable conflict with the whole tenor of regeneration.

We further object that if regeneration is the work of irresistible grace wrought without previous conditions, then they who are not regenerated are not to be condemned for remaining unregenerated.

If this doctrine be true, there can be no punishment for either depravity or sin, unless men are punishable for not performing impossibilities. And if men are punished without any cause on their part, then they are punished simply because they did not do what was eternally impossible for them to do.

ARMINIANISM

Arminianism, on the contrary, rejects the idea of a limited atonement and the regeneration of the elect through "irresistible grace," and holds that preceding the act of the Spirit in bestowing the full blessings of personal salvation, there are preliminary influences of the Spirit which prepare the soul of the sinner for these acts of perfect grace, "not absolutely as

He imparts those blessings in themselves, but as quickening, aiding and directing the energies of the free will of man to seek them." In this manner Arminianism not only secures the truth that salvation is all of grace—but by means of this doctrine of "preventive grace" makes a place for human responsibility; and a "universal atonement" as opposed to a "limited atonement" and "irresistible grace," which in its doctrine of unconditional election utterly ignores human responsibility.

The Grace of God which bringeth salvation is the foundation of Divine loving-kindness to mankind, undeserving and impotent; exhibited once for all in the redeeming mission of Christ; and exercised in the administration of the Holy Ghost, the Spirit of Grace, throughout the whole range of His saving work. It is the sole, efficient cause of all spiritual good in man: of the beginning, continuance, and consummation of religion in the human soul. The manifestations of Divine influence which precedes the full regenerate life receives no special name in Scripture; but it is so described as to warrant the designation usually given it of Preventive Grace.—Pope, *Theology*, II, 359.

Arminianism in its purest form thus avoids the errors of Calvinism by holding to the doctrines of the "free gift" to the whole race in Christ, the free gift lying at the foundation of the whole system. The Grace of God and the human will are co-operant, but grace has the pre-eminence, and these for the following reasons are outlined by Dr. Pope: *First*, The universal influence of the Spirit is the true secret of man's capacity for religion. *Second*, His influence, connected with the Word, is universal, inevitable, and irresistible, as claiming the consideration of the natural man; and lastly, he gives the power, whether used or not, to decide against sin and submit to God. These facts assure to grace its supremacy in all that belongs to salvation. But the co-operation of the will is real; because in this last stage it rests with the free agent himself whether the influence of the Spirit be repelled or yielded to. This is the uniform and unfailing testimony of Scripture.

The first benefit of the atonement is the universal influence of the Spirit as the true secret of man's capacity for religion, the saving of our nature from utter revolution.

It may be said, therefore, that the first effect of the redeeming intervention was to preserve the nature of man from sinking below the possibility of redemption; indeed rather that the intervention was itself its preservation. Hence, not only was the natural image of God retained: the eternal sense of right and wrong, good and evil was not suffered to be effaced.

As certainly as the Free Gift qualifies the condemnation of original sin, so certainly it mitigates the depravity inherited by man. That depravity is universally admitted to be two-fold: the absence of original righteousness and the bias to all evil. But these are one in the withdrawal of the Holy Ghost, the original bond of the soul's union with God. How the spirit was as surely given back to the race as the atonement was given to it; given, that is, like the atonement, as a provisional discipline for the fuller grace of redemption.

(1) The Spirit's universal influence qualifies original sin as He is in every responsible soul a remembrancer of a forfeited estate, the prompter to feel after God and regain the communion which all history proved to be an inextinguishable yearning of mankind. He suffers not the spirit of man to forget its great loss. It is through this preliminary universal influence that guilt is naturally in man ashamed of its deformity. . . . Shame and the sense of despoliment and loss, are united with fear in the sacred phenomena of conscience, which must be essentially bound up with the doctrine of original sin.

(2) But conscience suggests the thought, at least in man, of recovery; and the same Spirit which moves toward God in conscience, through fear and hope, universally touches the secret springs of the will. Original sin is utter powerlessness to good; it is in itself a hard and absolute captivity. But it is not left to itself. In short, original sin and original grace met in the mystery of mercy at the very gate of Paradise.

The foregoing extracts are confirmed by many selections from the writings of Wesley. In fact, Methodism, following the earlier Arminianism, is far more consistent in its connection of universal grace with the belief in total depravity than were the later Remonstrants.

The following from the sermon on the "Scripture Way of Salvation," and "Working Out Our Own Salvation," will show the emphasis upon this "universal gift."

So that the salvation which is here spoken of

might be intended to be the entire work of God, from the first dawning of grace in the soul till it is consummated in glory. If we take this in its utmost extent it will include all that is wrought in the soul by what is frequently termed natural conscience, but, more properly, preventive grace; all the drawings of the Father; the desires after God, which if we yield to them, increase more and more; all that is light, wherewith the Son of God enlighteneth every one that cometh into the world; all the convictions which His Spirit, from time to time, works in every child of man; although it is true the generality of men stifle them as soon as possible, and after a while forget, or at least deny, that they ever had them at all.—*Scripture Way of Salvation*.

For allowing that all the souls of men are dead in sin by nature, this excuses none, seeing there is no man that is in a state of mere nature; there is no man, unless he has quenched the Spirit, that is wholly devoid of the grace of God. No man living is entirely destitute of what is vulgarly called natural conscience. But this is not natural; it is more properly termed preventive grace. Every man has a greater or less measure of this, which walteth not for the call of man.—*Wesley's Sermon, "Working Out Our Own Salvation."*

In discussing the further influences of the Spirit upon the hearts of the unregenerate, it is necessary only to point out briefly that this influence is generally spoken of: (1) As a Divine operation—a striving or drawing of the Spirit; (2) the relation to the means used as, a demonstration of the truth; (3) as an inner working by which the heart is influenced, working in him to will, piercing or opening the heart.

This is an interesting field and deserves more time, but as this subject will be discussed later, we can not at present devote more time to it. Awakening, conviction, and repentance are illustrations of this further grace and are prevalent in the sense of stopping short of the blessings of personal salvation.

Signing Charges

Written by C. J. Kinne

In a number of instances questions have come to the writer concerning the right or propriety of signing charges against a minister or member of the church. This has led to some consideration of the matter, and for the benefit of any who might profit thereby, we feel constrained to present our conclusions.

1. *When should charges be formulated and signed?*

Only after a thorough investigation of the case, and the discovery of positive evidence of the guilt of the party, and after conference with the accused.

In case of imprudent conduct, the accused is to be labored with, and given opportunity to see the error of his ways, and to discontinue the practices complained of. If he persists in acts which are not essentially unchristian, but which bring harm to his brother or to the church, then his course becomes unchristian, and charges may be brought. It is never right to sign charges for imprudent conduct until these other means have been thoroughly tried, and it is plain that the conduct is unchristian.

A charge of unchristian conduct is an accusation that the accused is not a Christian, and hence is unworthy of association or fellowship with Christians. It can mean nothing less than that the party is already outside of the spiritual body of Christ, and for that reason should be excluded from the visible church. Because of the extreme seriousness of bringing accusation against a brother, no person should sign charges against a minister or member until he has thoroughly examined the evidence, and has himself conferred with the accused, and is fully convinced of the truth of the accusation. It will not do for one to act on some other person's belief or conviction. The charge is an accusation of sin and guilt, and hence should only be made upon clear evidence that such exists.

If upon investigation it appears that all the evidence obtainable is from parties who seem to have some old grudge against the accused, then it is a serious question as to whether charges should be brought. It certainly would

take more than that sort of evidence to induce the writer to sign charges against any one. In such cases it would doubtless be more Christ-like, and effective also, to appoint a prayer-meeting to pray for both the accusers and accused.

2. Who should sign charges?

Generally speaking, the parties who know of the guilt of the accused, and under whose observation the wrong conduct of the accused has especially come. Well, but suppose those parties happen to be in business, and to sign charges might hurt their business, or, suppose in the case of a minister, the elders who know of his guilt are pastors of large churches, or consider themselves of high standing in the church, and to sign charges might hurt their influence. To be sure, it is the custom among some people to endeavor to find some laymen who are in no wise connected with any business or calling that brings them into public life, and get them to sign charges against a brother; and in case of a minister, the practice is sometimes resorted to of seeking for retired (or tired) elders, or someone who holds no pastorate or other official position, to sign charges merely as a matter of form, to bring the thing to trial. That may be very well for the fellow who wants to try some one, but is too cowardly to sign charges, but it is decidedly bad for those who consent to act as catspaw.

Any minister or layman who would sign charges against any person merely at the request of another, is himself guilty of unchristian conduct, and to our way of thinking is a sinner against God. We repeat it, no one ought to sign charges until he is personally convinced, after examination of the evidence, that the party is guilty of everything specified in the charges, and has himself conferred with the accused concerning the same. The request of any man, be he District Superintendent, member of the Advisory Board, or pastor, constitutes no ground for signing charges. Furthermore, persons who contemplate signing charges against a minister or member should be sure that the act is according to the golden rule. A good way to determine this is to ask, "If the accused were my brother in the flesh, my father, or my son, and all the circumstances were the same, would I be willing to sign the charges?"

That may be the acid test, but the church would suffer much less if it were invariably applied.

The above conclusions are based on law in general and upon our Manual in particular. Under the head of "Discipline," the Manual says—"The object of church discipline is not the punishment of offenders; but the vindication of the truth of God, the purification of the church, the warning of the uncareful, and the reformation and salvation of the guilty."

In a case of alleged unchristian conduct of either member or minister, the book says we shall "examine into the accusation and shall confer with the accused person." The case of the minister is different in that ministers must be his accusers, but the manner of procedure as to examination and conference must be the same as for a layman.

The practice of secretly formulating charges and having them signed and brought, so that the first intimation the accused has of them is when notice is served for trial, is reprehensible in the extreme. Any pastor, Church Board, or Advisory Board who will proceed in this manner is either grossly ignorant or manifestly unfair, and hence either unfit for, or unworthy of the position they hold.

The trial of a person for unchristian conduct, the only result of conviction for which is exclusion from the church, is a proceeding fraught with tremendous consequences, and should be characterized with the utmost frankness and fairness throughout. If there is any reasonable doubt, at any point of the proceedings, the accused should have the benefit of the doubt.

In the judgment of the writer the first thing to do in any trial, of minister or member, would be to question the parties who signed charges, as to whether or not they have per-

sonally examined the grounds for charges, and also if the accused was conferred with before the charges were signed. In case of a negative answer to either question, the case should be dismissed, as not having been brought in due form. Also, it would certainly be in place for the chairman of the trial committee to point out to the signers of the charges, the enormity of their own offense in signing an accusation without conforming to the law of the church, or without personal investigation of the charges.

May all our people speedily learn of the seriousness of making accusations upon hearsay.

A Drummer's Dream

"I am not a strong believer in dreams," the drummer remarked as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have many patrons. On my run in the Southwest, I had one very particular old friend whom I will call Brother Benton, because everybody in this section calls him by that name. He nearly always had an order for me, but whether he did or not, I always felt better after having made my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year at best, and I looked forward to my visit to this old customer as one of my best days.

"On one visit I sold him a much larger bill than he ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits nor would he hear for one minute of giving space in his house for tobacco in any shape. 'My Bible,' said he, 'condemns both whisky and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal terms and discounts could induce him to deviate from this rule.

"About six months after I had sold him the large bill, I was notified by the house that the bill was unpaid, and that I should call as soon as possible and collect it. I hastened over my territory and called in person to see after the matter. I found a new face behind the counter and I learned that a short time after I sold the bill my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted several months and he was still confined to his home. I did not see him, but he sent me word that the matter would come out right in the end.

"To make a long story short, he had suffered more losses than he thought, and six months went by and still the bill was not paid. I wrote to the house and told them the condition of affairs and they were holding up all proceedings against him.

"Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my old friend. He lived some eight miles from the railroad, and I should see him on the morrow. I knew that if I brought suit that in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed I must have fallen asleep. I thought that I had called upon my old friend, and we were sitting in his family room, with all his family about him. He turned to me and said: 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He announced that he would read the Twenty-third Psalm. He began to read, but I was astonished at the words I heard. I had

learned that Psalm in Sunday school when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'The Lord is my shepherd.'

"The words were read in a round, clear voice, and my heart rejoiced, though I had never heard it that way before. He read:

"The Lord is my banker; I shall not fail. He maketh me to lie down on gold mines. He giveth me the combination of his hills. He restoreth my credit. He showeth me how to avoid lawsuits for his name's sake. Yea, though I walk in the very shadow of death, I will fear no evil; for thou art with me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord."

"Having read his Scripture, he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his heavenly Father, to bless me, his friend.

"With his amen I awoke with a start. I concluded I would call on my old friend early in the morning at his own home. I arose in time to procure a team and was knocking at his door just as the sun was coming over the eastern horizon. He met me at the door with a hearty handshake and said: 'Come right in. We are just going to have morning prayers, and we will be glad to have you join with us.' He took me into the room and introduced his wife and children. He took up his Bible and said, 'We will read the Twenty-third Psalm.' He read it in a clear voice, but read it as it is written in the Book. I can not tell you my feelings and thoughts while he read. We then knelt in prayer, and he humbly made known his wishes; but it did not sound like the one I had heard in my dream, though he appeared to go over the same thought. He told the Lord that he owed some money, and that it was past due, and he asked that a way might open for him to pay it that very day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders.

"After prayers we both went direct to the drug store and as we entered the door a young man met us and said: 'Brother Benton, father sent over here this morning to tell you that he would take that house that you spoke to him about a few days ago. He told me to hand you this money and that he would pay the balance on delivery of the deed!'

"The old man received the roll of bills and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He turned to me and said, 'Will you please receipt this statement?' I saw that he had added all the past interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it and said he desired to pay all of his just debts. I took the money and sent it in. The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream came to pass.

"At the time I was tossing on my bed my old friend was on his knees in his closet pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since in all discouragements I apply the Twenty-third Psalm as the remedy."—Selected.

SEEKING THE BEST

Every day we choose among the multitude of alternatives presented. Are our choices merely the things that are tolerably good, or do we always seek the best, that which is unequivocally good? Do we endeavor to avoid the very appearance of evil? Do we try to live, not merely respectable lives, but truly holy lives? By such choices, under the guidance of the Holy Spirit, we may keep so close to the Master that the world will recognize him in us.—Western Methodist.

"The woman who dresses to excite envy is spending too much on her clothes."

THE WORK AND THE WORKERS

From Our Returned Missionaries

The past three months since we left Japan have been spent in travel, rest, visiting churches, and holding many missionary services. I am happy to say that wife is much improved in health and strength and seems in a fair way to complete recovery in time. It looked at times while we were on the ocean that she would not live to see America. But God had mercy.

We are now located at Grand Rapids, Mich., as pastor of this lovely Church of the Nazarene. I wonder at the providences of God which have brought us to this goodly field. The people gave us a royal welcome and God has blessed every service. Souls are getting saved and a tide of revival is growing. Recently about forty-five of our friends made us a pleasant surprise by way of a "welcome meeting." So many came that we had no chairs to seat them all.

A class of young folks played Japanese and sat on the floor. Songs were sung, prayers offered, and a kindly address of welcome by our old-time friend, Rev. C. L. Brandy, after which Rev. A. H. Kauffman, District Superintendent, received wife and me into the local church by letter. A beautiful box containing several dollars in good hard cash was presented to us as a token of friendship and good will. It was a precious meeting.

L. H. HUMPHREY, *Pastor.*

UNION OF ORPHANAGE INTERESTS IN TEXAS

At the last Assemblies of the Dallas, Hamlin and San Antonio Districts on request of the Board of Directors of Peniel Orphans Home, a commission was appointed to meet with the Boards of Peniel Orphans' Home and Rest Cottage to consider the possibility and advisability of uniting the Orphanage interests of Texas. The commissions were given plenary powers to consummate such union if deemed by them wise and proper so to do.

The commissions from the three Districts named met in joint session with representatives of the two Boards of Directors on April 19-20, 1916, at Pilot Point, Texas, and after due and careful consideration, the joint meeting voted unanimously for the union of the two homes on a stipulated agreement for basis of union.

The representation at the meeting was as follows: Committee from Board of Directors, Peniel Orphans' Home, Revs. E. C. DeJernett, J. B. Chapman, B. F. Neely, and J. E. Bates; committee from Board of Directors, Rest Cottage, Revs. J. C. Henson, B. M. Kilgore, J. P. Roberts, I. M. Ellis, and William E. Fisher; commission from Dallas District, Rev. P. L. Pierce and J. H. Smec; commission from Hamlin District, C. S. Gregory, alternate for J. E. L. Moore, Mrs. Nettie Hudson; commission from San Antonio District, J. W. Bost, alternate for W. O. Self. The roll call showed fourteen present and one absent.

The meeting was called to order by District Superintendent Fisher, of the San Antonio District. Rev. J. C. Henson, District Superintendent of the Hamlin District, was elected permanent chairman and William E. Fisher, secretary. After four sessions an agreement was reached and the union ratified and declared by the commission to be in effect at once.

It developed that owing to vital relations between the Orphanage and Rescue Homes at Pilot Point, it would be impossible to unite the Orphans Homes without making special provision for the Rescue Home, and on motion by Rev. B. F. Neely, seconded by Rev. E. C. DeJernett, the report of Rest Cottage Association was unanimously adopted as the basis of union, as follows:

WHEREAS, The Orphans Home at Pilot Point is already in the hands of the Church, and

WHEREAS, The three Districts, viz: Hamlin, San Antonio, and New Mexico, are already pledged by vote of the Assemblies to stand by the Home at Pilot Point, and

WHEREAS, The Rescue Home and Orphans' Home at Pilot Point is already controlled by a representative Board from these Districts, and

WHEREAS, These Districts having adopted these institutions and pledging their support thereto, under the present arrangement of both Homes operated under this one Board and never having expressed any dissatisfaction in the matter, and

WHEREAS, A movement is already on foot to place the property and management under direct control of the Districts as such, therefore, be it

Resolved, That we propose that the Peniel Home be brought into the church and that said Home, with the Orphans' Home and Rest Cottage at Pilot Point be decided to the three Districts of the Pentecostal Church of the Nazarene, viz: Hamlin, Dallas, and San Antonio Districts, these Homes to be owned and controlled by a Board chosen equally

TELEGRAM:

Oklahoma City, Okla.

Rev. L. Milton Williams in Oklahoma City, second week of campaign closed.

Large 100-foot tabernacle crowded; altars filled with earnest seekers; more than a score found victory today, among them several business men. Using orchestra from Bethany College, with large chorus. Campaign continues another week. We praise the Lord.

A. S. LONDON.

from each of these three Districts and such other Districts as may become related thereto, and that these Homes shall be the regular official church institutions of the above named Districts of said church.

The joint commission then prepared and presented a declaration of union of the Orphanage interests, adopting these with the Rescue Home at Pilot Point as the official institutions of the Dallas, Hamlin, and San Antonio Districts, ordering the property to be conveyed in due and lawful manner to the church at once. A statement or declaration of the union was to be published in the HERALD OF HOLINESS and *Rescue Messenger*, signed by the president, Rev. P. L. Pierce, Superintendent of Dallas District, and secretary.

The writer feels as with all whom it has been my privilege to discuss the matter, that this is a big step in the right direction and if the Texas folks keep loving each other, there is no limit to our possibilities in the future. God has many surprises awaiting us.

WILLIAM E. FISHER.

Secretary joint meeting of Boards and Commission.

New Mexico District

The New Mexico District Assembly is to be held at La Lande, beginning September 7th. General Superintendent J. W. Goodwin is to preside. This leaves us better than three months to close up the year in good shape. Of course every interest will receive due consideration, each organization striving to bring up its full proportion. The Board has asked us for a dollar per member for missions, but it has seemed to me that two dollars is little enough. We must be true to God with our money, or we will certainly lose favor with Him. I call your attention again to our promise of fifty cents per member to our school at Hamlin, and seventy-five dollars per year, for four years, to the Publishing House.

The work of the District is moving slowly. Numbers of people are coming in and settling, and among them some holiness people. The government land is being taken up rapidly.

Our churches are now all supplied with pastors, three of them recently. Mrs. Henrietta Richards has taken charge of our work at Farmington, and Center Point, and good reports are already coming to us. Expect to reach that part of the District June 4th, for six or seven weeks' meetings.

Brother J. M. Wilson, a preacher of thirty years' experience, retired by his church on account of preaching holiness, has come to us and taken charge of our American work at Deming. Brother Rambo the former pastor, was unable to serve the work satisfactory to himself from his claim fourteen miles in the county, so retired in such a way as to prove to us all, he had the blessing up to date. Trust he may be able to work up a circuit near him in the country. Brother Wilson comes to us with thirty years of just such experience as peculiarly fits him for the work at Deming. This is a difficult charge, and will require sacrifice on the part of Brother Wilson and his family. However, his people, though few, are of "the tried in the fire" sort, very active for God, and will stand by him. Pray with us for this man and his people.

We feel the New Mexico District, the city of Artesia, and the local church, have been inexpressibly fortunate in having Dr. E. P. Ellyson and his family come into our midst, to be of our number, taking charge of the work at Artesia. This man is among the leaders in our connection, having been General Superintendent, and refused the election to same again last fall at Kansas City, also president and occupying chairs in three of

our Universities. He will do us all good, and have an important part in molding the character of our new District. Sister Ellyson is also a preacher, and will occupy the pulpit in his absence, for he hopes to spend some time in evangelism. If you want a meeting, he is here, and there are few if any better evangelists.

Brother Frank Daniels, a minister in our connection, and for three years superintendent of a mission at Dallas, Texas, on account of his wife's health is coming into the District to evangelize. He has his tent with him, and expects to soon be in a meeting at Portales, where you can write him should you desire his services. He comes to us highly recommended by his District-Superintendent.

For six years I have resided at Artesia, N. M. In that time, on account of misrepresentation, graft and fictitious prices, especially on land, I have turned many holiness people, writing to me about conditions, away from this country. I feel I owe it to the folks and to the country to say, that conditions have changed. Many undesirable grafters have moved away for other pastures, the boom has broken, the watered stock largely, if not entirely squeezed out, and conditions settled to normal. We have a most agreeable, healthful climate, artesian wells for irrigation, and farms can be bought for their value, and town property for much less than value. We are not in the real estate business, but believe our folks can do well here, and would like to see them come.

R. E. DUNHAM, *Dist. Supt.*

Kentucky District

Part of March and April was taken up visiting some of the churches; namely, Newport, Louisville, Norwood, Delmer, Shafter, Naomi, Burnside, Highway, and Creelsboro. At Newport we found them pushing on and progressing. At Louisville we found Rev. Nickerson and his faithful band of Nazarenes reporting victory, and seekers at the altar nearly every service. At Norwood we continued for ten days, but it rained so hard and so much that we only had four preaching services, but God blessed in them.

From there we went to the Delmer circuit with Brother I. T. Stovall and his wife. Stopped at Shafter, had four blessed services with the saints there, and were joined by Sister Mackey, and Sister Gibson from Highway. They proved a blessing in song and prayer, and continued with us until we reached Highway. The Shafter church has just been furnished with new seats, which adds much to its beauty and convenience. This little band believes in doing things.

Next we went to Naomi. Spent two days, preached four times, and God blessed and encouraged the saints. Brother Wright was elected superintendent of the Sunday school, and we hope to hear a good report from there soon. The Naomi church has been newly seated also. Brother Stovall is surely pushing things on that work.

We then moved to Delmer, where Rev. Stovall is comfortably housed in the new parsonage that has just been finished, which will prove a blessing to the circuit. We rested Friday night, and had two services Saturday and Sunday. Had some seekers, and feel that God used us to His glory. Went to Somerset to take train for Burnside, and found Rev. O. H. Callis in a meeting at the Methodist church. Visited for one night, and God blessed the Word, with about fifteen seekers at the altar. Here we met Sister Wilson, a loyal Nazarene, and we began planning for a tent meeting, and expect to reach there some time in June.

Took train for Burnside and spent one night there. Preached and conducted a business meeting, found the saints in quite a battle, no pastor, and not much being done, but the few faithful ones were ready to do all in their power to bring something to pass. We are planning to send them a pastor soon.

Our party (Mrs. M. A. Mackey, Miss Winnie Gibson, and myself) took boat down the Cumberland river for Highway. Arrived the next day, found the folks busy finishing their new seats for church, which was complete for the Saturday night meeting. Here we found Brother Robinson, the pastor, (not Buddie) bustling as usual and pushing the battle against sin. Preached four times and left on Monday for Creelsboro, eighteen miles overland. Here we preached, then took boat for Burnside, leaving at 9:30 o'clock, and from there home.

At present we are at Danville, Ky., just beginning a revival in the court house. Misses Sophia and Myrtle Bolt have charge of the music, and God is blessing. Mrs. Hanks will join us the last of the week.

W. W. HANKER, *Dist. Supt.*

All-Day Meeting at Lowell, N. Y.

The all-day meeting held at the Holiness Mission, Lowell, N. Y., Thursday the 18th inst., was owned and blessed of God in an exceedingly wonderful and special way. There is a small class of holiness people there who are not afraid to attempt great things for God, and God is certainly blessing and rewarding their faith.

They spared no effort to make the meetings a success. Johnson's Band, of Watertown, was engaged for the entire day. Rev. Phillip Geiter, of Watertown, N. Y., who received the blessing of holiness in one of Reader Harris' meetings in the city of London, about twenty years ago, was one of the speakers and brought very helpful messages in the forenoon and afternoon. The Lord also used his message on the street to convince several of the reality of old-time religion. Unsaved men were heard commenting favorably of the street meeting.

Seven of the pilgrims from the Adams Holiness Mission came over in an auto a distance of forty miles, and God used them to add great inspiration to the services. All the expenses were met easily. The people want us to have some more all-day meetings there this summer, not only the mission people but one business man said, "Those all-day meetings are a good thing, and they ought to have more of them." D. V. we expect to help them what we can when not out on the field in revival work.

I begin a campaign with our church in Manchester, N. H., the 11th of June. From there to the Grandview camp, Massachusetts. By God's help, I purpose to be as near like Mr. Wesley's description of an early Methodist, as given on the first page of this week's HERALD of HOLINESS, by Rev. C. E. Cornell, as I possibly can.

EARL E. CURTIS.

From Evangelist J. L. McLendon

We have held three very profitable meetings since re-entering the evangelistic work in April.

We are now in a meeting with Rev. M. C. Coon, pastor at Bokhoma, Okla.

We began here Saturday night the 20th. At the close of the third service, ten earnest souls asked for help that they might be sanctified wholly.

We are expecting great results from this meeting which is slated for nine days only. God is now working mightily on hearts. Brother and Sister Coon have done a very fine work here. They have proved themselves faithful and true.

Our next engagements are with our churches at Monroe, Okla., and Hartford, Ark., with H. H. Herrill, pastor, as follows: Monroe, Okla., tent meeting, July 1-16th; Hartford, Ark., July 20-30th.

We will have associated with us in our evangelistic work during August and September, Rev. Joseph Smedley, of Monroe, Okla., who will furnish a 40 x 60 gospel tent for our work during these months.

If your church or town desires us to hold you a tent meeting, write to us at Hugo, Okla., or to Rev. Joseph Smedley, Monroe, Okla.

We prefer working these two months (August and September) with our tent, on the Eastern Oklahoma or Arkansas Districts, as the Lord may lead.

J. L. McLENDON and WIFE.

Great Revival in Tulsa, Okla.

On the 5th of May, the writer assisted by his wife and Misses Eastham and Radabaugh, also Roy Radabaugh, stretched a tabernacle which the Lord has given us, in the heart of Tulsa, Okla. I was told by several friends that Tulsa was the hardest place on the map to hold meetings, and since our arrival I have discovered it to be so.

We secured a location for our tabernacle but when the owner of the property learned that we were holiness people, we had to move our tent. But the Lord gave us a good location. We were then refused the use of seats. They would neither rent them or loan them. We tried to borrow lumber but were refused, so we had to buy it and pay down the money. We spent \$70 on the meeting before getting started. I never felt more like preaching holiness in all my life. The crowds came and the Holy Ghost, and the Devil got stirred. They wrote me a letter and threatened my life if I did not leave the town at once. We shouted the victory as souls were getting saved at almost every service. At last they made up a mob last Friday, and my friends wanted me to leave. One man came and asked me to leave, saying that he knew what I was going to get. He knew of twenty men who were going to take me out that night. I announced to the people not to be frightened. The mob came, but would not come under the tabernacle. God helped me to put it on them, and this is now the greatest revival of my life. We are

RESOLUTIONS OF APPRECIATION

WHEREAS, Dr. H. H. Miller has served our District for two years and a half as District Superintendent, and

WHEREAS, His labors amongst us have been signally owned and blessed of God, and he has with great industry, courage, efficiency, and wisdom preached the gospel, counseled the churches, adjusted difficulties, done pioneer evangelistic work, and performed every duty pertaining to his office with rare ability and splendid success; therefore, be it

Resolved, That this Assembly extend to Brother Miller a rising vote of appreciation, as but a feeble expression of its satisfaction with his services, of its sincere esteem, love for him personally and as a preacher of the gospel; and be it further

Resolved, That a copy of these resolutions be sent to the HERALD of HOLINESS.

Passed at Eleventh District Assembly, of San Francisco District, May 20, 1916, Fresno, Cal.

P. W. GIRVIN, Secretary.

now turned into our fourth week. People are getting saved in their homes and conviction is deep. Sunday morning at 5 a. m., God reclaimed Brother F. M. Allison, who used to be a war horse in the holiness movement. He will preach for me tonight. Last night nearly twenty people were at the altar, most of them got through to God. A good lookout for a church here. I promised the Lord I would preach it straight if they killed me for it. Pray for the meeting.

G. F. HAUN, Evangelist.

Silver Wedding Anniversary

In honor of the twenty-fifth anniversary of the wedding of our pastor and wife, Mr. and Mrs. William H. Hoople, the members of the John Wesley Pentecostal Church of the Nazarene, of Brooklyn, N. Y., gave a surprise celebration in the church, Thursday evening, May 4th. The church was well filled by members of the church and friends of the happy couple.

A fine spiritual atmosphere prevailed during the service. The assistant pastor, Rev. F. Armstrong, ably conducted the program.

Appropriate selections were sung by the congregation, and Miss Josephine Weil favored us with two solos. She was accompanied on the piano by Mrs. I. Murphy.

The pastor and his wife sat at the foot of the pulpit and received the congratulations of those present as the congregation rose, in a body, shaking hands with the couple as they passed them.

Brother O. J. Copeland, superintendent of the Sunday school, on behalf of the church, presented the pair with a beautiful basket of flowers and a beautiful silver gift in the form of two hoops fastened together with silken cords. Massed around the letter "H" and between the hoops were new silver half-dollars.

In an appropriate address, the pastor thanked all present for their kind remembrance of himself and his wife at this happy time.

B. F. HERRSCHAFT.

District Convention, Dallas District

Our District Convention was a time of refreshing from the presence of the Lord, and of great helpfulness to those present. The attendance was not as large as we hoped for, but all that came were full of enthusiasm. How we wish all our pastors could have been present. We had a number of visitors from other Districts, and from other denominations, which was an inspiration to us; I wish space would admit of personal mention of each one.

We put on foot a plan for evangelizing the neglected sections of our District; took an offering for the purchase of a gospel tent for this purpose, and received \$105 in cash and pledges. We need, at least, two good tents to put in the field, and if each church will send in an offering to our District Treasurer, E. H. Sheeks, Peniel, Texas, this need will be met, and we will see some great results in the interest of organized holiness in this section. Now brethren do not neglect this, but let each church have a part in it, and there are some individuals who could give a liberal offering here that would mean much to the Nazarene work. Send your offering, or pledge to Brother Sheeks at once; pledges to be paid, not later than November 1st.

The Peniel commencement was great; every part

of it came up to the highest expectations of the school and patrons. How our hearts were stirred as we witnessed these exercises, and observed the beautiful blending of strong literary training, and deep spirituality. I am sure that if all those who have sacrificed in the interest of this institution could have been present, they would have been more than repaid for what they have done, and would have appreciated Peniel University more than ever.

Our District work is moving on nicely. Kirbyville church has recently paid the last note on its church property, for which we are thankful. Brother Kilgore is in a good meeting at Lufkin. Brother Jeffries having to go home from there on account of being sick. Let the saints pray for this precious man, that God will restore his strength for the work this summer. Brother and Sister Cluck are in a meeting at Longview, and the outlook is good for a great revival. This is a new place, and will take time to bring results.

Rev. J. B. Lee is still in the battle at Port Arthur. The storm wrecked his tent, but he is making other plans, and will go on with the work till God says it's enough.

Let all the churches arrange for the "Bressee Memorial Missionary Program" for their Sunday schools. Order a number of the programs at once and begin now to make preparation for a great occasion.

P. L. PIERCE, Dist. Supt.

San Francisco District Assembly

The Assembly was held at First Church, Fresno, Cal., May 17-21, Rev. A. Downing, pastor. The local church made ample provision for the comforts of the Assembly. Fresno is a great and growing city of 60,000, in the midst of the great San Joaquin Valley.

This was the first Assembly held by General Superintendent J. W. Goodwin. He greatly endeared himself to the District. His beautiful spirit was an inspiration to all. He was ably backed up throughout the entire Assembly by General Superintendent H. F. Reynolds, who was a great inspiration to the Assembly, with his godly counsel. This Assembly was certainly blessed by having these two Superintendents present.

P. W. Girvin was elected secretary with D. H. Walworth as assistant. D. S. Reed was elected statistical secretary, and the work was ably done by Mrs. Reed, she not being a member of the Assembly. J. A. McDonald acted as treasurer. The business of the Assembly was transacted with dispatch, and carefulness. A beautiful spirit of harmony prevailed throughout.

The report of the District Superintendent H. H. Miller, showed two new churches organized this year, viz: Angel's Camp and Murphy. On the second day of the Assembly he organized a body known as the Nazarene Mission Church of Fresno, an independent body, as Second Church, Fresno. W. J. Rogers is the pastor of this new church. Brother Miller asked to be relieved of further superintendency of the District.

The Bakersfield Church had been transferred to this District by the action of the General Assembly, and was ably represented by its delegates and the pastor, Rev. Fred Smith.

The Assembly preachers were the two General Superintendents, and Rev. J. B. McBride, Rev. P. W. Girvin, and Rev. Fred Smith. On the closing night, Brother Reynolds gave his great sermon-lecture on his missionary tour around the world, to a packed house. The only difficulty seemed to be that we got around too quick.

Rev. H. Orton Wiley gave the address at the Educational Anniversary. Brother Wiley is welcomed back to this District after an absence of seven years at Nazarene University.

Brother Reynolds gave the address on behalf of our publishing interests, much to the delight of all present.

At the Rescue Anniversary, on behalf of our Rescue Home, Rest Cottage, addresses were made by Mrs. Eliza Murrish, assistant matron and nurse, and Mrs. F. A. Reed, financial agent. Rev. H. H. Miller gave an address on "The White Slave Traffic, and Rescue Work." The report of the treasurer, Mrs. Mary E. Mabee, showed the work was being well sustained financially; while the report of the matron, Mrs. Eva B. Brand, showed that the work in the Home is being done in a way well pleasing to God.

The report of the missionary treasurer, Mrs. Mary E. Mabee, showed over \$1,100 paid for foreign missions, and the membership of the District is but 484. The apportionment was met in full in the regular way, and a good overplus of specials.

The lovefeast on Sunday morning was a long-to-be remembered season of divine grace. While it was somewhat new to some people, who do not know the Nazarene way of having a lovefeast, yet all fell in nicely and God set His seal.

Rev. H. Orton, Rev. M. F. Grose and Rev.

W. W. Myers were transferred to this District, and Rev. J. B. McBride was transferred to the Southern California District, O. F. Goettel to the Northwest District, and A. W. Ray to the East Oklahoma District.

Rev. M. R. Dutton and Rev. Frank B. Smith were ordained elders. Mrs. Gertrude P. Rhoads, Mrs. Nora Robrer, Mrs. Elizabeth Reed, Mrs. Anna Cornwell and Mrs. Henrietta Lineaweaver, were consecrated as deaconesses. Mrs. Eliza Murrish, Mrs. Jessie McColl, and Mrs. W. D. Burt were licensed as deaconesses.

J. A. McDonald was licensed to preach. The licenses of Frank Spake, D. H. Walworth, A. E. Lamar, Estella Lamar, Oscar Lundvall, Bertram Bronson, Henrietta Lineaweaver, licensed ministers, were renewed.

Great street meetings were held each evening, led by J. M. Nead, of Oakland, attended by great crowds.

A touching memorial service was held in the memory of General Superintendents, Dr. P. F. Breese and W. C. Wilson, and Rev. and Mrs. E. P. Kyle and Mrs. Gertrude Clinton. The heavens bent very low during the hour, and it almost seemed heaven and earth were together.

Rev. D. S. Reed was chosen District Superintendent. He has once before held this office. His health has been poor the past few months, and the prayers of the church at large are asked that he may be restored to health.

The mountain work received attention. Brother F. L. Eddy had done a volunteer missionary work in Yuba county. He organized five Sunday schools, and preached in school houses and in the homes of the people. Brother Frank B. Smith and family had been the missionaries to Calaveris county. They will be joined in the work of God in that county in the mountains by Rev. and Mrs. M. R. Dutton.

Brother Ward Millen and Sam Swanson, students in Nazarene University, attended the Assembly. They will be engaged in holding meetings in the District during the summer months, as will also Reese Robbins and Ira L. Shanks.

There is surely great opportunity for missionary work in the bounds of this District.

District Superintendent.....D. S. Reed, Oakdale, Cal.
District Secretary,

P. W. Girvin, 610 Grant Bldg., San Francisco
District Treasurer,

Z. E. Bells, 5438 Boyd ave., Oakland, Cal.
Angel's Camp.....M. R. Dutton
Bakersfield,

Fred A. Smith, 1212 Tenth st., Bakersfield, Cal.
Berkeley,

H. Orton Wiley, 2306 McKinley ave., Berkeley, Cal.
Fresno—First Church,

A. Downing, 630 McKinley ave., Fresno, Cal.
Second Church,

W. J. Rogers, 160 Yosemite ave., Fresno, Cal.
Lindsay.....P. G. Lineaweaver
Milton.....W. W. Myers

Murphy.....M. R. Dutton
Oakland.....Supplied by J. M. Nead
San Francisco,

Thomas Murrish, 28 Cumberland st., San Francisco
Santa Rosa.....M. F. Grose
Stockton.....M. F. Grose
Waukena.....Fred B. Green, Corcoran, Cal.
Rest Cottage,

Eva B. Brand, matriorn, 2107 13th ave., Oakland, Cal.
Missionary to Calaveris county.....Frank B. Smith
Missionary to India,

George J. Franklin, Calcutta, India

Commissioned Evangelists:

Fred St. Clair.....1334 Kalns st., Berkeley, Cal.
S. B. Rhoads.....2137 Clinton ave., Alameda, Cal.
M. B. Hazelline.....2402 "G" st., San Diego, Cal.
J. M. Nead.....2030 E. 16th st., Oakland, Cal.
P. W. Girvin.....610 Grand Bldg., San Francisco, Cal.
C. O. Bancroft.....429 E. Hawthorne st., Stockton, Cal.
H. H. Miller.....2328 McKinley ave., Berkeley, Cal.

The next Assembly will be held at Berkeley, Cal.

—Reporter.

Jewish Evangelistic Work of California

Think of the millions of Jews in our land without a knowledge of Christ. Think of the atheism and materialism into which the Jewish youth of this land are drifting. Throw out the lifeline, is the voice of our great Commander in this dreadful night of storm and stress. Are we worthy of keeping our place among the saved, if we refuse to rescue the perishing from among our brethren? 1 Pet. 2:9.

For whoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent. As it is written, how beautiful are the feet of them that preach us the gospel of peace, and bring glad tidings of good things. Rom. 10:13-16.

Here in America the Jews have a chance to meet Christianity in its pure form. We can not expect that the prejudice fixed in their minds by their age long bondage to a false Christianity will at once pass away, but we may hope that ultimately they will see the true Christ, and cease to confound Him with those that unrighteously take

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A collection of special songs, especially adapted for campmeeting work. We are publishing this collection because of the large demand for some songs we have been singing heretofore unpublished.

Ready in a short time. Price, ten cents, postpaid. Send your order now, stamps or silver.

HALDOR LILLENAS, Olivet, Ill.

His name upon them. To that end let all American Christians be very Christ-like in their dealings with the Jews, remember that our Savior himself was a Jew, and that from the Jews, our salvation has come to you.

It is estimated that the Jews throughout the world today number fourteen and one-half millions. Out of that number over three hundred and fifty thousand are fighting under the colors of Russia alone; over one hundred thousand are in the armies of Austria-Hungary; over seven hundred and fifty thousand of our brethren are engaged in killing one another; three million wretchedly pauperized are waiting for the end of this awful conflict to join their relatives in this land of ours. Shall the American nation magnanimously offer them an asylum, and the opportunity of making a living, and shall we not add the offer of making a life for time and eternity? There is a great deal of evangelistic effort being put forth for all classes by the Christian churches, very little effort is being put forth for the great number of non-English speaking Jews, with the gospel. Realizing that great need of this work, and the Lord's call where He said, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), this gospel is now being preached; open air meetings, and personal visitation; distribution of gospel tracts in English, German, and Yiddish. So, dear friends, if you have any special interest in the salvation of souls, don't fail to read the following appeal and then pray definitely over the matter before you discharge it from your mind. While you may not be able to assist in person, yet you may be represented, or in other words, help them with your substance, for it is more blessed to give than to receive. There are expenses involved in carrying on the work, and we are looking to the Lord. We take no offerings at our open-air meetings, our gospel tracts are all free. All we ask is to send postage. Therefore, we are looking to the Lord to send us on your contribution. Pray that the gospel work may continue amongst this poor benighted people, and for the peace of Jerusalem. Psa. 122:6.

Rev. CHARLES SPELLMAN,
Hebrew Christian evangelist,
1116 Mignonette st., Los Angeles, Cal.
Endorsed by General Superintendent Reynolds.

Showers of Blessing at Yoakum, Texas

The revival at Yoakum proved a great success. Evangelist A. G. Jeffries filled the pulpit Monday night, April 24th, using for his text, "And Lot pitched his tent toward Sodom." After two or three sermons, Brother Jeffries was confined to his bed, the pastor taking the pulpit, expecting Brother Jeffries to be able soon to continue, but he seemed to gradually grow worse, and after an hour of counsel and prayer, God gave him strength to return home. Knowing that there was a Fifth Sunday meeting at Colman, Texas, we phoned our District Superintendent W. E. Fisher, to come to our rescue. He came on Wednesday night. It seemed he had victory from the start. He preached with liberty and power, and had seekers at almost every service. Brother Fisher left Saturday before the meeting closed Sunday, and the pastor took the pulpit again, closing Sunday night. After services one man became restless, could not sleep all night; next morning early hunted up the Nazarenes and said, "I must have salvation." We called a meeting Monday night. He was gloriously saved, his wife and sister sanctified, and all three united with the church. This man was a saloonkeeper, raised a Catholic, confirmed in the church, attended a monastery three years. God gave us two Catholics during the revival. During the meeting there were fifteen additions to the church; between twenty or twenty-five saved, sanctified, and reclaimed.

C. P. CLAYTON, Pastor.

Notes from Pastor Norberry

Evangelist Preston Kennedy, of Binghamton, N. Y., is now in a series of meetings in Albany, N. Y. He sends us word that his slate is full till next

fall. The Lord is greatly using Brother Kennedy to get folks saved from sin.

Rev. Paul Hill, who did such a good work while pastor of the holiness church at Saratoga Springs, N. Y., is now the District Superintendent of the New York District of the Pentecostal Church of the Nazarene. Brother Hill is to devote his entire time to that needy District, spreading full salvation!

Evangelist George J. Kunz, of Syracuse, N. Y., has been pushing holiness in the Empire state for a number of years, and has seen hundreds of seekers forward for the second work of grace. Brother Kunz is not very well at present and is threatened with a nervous breakdown. Let all the friends pray for him at this time that God will give him a great physical uplift to continue to preach full salvation.

The Wesleyan Pentecostal Church of Providence, R. I., is looking forward with blessed anticipation toward the spring revival there, due to hold during the month of June.

The Reading, Pennsylvania, Holiness Camp will be in charge of Rev. I. J. Hammell, of Delanco, N. J. His special preachers to assist will be Rev. Bud Robinson, of Pasadena, Cal., and Rev. R. M. Kell, of Columbus, Ohio. Let all the holiness folks about Reading take notice. The dates are July 14 to 24th.

The New England holiness movement is blessed with several good old warriors, such as Doctors Fowler and Short, Revs. I. T. Johnson, H. N. Brown, A. Haritt, A. B. Riggs and others, who have always preached holiness as a second work of grace.

Rev. D. Rand Pierce, who was pastor of the Utica Avenue Pentecostal Church of the Nazarene in Brooklyn, N. Y., has been transferred to the New England District of the Pentecostal Nazarene Church, and expects to take the pastorate of West Somerville, Mass., Pentecostal Church.

Every holiness person in New England should begin to pray for all the holiness camps along the New England coast, and if possible attend, one or more of them. The New England holiness camps will continue to run till Jesus comes in the clouds of heaven.

The past few months have been busy months with our holiness churches in the East. Several holiness evangelists have held holiness conventions, and a good company of seekers were at the altar for pardon or purity.

The Maiden, Mass., Pentecostal Church of the Nazarene is delighted with the new pastor, Rev. I. G. Martin. Pastor and people are unitedly pushing the work there, and already there is a "going in the tops of the mulberry trees." Seekers are at their church altars each week.

Evangelist John Hatfield has just closed a good meeting with the holiness folks at Bath, Me. Many souls were at the altar for both works of grace.

The first holiness camp of New England will be the Grand View Park camp at Haverhill, Mass. Though this is a small camp, it has been the place of spiritual power, where many souls have been converted and entirely sanctified to God.

The Portsmouth, R. I., holiness camp, as in years gone by, will be in charge of Pentecostal Nazarene preachers, among them will be Rev. I. G. Martin, of Malden, Mass.

Dr. E. F. Walker's visits to New York and New England District Assemblies of the Pentecostal Church of the Nazarene were greatly enjoyed by the holiness folks of the East, and his masterly sermons will not soon be forgotten.

The weekly holiness meetings held each Monday at Boston, Mass., under the National Association, have closed for the season. Dr. Fowler has been made a blessing to the holiness folks in and about Boston, as he delivered his messages each week in the power of the Spirit. These Monday holiness meetings will open again next fall.

Rev. I. T. Johnson, one of the early holiness preachers of New England, is still in the field. He is pastor of one of the Methodist churches in Vermont, and has charge of one of the holiness camps in that state.

The Pentecostal Church, of North Attleboro, Mass., began holding monthly all-day holiness meetings, in addition to all their regular services. Though the Devil has fought this little band of holiness people, they have kept up these all-day meetings, which have proved a great blessing to the church.

Rev. J. G. Nickerson, of Louisville, Ky., writes us that he is coming East in June, and can stop for an all-day meeting, in several churches, or give a series of meetings to any church, while through the New England states to Nova Scotia. Any one desiring him in June, address as above.

Rev. William Howard Hoople, of Brooklyn, N. Y., while giving much time to business during the week days, is preaching full salvation each Sabbath to his people at the John Wesley Pentecostal Church of that city.

The holiness campmeeting at Fletcher Grove, Delanco, N. J., is to have as their special workers this year, Rev. Bud Robinson, and Rev. R. M. Kell. Let all the saints in that part of the country take notice. The dates are June 30th to July 9th.

Pastor Hoople, of Brooklyn, N. Y., writes us that he and his wife have just celebrated the twenty-fifth anniversary of their marriage and that their oldest son, Clifford, was married last week. All the holiness friends of Brother Hoople would gladly join us in sending congratulations to him and family.
JOHN NORRERT.

CHURCH NEWS

Spokane, Wash.

Brother and Sister Bowes having left Spokane April 27th, for southern California, and duties with the state of Washington, holding me in Spokane through the month of May, it is my happy privilege to help "make up the gap," supplying at First Church (not only of Spokane, but of the Northwest District). These folks are proving themselves equal to emergencies through the help of the Lord, by endeavoring to make up in the general work what has been their misfortune to lose—the visitations among the people by both pastor and deaconess, the latter, Sister Timms, having moved to southern Idaho, just a week prior to the departure of the pastor. The stewards have divided up the membership and friends, each being responsible for "looking after" their assignment of names, and this week just ended has been a "round-up" week, with result that Sunday, May 21st, was one of great blessing and victory. Many who have been strangers for several years, were present, and there was a "melting down" time in the song service preceding Sister Davis' sermon in the morning, a spirit of unity marking all that followed during the day. Sister Davis leaves this week for Iowa, to attend the annual meeting of the Iowa Holiness Association, of which she is an evangelist. Rev. J. T. Little, District Superintendent, was with us and preached in the evening, having been with the folks at Grier schoolhouse in the morning, and at Cheney in the afternoon. Rev. L. R. Blackman, pastor at Grier schoolhouse, five miles from Cheney, has taken up the work at Tyler, also, which again left Cheney to be supplied by the writer, Sunday afternoons, affording opportunity to "make full proof" of our ministry. The Lord has let us see much accomplished during this last year.—DE LANCE WALLACE.

We had a time of victory at First Church last Wednesday at prayermeeting, with Brother and Sister Wallace, of Walla Walla, and Brother Little, our District Superintendent. We had an old-fashioned shouting and dancing bee. God just seemed to open the heavens and pour out a blessing on every one. We have had a hard pull, but we are now on the upgrade.—FRED HONNS.

Highway, Ky.

The church is moving on to victory. A spirit of unity prevails, and we are expecting great things. Our services are owned and blessed of God, and are times of refreshing. The first Sunday in each month we have an all-day meeting, which results in a great spiritual uplift to the saints, and we look forward to this day of feasting. We also have a monthly missionary meeting which is used of God to stir us up along missionary lines. We always take an offering for foreign missions at this service, and we are urging our people to give, as well as pray, for this great cause. We have an exceedingly good Sunday school, and are doing our best to train the children in the way of holiness.—E. E. ROBINSON, Pastor.

Batson, Texas

We have just closed one of the greatest revivals in the history of this place. Rev. Bessie Williams, of Lockhart, Texas, was the evangelist. The meeting ran over three Sundays. The pastor had it going when the evangelist arrived. Conviction settled down on the people, and much confessing and straightening up was done. Fifty-four professed either to be saved or sanctified. Many of the Baptist and Methodist people got the second blessing. The results of the meeting are very gratifying. The membership of the church was doubled. Our doctrines were upheld, and many good people are looking our way. Sister Williams is a great revivalist, a good preacher, an excellent sermonizer, and an ardent soul winner. Such preachers are an honor to our church. May the

OKLAHOMA HOLINESS COLLEGE

The school year 1915-16 closed in a tide of victory. The last evening was given to the program of the graduating class in the English Theological Department. Eight young men and two young ladies made up this beautiful class. God blessed every heart and we were made to say, "Thank God for such a noble band of holiness preachers."

During the week previous to the commencement exercises, a number of programs were rendered by the various departments. All were very good and showed well of the excellent work done by the school.

Our enrollment was good, and out of the 127 enrolled, twenty-nine were graduates. The year has been one of sweet harmony. Many declare this to be the best year of the school. We thank God and all who have helped to make this school the success it has been. Professor A. S. London, our financial agent and business manager, has done well. All expenses of the year have been met or provided for. Two more years of such success and the school will be self-supporting. To reach our goal, we must have students and means. On Sunday, May 14, one thousand dollars was given and pledged on back indebtedness. Praise God for this.

Under the wise and spiritual direction of President Widmeyer, the scholastic work of the college has been excellent. Our grades are accepted at our State University, also at the State Normal School, and pupils going to either school have been looked upon as students and also highly respected by the authorities of these schools.

By far the larger portion of our students were sent home both saved and sanctified. We have not sought the intellectual only, but above all the spiritual needs of the pupil have been cared for.

Already we are having numbers of inquiries about the school for next year. We are praying and planning to make next year the best. You pray with us, and if you know of those desiring to enter a good holiness school, send to us for a catalogue. Any information needed may be had by writing to President C. B. Widmeyer, Bethany, Okla.

M. F.

Lord continue to use her in winning the lost to Christ. The tide is still rising. Souls are praying through in our prayermeetings.—W. A. FULBRIGHT, Pastor.

Berkeley, Cal.

I have just closed up my work in the pastorate at Berkeley. The Assembly is over, and I am now re-entering the field of evangelism. Am on my way to Arlington, Texas, to a convention. My first meeting begins at Ryan, Okla. All mail will reach me at my home address at Pasadena. We ask for prayers, that we may win souls for Him in every place.—J. B. McBRIDE, 1252 Sierra Bonita, Pasadena, Cal.

Sharp Springs, Texas

Last night, May 21st, we had a glorious service. There were three at the altar for pardon, and two for sanctification; many under conviction. This is a needy field. We are out in the country four miles, where there are some good, honest people, but few that know the Lord. When we first came here a year ago, we could scarcely get any one to come to the meetings, now the house is full when we meet. Have a fine Sunday school. I have been in poor health for the past fifteen years, but the past week I have had more strength than for some time, through the prayers of the saints on my behalf. Pray for me that I may still continue in the faith, and for our four children that they may be saved.—Mrs. E. L. RIOSBY.

Ada, Okla.

We have been having great times at Ada. May 7th, we had one saved who was an infidel's wife, and one sanctified. I was called away for about two weeks on account of the sickness and death of my mother, but was back home Saturday night, and had a great day Sunday. Our meeting begins July 1st, with District Superintendent F. R. Morgan.—F. C. SAVAGE, Pastor.

Wister, Okla.

Our meeting in April, was good, and several prayed through to victory. The meeting was brought about on short notice, and we failed to secure any one to assist us, so the writer did the preaching. Brother F. C. Savage, our pastor at

Ada, was here to see his mother, who was on her death bed, so preached for us several times at Liberty Hill church. Brother Savage is a fine young preacher. Our District Superintendent Morgan gave us a lift over Sunday last. Nine or ten at the altar Monday night. Our Wister meeting will be held by Rev. A. F. Daniel, pastor at Vilonia, Ark. August 10-27. Every body come who can.—F. N. DEBOARD, Pastor.

Ward Springs, Okla.

Just closed a meeting at this place, in which many souls were sanctified and several saved. Such praying and confessing, I seldom ever heard. This is near our Fairview church, and we took in twelve members there.—L. H. RITTER, Evangelist.

Bellingham, Wash.

The church supplied by me at Geneva, Wash., has been a blessing to me this year. God has blessed the workers there, and a number have been saved during the six months. My pastoral relations with them ended last Sunday with a missionary rally, and an offering taken to help on the Bellingham Pentecostal Church of the Nazarene Mission apportionment. Sister Boiler, the president of the Missionary Board, is a thorough mission worker. It is my expectation to take some regular work on the District this year. Pray that God will direct me to the field I can be most useful in.—A. B. CULBERTSON.

Concho, Texas

We have just closed a two weeks' meeting with our little band here. Rev. Haynie, of Little Rock, Ark., was the evangelist. For ten days he did some soul-stirring gospel preaching. Seekers prayed through, and there was much conviction on the people when he had to leave. We continued the services, and on the second Sunday God gave us a great day. At the evening service nearly a score prayed through at the altar. More than forty were blessed during the meeting. We hope to have our own church building soon.—Dr. and Mrs. THOMAS E. MANGUM, Pastors.

Bucklin, Kas.

Yesterday, May 21st, was our second Sunday in Bucklin, as pastor of the church in this place. Upon our arrival, May 10th, we were met by a few of the saints at the depot, and were entertained in one of the homes until our goods came. They have a new parsonage, which has been finished only a few months. Bucklin is a town with plenty of wealth in and around it, so much so, that the people do not care much about an experimental knowledge of salvation. We see plenty to do here. It is no easy place, but we are looking up.—CHARLES F. CRITES, Pastor.

Brooklyn, N. Y., Utica Ave. Church

Our new pastor, Rev. E. T. French, began his ministry among us on April 30th, and we feel that "The steps of this good man have been ordered by the Lord." The meetings of the church are well attended and the outlook for a successful soul-winning year is very encouraging. On Thursday evening, May 18th, about one hundred members of the church and congregation met at the parsonage to welcome the pastor and his family. A very interesting program was arranged and the evening thoroughly enjoyed by all. A cordial invitation is extended to every one to attend all the regular meetings of the church as follows: Sunday, prayermeeting at 9:30 a. m., preaching service at 10:30 a. m., Sabbath school at 12 m., evangelistic meeting at 7:00 p. m.; Tuesday, classmeeting at 8:00 p. m.; Wednesday, Young People's Nazarene League at 8:00 p. m.; Friday, Prayermeeting at 8:00 p. m.—M. B. CAREY, Church Reporter.

Gorham, Ill.

After a good meeting at Mt. Carbon, a suburb of Murphysboro, Ill., we came on here, where we spent ten days with the pastor, Rev. C. T. Miller. The Lord graciously blest the meeting, and between thirty and forty souls were either saved or sanctified. The meeting closed in a real triumphant swing with twenty-five or more at the altar the last night. The church also enjoyed a noticeable spiritual uplift. We expect to return to these good people some time in the fall, the Lord willing, for another meeting. After a few days' rest we go East for the summer work. Our first meeting is at Millville, N. J. Will the reader remember us in your prayer.—H. W. SWEETEN.

Mason, Texas

We have just closed a good meeting at Mason, Texas, in which about thirty were saved or sanctified, and a prospective church of eighteen members to be organized. Many were left under conviction. There is a great outlook for our work in that place.—D. J. WAGGONER.

Princeton, Fla.

We have just closed a successful revival in this place; some clear cases of conversion and sanctification. A family came a distance of eight miles every night all through the meeting, and declared that it was the first real preaching they had heard since they came to Florida. They made us promise to come to their home town to hold a meeting at once, and arrangements were made for the City Hall, and entertainment for the evangelist. We opened up there on Thursday, June 25th. Our District Superintendent, Brother Lancaster, has done some strong and forceful preaching. The last night of the meeting was one that will go down in history of the Princeton church. The altar was crowded, and I believe every one prayed through to victory. Thank God for the old-time power. Rev. S. G. House, of Miami, preached the Sunday afternoon sermon to men only. From the very beginning he took a grip on the audience, and held them for one hour. Brother House is cultured, devout, and efficient, and handled the subject in a masterly way. On Thursday night we open up in Florida City, the farthest city south on the mainland of Florida. Our District Superintendent, Brother Lancaster, will do the preaching assisted by the writer, and we ask the HERALD of HOLINESS family to pray that God may give great victory there, and a Nazarene church to be organized.—E. H. KUNKEL.

Utica Avenue, Brooklyn

We are nicely settled on our new field. The members of the church and congregation, both young and old, have received us very cordially and heartily. We count ourselves especially favored in being privileged to follow such workers as D. Rand Pierce and his wife. We have found people who are devout, and who pray, and really enjoy the blessing of God. On the eve of the 18th about ninety-five folks came to our home and gave us a formal reception. Addresses of welcome were given by the class leader, representing the church as a whole; and by the superintendent of the Sunday school, president of the Young People's Society and others. This was not all theory, but very practical, as we found ourselves to be a goodly number of dollars better off after the company left. Our meetings have been good. God is with us, which is best of all.—EARL F. FRENCH, Pastor.

Clarksville, Tenn.

We are in the midst of the battle and souls are tumbling into the fountain, but not running over each other to get there. A goodly number have found pardon and holiness. Last night a woman at the altar had caught on some snag, but when her snuff box went out of the window, Jesus came into her heart. The pastor, Rev. Marvin S. Cooper, is a noble fellow, and certainly stands by the evangelist. The church here is only about forty-five in membership, but they stand together for God and holiness. This is a typical southern aristocratic little city of some eight or ten thousand. Tobacco abounds, being the principal industry. More tobacco is shipped from here than any other place in the world, except Louisville, Ky. Great warehouses obtain everywhere. Sad the thought.—W. E. SHEPARD.

East San Diego, Cal.

The work of the Lord in the Nazarene church here is taking on new strength. Congregations increasing, and souls seeking God at our altar. Last Thursday the glory of God so rested upon the people we could not find time, or rather an opportunity to read the Scripture lesson. On the evening of May 10th, our church gave us a complete surprise. A very excellent speech was made by Mrs. Simon Hiller and a bag containing gold and silver presents to the parsonage inmates. A pleasant evening was spent together, songs sung, prayer offered and refreshments served. Rev. E. G. Bloomquist has accepted the call for the next Assembly year.—LURA HORTON and ELSIE CUNNINGHAM.

Haworth, Okla.

I came home on the 22d from the Water Mill church. We had a glorious time in the Lord. The house was well filled with people, shouting the victory. They have a fine Sabbath school. They had arranged for Children's Day, and the program was a success. I have been called to fill the unexpired time of Sister Morris. I have now three churches and four appointments. The church here at Pine Grove is in a spiritual state. We are looking up for a great refreshing from the Lord. The members are getting more established.—FANNIE D. TANNER, Pastor.

First Church, Chicago

The last two Sundays have been remarkable in the history of our church. Sunday, May 14th, our

pastor, Rev. M. E. Borders, preached a marvelous sermon, opening his remarks with the question, "How can I make my church better?"

1. The church is of more importance than health or business.

2. Revival means the stirring of the church while the reaching of the outside people is an awakening. God's plan is revival first, then the awakening.

3. Each member of the church should look in and out, up and down everywhere, and see that there is nothing as big as the top end of nothing, sharpened down to a fine point between God and himself. Brother Borders enlarged upon this and poured in the truth.

4. We must not only be saved from sin but from the shadows, so that the inlook and outlook is grand and the uplook is glorious. God made a sky-light in the ark but no windows.

5. We must not only be saved from sin and the shadows but so fully saved that God is first in our lives always. Like the artist who painted Jesus at the last supper; great masters praised the skill and the work as they noticed the cup in Jesus hand, commenting upon the way He held the cup. Hearing this, the artist swept his brush across the canvas and destroyed the beautiful picture. The masters cried out in amazement but the artist said, "I have failed; I wanted you to see Jesus but you saw only the cup He held in His hand!"

6. Brother Borders dwelt on faithfulness, zeal, punctuality, and law and order in God's work. He said law and order is wisdom, not conventional, funeral or formal; not a written program, but system and order. The reason Paderewski was a musician was not that he was so exceptionally gifted but because he practiced seventeen hours a day for twelve years. If we Nazarenes would get down on our knees and pray and practice for seventeen hours a day for twelve years God would give us Chicago.

7. You can better the church by coming regularly. Get a book, pray, push and pull. Make your own possession, the three blessings, justification, sanctification, and sanctification. Don't be like the barber who stopped and sharpened his razor and with a desperate look in his eyes asked the man who had come in for a shave, if he was ready to die. The man ran out thinking the barber insane and about to murder him. Sanctification is the wisdom to know the time and the place for all things.

8. Stick to the Gospel. We should be so clean and pure and courteous that we could never run down another church.

9. Every member should have a holy conscientious attitude toward all our church vows. This takes in our pledges, etc. A man who comes around and sings and shouts and enjoys the jubilee and won't give, is so small that he would rattle in a mustard seed. You could put him on the tip end of a cambric needle and there would be room for two more like him. Any man who does not tithe is four thousand years behind the times and

PERSONALS

Miss Della Brandenburg, of Portland, Ore., First Pentecostal Church of the Nazarene, was the guest of Kansas City friends over Sunday. She is on her way to the mission field of China, under the auspices of the Nationals.

Rev. W. H. Tullis, of Nampa, Idaho, was elected Superintendent of the Idaho-Oregon District at the recent Assembly.

Brother Balsmeier, pastor at Topeka, Kas., accompanied by Brother Reasoner, were visitors at the Publishing House last week.

Rev. H. H. Miller, the former successful Superintendent of the San Francisco District, returns to evangelistic work. Brother Miller writes of the HERALD of HOLINESS, "You are giving us a finer paper than ever."

Rev. William E. Fisher, Superintendent of the San Antonio District, promises us, shortly, an article on the workings of the Manual. We have no better equipped man among us for this especial work. He says of the HERALD of HOLINESS, "It gets better every issue. I hear many good things concerning it everywhere I go."

Evangelist C. C. Cluck writes that they are at Longview, Texas, in what promises to be a great meeting.

has not as much salvation as the old Jews for they all tithed.

Then Brothers Borders gave several rules for killing a church or choking the channel as follows:

1. Don't come.
2. If you do come, come only on Sunday.
3. If you do come, come only on Sunday and be sure to come late.
4. If its too hot or too cold, too wet or too dry, don't come; you might melt or freeze.
5. Work too hard all day and then stay away from the week-night services because you are too tired.

6. Don't pay any attention to the text "Seek ye first the kingdom of God and His righteousness."

7. Be sure and don't pay any attention to what the preacher says. Tell folks that you don't get your orders from the preacher. Have your own way and be an anarchist and a religious tramp and you are no account to anybody.

8. Don't sing or take any interest in the service. Just draw your breath, yawn, and gawk around.

9. If you belong to the choir, band or orchestra, come when you please and stay home when you please.

10. Be a law unto yourself. Go where you please, and come when you please, and do what you please.

11. Be sure and don't encourage the preacher—he might get puffed up.

12. Shout all day Sunday then go in your shell for a week or more and bob up again when something unusual is going on.

It was a forceful message and will help the people in their walk with God. Brother Borders closed his remarks urging the people to remain true to their trust. The last two afternoon services led by Brothers D. Anderson and J. A. Berry, respectively, have been honored of God. Also the children's meetings last Sunday, winding up with many requests for prayer. The previous Sunday we took twenty-five children to the Old People's Home to sing. God wonderfully blessed the service and those old ladies laughed and cried and hugged us and were loath to see us leave. About thirty-seven of them were left home this time and had a gracious meeting, led by Sister Nelson. The last Sunday evening service was one not soon to be forgotten. God's presence was felt from the time the brass band started out for the street march. A large congregation gathered for the opening of the first song. Brother Borders preached a mighty sermon and at the altar call several responded and prayed through to victory. It was midnight when the last seeker found peace. Brother B. A. Nelson, president of the Young People's Society is rejoicing over the increased attendance and interest. Our young people are among the finest on earth. Our congregations are large and our collections have surpassed all expectations.—Mrs. J. A. BERRY, Reporter.

Providence, R. I.

I am glad to report victory for the People's Pentecostal Church of South Providence, R. I. The revival spirit is coming on the saints. We had a great day Sunday, with seekers at the altar; with old-fashioned praying and groaning, at the mourners bench. It surely feels like a revival is coming our way in answer to prayer. We noticed a large increase in the attendance at last night's prayermeeting, and a glorious time it was. We had twenty-six, which is a decided increase for us here. We insist on victory while God is on the throne. We begin special revival meetings Tuesday, Memorial day, to continue indefinitely. We invite the people in this section to unite with us in this campaign. The church is on the corner of Aslunt and Plain street. Take Eddy street car.—F. W. DOMINA.

Buffalo, Kas.

I am at this place in a battle. God is leading on to victory. We have some as fine folks here as there are anywhere. Rev. A. R. Bean is the pastor, and is a fine young man. There have been some at the altar, but no break as yet. We will continue the meeting next week. We are believing for great thing. This town is given over to pleasure seeking; something going on about every night, to keep people away from hearing the truth. We are marching on with our Captain who has never lost a battle.—J. G. DEMORET, Evangelist.

Milo, Mo.

The Lord granted me the privilege of going to the Assembly and I was greatly benefited. Just before the Assembly, the Lord gave me a wife, and so when I came to Milo this time I was reinforced. The saints have furnished us a home and we feel that the work will be strengthened. The Lord is sending us a host of young people. The interest is good, and the saints are getting on higher ground. The hall is packed at both services on Sunday. We have started class meetings, and expect much strength and refreshing from them. Four united with the church by letter Sunday, May 21st. We are to have a baptismal service soon. We find much help and inspiration from the HERALD of HOLINESS. Great paper, worth twice the price.—CHARLES S. JENKINS.

HERALD of HOLINESS

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B. F. HAYNES, D.D., Editor.
C. A. McCONNELL, Managing Editor.

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Pentecostal Nazarene Publishing House
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Kansas City, Mo.

First Church, Kansas City

While we missed our pastor, Dr. Matthews, who preached the school sermon at the Kansas Bible School, Hutchinson, the great work of salvation went grandly on, during the Sabbath. There were several seekers at the Wednesday evening prayer-meeting, after a mighty volume of prayer. Sunday morning the spirit of prevailing prayer seemed to be on the people, and God helped Rev. Elmer G. Anderson to show what holiness really meant. Several came to the altar, and some prayed through to victory. It was a blessed service. At night, Assistant Pastor E. F. Wilde, preached upon regeneration, and there were a score or more seekers. The church had the appearance of a campmeeting in full swing. There are many strangers coming in as a result of our auto truck street meetings.—Reporter.

North Attleboro, Mass.

On Wednesday, May 17th, we held an all-day meeting with Rev. and Mrs. G. E. Noble, of North Scituate, R. I., as preachers. Brother Noble, who was a former pastor, brought the message in the afternoon. Sister Noble preached at night, and after her invitation, ten seekers knelt at the altar for sanctification. The day was stormy, the congregations were small, but in other ways, it was a day of great blessing. We have taken one new member into the church since the Assembly, and expect to receive several more soon. Our regular services are being blessed of God, and the indications are that this year will be the best of our three years pastorate here, and also of our five years in the pastorate. Several of our people have been definitely healed in answer to prayer, among them our precious baby who was taken sick shortly after returning from Assembly. We intend to push the battle on all lines till Jesus comes.—L. D. KEELER, Pastor.

Evangelistic Meetings

W. E. Shepard, Olivet, Ill.

York, Neb. June 3
Northville, S. D. June 20 to July 4
Cherokee, Iowa July 13-23
Boone City, Mich. August 3-13
Cleveland, Ind. Aug. 18 to Sept. 3
Newton, Kas. Sept. 6-16
Call addressed to me will reach me at the above places, or at my regular address at Olivet, Ill.

S. B. Gosey, Millport, Ala.

Tupelo, Miss. June 30 to July 2
Vernon, Ala. July 5-16
Sherrill schoolhouse, Pickens county, Ala. July 22-30
Columbus, Miss. (Blackwell church) August 5-9
Rosbloom, Miss. August 11-20
Millport, Ala. Aug. 25 to Sept. 25
Chicago, Miss. September 9-17
Military Academy Sept. 23 to Oct. 1

Guy L. Wilson

Topeka, Kan. June 1-12
Montevideo, Minn. June 12-19
Ransom, Ill. June 19-29
St. Paul (Red Rock), Minn. June 20 to July 6
Burnstead, N. D. July 6-16
Pasadena, Cal. July 20-30
Coalville, Ohio August 4-14
Hannibal, Mo. August 18-28

Theodore and Minnie E. Ludwig

Gothenburg, Ind. May 29 to June 11
York, Neb. June 12-19
Kearney, Neb. July 22 to July 4

Will McFarland, Creston, Iowa

Hubbard, Neb. June 22 to July 9
Turro, Iowa July 13-23
Creston, Iowa July 20 to August 13
Corydon, Iowa Aug. 19 to Sept. 3
Oceola, Iowa Sept. 7-17

ANNOUNCEMENTS

Ready to Answer Calls—I am free now to answer calls here and there, in no case to charge anything for my services—just my car fare. Will help out Rev. Paul Hill, our new District Superintendent, when I can.—S. C. Ingersoll.

Recommendation—Rev. J. F. Harvey, who has been pastor of the Seattle church for the past two years, will enter the evangelistic field at the coming Assembly, June 4th. I wish to heartily recommend him in this field of labor for which he is especially gifted, and I bespeak for him a year of great success. Those who desire to hold special meetings this year will do well to write Brother Harvey at once. Address, Rev. J. F. Harvey, 3519 Fremont avenue, Seattle, Wash.—J. T. Little, Dist. Supt.

Holiness Meeting—A tabernacle meeting will be held at Independence, Okla., June 29 to July 17, conducted by Evangelist J. B. McBride, of Berkeley, Cal., and A. S. Clark, of Topeka, Kas. For information, write Rev. E. B. Hackley, Independence, Okla.

Campmeeting—The Donaldville Holiness Campmeeting, Donaldville, Ga., will be held under our large new tabernacle in a few feet of the Shingler Holiness University building, from June 15th to July 24 inclusive. Every convenience afforded. Rev. E. E. Neeley, of Penick, Texas, will be the human leader. Pray for and attend this meeting, if you can.—Z. H. Whitehurst, pastor.

Grandview Park Camp—At Haverhill, Mass., will begin June 29, 1916, continuing over July 1st. The special workers are Rev. Earle E. Curtis, of Watertown, N. Y., and Rev. I. G. Martin, of Malden, Mass. They will be supported by a number of preachers of the New England District. The singing will be under the direction of Sister Mable Manning. Address correspondence to Rev. S. W. Beers, 10 Storey avenue, Lynn, Mass.

Holiness Meeting—A revival meeting will be held at Norman, Okla., beginning June 2d.—W. M. Beavis.

Campmeeting—The Home Campmeeting of the Wesleyan Pentecostal Church of the Nazarene, Providence, R. I., will begin Sunday, May 28th, running three weeks. Services will be held in the old Broad Street Christian church, corner Broad and Tenner streets. Rev. I. G. Martin will be the evangelist.—John Norberry, pastor.

Announcement—Mary F. Payne and Rev. R. M. Parkes and wife of Hamlin, Texas, will begin their gospel work for the summer at Blackwell, Texas, June 4th; Hylton, Texas, June 23d; Rock Crossing school house, July 7th; Stokes school house (near Ft. Shadbourne), July 31; Fiekle Hill, Eastland county, August 18th; Valley Creek school house (five miles north of Hylton), August 4.—Mary F. Payne.

Tent Meeting—June 15th to 25th at Webster City, Iowa, with Rev. W. R. Cain, evangelist; Sister Blanche Christianson, song leader. Persons wishing entertainment can get reasonable rates for room and board by applying before June 5th to Sister Minnie Appleby.

Evangelistic—Rev. Herman Galloway and wife wish to announce that they are back in the evangelistic field, and any one desiring full salvation work in preaching and in song, please address them at Kingswood, Ky.

THE HEAVENLY LEADER

Whenever we are in great straits, we may look for a special revelation of our Lord. The moment of our extremity is ever God's opportunity. Our dark clouds are the canvas on which He loves to paint His fairest colors. Joshua's experience was limited. He knew of only two sides, his own and that of his adversaries. But the Angel-Warrior insisted that he belonged to neither the one side nor the other, but to another host, which was marshaled behind the veil, waiting for his word of command. This was the host that was to overthrow the power of the enemy, and win the land for his chosen people.

A similar vision is granted to each hardy-bested warrior. We all have our walls of Jericho. Again and again we come up against insuperable difficulties. We go out to consider our position, and cast ourselves in desperation on God. Then the angels of God meet us; then our eyes are opened to see that the mountain is full of horses and chariots of fire; then Jesus stands beside us in the fight against social wrongs, deeply-rooted evils, and the hosts of wicked spirits. All we have to do is to take our marching-orders from His lips. "What saith my Lord unto his servant?" Probably the one thing for us, as the beginning of our common campaign, is to bare our feet in reverence.—F. B. M.

THE SPIRIT OF GOD GIVES POWER

"The Spirit of the Lord came mightily on David from that day forward." From his earliest years David had been the subject of his quickening and renewing work; but he had never experienced, before that day, the special unction of the Holy One symbolized in the anointing oil. This is specially reminiscent of our Lord. He was born of the Spirit, but his anointing did not take place till he had attained the age of thirty, and stood on the threshold of his public work. Beneath the urge of

the Divine Spirit, he came to the waters of John's baptism, emerging from which, lo, the heavens were opened to him and John, though to no other, and they beheld the Spirit descending, as a dove might, and resting upon Him.

It was to this that he referred in that sermon at Nazareth when he accounted for the marvelous power that had come to him since he had worshipped in those lowly seats, by saying, "The Spirit of the Lord is upon me, and he hath anointed me." The same experience has passed from the Lord to his church. The apostles were certainly regenerate before the day of Pentecost; but they had to wait for ten days within closed doors until they were endued with the same power for their work in the world. Full often we have met with persons who, though unmistakably children of God, had no special power for witness-bearing, no freedom in speech, no ability to grapple with men's consciences. The Spirit of God was in, but not upon them. We have seen these suddenly awake and claim the Divine anointing; and they have begun to speak with eloquence, so that men could not withstand their appeals. What our Lord needed and waited for, we also need and should seek until we find.—F. B. M.

THE VALUE OF A CENT

It is astonishing how small a sum will square individual accounts, if it can be set in motion. In one of our business offices, the office boy owed one of the clerks three cents; the clerk owed the cashier two cents, and the cashier owed the boy two cents.

One day the office boy, having a cent in his pocket, concluded to diminish his debt, handed the cent to the clerk, who, in turn, paid half his debt, by giving the coin to the cashier. The cashier handed the cent to the office boy, saying, "Now I only owe you one cent more." The boy handed it to the clerk saying, "Here is one cent more of what I owe you." The clerk passed it on to the cashier, saying "This squares our account." The cashier handed it to the office boy, saying, "And this squares ours." The boy passed it on to the clerk, saying, "Now we are square." And so the debts were all paid with one cent.

DIRECTORIES

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- E. F. WALKER, Glendora, Cal. Res. Glendora, Cal.; office, Olivet, Ill. Northwest District Assembly, Everett, Wash. May 30 to June 4
- J. W. GOODWIN, San Diego, Cal. 1235 Twenty-third st.
- R. T. WILLIAMS, Pental, Texas Southern Calif. Dist. Assembly, Pomona, Calif. June 21-25

District Superintendents

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- New England—H. N. Washburn, Beverly, Mass.
- New Mexico—R. E. Dunham, Artesia, N. M.
- New York—Paul Hill, New Berlin, N. Y.
- Northwest—J. T. Little, Newberg, Ore.
- East Oklahoma—F. R. Morgan, Henryetta, Okla.
- Sallisaw, Okla. May 30 to June 4
- West Oklahoma—S. H. Owens, Bethany, Okla.
- Pittsburgh—Jas. W. Short, 1537 W. First, Dayton, Ohio.
- San Antonio—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas.
- San Francisco—D. S. Reed, Oakland, Cal.
- Southern California—Howard Eckel, 1405 East Thirtieth st., Los Angeles, Cal.
- Tennessee—F. W. Johnson, Dickson, Tenn.
- Wash.—Phila.—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

Another List of BOOKS We Recommend to Pentecostal Nazarenes and All Lovers of Holiness

Story of John G. Paton. By James Paton. 304 pp. .50
Thirty years among South Sea cannibals. A thrilling story.

Sunshine and Smiles. By Bud Robinson. Cloth. .50

Spurgeon's Sermon Notes. 4 vols. Cloth. Boxed. \$3.00
Vol. I—Gen. to Prov. .85
Vol. II—Ecc. to Mal. .85
Vol. III—Matt. to Acts. .85
Vol. IV—Rom. to Rev. .85

The author says of his work: "I have prepared these frame works, not to encourage indolence, but to help bewildered industry; and I hope that I have not written so much as to enable any man to preach without thought, nor so little as to leave a weary mind without help."

*Student's Bible Text Book. By Lucy P. Knott. Pebble cloth. .15
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