

# HERALD of HOLINESS

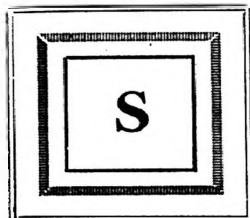
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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## EDITORIAL

### The Double Standard



SOCIETY is cruel and unjust in its treatment, respectively, of fallen women and of the men who pushed them off the shining heights of purity into the black waters of crime to drown. The way of reformation for the women is made difficult, if not impossible, while their guilty seducers never fall in society's eye, but maintain their social level, are recognized as respectable, and, if they chance to have money, are made heroes and leaders of fashionable society. The injustice of this discrimination is too base and ruinous to be adequately denounced in human language. If such outrages and absurdities were read of as existing in heathen countries simply, it would stir our hearts to righteous resentment and evoke our warmest missionary impulse to help rescue a nation so debased in moral sentiment and so brutal in its maltreatment of woman-kind.

But this spirit and practice of acquitting the guiltier and barring the less guilty from even "space for repentance" by a boasted Christian civilization is an outrage and a crime on the part of society worse than that of the lecherous scoundrel who tempts innocence to its ruin, or the weakness that yields to the charmer's voice and touch and falls into guilt.

A man can rob a bank and wreck and bankrupt innocent men and women, and send forth families robbed of the very roof that sheltered them, and able attorneys will sometimes even volunteer their services to defend the rich thief, and responsible positions with good salaries will be offered him, and he is lionized and toasted and honored. A man can go farther than this. He can invade the sanctity of a home and despoil it of its happiness by robbing it of something richer than gold—the purity of a sweet daughter. The girl is disgraced and dishonored and becomes an outcast and a vagabond. Former associates hold out no helping hand. Neighbors no longer recognize her. Old friends forsake her, absolutely. No words of tenderness and hope are heard by her in the hours of her fresh guilt when remorse and horror perturb and overwhelm her and her heart bursts with longing to get back her innocence, as honest and sincere as a longing can be. What is she to do? Where is she to turn? What is she to think? What can she do? No doors open. No hands are outstretched. No eyes look with forgiveness. All sins and blasphemies whatsoever which men commit shall be forgiven them, she concludes, but she who trusts the word or yields to the temptation of a man to her ruin hath no forgiveness in this world, nor, maybe—why not?—"in the world to come." Is her despair not deep enough and black enough to bring her to that awful conclusion?

But what of the man? Why, he has had never a ripple on the placid sea of his social life. It was he who was prominent in the literary life of the city. He continues to be one of the bright, particular stars in the club life of the city. The givers of euchre and whist parties and wine parties—although so often church members—would never think of leaving him off the list of the invited. And the german! why, it would simply be an intolerable bore without the brilliant and inspiring presence of this polished, treacherous scoundrel dripping with the blackest infamy and ready to send another fair victim to hell.

A poor victim of man's base lechery was found on her pallet of straw with a dead infant at her side. Nobody near by would go about her or bury her babe out of sight whom God had taken from her guilt and shame. A preacher hears of her, buries her child, and

knucels and prays for her in her wretchedness. Angel-woman hands came and helped and encouraged and inspired her with desire and hope for a better life; but they could find no house for rent or occupancy by such a character, even though she was starting up the thorny, rocky, steep, and lonely hill to reformation, led by the kindly hand of godly, Christlike women.

We write strongly because we feel strongly on this subject. Our contempt and abhorrence of the sham and sin of modern society have no bounds. There are many roads to hell, but the only absolutely straight, broad-gauge, down grade, rock-ballasted, steel-railed, double tracked road to hell is the one built and run by the devotees and the duses, the makers and the matrons of the Twentieth Century Best Society Company who practice this double standard of morals. They put a premium on the guilt of men, supply them with fresh victims and the most auspicious occasions for their ruin in their ball rooms and at wine and whist parties, and reward every fresh betrayal with their smiles and their continued recognition.

What divine and heavenly employ to rescue these neglected and sinned-against sinners—the unhappy fallen women! How Christlike to search and find out the lingering, undrowned spark of womanhood, and, applying the touch of womanly sympathy and love, see hope spring into the dreary eye and nerve to a quicker step. Where would Christ go quicker than to these houses of shame to beg the guiltiest to forsake sin and lead a sinless life. On whom would He delight to shower forth His benedictions more than on these angels of mercy who adorn and honor the church, and whose joy and delight it is to reach to the lowest and lift to hope and purity and a blessed peace these wretched ones, and then say, "Go and sin no more."

Help those women who show pity on the soiled and the unpitied!

### Fifteen Hundred Little Hands

WE were deeply impressed by a scene we witnessed once at a children's meeting conducted by an evangelist. There were perhaps two thousand little children present, and a more wisely conducted or profitable children's service we never witnessed. The evangelist asked all who had ever seen men drunken to raise the right hand. Promptly fifteen hundred little hands went up. He said, "Now, all who have ever heard cursing raise the right hand;" and as promptly fully the same number of little hands were raised. Upon the same question on card playing being asked, about the same number of little hands were raised.

No father or mother—yea, no Christian heart—could witness that scene without pain and sorrow. What! In a Christian land—a land of Bibles and churches and preachers—a land which boasts of education and refinement and culture and wealth—in such a land, and in the most enlightened and cultured centers of such a country, can not our little children be reared without their pure, little ears and eyes being educated to such scenes and sights? Is it true that our boasted Christian civilization has gotten no further along than this? Is our country so crime-cursed, and are the violators of God's laws so shameless and conscienceless that they will not only pollute their bodies and souls with the liquid fire dealt out by saloons legalized by Christian ballots, and pollute their lips with oaths insulting to God and offensive to good breeding, but will indulge these and such disgraceful acts and habits in the presence of the purity of childhood?

Tell it not in Gath, publish it not in the streets of Askelon! that along with our public schools and Sunday schools and kindergartens we must have our streets and many of our Christian homes

made schools of vice to rob our childhood of its innocence and train the young for the gutter and the gambling hell. In homes—in so-called Christian homes—doubtless many of these little children witness the playing of cards. With debauchery and profanity on the public streets, and with card parties and wine parties and Germans in leading homes where God has placed precious young souls to be trained for heaven, what sort of a harvest are we to expect? With the children taught that such things are right from infancy by the home-examples which are ten thousand times more potent in these children's minds than all the proof and precept the pulpit can furnish, whence are to come the means to correct these foul and fatal evils implanted in these tender children by their parents and their influential friends? They matriculate in these homes in a primary acquaintance with wine and cards, and graduate in the gutter, the brothel, and the gambling hell. Oh, bitter irony of fate, that the home—the sacred retreat adorned and sanctified by Jesus with His presence and first miracle in Cana of Galilee, should become anywhere the Devil's garden, where vice is gilded and souls are pushed off from shore upon the treacherous sea of life, in frail barks, without chart of compass or crew, untrained, unskilled, and unconscious of the certainty and horror of the awful fate awaiting them! It makes one's heart bleed to contemplate the sad condition of things prevailing so widely in our populous centers. It is passing strange how utterly blind the Devil can make some people to their highest and holiest responsibilities.

We only reap what we sow. Many a mother stands, heart-broken, at the open grave of a beloved daughter, dug by that mother's insane vanity and pride in her daughter's "shining" in society. The same cause has sent thousands of girls to the brothel.

One other question was asked those children by the evangelist. "How many of your homes have family prayer?" Here and there over the vast throng a hand was raised. There were less than twenty-five hands raised in all. More than seventy times as many had seen drunkenness and drunkards as had heard prayer from a father's or a mother's lips! Seventy times as many had seen card playing as had knelt in their homes in family prayer! Seventy times as many had heard foul oaths, insulting to God, as had heard words of worship and praise in their homes!

What does this mean? Are our homes given up? Have we given up these strongholds to the Enemy? Has the Devil captured these strategic points in the great warfare? Let it be written in indelible ink and sounded out in thunder tones that a church is strong only as its homes are strong in faith and prayer and love. If we fail in the home we fail everywhere. Oh, for a revival of family religion in all our homes!

## A Remedy Which Does Not Remedy

THAT a sensible and good man can be for high license in preference to prohibition as a remedy for the drink traffic is a thing we can in no wise believe. We can see how a very intelligent bad man can be for high license. His intelligence tells him that license is wrong in principle and is in no sense or degree a remedy for or an alleviation of the miseries of the awful traffic; but his badness makes him disregard all this and go for license for the revenue it affords, or because his party is for it, or for some other reason. We can likewise see how an ignorant, good man can be for high license. His goodness makes him want intensely a change, for there can be no ignorance so dense that does not see a dying need of a great change of some sort; but his ignorance can make him the dupe of the falsity and sophism of saloonists who claim that high license cures the traffic of most of its evils. But how a *good and intelligent* man can be for high license is beyond all our powers of comprehension.

Our reasons for resisting high license are these:

1. License is permission. No man has the right to sell alcoholic liquors as a beverage. It requires an act of the State to create the right, and this is done by the state selling the right or license or permission for a money consideration. We claim that such an act in the State is inherently, intensely, and only suicidal. The advocacy of the license system, high or low, by any political party, is unphilosophic, unpatriotic, and diabolic. We claim that no political party guilty of such an outrage against humanity is entitled to the support or the respect of patriotic Christian people.

2. License is a confession of the superiority in strength of the

vicious elements in society over the good, and a concession to the vicious of the right of supremacy in government, or savagery in society and of shameless slaughter of our institutions, sacred and secular, of our sons and of the hearts and homes of long-suffering womanhood. We do not believe for an instant that such a compromise with such an infamous evil is necessary. We do not believe that the greater part of our citizenship desire the saloon perpetuated or expect it to be continued. A union of antagonistic forces to the traffic for thirty days would throttle it for ever. The avarice of some blind them to the right remedy. Selfish, cold, and hard, they apply the dollar standard to everything, and would crucify the state and damn society for ever to lessen their annual tax by a few dollars. The apathy of others dulls their sensibilities and lulls them into an indifference to the rest of the world so they are prospering and their homes are uninvaded by the fell monster. The ambition for office of politicians is a potent factor in perpetuating this awful curse of license on us. Afraid of antagonizing the liquor oligarchy the leaders of political parties vie with each other in shameless subservieny to its dictation.

3. High license encourages, protects, and defends the traffic and in no sense or degree prohibits, lessens, or restricts it. Everywhere it has been tried the traffic flourishes, whiskey is as widely sold and drunkenness and debauchery and damnation of men continues just as before. The political phase of the traffic is not touched by high license unless indeed it be to strengthen and tighten its autocratic sway over things and people political.

A hundred years from now our posterity will read with crimson cheeks or regard as false and slanderous the tale of the complicity of the Church with this terrible curse. The long, bitter decades of weary waiting of a race degraded in its manhood and wrecked in its homes for the remedy the Church held in her hands, but refused so long to exercise, will sound like a legend of some barbarous isle. And yet it is stern, cold, naked fact staring us in the face today. Men in the Church, aware of the diabolism of this awful traffic, with its ravages constantly before them, a stench in their nostrils and an offense to their eyes, with its paralyzing grip on the throat of government, dominating politics and politicians, and shaping and controlling the legislation of the nation in the interest of its murderous work, go from the sacred precincts of the Church on Sunday, and on Monday or Tuesday vote knowingly, consciously, and intelligently to continue the traffic and renew the defenses and safeguards around it which a license fee implies.

That license is "vicious in principle and powerless as a remedy," and that "the saloon can not be legalized without sin," are propositions which compel our acceptance if we have ordinary intelligence and are devoid of ignorance and prejudice.

## Strange Companions

THE CONFLICT BETWEEN the vicious and the virtuous elements of society in this country seems to grow constantly sharper and more desperate. This is not to be wondered at, nor is it a cause for discouragement. One feature, however, connected with almost every reformatory movement wherein the issue is joined between the right and the wrong, between vice and virtue, is, to say the least of it, very sad. We refer to the fact that in every such movement some very good men manage to get on the wrong side of the question. For instance, on the question of the abolition of the saloon, a very few good men, occasionally even preachers, lend their names and influence to the side of rum. By some mysterious process of intellectual ledger-deman, they succeed in constructing some sort of a theory which sufficiently satisfies their minds as to leave their consciences undisturbed at their strange association with gamblers, saloonists, thieves, murderers, prostitutes, and the infamous and abandoned of earth.

LABOR IS THE law of life. There may be existence without labor but not life with the dignity, exaltation, and progress which that wonderful word implies. One of the curses of wealth is its removal of the necessity for labor, and the consequent destruction of the means of happiness.

FRATERNITY IS NOT fostered by fighting. This statement ought to be unnecessary at this time and in this Christian country, but there be those who seem not to have learned it.

## Weaving Life's Web

Set not the failures of today  
Before thine eyes tomorrow. Put them by—  
The slips, mistakes, and tangles in thy work  
And the one flawless pattern set on high.

The past thou canst not change;  
Perchance the Masterworkman's hand may move

Across its marred and rugged web some day  
And so its fitness for His service prove.

And then, remembering how  
Undisciplined were the poor toilers' hands,  
How dim the light, how long and hot the days,

How intricate and tangled were the strands—  
I think that He will smile.

And, looking deep to find the true intent  
Of those who labored faithfully, will say,  
"My love perfectness to your work has lent."  
—Exchange.—

The resurrection of Jesus Christ, with its resultant power committed to Him, is a vindication of suffering for others, glorifies the life of service both in Him and in those who follow Him. He himself, voluntarily dying, the just for the unjust, not only survives that unique vicarious sacrifice, but also is rewarded for it. Righteousness, though crucified, can not stay holden of death. Bruised for the iniquities of others, and cut off from the land of the living, the suffering servant of God yet sees of the travail of his soul and is satisfied.—Selected.

"There are undercurrents in the ocean, which act independently of the movements of the waters on the surface; far down, too, in its hidden depths, there is a region where, even, though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an undercurrent beneath the surface movements of your life; there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commo-

The height of feeling passeth away,  
but the substance and the effect of  
grace remaineth in the faithful soul.  
—Selected.

If we can not act out the will of  
God where He has placed us, then why  
has He placed us there.—Selected.

Arrange to be alone with God, heart  
to heart, ten minutes in the morning,  
and again for as many every evening.  
Surely this is not too much to give  
up to secure eternal life.—*Fenelon.*

No man or woman of the humblest  
sort can really be strong, gentle, pure,  
and good without somebody being  
helped and comforted by the very ex-  
istence of that goodness.—*Phillips*  
*Brooks.*

There are some types of religion  
that are too toothsome to be whole-  
some; such never mention sin, and  
the need of repentance or the new  
birth, or the Witness of the Spirit,  
to say nothing at all about the baptism  
of the Holy Ghost, and fire. Alto-  
gether too polite to name these grow-  
some doctrines. We can not say, that  
they are accomplishing much spiritual  
good in the world.—Selected.

## In the Garden

Lord, in the garden,  
In the cool of day,  
When toil is o'er,  
And frets are laid away,  
And cares that have perplexed,  
Since early morn,  
Release their stubborn hold.  
Until another dawn.  
While o'er past tasks I muse,  
"Have I done right?"  
Wondering if Conscience  
Will on me smile "Good-night"—  
In the garden, Lord,  
May Thee I see;  
And when the day is cool,  
Wilt Thou not walk with me?  
For in the cool  
And eve of every day,  
I need Thy wisdom, counsel, Lord,  
To point tomorrow's way.  
—ADELBERT F. CALDWELL.

tion of worldly business may mark your  
outer history."—Rev. John Caird, M.A.

Suppress any outbreak of depravity by  
an outward pressure, and, sooner or later,  
it will again manifest itself in some form;  
but set in operation an influence which  
shall annihilate the desire to do wrong,  
and you have effected a radical and perma-  
nent cure.

When the arrow of a saint's prayer is put  
into the bow of Christ's intercession, it  
pierceth the very heavens.

Satan's grand object is to furnish sin with  
every species of fuel necessary to inflame it.  
Thus, though Herod for a time, postponed the  
murder of John, and even appeared  
sensible of his being a preacher of truth,  
yet Satan afforded him an opportunity, and  
triumphed in the successful completion of  
his purpose.

## Have faith In the Boy

Have faith in the boy, not believing  
That he is the worst of his kind.  
In league with the army of Satan,  
And only to evil inclined;  
But daily to guide and control him  
Your wisdom and patience employ,  
And daily, despite disappointment  
And sorrow, have faith in the boy.

Though now he is wayward and stubborn,  
And keeps himself sadly aloof  
From those who are anxious and fearful,  
And ready with words of reproof,  
Have faith that the prayers of a mother  
His wandering feet will arrest.  
And turn him away from his follies  
To weep out his tears on her breast.

Ah! many a boy has been driven  
Away from home by the thought  
That no one believed in his goodness,  
Or dreamed of the battle he fought.  
So if you will help him to conquer  
The foes that are prone to annoy,  
Encourage him often with kindness,  
And show you have faith in the boy.

Have faith in his good resolutions.  
Believe that at last he'll prevail,  
Though now he's thoughtless and heedless,  
Though day after day he may fail.  
Your doubts and suspicious misgivings  
His hope and his courage destroy;  
So, if you'd secure a brave manhood,  
'T is well to have faith in the boy.  
—Selected.

## Jewels

"Out of the crucible of sorrow in the  
furnace of suffering comes forth the bright  
silver of meekness and the pure gold of  
heavenly love."

"One little flower of encouragement to  
the living is better than whole wreaths of  
eulogy on the casket of the dead."

"It has been said: 'Happy is he who en-  
joys the company of memory.'"

"Oh hearts that are broken, burdened, or  
crushed,

Borne down by the weight of sin's sorrow  
and care;

Hear Him whose voice the angry sea hushed  
Oh, hasten to Jesus, thy burdens He'll  
bear.

Thy sins of the past He'll put under the  
blood.

I pray ye in Christ's stead, be ye reconciled  
to God."

## WHERE CHRIST IS NOT

Christ is not in the market, nor in the  
streets: for Christ is peace, in the market are  
strifes; Christ is justice, in the market is in-  
iquity; Christ is a laborer, in the market is  
idleness; Christ is charity, in the market is  
slander; Christ is faith, in the market is fraud.  
Let us, therefore, not seek Christ where we can  
not find Christ.—ST. AMBROSE.

St. Paul had three wishes, and they were all  
about Christ; that he might be found in Christ;  
that he might be with Christ; and that he  
might magnify Christ.

He wants the best taste and best sense a  
man can have, who is cold to the beauty of  
holiness."

No man can purchase to himself this glorious  
title that he loveth God, except he hath a thor-  
ough hatred and detestation of that which God  
hateth.

"Indecision keeps the door ajar; but decision  
shuts and bolts it."—DOCTOR PALEY.

He who abandons the personal  
search for truth, under whatever pre-  
text, abandons the truth.—Selected.

God gives for the asking, but the  
blessing must be desired and sought;  
and every promise has its precept.—  
Selected.

Holiness is the Spirit in action be-  
fore which no evil can permanently  
stand. Christ suffered temporary de-  
feat, but was for all that, eternally  
victorious. Only blind unbelief calls  
Christian suffering evil.—Exchange.

It is hard for a man to pray ac-  
cording to God's will, if he does not  
live according to it.—Selected.

No indulgence of passion destroys  
the spiritual nature so much as re-  
spectable selfishness.—Selected.

To live well in the quiet routine  
of life; to fill a little space because  
God wills it; to go on cheerfully with  
a petty round of little duties, little  
avocations; to smile for the joys of  
others when the heart is aching—  
who does this, his works will follow  
him. He may not be a hero to the  
world, but he is one of God's heroes.  
Dean Farrar.

# Why Holiness Should Be Sought

By  
W. GOULD

For the successful attainment of any object in human life, either secular or religious, clear ideas of the nature of the thing aimed at, are helpful, and sometimes absolutely necessary. This is particularly true in regard to the seeking of entire sanctification. Through lack of scriptural understanding of what true holiness is, and what it does for those who obtain it, many persons either fail to receive or are deceived into thinking they have it when they really have not.

If those who present themselves at our altars under calls for seekers after holiness, were asked to state just what they wanted and expected to obtain, quite a variety of ideas would be elicited. Some would reply vaguely: "I have entered into the Christian life, and I want all there is in it for me," thus revealing a lack of definiteness of conviction. Others would quote the Scripture: "Without holiness no man shall see the Lord," and add, "I want to go to heaven when I die, and I see that in order thereto I must be holy." This is an answer which betrays the idea that holiness is regarded as providing a kind of insurance policy against final loss of the soul. Again some would say, "I want power, and holiness is power, I am told." This is an answer in which there may be a lurking desire to be a religious somebody. Many would say: "I want the blessing of holiness," with such emphasis on the blessing as to show that happiness is what is desired, and that the enjoyment they suppose being holy would insure, is the thing to seek after. It may be readily admitted that the experience of true holiness will result in the bestowment of all the advantages indicated in these answers, and others of a similar character.

Yet none of them reveal the great central reason why holiness should be sought and constantly enjoyed.

The one all-pervading reason given both in the Old and New Testaments: "Ye shall be holy for I the Lord your God am holy." See Lev. 11: 44, 1 Pet. 1: 16, and many other parallel Scriptures, which reveal that the acquirement of godlikeness is the thing to be aimed at.

A careful consideration of the reasons for seeking holiness which have been specified above, and others of a similar character, will reveal that self-interest rather than "the will of God in Christ Jesus concerning us," as shown in the Scriptures last quoted, has prompted them. In the creation and redemption of man, God's design should be first regarded and always kept in view. "And God said, Let us make man in our image, after our likeness \*\*\* So God created man in his own image" (Gen. 1: 26, 27). "God hath made man upright" (Eccl. 7: 29). God breathed into the created human form his own holy nature. The loss of this nature occasioned spiritual death. Christ came to restore this lost life. In regeneration and sanctification this is effected. "And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 23, 24). "Ye have put off the old man with his deeds: And have put on the new man, which is renewed in knowledge

after the image of him that created him" (Col. 3: 9, 10). It is by obtaining revelations of what God is, of what He loves, and what He hates, and what His will concerning us is, that the convictions necessary to the production of repentance, faith, and holiness are obtained.

Job, who had been betrayed into cursing his day, said after God talked with him: "But now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes" (Job 42: 5, 6). It was when Isaiah had seen the Lord, high and lifted up, that he cried: "Woe is me for I am \*\*\* a man of unclean lips" and then got the cleansing touch that purged him (See Isa. 6: 5). "I am the almighty God. Walk before me and be thou perfect" was the word of instruction to Abraham (See Gen. 17: 1). "I have set the Lord always before me: because he is at my right hand I shall not be moved (Psa. 16: 8). Christ came to teach us by both precept and example how to become godlike. Hence it is by looking into the gospel mirror and beholding Him as revealed therein, that we are changed into the same image from glory to glory. See the directions given in Rom. 12: 1-5, and learn how to prove what is the good, acceptable, and perfect will of God which, as Paul declares in 1 Thess. 4: 3, is our sanctification.

By obtaining Christ's indwelling life and with it light, we will quickly discover the way of holiness, and obtain all the blessings that are found therein. For as God "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8: 32). "All things that pertain unto life and godliness" (2 Pet. 1: 3).

BROOKLYN, N. Y.

**T**HE nature of the Holy Ghost is not push for service, but power to live a holy life. The Holy Ghost is come to make us saints—or produce sainthood of us by putting divinity in us.

Beware of wicked spirits in high places and high spirits in wicked places.

The Holy Ghost when He comes will make us miniature Christs in His priestly office as intercessors. We will not be able to pray as we ought until the Holy Ghost is come in us.

The Holy Ghost is the last promise of the Father, and, also, of Jesus.

If there is anything in your soul or life, that is not adjusted to the divine will you are out of harmony with God.

A brother used to say, "Everything that festles or shakes me only brings the glory to the surface."

Most of the martyr's crowns we wear are in reality nothing but fool's caps.

## POINTERS

Gathered by  
Rev. Aug. N. Nilson

You can not be a Christian and carry a grudge against your fellow man or be up "the mill tree."

Have you ever read what God said, "and underneath the glory shall be the fire?" The glory in our life is kept burning by the fire of love burning underneath our secret thought, plans, and wishes!

We may not always be conscious of the Spirit's presence, but can always be confident of His presence, both because He has promised to be as well as by knowledge!

Total depravity is that defect in our nature which defects our whole being.

We are apt to see infirmity in ourselves, while the same thing in our brother we would call iniquity.

If you whale folks, the folks will wall you!

As sin is the reigning factor in a sinner's life, so righteousness is the reigning factor in the life of a Christian.

Holiness is never found on the bargain counter, but is always sold at standard price. The price never goes up in war times nor down in times of famine.

God's man can see farther with his eyes closed than astronomy with his telescope.

Visionary men are one thing, men with visions are something else. The one is unreliable, the other trustworthy. The one is transitory, the other stationary.

It is not a question only where you are going to spend eternity, but where your money is going to spend eternity. You must not think that you will spend eternity around the throne shouting glory and leave your money behind you for your children to raise the devil with and go joyriding down to hell.

A horse thief will treat his friend as good as a Christian will. The difference between them is the way they treat their enemies.



*Desire.* "What things soever ye desire, when ye pray." The sinner is controlled by evil desires. His better judgment is pushed aside and he plunges deeper into sin led by his hell-born desire. An evil desire blinds the vision as to its effect and result. So strong becomes this evil desire that the whole man becomes enslaved to its leading. Dreadful crimes are committed to satisfy its thirsty cravings. Some are driven mad through yielding to its gluttonous appetite. Many have sacrificed their souls at the shrine of evil desire. The fountain of desire boils up from within like a spring. An evil desire breaks over the soul like the evening twilight, and settles down with a pall of darkest midnight. The end of an evil desire is eternal damnation in the lake that burneth with fire and brimstone. The strength of desire for good is measured by its power for evil. Desire being the steering gear of the soul, if turned in the right direction, will lift to heights of holiness as well as it will cast down to hell. Man is utterly helpless to change the nature of his desires. God must be sought. Confessions must be made. Faith must be exercised. The witness of the Spirit must come in order to give us a hold on good desires. The Holy Spirit presents right desires to the sinner. If made welcome He will lead the sinner to the way of life. If rejected the sinner will plunge on in the way of death. The desire to pray is an invitation from God to pray. The majority of professing Christians give too little heed to this injunction of Jesus. We ask Him to teach us to pray and then refuse to learn the lesson taught. "What things soever ye desire." We Christians pray mostly from habit instead of desire. Our public prayers are mostly controlled by the audience. The congregations hear a great many more prayers than God. If we would pray more from desire than fancy there would be greater results around the

# Prayer

By  
N. B. HERRELL

altars. If we pray from desire, we must pray when we have the desire. This may not be convenient at all times, but it will be expedient. One can pray with much more faith if he prays when inflamed with a Spirit-born desire. If we wait till the desire is well nigh dead we have a struggle to maintain the blessing of God on the soul, and under such conditions the desire is seldom uttered. We must be led by the Holy Spirit to be children of God. To grieve the Holy Spirit is criminal against God, the soul, and the object to be prayed for. If God had based prayer on anything else than desire, some would be shut out from an audience with God. He who has a desire to pray, can pray. God can read the sincere desire of the heart. We do not see any place for a prayer book in the teaching of Jesus. Recited prayers have no deeper source than the brain. God can read the Spirit-born desire in the soul easier than He can hear the thunderings of a multitude reciting beautiful, man-constructed prayers. The church is well nigh recited to death. We need spiritual devotion.

*Asking.* "Whatsoever ye shall ask in prayer." In the light of the foregoing, asking must come from desiring, if we are to expect believing to result in receiving. The desire controls largely the manner of our asking. Desires usually are accompanied with a vision of what they long to accomplish. Inflamed by a Spirit-born desire, overwhelmed by the vision, praying will be different than when conditions are otherwise. Asking in the material world is governed by certain laws. There are different ways we have in the natural world of making our desires known. The baby cries. The man speaks. The mute makes signs. The earnestness of the asking is controlled by the magnitude of the desire. In the spiritual world we are to ask in the manner and according to the methods God has adopted. There is more than one manner of making known our heart's desire to God. The audible, groaning, and silent prayers are the usual ways of asking God for our heart's desires. The effectual, fervent prayer may bring the praying soul to the point of desperation. The soul that addresses the almighty must be submissive to the supernatural interpreter, namely, the Holy Spirit. The mannerism of the spiritual world is so far above that of this world that the truly praying soul causes a greater portion of the religious folk to look on with astonishment. Jacob wrestled in prayer all night. He was asking what he desired. We ask and receive not because we ask amiss. We are to seek, ask, and knock. How long? Till we receive what we desire. Asking must be accompanied with the faith that will lasso what we desire in the distance and bring it nigh. Prayer is the art of taking from the Devil that which belongs to God. Faith is the act of possessing that which has been taken in prayer. The reason we do not possess more lies in the fact that we have failed in prayer. Ask really means take. Take means to possess. Possession means answered prayer.

*Receiving.* "Whatsoever ye shall ask [take] in prayer, believing [continuing to claim by faith] ye shall receive [possess]." The Devil is a fallen, rebellious prince. He

is leading a rebellion against God, the Father, and his Son, Jesus Christ. The battle field is the earth. This rebellious prince with his army has intruded, usurped, deceived, and has intrenched himself in the air, and in the kingdoms of the earth. Jesus Christ, the Prince of peace, the Captain of our salvation, has made war on this rebellious prince. Satan is to be conquered by the Prince of peace and for ever confined, with his following, in the universal penitentiary. The fight is now on in full swing. The battle is nearing its highest pitch. Each man of earth is a follower of one of these two great princes. Satan is fighting on stolen ground, and with prisoners captured from the Prince of peace. The Devil's method of warfare is to lie, steal, and kill. The Prince of peace started His war on this rebellious spirit the poorest man of earth. Jesus has been recruiting His army from those who willingly leave the ranks of sin. It is the work of the Church to cause the sinners to be willing to leave Satan's ranks and join the blood-washed army. So, receiving answers to prayer is the act of taking from Satan that which belongs to the Prince of peace and His followers. It is an act of retreat on the part of Satan and a forward move by the Prince of peace when we have prayers answered. We get our orders in prayer and go by faith to the battle field and execute them. The spoils we take in battle are the answers to our prayers. There is no use to pray unless we are willing to obey orders, in order to see our prayer answered. Satan is in possession of that which we desire. We pray, God commissions us to do certain things in order to capture that which we desire. The answer to our prayer depends on our obedience to the revealed will of God. We like to pray and receive large things with but little cost to us in time or means. If the Church ever takes the world for the Prince of peace, she will have to get on her knees, and pray until she gets the vision, then go out on the battle front, and fight the fight of faith, with a grim determination that will bring the great angel out of the sky, with a chain in his hand, to bind the conquered, rebellious prince, and cast him into the prison house, while the Church celebrates in honor of the Prince of peace, for answered prayer. Amen.

## BLESSED SPIRIT! WE LIVE IN THEE

By Paul John Goodwin

Peace! There is no peace  
Save that based upon the right-  
eousness.  
That heaven alone imparts.  
Blessed rest! we long for thee—  
Rest to the aching heart and brain  
Racked by sorrow, bent by pain—  
Rest from the care of worldly  
gain—  
O Christ, let us hear Thy voice  
again,  
"Come unto me, and I will give  
you rest."  
Yea, Lord we come, sinners vile,  
Unclean through sin;  
Wash away our guilt,  
And make us pure within.

Joy! It thrills the soul  
By Christ's own holiness made  
whole,  
Filled with purest love divine.  
Blessed Spirit we live in Thee;  
Thy presence is the light of life—  
Thy power has ended all the strife.  
Our drooping hopes by Thee bap-  
tised,  
"Go, into all the world and  
preach my name."  
Yea Lord, our feet will swiftly  
bear  
Good news of life  
To millions destined, but for Thee,  
Eternal death to die.  
Los Angeles, Cal.

## THE TRUTH SHALL WIN

By Haldor Lillenas

God's truth is like a hammer  
That rocks asunder break;  
Before it error's mountains  
Must crumble and must quake;  
It marches on to vict'ry,  
Tho' trampled in the dust—  
For truth shall win for evermore,  
It must, it must, it must!

They say there's no creator;  
That earth swung into space,  
And by its own attraction  
It chanced to take its place;  
But God is its Creator,  
His word shall never rust—  
And truth shall win for evermore,  
It must, it must, it must!

They say our Lord and Savior  
Was human, not divine;  
His life but an example,  
A guiding star to shine,  
But there is full atonement,  
When in His blood we trust—  
The truth shall win for evermore,  
It must, it must, it must!  
Auburn, Ill.

# Organized Holiness

J. M. Beecher

SINCE this subject is usually broached in view of some opposition to the idea, we will look into it from that angle. In order to clear the air and set the subject clearly before us, we quote Webster's dictionary as to the meaning of the terms—"Organ, an instrument or medium by which some important action is performed, or an important end is accomplished. A natural part in an animal or plant, capable of performing some special action which is essential to the life or well being of the whole. Organize, to endow with capacity for the functions of life. Organization, the state of being arranged in a systematic way for use or action. An arrangement of parts for the performance of the functions necessary to life." "Holy, (from old English and Anglo-Saxon words meaning health, salvation, happiness), set apart to the service or worship of God; spiritually whole or sound, free from sinful affections, pure in heart, godly. Holiness, perfect moral integrity or purity, freedom from sin."

From these definitions it will be seen that the thing we are discussing is not something disorderly, aimless, impure, sickly, dead, or devoted to the service of Satan. On the contrary, this is something free from sin, spiritually sound, set apart to the service and worship of God, systematically arranged to perform the functions necessary to that sort of life. With these thoughts clearly before us, we proceed.

Any opposition to organized holiness must be directed at one or both of two ideas—holiness and organization. In answer to these objections we lay down three propositions.

The first is this—holiness is a necessity to humanity. God, in whose nature holiness is absolute and infinite perfection is eternally grounded, in creating man, necessarily so constituted him that his happiness, peace, and fullness of life could be secured only by a course of conduct in perfect harmony with his holy Creator. Thus naturally and necessarily holiness, a law of God's nature, became a law of God-made human nature. "God sitteth upon the throne of his holiness" (Ps. 47: 8). "God hath spoken in his holiness" (Ps. 60: 6). "Ye shall be holy, for I am holy" (Lev. 11: 44, 45). "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee" (Deut. 28: 9). "That we . . . might serve him without fear, in holiness and righteousness, all the days of our life" (Luke 1: 75). Grant the premise—a holy God of the holy Bible—and the conclusion is unavoidable.

Now this conclusion absolutely and eternally settles many things. Beyond question it settles and fixes holiness as the normal state, the native air, the congenial soil for human nature. Nothing different or discordant is necessary. Everything discordant must be excluded. Hence the command, "Be ye holy," is not the irrelevant, unnecessary, arbitrary order of an almighty tyrant, but simply a guide board kindly warning the immortal pilgrim away from unhappiness, and directing his feet into the only pathway leading to the fulfillment of a blissful destiny in time and in eternity. "Be ye holy, for I am holy." Back of the command is the all-sufficient reason—the nature of God. Therefore holiness is an eternal necessity for humanity.

Our conclusion settles another thing. It settles the character and standing before God of all opposers of holiness. Since God is infinite wisdom, to oppose holiness is consummate folly. Since holiness is a law of human nature, to oppose holiness is unnatural. Since holiness is the normal state for humanity, to oppose holiness is abnormal, monstrous. Since God is the author of life, to oppose His

ordained state for human life is to invite and incur death. Opposition to holiness, therefore, is seen to be foolish, monstrous, and suicidal. In a word, holiness is common sense, and opposition to holiness is uncommon nonsense.

"For God hath not called us unto uncleanness, but unto holiness." We who are God's people have a respect for His call. We deem it a most worthy aim and a most sacred obligation to seek holiness with all our heart until we obtain it, humbly exult in its possession, and promote and conserve it with all the sanctified resources of our spirit, soul, body, time, talent, money, and church membership. God permits no man to be a "straddler" upon this question. He brushes us all off the fence with the declaration, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Our opponents, driven into this corner, usually seek cover behind the declaration, "We oppose, not the idea of holiness, but organization." Very well, let us drop a few bombs of self-evident truth upon that trench and see what will happen. Our second proposition is this, organization is a necessity to humanity; that is, to living humanity. Disorganization and death go hand in hand.

The truth of this proposition will be seen in the definition of the word "organization," but we find its truth grounded in the very nature of the God of truth. The God of holiness is the God of order and co-operation. He is the God of organization. His universe is a perfect specimen of organization, or was until unhappiness disorganized it. The movements of the solar system, springtime resurrection, summer growth, autumn maturity, the varied organizations of chemical elements into earth, air, and water that, in their perfect co-operation, make human life possible—he who runs may read organization on every hand—and are God-ordained organization. Coming higher up in the scale of creation, we find that the God of holiness said, "It is not good that man should be alone" and instituted family, church, and national organizations among human beings as the means of highest development and fulfillment of their destiny, the glorifying of God.

In temporal activities, the children of this world, wiser than the children of light, have given full credit and free field to the idea of organization, and we have, for instance, a "Ford plant" which is a complete refutation of

every argument which can be urged against organization as such. The present European war has shown as nothing else could the value of organization. But for the last bomb against this trench we come back to the character and Word of God. The human body is composed of many members organized for a common purpose and under control of the human spirit which dwells within it until it becomes disorganized—dead. In first Corinthians 12: 18-28 and Eph. 4: 4-13, the Holy Ghost uses the human body to illustrate the organized church—"The body of Christ." "But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ and members in particular." Here we are plainly told that this organized arrangement pleases God. We are sorry for the folks who are not pleased with it. Since God is absolute and infinite wisdom, and is pleased with organization in His church, we feel justified in declaring that organization is simply the common sense method of promoting the object for which God organized the "body of Christ"—His church—and thus we find in the nature and Word of God proof of the truth of our second proposition: organization is a necessity to humanity in fulfilling its God-ordained destiny.

Shelled out of their second trench, forced to concede the truth of both the propositions already laid down, our opposing friends make their last stand upon the only ground remaining to them, and protest that their opposition is really directed, not at holiness as such, nor at organization as such, but at the union of the two. The utter absurdity of this argument will be clearly seen by a very brief consideration of our third and last proposition—the union of holiness and organization is natural and logical, a necessity rooted in the very nature of both.

Since holiness is an essential in the character of God, and, consequently, is the normal condition, the native air of God-made humanity, it outweighs and overtops all other subjects of interest to the race. It is the supreme thing. As such it naturally and necessarily has a prior claim upon and a pre-eminent right to anything and everything that can be made to serve it. Since organization is the natural, God-ordained method of serving and conserving the interests of humanity, it logically follows that the supreme thing—holiness—should assert its right, enforce its claim, and receive the loyal support of this most efficient servant—organization. What could be more natural and logical than this union? The scriptural clincher for our argument is found in Eph. 4: 4-13. "There is one body, and one spirit, even as ye are called in one hope of your calling . . . and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here is a plain statement by the Holy Ghost that the object God had in view in organizing the "body of Christ"—the church—was "the perfecting of the saints," their being brought "unto a perfect man, unto the measure of the stature of the fulness of Christ." In other words, the supreme object of this God-instituted organization was the promotion of holiness. What God hath joined together let not man put asunder." The "body of Christ"—the Christian church—is simply organized holiness, nothing more, nothing less.

"Finally, my brethren," this is the age of efficiency. All lines of business are full of ef-

## We May Have the Fire

N. B. Berrell

Moses in the olden time,

Up Mount Sinai did climb;

In the cloud of fire he went,

Forty days with God he spent.

Elijah on Mount Carmel's peak,

Prayed that God by fire would speak;

Like the lightning flash it came,

Blessed, holy, living flame.

They were in Jerusalem,

Waiting in an upper room;

Holy Ghost and fire did fall,

On that company, though small.

We may have the fire today,

In the good old-fashioned way;

God will never say us nay,

If we pray.

If this holy fire would keep,

We must live on mountain peak;

Where devouring fire doth dwell,

Breaking every power of hell.

iciency experts establishing and enforcing efficiency standards. But this age did not originate the idea. Some time ago God said, "I am the almighty God: walk before me, and be thou perfect." Some time later His servant called attention to this standard of efficiency in these words, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Again, Jesus said, "By their fruits ye shall know them." Now, my friend, if you are opposed to organized holiness, how does *your plan* measure by this Bible standard? Is your method producing the results God demands? Does the world see that your system is "approved unto God?" Have you need to be ashamed of its workmanship and, consequently, of your connection with it? If unholy is not (and it is not) producing regular and abundant fruitage of holy folks, people "approved unto God," better eliminate it from your scheme of life. If unorganized or disorganized holiness fails (and it does) to reach the Bible standard of efficiency, better "let the tail go with the hide" and come into a practical, organized holiness movement that is showing itself approved unto God and is not ashamed to be judged by its fruit. To epitomize what has been said, organized holiness is simply the common sense way to promote common sense. "Know all men by these presents" that we believe in organized holiness with all our heart, mind, soul, spirit, pocketbook, and church membership. Do n't you?

## Sub-Normal Christians

W. E. Shepard

**W**HEN a physician enters a sick room, the first thing he does is to diagnose the case. He may use various methods to enable him properly to locate the trouble. He asks questions, looks at the tongue, feels of the pulse, watches the respiration, possibly uses his stethoscope to determine heart and lung conditions, but invariably uses the *thermometer* to test the temperature. If the temperature is ninety-eight and six-tenths degrees, the physician pronounces it normal. If above that mark he says there is temperature. If below that mark, he calls it sub-normal.

The word normal comes from the Latin word *norma*, meaning rule. It means "according to established law or principle; regular or natural." The prefix, "sub," means below, or under. Sub-normal temperature, then, means the regular or natural temperature has fallen. It indicates a loss of vitality. The person has not sufficient vital force. He lacks life.

Does this condition not obtain everywhere among Christians? Are there not multitudes who are below the standard, the proper rule, of Christian living? Let us apply this to various characteristics of the Christian life.

### 1. SUB-NORMAL SERVICE.

How many there are who claim everything in the catalog of Christian experience, who are below par in real Christian activities. They are not the standbys of the church. They may be at church, or they may not. They are as likely to remain away from prayermeeting as to attend. It is no surprise at all to the pastor not to see them at any particular service. If they feel like testifying, or praying, they may take hold, but they can not be counted on. Working around the altar is entirely outside of their domain of service. They are below normal—they are sub-normal.

### 2. SUB-NORMAL JOY.

This is the spiritual temperature of, alas, too many. They intrench themselves behind the thought, that they are not demonstrative; that they are naturally quiet; that it is not their disposition to be noisy. They get great comfort out of the old statement, that "still waters run deep," forgetting that still waters really do not run at all, else they would not be still. We would not place any undue premium on outward manifestations, yet we do

believe the Bible when it says, that the fruit of the Spirit is "joy." We need more joy in our meetings; more of that which differentiates those who are normal in experience from those who are leaked out, sub-normal, lacking in spiritual vitality.

### 3. SUB-NORMAL LOVE.

Oh, for a burning love, coming hot from a heart filled with the Holy Ghost! Cooled-off love is too apparent everywhere. It becomes slack in its efforts to save the lost. It is little interested in the foreign field. It can not be depended upon in revival meetings. It seldom buttonholes a sinner and tries to lead him to Christ. It does not shed tears over a lost world. It is not enraptured with the presence of the Christ who died for them. Reader, is your love sub-normal?

### 4. SUB-NORMAL PRAYING.

The one suffering from such temperature may have family prayers, or he may not. Possibly for slight reasons he feels free to neglect it. He may kneel at his bedside on arising in the morning, and retiring at night (providing he does not forget it), but he never gets broken up and finds himself with tears flowing freely, as he melts before the great God, who has asked us to come into His presence with praise. Long seasons of earnest prayer are seldom, if ever, a part of his religious program. "Praying through," "hearing from heaven," "God's voice," "the witness from heaven," are expressions really outside of his vernacular. His prayer life is below normal.

### 5. SUB-NORMAL FAITH.

Ask him if he believes God, and he responds in the affirmative. He believes the Bible from lid to lid. He is orthodox through and through. He claims to have been justified by faith, sanctified by faith, and is now living by faith; but, after all, he is sub-normal in his faith. Real faith is expectant and appropriative. It accompanies real "praying through" and "hearing from heaven." It gets somewhere and gets something. It does not simply say prayers; it

prays. Real normal praying gets hot on the trail of God's promises and never stops till the object is obtained. Sub-normal faith is easy-going. If it comes, all right; and if it does not come, all right. It says its prayers and rests contented. It is not hot; it is of low temperature. It has cooled off.

### 6. SUB-NORMAL GIVING.

He gives, because he is expected to give. Possibly he tithes his money. He may be very automatic, and systematic, and perfunctory. It does not change his feelings when he gives. If it should change his feelings at all it would make him feel worse than before he gave. This is a better giver than the one who has no change of feeling. He has not given enough to make any change. He did not part with enough change to get any back. Had he not been sub-normal, he would have reached the third degree, the state of being blessed. He would have been "hilarious." The normal giver, the one who is up to the proper standard in Christian giving, gives according as God has placed in his hands, gives joyfully, hilariously, to the glory of God.

### 7. SUB-NORMAL PREACHING.

It pleases sub-normals in general, but disappoints those who want a whole gospel. It is very careful not to offend, especially those high up in church circles and who have money. It is very careful of its phraseology of holiness. It ascertains what the bulk of the congregation believes and wants, and feeds them accordingly. It is not hard for such to "become all things to all men," that he may not offend them.

If he were normal, he would get his messages from God, and deliver them in the fear of God, and leave all results with Him. Some would doubtless get mad, others would be glad, some would get saved, others sanctified, and saints would be built up in their most holy faith.

Reader, will you please place God's thermometer up against your heart and find out for yourself if you are normal, or sub-normal?

## The Pastor and the Church

C. H. Strong

**T**HE pastor molds the destiny of the denomination. Other officials have their place, but fall into insignificance in comparison. The pastors weave into the church the woof and warp of their life's blood. They breathe into it the Spirit of God as they have had it imparted unto them. Their pulpit and private utterances are weighty or light in proportion to their experiences of grace. Like Peter, they are to be both an elder and a witness, not merely a preacher in the pulpit, but as witness and a preacher both in and out of the pulpit. What preacher has not won many a victory by personal testimony when all other things had failed? Paul extricated himself from many a tangle by witnessing to an ever present experience of salvation. He could testify to sore disappointments, sad experiences, bitter tears, lonely hours, mental anguish, crushing burdens, physical tests, financial loads, and betraying brethren, and do it in a way that would lock the jaws of the Enemy and in a manner that has ever after been a boon to preachers and others along the vista of time.

The successful pastor must be punctual, always on time for service, not expecting the meeting to start while he lingers around some place else. Successful business men open shop on time. The pastor ought not to be less careless.

He must be persistent in his fight of faith. The woman was avenged of her adversary by the unjust judge because she would not be defeated. The man who wanted the loaves did not surrender his effort until he had the bread under his arm. Edison spent months testing

his talking machine before it was perfected. Cyrus Field met many a rebuff and ridicule in his effort to cable the ocean before he was rewarded.

The pastor will have miserable comforters aplenty to ground his faith while battling for souls, but if he holds on, many a hard case will be delivered. Persistency will win.

Patience will be of great need in the pastorate. Things often move slow for God, while the world goes rapidly on. Members sometimes display discouragement because of slow progress. Some will be at the altar every revival and several times between. Patience will be needed to teach them the same lessons over and over until they become established: Others will be slow to see the errors of their ways. Some will be for ever in the nurseries, while still others in their zeal will always be getting into things and running to the pastor for help. Patience under such circumstances will not come amiss. Putting confidence in a brother or sister only to be betrayed will take "the grace of patience to endure in silence and wait for God to speak. To be sick while others are well; in poverty, while others are in plenty, to see men seemingly prospering and being promoted by what to you are questionable methods will take grace to sit quietly by and in patience possess your soul.

Prayer is the mighty factor in the pastorate. It drives away doubt, warms the soul, tenders the heart, kindles love, feeds the mind, arouses the imagination, clarifies the vision, reveals the Word, touches the sympathies, makes hard things easy, heavy work light, and sends the preacher to his congregation a master of cere-

monies, with a soul on fire for God and the lost.

Study is closely allied with prayer. Neither will do without the other. Paul said in writing to Timothy, "Study to show thyself approved unto God," and he might have added unto men, too. The most illiterate have a pretty good idea of the preacher who studies. The Shrip-ture that says, "Open your mouth wide and I will fill it," was not directed to lazy and indulgent pastors to thus come before their congregations on Sunday morning. It is told of a preacher who declared that all the education a man needed to preach was to use his head for a funnel and God would pour in the truth. One day he was trying to preach, and was in the brush bad. After service he was asked what was the matter. He answered, he "guessed the funnel was upside down." Wonder how many of our congregations have gone home on a Sunday morning with a similar impression?

It will take courage to be a pastor. The evangelist may slip in, stir the Devil, and go on. The pastor will stir the Devil, and must stay. This doesn't infer that he must always have his skinning tools along, or that he must thrash all the time. The Book says, "Thou shalt not always be thrashing." Thrashing has its season, but it is comparatively short. A man can skin and thrash himself out of an audience, but what has he gained? We are to reprove, rebuke, with all longsuffering and authority, but must not forget the longsuffering. Most longsuffering is too short. Rebukes administered on the spur of the moment are seldom ordered of the Holy Ghost. Rebukes that are a delight to give should never be indulged in. To brag because you told some one what you thought of them is not fostered of the right spirit. A real rebuke comes from a burdened heart, one that seeks God's glory in reality and not in pretence. The Devil is the accuser of the brethren, but if he can get the professor to mistake carnality for courage and go into the rebuking business with him, he will give him employment.

True courage trusts God, believes His Word, lives victorious, claims the promises, and stands for truth and right. It stands alone in the highway, while others seek the multitude in the Broadway. True courage has convictions that are born of the Holy Ghost in delivering God's message, knowing it will provoke persecution. Courage is needed that would not compromise for the smile of the king of England, such as Hugh Latimer had. Courage that would rather have the approval of heaven in the heart than the shackles of the czar in the pocket. Courage that would die for principle and honor rather than live for policy and place.

Example: Timothy was exhorted to be an example. The prophet said, "Like people like priests." If the pastor is careless about his obligations, loose in his conduct, slavish in his appearance, cold in his nature, formal in worship, dry in experience, the longer he is in a place the more people will pattern after him. The pastor should also be an example of impartiality. The admonition is to take heed to all the flock, not part to the exclusion of the others.

Again, the pastor must not expect too much of his congregation. If he does he will be disappointed. Absolute perfection is not to be found on earth. It is his to labor for the perfecting of the saints. If a good majority of the membership demonstrate Christian perfection in life, word, and deed it is enough to flood any pastor's soul with quiet hallelujahs.

The pastor must not be too easily influenced either by flattery or frowns. The most ordinary preacher will get both. Flattery taken to heart will spoil a man, though any preacher will be benefited by words of appreciation. Frowns taken too seriously will discourage a man and rob him of victory. Some people will bouquet a preacher if he happens to scale a person that they do not think much of, but if he shows that same brother a little Christian

courtesy the bouquet tosser will have a spell of cold indifference toward the preacher.

Neither can a pastor be too greatly influenced by what people say about each other, good or bad. As long as people are associated, differences of opinions will arise and some serious ones. The pastor that can successfully deal with these conditions, take them for what they are worth, and treat all parties with Christian kindness is a spiritual diplomat and worthy of a crown that fadeeth not away.

BRONSON, IOWA.

## True Mission of the Church

N. W. Philbrook, D.C.

*These ought ye to have done and not to leave the other undone (Matt. 23, 23).*

**I**T is quite the fashion in these days to charge the church with spiritual decadence and to give as a cause its failure to enter movements for sociological and industrial reform.

While the charge is no doubt well founded, the cause lies far deeper than that given. Important and necessary as these social movements are, they are, relatively, secondary things, and until the church apprehends the real purpose of its existence and subordinates everything else to its accomplishment it can never become the power in the world it was intended to be, either spiritually or socially.

Over and over again in its history the church has departed from its true mission and it has required some mighty upheaval such as those under Luther, John Knox, or Wesley, to bring it back to a semblance of its real purpose in the redemption of the world.

When the church falls in this it rapidly passes into that state which was charged against the Laodiceans in Revelation—"Because thou art neither cold or hot," "Because thou sayest I am rich and increased in goods and have need of nothing. . . and knowest not that thou art wretched and miserable and poor and blind."

Today its peculiar feature is not because it is not institutional, but because it fails to place first the things Jesus Christ emphasized above all others—the need that man come into a personal, vital relation to God, and with it and which is like unto it, a right relation to his brother man.

In the words of Jesus it is thus expressed: "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

The defenders of the church as it is can

## Blessings In Disguise

fern M. Hunt

The hard things that befall our lot,

If we but take them from God's hand  
In patient faith, and murmur not.

Will mold our lives; and when we stand  
Upon the mount up which we've plod

With weary heart, and faint for food,

We'll look back o'er the path we've trod

And say, "All things have worked for good."

The Lord will let the thorn remain

No longer than is best for thee;

The thing that fills thy heart with pain

A stepping stone to heaven may be:

Then look to Him and trust His power,

And thou wilt find His present grace

Sufficient for the trying hour.

And through the cloud His hand thou'lt trace.

Then let us hope, and trust, and pray,

And difficulty's mountain tall

Before our faith will melt away;

For God will surely hear our call.

Let patience have her perfect work—

Oh, let us learn to wait God's time;

And may we ne'er our duty shirk,

But lean on God with trust sublime.

SEATTLE, WASH.

hardly fail to see what society would have been if, instead of a preaching and teaching of speculative theology and the thousand and one conflicting interpretations of Scripture which have separated the Christian world into a host of rival sects, it had held to the conditions laid down by Jesus Christ—"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that *doeth the will of my Father which is in heaven.*" That will Christ expresses, in part, in the Sermon on the Mount: "Whatsoever ye would that men do unto you do ye even so to them, for this is the law and the prophets."

In this connection we might well refer to similar declarations where in a few decisive words the vital principle is expressed. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams." "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." Let us hear the conclusion of the whole matter—"Reverence God and keep his commandments, for this is the whole duty of man."

These are from the "law and the prophets" and we of today are not under the "law," but they voice, also, the requirements of God to us who are not without law to God but under law to Christ in this gospel age, to whom God hath spoken by His Son.

There is no doubt, whatever, that great multitudes need better social conditions, better housing, better educational advantages. A score of reforms along these lines are pressing upon the benevolently inclined for help, but unless a man has first consecrated himself to do the will of God, his religion is vain, notwithstanding his benevolence; for Paul tells us that "though we may give all our goods to feed the poor and our bodies to be burned and have not love it profiteth us nothing."

We will say that it is infinitely better that man be well fed and housed and educated, but these things do not of necessity make for advancement in the "life that is really life," either to the giver or the recipient, unless there be first a conformity of the human to the divine will.

In the history of the church the times of persecution and hardship and trial have been most favorable to Christian development, but our ministrations to our brother in his need, in sickness, in prison, and in sorrow have been made the test of our discipleship, and he who sees his brother in need and shutteth up his heart against him "how dwelleth the love of God in him?"

To emphasize the point again, it is a fact that men are not as a rule brought to God by prosperity. The tendency has always been the other way. So, however great is the calamity that the church has neglected the great reforms it is immeasurably a greater calamity that it has departed in its preaching and teaching from what Paul called the "simplicity that is in Christ," and in exemplifying in its life the truths contained therein for this is its supreme business.

## The Sin of Rebellion

Rev. C. A. Thompson

**T**HE instance of the rebellion of Korah and his company furnishes one of the most striking cases of this nature to be found in the Word of God.

It was a rebellion among holiness people.

The trouble arose over leadership.

It shows the danger of assuming leadership.

It shows the great displeasure of God upon the sin of such assumption.

It shows the suffering of the innocent with the guilty.

It had its beginning in the ministry, among the preachers. The result was awful, and we will do well to consider the whole matter. Moses, a meek and humble man, was chosen



by the Lord to be the leader of a great holiness movement. Meekness and humility are the two chief characteristics in God-chosen human agency. All other apparent deficiencies are easily overcome by the power of God.

Moses had not gone far as the great leader until carnality showed itself, in the form of covetousness, which soon manifested itself in rebellion, death, and ruin.

One preacher, at least, was not satisfied to have some one else be the leader, and he have to sit down and listen, when, so far as he could see, he was just as able to lead as was Moses.

This one preacher soon sowed the seed of discord among his brethren, and soon there were two hundred and fifty ministerial delegates to the new assembly to put down what they deemed as popery, and one-man power.

This new assembly of famous men, men of renown, as the Word says, soon discovered that all the congregation were holy, and consequently well able to be leaders, and that it was merely a matter of selfishness in Moses to want the whole say.

We can recall just now the words of Jesus to the disciples, the first preachers of the new dispensation, after they had had their first trouble over leadership. They quarreled over who should be the greatest, or the real leader. The rebuke of Jesus is well known. This old matter of who shall be the greatest is still an unsettled question with many, and we fear will be the ruin of multitudes. Carnality is still that same inherent antipathy to law and discipline. Oh, let us beware!

What will it avail if we profess to be holiness people, and still have bitter envy and strife among ourselves? More particularly among those who are supposed to lead in the matter of humility and meekness. Surely devils will hold high mass when the ministry of professing holy men fight law, rebel against authority, and withal behave like the world!

How easy for self to enter, even though once cast out, and the last end of such men to be worse than their first estate.

To want to do something, be something, or somebody, is quite a subtle snare, set by the Master of darkness, and baited with carnal desire, or ambition. How fearful when the ministry is the first to be taken by this subtle work of darkness!

"Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble," is still in the Bible, but many, professing holiness, act as if it had been removed. How many among holiness professors who will listen to no one, must have things their way or balk, and rebel? Not a few have come into our meetings, recognized that we preached the truth, and yet because of restraint which would not admit of a free for all they denounced us as popes, selfish, etc.

There is a divinely ordained, and chosen leadership, as in the case of Moses, and when others, who are not called, assume this place it always spells ruin and death.

Self-will soon manifests itself in open rebellion against authority or restraint. How many preachers who will apparently go anywhere, do anything, if only to escape submission to rightful authority? To have no one to whom we must render account is a sweet morsel to many, but there lurks the seed of self-will and rebellion, which may end as did that of Korah and his company. There seems to be some preachers who will gladly travel thousands of miles, do some evangelistic work, report and go on again, but who want to be subject to no one on earth, and whose very presence spreads the malaria of do as you please.

Freedom and independence are very blessed terms, and still more blessed realities, and yet few, perhaps, realize the danger in them. Right near these two terms lies the hidden snare of self-interest, self-love, and self-will. To be bound and yet be free, is a blessed secret known only to those who are dead to self. The love of God and the love of self are so nearly alike

that many can not tell where the distinguishing line is.

Saul continued to be leader long after God had left him, but his leadership only resulted in the death of many thousands of good people who were not a party to his sin. God permitted Saul to be slain, which he will permit with all who assume what He has not ordered.

This rebellion of which we are writing had two hundred and fifty of the leading ministers of the movement to sanction it, and to cry down Moses and Aaron, and soon there was added something near fifteen hundred of the laity. This appeared to be quite a split from the original movement of Moses, and doubtless many thought Moses would be completely overthrown, and these new men of renown would be called to take his place, and there would be places of honor and authority for the many. How easy to foment discord! How difficult to stop it!

God showed his great displeasure in this matter by allowing the earth to open and swallow up Korah and his company of sympathizers. The world will most surely open her mouth and swallow up all men who are self-willed, desirous of vain glory, etc.

God is displeased with all that which hinders his church; and those who waste and destroy it with self-will and rebellion, are targets for His wrath.

Then we notice that many went down in this destruction who must have been innocent. Many will take sides when they see good men advocating a rebellion. How easy to make out that others are popes, kaisers, czars, etc., when it is only the spirit of self-will or independence. As a result of such rebellions many innocent ones who did not see the real cunning of Satan in it all, will be led to imbibe the spirit of rebellion and thus sin, and go down not to rise again, and build up their hopes, and faith, on the false idea that they are earnestly contending for the faith once delivered to the saints.

Even after the earth had swallowed up the ministers of this fearful rebellion, the laity

## God's Days

Hanna L. Linberg

*This is the day that the Lord hath made, we will be glad and rejoice in it.*

There is a quiet, resting place.

Which no power can ever take from us.

'Tis built on the rock-ribbed hills of faith.

In the land of "the sure word of promise."

No worry or care will grow in that soil.  
Tho' earth winds may carry the seed there;  
It nourishes only the fair plants of trust.  
Hope grows like a Lebanon cedar.

And time is not measured by long, drawn out years.

"This day" is the length of its circuit.

"This day," which the Lord made to joy and rejoice.

Thus joy is of victory its secret.

The fogs of depression may sweep up around,  
And seem to make all things most dreary;  
But the bright Sun of Righteousness there o'er  
the hill  
Shineth still, and is never awearry.

Fogs bring but refreshing if taken aright;  
And we know that unbroken sunshine  
Makes deserts, in time, of the fairest of spots.  
So be glad for the fogs that come some time.

Each day as it comes is the best day of all.  
If only we look at it that way;  
Storm, sunshine, cloud, shadows, or dryness, or heat,  
God's days are the best days exactly.

So live in this day; look not at the past.  
Rejoice in the dawn of tomorrow.  
Todays are tomorrows that come with the night,  
And today hath no trouble to borrow.

WHITTIER, CAL.

still murmured and complained that Moses and Aaron had killed the people of the Lord. Many will do the same when scriptural authority is used to put down rebellion. The people said "ye have killed the people of the Lord." They still believed that those who had been slain were the people of the Lord. So many will still argue. God had now to send a plague, which began in a quiet way and unannounced by Moses. This plague took fourteen thousand seven hundred.

In addition to the actual figures representing this, we could no doubt add many thousands more, as we find Joshua speaking of this many years afterward, declaring they were not yet cleansed from it.

How far reaching is the sin of rebellion!

REGINA, SASK., CAN.

## A Practical View of Paul's Thorn in the Flesh

S. B. Rhoads

WE hereby give an article copied from Bishop William Taylor's writings on this great question, which is the only teaching satisfactory to the writer, seen or heard, which says—as the sequel will show—was Paul's tribulations "a messenger of Satan to buffet," i. e., as we heard him say: "to fisticuff in the arena." Second Cor. 12: 2, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up unto the third heaven." (The good bishop traces the chronology back to Lystra.) The Lystrians stirred by imported lies and slanders against the servants of God, were easily persuaded, and they stoned Paul—he being the chief speaker and the man by whom God healed the impotent man—took him by the legs, dragged him out of town, threw him over the wall into piles of debris for the dogs to eat. Howbeit as the disciples stood round about him, he rose up, to the great astonishment of his friends, and came into the city; and the next day departed with Barnabas, and walked fifteen miles "to Derby," to begin another series of special services for the salvation of the people.

Fourteen years afterward Paul made a modest record of his wonderful experience in that stoning business. In his defense against the slanders of the "apostles of Satan," in Corinth, Paul enumerates what he had seen and suffered as an apostle of Jesus Christ, and adds, "I must needs glory though it is not expedient," but for the necessity you have laid on me, "I will come to visions and revelations of the Lord. I know (revised version) a man in Christ, above fourteen years ago, whether in the body, I know not, or whether out of the body I know not. God knoweth, such an one caught up to the third heaven." He had long concealed, and now modestly veiled the fact that he had been to heaven. The chronology, so far as can be ascertained, locates this event with Paul's experience in Lystra. The fact is, Paul was caught up even to the third heaven, up to the expanse arching our globe, up through the starry heaven of suns and systems of worlds, up to the imperial palace of the King eternal and the home of glorified pilgrims from the earth. The second fact is Paul's body was not caught up to heaven, like those of Enoch and Elijah, but that his soul, filled with divine glory, did go up to heaven and see and hear those wonderful things which no law nor power of human language can describe. The question is, was he really dead or not? His friends supposed that he was dead. His murderers supposed he was, or they would have smashed his brains out before they left him. Paul did not know, neither do I. Such a doubt does not comport with any other event of his life.

The Devil seldom ever makes so great a mistake as he did in having Paul stoned. Saul, born and bred a Jew, had grounded in him the

old theory in proportion to a man's holiness so would be his prosperity in life, and his exemption from the tribulations of ordinary mortals. It passed down from the old patriarchal days and pervaded nearly the entire Jewish church. When Job was in the zenith of his prosperity, he was held in highest esteem as an holy man, but when stripped of everything dear to him but life, and was seen sitting in the dust of agony and pain, he was pronounced by all classes as the greatest old hypocrite in Arabia. David said, "my feet had well nigh slipped, when I saw the prosperity of the wicked. They have more than heart can wish. Their eyes stand out with fatness, and they have no bands in their death, while I am afflicted and chastened every morning." Jeremiah was so troubled that he put the question to God, "Why do the wicked prosper, while the righteous are afflicted day by day?" This popular theory, accepted, subjected the disciples to the accusations of the old "accuser of the brethren," attributing every variety of calamity to some radical defect in their character, or miscarriage in their conduct.

Paul largely shared in this experience. It was not the variety or depth of his sufferings that pierced him like a thorn in his flesh, for he was a brave man, with extraordinary power of endurance, and was willing to suffer anything for Christ. His great cause of distress arose from the impossibility of reconciling his tribulations with his theory, and from the accusing taunts of Satan piercing his sensitive conscience like a thorn.

It was an old figure used by Moses when he told the congregation that if the heathen natives were not destroyed when their lease of land run out, their lives forfeited, "they shall be as thorns in your sides," and Joshua said as "thorns in your eyes." On these occasions Paul by special earnest prayer sought deliverance from tribulations and thus remove the occasion of the piercing thorn driven in by the hand of Satan. It became especially essential to the building up and success of this ministry among persecuting heathen nations that this erroneous theory should be corrected.

So the Devil unintentionally cut the knot at Lystra, when Paul's mangled body was cast out with the nuisance of the city. He reached the bottom possibilities of tribulation, while at the same time his soul reached the highest possibilities of Christian exaltation. So God answered his earnest prayer not by exempting him from the things which Satan used as a thorn, but said "my grace is sufficient for thee," for my strength is made perfect in weakness. Paul replied "most gladly therefore will I glory in my infirmities that the power of Christ might rest upon me. Therefore I take pleasure in weaknesses, in injuries, in necessities, in distresses, for Christ's sake, for when I am weak, then am I strong."

Jesus said, "in the world ye shall have tribulation, but in me ye shall have peace." Paul learned at Lystra that the old theory of the patriarchal and Jewish dispensation was not God's theory. Human accounts with God go open to the judgment for final settlement. Therefore, the wicked may be most prosperous in worldly interests and the righteous most afflicted. "Many are the afflictions of the righteous," but God incorporates the whole of them in His disciplinary program, and makes "all things work together for good to them that love God." Paul, having mastered this subject in his Lystrian experience, was able afterward in his teachings to explain it fully. For example, he said to his young converts of Thessalonica, "I sent Timothy our brother, and fellow worker with God in the gospel of Christ, to establish you and comfort you concerning your faith, that no man be moved by these afflictions, for yourselves know that herewith we are appointed. For verily when we were with you we told you before hand we are to suffer tribulation. Even as it came to pass and ye know." To be forewarned is to be forearmed, says the old adage. ALAMEDA, CAL.

## David's Sin

G. W. SEYFORTH

*And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord. . . . And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 11:27; 12:13).*

ONE of the things that proves to me that the Bible was inspired by God, and not by man, is the fact that it is faithful in recording the sins as well as the virtues of its characters, thus teaching us good lessons, as in the case of David's sin. I never read this dark part of David's life without an aching

### The Discordant Note

(An Illustration)

FRED H. MENDEL

THE morning service was in progress. The organist was in her place, pressing the keys with skilled fingers and leading the congregation in the worship of singing. The peace of the Sabbath day rested on the hearts of the worshipping people, and then it happened.

It was only a note, just a little note. Had it been content to do its part, it could have contributed to the melody of the day. But it suddenly determined that its voice should be heard. It was quite as good as those the organist was calling upon for their opinion, and it would not be silenced. The other notes did their best to preserve harmony, but their friendly relations could not be noticed because of the strident voice of the one unruly member. At intervals there was a temporary suspension of hostilities; but that was only when those notes, which harmonized with the disgruntled one, were speaking or when he himself was being called on. The whole instrument was rendered unfit for service; because one member was not under the control of the musician.

But there was a cause for the discordant note. Either it had gotten some dirt under its tongue or else, in some way, it had become crooked or bent. The remedy was simple. Either fill the whole instrument with sufficient inner life to blow the sediment from the offending party, straighten up the crooked reed, or remove it entirely from the instrument. This done, the evening service was conducted in peace and without the note of discord.

heart; but I rejoice when I hear him as he prays, "Restore unto me the joy of thy salvation." However, there are several tremendous lessons in this awful tragedy in the life of this truly great man.

1. The first lesson is, that a very good and great man, if he takes his eyes off of God and His Word may easily fall into sin.

While we believe that the plan of salvation is for a life of constant victory, yet how often we must bow our heads in shame and with tears at the many shipwrecks along the pathway of life.

We heard a national evangelist recently say that at one campmeeting, where he has been for twenty-five years in succession, having as his collaborators the leading men in the holiness movement, that ten of the evangelists that preached by his side, have fallen through adultery alone, and the day of judgment alone will reveal how many of the others, who through various other ways have fallen.

Then, again, when we exalt personal experience above the Bible, we are taking our eyes off of God and the Bible. How awful have been the many tragedies of life, when people have magnified experience and forgotten to see

if it measured up to the Word of God. We wish to sound forth the note of warning, with special emphasis, that it matters not how great an experience we may have, or how great a blessing we may seem to have, if it is not according to the standard of the Word of God, it is false and will lead to ruin and defeat.

Some time ago we heard a man say that the Devil had so blinded him that when he prayed over a certain thing he was greatly blessed, but the seeming blessing led him on until he committed a great sin. This is a day when we have to keep our eyes on God and the Bible, and instead of capitalizing experience we must capitalize practical, holy living, measured, not by our notions, but by the Word of God.

2. Then, again, we draw the lesson that God never looks upon any man's sin, with the least degree of allowance.

David was a great man, but the thing he did, "displeased the Lord," and he was brought to task for it. God is the same God today. It matters not how great a man may be, or what position he may hold, if he falls, or sins, it means a private confession to God with repentance, if it has been a private sin, or it means a public confession and deep repentance, if it has to do with the public; and yet how many public confessions should be made, that are not made, and each one that remains hidden will be brought to light on the day of judgment. As we read, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." God's eye is a veritable X-ray, which will photograph the soul of each individual, whether small or great, and the photograph will stand in the day of judgment either to condemn or commend us. God is no respecter of persons, and the picture of the great men will be just as accurate and just as the picture of the smaller ones.

3. We are again taught that the sins of God's people give great occasion for the enemies of the Lord to work. Some people who are backslidden, who have been in prominent positions knowing this, the Devil uses it as an argument to keep them back. But it is far better to come out in the open and confess it and get right with God than to go on in a backslidden state, as that condition means eternal death and damnation. The world has more confidence in a person who has backbone enough to openly confess, and get right with God, than those who try to counterfeited it, and run off on a tangent of non-essentials, until the outsider is disgusted. For we must first gain the confidence of the people before we can win them, and if we have lost their confidence we might as well quit.

4. Lastly, this lesson teaches that there is a full and adequate pardon for the worst backslider, and that pardon comes through confession to God and man. David cried out, "I have sinned." That is the hardest thing in the world to get folks to say, but it is the only way to victory. Not only did David confess it to God, but he, also, confessed it to Nathan. Lots of people would privately confess to God, but refuse to confess to the person they should; but it is blessed to know that when a person has sinned that, with a broken and contrite heart, if he bows before God, confesses to Him, and then makes it straight as far as possible with the world, that sweet peace will come again into the soul, which is worth more than a thousand worlds.

My cry to God these days is O God, help me to keep my eyes on Thee, with a soul red-hot, and a life that measures up to the precious Word of God.

ALHAMBRA, CAL.

It isn't enough only to speak what is pleasing to God. Our thoughts should please Him, too. Would your thoughts please Him? When you think of Him, can you keep on thinking happily about some of the things that were in your mind just before that?—*King's Treasures*.

QUESTION 8. (Mississippi): "Not with broided hair, or gold, or costly array." Does not that mean all of the churches of the Pentecostal Church of the Nazarene?"

ANSWER. This quotation is from the general rules of the church, and of course if these rules are general they are not merely to accommodate certain sections of the country, but apply to the entire church in general. Whereas the denomination is composed of local churches, that which applies to the church in general would of necessity apply to the local church. The same is true as applied to the individual members, as the local church is composed of individuals.

In the prefatory statement of the general rules (Manual, 1915, p. 24) we read, "It is required of all who desire to unite with the Pentecostal Church of the Nazarene, and thus to walk in fellowship with us," etc. Then follows the general rules. Notice: "Required of all." This is concerning those who desire to unite with us, and to walk in fellowship with us. The third division closes the general rules by saying, "It is expected of those who remain with us that they be in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith" (Manual, 1915, p. 27). Required of all who desire to unite and to walk in fellowship with us, and expected of those who remain.

Moreover, on uniting with the church every member makes a solemn covenant that he gives himself "to the fellowship and work of God in connection with the Pentecostal Church of the Nazarene, as set forth in the general rules and special advices of the church" (p. 76). Hence, the pastor can say to these, "I welcome you into this church." The inevitable and logical conclusion then is, all others are *unwelcome* intruders. The reason of this is stated in the declaration preceding the covenant, viz., "It is necessary that we be of one mind and heart."

Here is a vital and fundamental question. Not so much because of the particular rule specified, but rather a principle involved in the very nature of the question, which means everything to our beloved Zion. When a candidate presents himself for membership in our church he is required to solemnly affirm that he desires to unite with the Pentecostal Church of the Nazarene, and it is into this he is received and bade welcome. Not merely into a local congregation, but into the Pentecostal Church of the Nazarene (Manual, 1915, p. 76). The Pentecostal Church of the Nazarene is a connectional organization. Membership in it at one place entitles the person to its spiritual privileges in every place. In removing from one charge to another our members neither lose their standing nor their rights. In an important sense membership in the church is membership in the whole denomination. Whenever a Pentecostal Nazarene goes he is a Pentecostal Nazarene, and is entitled to be recognized and treated as a member of the church, wherever he finds a Pentecostal Nazarene congregation. Thank God, there is with the Pentecostal Church of the Nazarene no Mason and Dixon line! No north, south, east, or west. We are one! Our success as a church depends on the constant conscious recognition of this fact. It is connectionalism, not sectionalism!

"Local rights" is sometimes urged with much emphasis, but we should tread cautiously here. It is quite true that the local church has rights, inalienable rights, profoundly sacred and not in any wise to be despised or depreciated. The Manual clearly recognizes this fact (See Manual, 1915, p. 13). Yet it is easily possible to go too far in this direction. The spirit and law of the Manual as a whole must be considered. The local church is not an absolute sovereignty within itself. It belongs to, and is a part of, something larger and greater than itself. To which, in the very nature of the case, it must be amenable.

We have in this country of ours certain state rights, which are recognized and granted to the individual states by the national constitution. But, we not only have state, we also have a great nation. We have the United States. The principle is, "United we stand, divided we fall." There is state law and national law. Each

## Questions on the Manual

By William E. Fisher

[NOTE — Please address all questions for this department to 138 Princeton Avenue, San Antonio, Texas. Write on one side of the paper only. No questions will be considered unless they are duly signed by the interrogator and postoffice address given. The name will not be published. — WILLIAM E. FISHER.]

state has a right to make its own laws, but these must coincide with and be in strict conformity to the general law of the nation. All state acts must be subservient to the will and purpose of the United States.

The church of Christ is represented as a "body." Now each member of the body has certain rights that must not be overridden. The hand must not deny the foot its rightful place and service, nor the eye forbid the ear its rightful function of hearing. These are all members of power, but what would they be without the whole? What if all were eye? Where were the smelling, etc. "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body" (1 Cor. 12:18-20). Apart from the body they are powerless and useless. Every member exists solely for the service of the body. When any member of the body misapplies or misappropriates its individual privileges, the entire body has the divine right of protest and, if necessary, expulsion. "But if thine eye, the right, . . . and if thy right hand cause thee to offend," "Pluck out it," and "cut off it, and cast it from thee: for it is profitable for thee that should perish one of thy members, and not thy whole body" (Gr. Matt. 5:29, 30).

Again, the church is called a family. Every member of the family has his own individual rights, but these can never supersede the rights of the family. Individual rights cease when the larger or family rights are infringed upon. The family is an ordinance of God and invested with an authority commensurate with a purpose for which it was ordained. Parents bear rule as God's own deputies, not by virtue of human law; and they so bear it that no external power can lawfully restrain them. They are required to discipline and educate the life born of their mutual incorporation as one flesh. And the family is the apostle's betrayal of the church which is from above, "the mother of us all."

Organic life, wherever it exists, bears the sign manual of omnipotence, and completes itself only as it fulfils the divine idea out of which it sprang. It is the essential property of organic being that the whole exists before the parts; not the parts before the whole; that the parts can grow only as they are shaped, coordinated, and combined by the life principle working in and through the whole. In this sense the family, the state, and the church are the organic wholes. Each of them antedates and outlasts its individual parts. It is well nigh impossible, certainly it is at best a vision-

Good feelings are quite enjoyable, but good living is the leverage that is lifting this world Godward.—*Selected.*

The common transactions of life are the most sacred channels for the spread of the heavenly leaven.—*Selected.*

any abstraction, to conceive of the individual local church outside of its necessary relations to the divinely established fellowships. It can realize itself only through what is other than itself; and, speaking generally, it is only by the negation or surrender of its own individual self to a larger self, that it comes to know the meaning of itself as a spiritual organism. To be true to the actual, as well as ideal, order of rational life, we must reach the idea of any one of these organic institutions, whether the family, or the state, or the church, not by first supposing a number of human beings, or states, or local congregations, each complete in himself, or itself, and then by combining them to form the institutions; but we must first think, conceive the institutions in order to know the individuals. A noted writer whose name I do not recall, has said, "The abstract, isolated individual is only the possibility of an existence which has never become actual." This is true when applied to the local congregation. The self-conceited, self-centered local congregation is not a true church. The local church which so far forgets that "no man liveth unto himself" as to become so thoroughly localized and focalized on its localism, measuring itself by itself, and setting itself up as the standard for all others, and in an arrogant, dictatorial attitude, exerting its self-assumed, superior authority in demanding that it shall be left entirely to its own whims, freaks, and fancies, soon degenerates into a "personal liberty," "free thinker," anarchistic spirit of disorder and confusion. To call such a church is a misnomer. Such an institution under the name of church would be a stench in the nostrils of God and decent civilization.

Let us ever remember that "local affairs" cease to be local when by local acts and attitudes the character of the denomination is at stake, its interests jeopardized, or its purposes thwarted. "One rotten apple will spoil the whole barrel." One funational, egotistical, lawless, and insubordinate local church or institution can send its poisonous virus throughout the entire denomination, and contaminate the whole.

Our church is for the bestowal of the greatest good to the greatest number; and that can exist only when there is harmony throughout. With the individual soul's relation to its Maker, many things are a question of light. But we also hold a very sacred relation to each other. The blessing we enjoy enables us to say (even in the absence of special light on points that do not injure our soul to surrender) "If eating meat cause my brother to offend, I will eat no more meat." "Coming, many of us, from training in various ecclesiasticisms, we have all, out of loving deference to the rest, surrendered some things which we have personally preferred for the ordering of things in the household of faith. We have sought harmony, that in the unity of the Spirit we may abide by our government, and mind the same rule" (Manual, 1915, p. 8).

"Before our Father's throne we pour our ardent prayers;  
Our fears, our hopes, our aims are one, our comforts and our cares.  
We share our mutual woes, our mutual burdens bear;  
And often for each other flows the sympathizing tear."

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8). "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (2 Cor. 13:11). "That ye may with one mind and one mouth glorify God" (Rom. 15:6). "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).

"Like a mighty army moves the church of God;  
Brothers, we are treading where the saints have trod;  
We are not divided; all one body we,  
One in hope and doctrine, one in charity."

# THE WORK AND THE WORKERS

## TELEGRAM

Arkansas City, Kas.

Herald of Holiness:

The campaign here closed with many gathered under the tent. This first campaign was a hard fought battle with obstacles, and great opposition from worldly ecclesiastics; but victory came, both spiritually and financially. At Oklahoma City May 6th. Remember us at the throne.

Williams-Robinson Party.

## TELEGRAM

Fitchburg, Mass.

Herald of Holiness:

A great big little meeting in Worcester. Small crowd, but great work done. Poor place for the hall, church building sadly needed. Pastor LaFlash and wife did heroic work. They are a fine team. Writer goes to Cliftondale, Mass., all of May, then to Kansas. Pray much. Hang together or separately.

Fred St. Clair.

## MISSIONARY CONVENTION

The missionary convention of Portland Center, No. 1, of the Northwest District, convened with our church in Newberg, Ore., beginning Thursday evening, April 5th, and lasting over the Sabbath. The center was well represented by pastors and delegates from the different churches.

Thursday night, Rev. C. Howard Davis, of First church, Portland, brought the message from the text, "Jesus wept."

Friday was a very profitable day; several papers were read and subjects discussed by the following: Rev. J. M. Butchart, Rev. J. G. Bringedahl, Rev. H. C. Baker, F. E. Blackman, and Sister E. M. Tanner. Rev. J. G. Bringedahl brought the message at night from the text, "It is finished."

Saturday morning, Sister Edith Whitesides talked on "Deaconess work." We feel sure Saturday afternoon will never be forgotten, because of the time of refreshing, when showers of blessing fell upon the saints as they witnessed for the Lord. An evangelistic committee, consisting of: Rev. C. Howard Davis, E. O. Goettel, Aaron Wells, D. D. Edwards, Sister Edith Whitesides, Dr. E. P. Dixon, and Sister E. M. Tanner, was appointed to open up and establish new centers of fire. In the evening Sister Whitesides presented the home missionary work, and Brother C. W. Jones gave a very touching, illustrated talk on the foreign.

A splendid sermon was preached Sunday morning by Rev. D. D. Edwards from the text: "Ye shall receive power." He so clearly showed that the power we were to receive was power to enable us to live a victorious life.

Sunday afternoon the District Superintendent, Rev. J. T. Little, had charge of the dedicatory services of the new church, at which time over \$2,000 was raised in cash and pledges. The church is a beautiful modern structure, and so, in keeping with holiness. Rev. C. Howard Davis preached the closing sermon, from Second Kings 10: 15, "Is thine heart right?" There were seekers at every evangelistic service.

The Newberg people are to be complimented, and have the hearty thanks of the delegates for the way they entertained. We are looking and praying for a great time at the next convention, which is to be held at First church, Portland, Ore., from July 5th to July 8th. Every one is requested to begin planning and praying now for this rally. — Daisy Putney and Frank Blackman, Reporters.

## EVANGELIST HOWARD W. SWEETEN

We have just closed a gracious revival at Waire Chapel, near Stotland, Mo., with the pastor, Rev. Ira Karr. The meeting began on the 7th and continued over three Sundays, closing with an all-day basket meeting. The crowds were large, the interest good, and a goodly number of folks were saved, reclaimed, and sanctified. Toward the closing days of the meeting the services took on a real revival aspect. The altars were filled with seekers both old and young, which were definitely blessed, and gave evidence of such by the aggressive manner in which they went to work for others, and by their shining faces and victorious shouts.

Thank the Lord for this, another victory for God and souls. Surely God has been blessing our labors above the ordinary this year, for which we give Him all the glory, and ask that the reader will pray for us that we may continue to keep humble and useable in His service. God bless the readers of the Herald.

## CONVENTION AND RALLY

The missionary society of the Pentecostal church of Boise, Idaho, caught the vision of a hallelujah missionary convention. Mrs. E. G. Eaton was consulted, and consented to lead the

host on to victory. Sister Eaton proved herself a master at this business. The date set was April 12-15. A splendid program was arranged beforehand. The convention was opened Thursday evening on schedule time. Brother Eugene Emerson brought a load over from Nampa in his car. Miss Mable Stake, one of the students in the college at Nampa, was our evangelist for each evening service. She is a flaming minister of truth. It was clearly seen that her messages were hitting the mark. Souls got to victory from the first service till the last. On Friday an all-day meeting was planned for, with luncheon at the church.

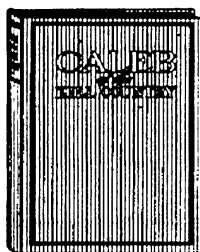
The speakers were well prepared and spoke with a devotion that told of their vision and conviction to carry it out. Sister W. H. Tullis, our District missionary treasurer, spoke on "The great necessity of prayer for the mission field." Mrs. Marshall spoke on "Systematic giving." Mrs. E. G. Eaton spoke on "Our mission stations and missionaries." Mrs. Watson Franklin held an open parliament which was quite an inspiring feature. The evening service was a feast of fat things. You must hear Miss Stake to appreciate her. Saturday we rested and got ready for a great and full day on Sunday. The weather was bad, snowing, blowing, muddy, and cloudy; but the fire was hot, and with the aid of Sister Cain, from Ontario, with her car, we got out a good crowd. When once in the church we were all right for all day. The Sunday school started at high tide. Brother E. G. Eaton is our superintendent and a good one. Miss McPherson, our outgoing missionary to Japan, spoke at 11 a. m. The Lord seemed to take a delight in blessing the speaker and people. In the afternoon Mrs. E. G. Eaton and the two India girls spread a rich feast. At night Miss Stake preached her last sermon, with seven precious souls at the altar seeking salvation. Our offerings for all purposes at the close of the convention were \$507.57. We received into the church five members. This hallelujah missionary convention business is a decidedly paying investment from every standpoint. Try one of them and see. We are so well pleased we intend to try another in the future. — Mrs. N. B. Herrell, President of Society.

## FROM W. W. HANKES

I want to say that we had the greatest Assembly ever held on the Washington-Philadelphia District, and that is the testimony of all who attended, and the end is not yet.

## LOUISIANA DISTRICT

Since our last report we have visited the churches in the southern part of the state. Our first stop was with the church at Lake Charles. Rev. C. E. Woodson is pastor, and is certainly the right man in the right place. The Lake Charles church is composed of a class of people who exhibit a very fine type of holiness. They are one of the aggressive churches on the District. They have two cottage prayer meetings weekly, besides their regular midweek prayer service at the church. They are having conversions regularly in these meetings. They have one young



## Caleb of the Hill Country

By  
Charles  
Allen  
McConnell

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man in the church there who is eighty-three years of age. He is always present at these services, sometimes walking a mile to get there. He would make a pillar in any church. We enjoyed three precious services among them, Thursday night, Friday morning, and Friday night. These were all powerful services, and great grace was upon all the saints. The church is in excellent condition.

From Lake Charles we went to Ellis, spending Sunday with the church there. We found as fine a class of people as we have ever met down there in the center of the great rice belt. They have the only church there, and a bright future is theirs. We were rained out Saturday night, but the sun rose clear the next morning, and the morning services were well attended. The Holy Spirit was present to bless His Word, and wave after wave of divine glory swept over the audience during the sermon, and the voices of the audience would rise above the preacher's. Some were seeking God in the night service. Rev. George Rockhold is the pastor of this church, and is much loved by his people and those who are without. He is certain to succeed.

From Ellis we started for that old historic spot known as Hudson, where Rev. E. J. Theus is pastor. We reached the home of Rev. W. M. D. Garr late in the evening and spoke to an attentive audience. That night we had some degree of liberty. A good report of the work was given there. There is not much need for a District Superintendent where Brother Theus is pastor. He is a good organizer and has things well in hand. This is an old battle field, and some of our best men have fought here.

The next morning, in company with the pastor, we walked over the grounds first to the commodious tabernacle, 70 x 70, on a little hill, surrounded by a beautiful pine forest. I felt I was on holy ground. Here is where our deceased brother, W. F. Dallas, and R. M. Guy had labored earnestly and faithfully. We next visited the two large school buildings, three stories each, which are now going to waste, and as we walked through them and thought of the prayers and tears of bygone days, we felt that we desired to offer ours with them. So kneeling there we enjoyed a precious season together.

Brother Garr has labored hard to get the light to the people there. Rev. Oscar Hudson is to hold their camp there this year.

We next ran down to Alexandria to meet with the advisory board, and a special committee I had called to meet in joint session, but not having a quorum of the board, this meeting was deferred.

We visited next Fort Jessup, another old camp where some of our best Texas evangelists have sounded forth the Word. Rev. John Roberts and wife are to return again this summer for their second meeting. Here we found a few faithful people with a young man for their pastor, but he has the work on his heart, and is making good. After two weeks of hard travel, up all night in depots, and on trains, we started for home, where we filled the pulpit over Sunday, and enjoyed the association of the saints.

A report from Brother Sanders, at Shreveport, says our church is growing everywhere, and deepening in spirit. We will be in meetings this summer. Our people responded liberally and joyfully to the Hallelujah March. — B. F. Pritchett, Dist. Supt.

## EVANGELISTS JARETTE AND DELL AYCOCK

We have just closed a good meeting at Hugo, Okla., with something like thirty who prayed through for either pardon or purity. They have a fine new church building, seating between four and five hundred, a splendid Young People's Society, and the church is on fire for God and their pastor, Mrs. Georgia Womack, who is much loved by her



people. We were well taken care of in every way. We are now in the beginning of a meeting in our church at Castle, Okla., laboring with Rev. Frank Daniels, of Cedar Hill, Texas. The Herald of Holiness is getting better each issue.

#### EVANGELIST I. D. FARMER

I have been busy, though I have not written to the paper for some time. Part of the time I have been at home, and part of the time looking after my appointments. I want to ask the urgent prayers of the saints for my daughter, who underwent an operation last November and has not gotten over it yet. We need your prayers so much. We are not tired of the way, but are in the work.

#### EVANGELIST LUM JONES

Since I last reported God has done some great things for us. We just closed a three weeks' meeting at Ada, Okla., with the pastor, Rev. Mark Whitney. We had at least seventy who sought and received an experience of grace. The pastor prayed and shouted while we preached. He is a great man in prayer.

We are now at Wanette with Rev. S. B. Dameron, pastor. The first service we had there at the altar. We are expecting great things from God. Pray for us.

#### NEBRASKA DISTRICT CONVENTION

The convention held at Curtis, Neb., April 10-15, 1917, opened Tuesday evening, April 10th, with a good spirit and a strong sermon, by Q. A. Deck, on the inner work of the Holy Spirit in believers. All churches were represented except two. The Word was brought to us from night to night by C. E. Ryder, A. E. Essley, Mary Turnbull, and Sunday by Revs. Henry Bell, Estella Lienard, and our beloved District Superintendent, M. F. Lienard. There were a number of seekers Saturday evening and would have been probably more Sunday had the convention not been changed because of increased attendance to the Methodist Episcopal church, upon invitation. There was, however, one seeker at the Sunday evening service, with others under conviction. No doubt seed was sown among the large audience which will bring fruit in the future, for the sermon was heart searching and soul stirring, being very characteristic of our Superintendent.

The sessions were times of education as well as refreshment. Some of our young Timothies received much instruction to help us to keep our warm hearts well balanced. It was regretted that others could not be there to profit from the discussions and the good papers, which were gotten up in true Pentecostal Nazarene style.

It was much regretted that Brothers Scofield, Holland, and Smith were necessitated to be called home on account of misfortune and sickness. The writer on his way home stopped over at Hastings at night, and was much grieved to hear of the loss of Brother Scofield's eleven-months-old infant. May God comfort him and family.

Brother Lienard and his good people and friends of Curtis were splendid convention hosts, ministering to us in every way. The meals and lodging were excellent. With perfect harmony prevailing, the writer prophesies big things for the Curtis class.

The convention was invited in a body for Sunday dinner by the proprietor of the city's hotel. A first class meal was served, after which, at the request of the proprietor, a number of good songs were sung, and prayer offered by M. F. Lienard, praying down a blessing upon the hotel that it might be known as a hotel run to the glory of Jesus Christ. It wouldn't surprise us at any time to hear of the proprietor breaking through into full salvation. — C. E. Ryder, Reporter.

## CHURCH NEWS

[We very urgently request that all reports which are sent in for publication in the Herald of Holiness be typewritten, and double spaced. If you have no typewriter, then be very sure to write distinctly, especially the names of persons and towns throughout your report. This will prevent the possibility of errors, will give greater satisfaction to all concerned, and will be much appreciated. — Gen. Man.]

#### Hartshorne, Okla.

We began a meeting at Hartshorne March 25th, with the Pentecostal Nazarene church, and while the battle was stubborn from the first, yet our God gave us the victory and a number prayed through in the old-time way. All who were saved were grown people. One man after being saved, prayed all night till 5 o'clock the next morning and then told the Lord he would give up his old, black, stinking pipe, and he did. He joined the Pentecostal Nazarene church. Thank the Lord for a clean crowd. We were delightfully entertained in the home of the pastor, Rev. Roy Jacobs, and can congratulate the church in securing this man of God as their pastor. During the middle of the second week we were stricken with a severe illness which kept us in bed thirteen days, otherwise we believe this would have been one of the best meetings of our lives. Conviction was settling down on the people, and many were making requests

#### LATEST RETURNS:

## World-Wide Hallelujah March Offerings!

**W**E are still receiving returns from the World-Wide Hallelujah March offerings taken on April 1, 1917. Some District treasurers have not yet reported in detail showing amount received from churches in their District. PLEASE DO NOT FAIL TO REPORT AT ONCE, as we are preparing for publication in the next issue of the HERALD of HOLINESS a complete report showing amount received from each and every church.

More than 150 churches have not been heard from. Some have come considerably below their amount at the rate of \$1.50 per member. Surely we must not fail to raise this \$50,000. We MUST DEFEAT THE DEVIL. Some of our District Superintendents and pastors are asking for another March to finish up the undertaking. Are you one who is willing to help? Write and let us know.

	Churches	Members	Amounts
Alabama	18	536	\$ 269 78
Alberta Mission	10	167	415 55
Arkansas	25	752	789 50
British Isles	9	622	-----
Chicago Central	35	1,838	2,341 42
Colorado	8	263	289 26
Dallas	17	340	922 09
Dakotas-Montana	17	340	922 09
Florida	2	70	106 10
Georgia	9	248	191 16
Hamlin	40	1,113	1,129 04
Idaho-Oregon	10	454	531 34
Indiana	22	1,077	933 00
Iowa	19	682	2,008 63
Kansas	45	1,403	2,677 55
Kentucky	12	322	216 23
Little Rock	25	484	695 55
Louisiana	9	192	336 50
Manitoba-Saskatchewan	4	35	134 25
Michigan	13	59r	622 24
Mississippi	7	118	77 78
Missouri	15	435	282 60
Nebraska	17	643	1,933 35
New England	36	1,581	2,207 66
New York	17	626	591 23
New Mexico	h	170	219 70
Northwest	46	1,438	2,585 09
Eastern Oklahoma	35	906	982 88
Western Oklahoma	44	1,325	1,668 81
Pittsburgh	33	1,522	2,143 44
San Antonio	36	1,010	1,262 47
San Francisco	10	387	451 17
Southern California	24	2,478	3,045 15
Tennessee	34	1,595	1,548 53
Washington-Philadelphia	24	664	494 81
Mexico Mission	---	---	34 22
Cuba	---	---	15 60
China	---	---	6 50
E. India	---	---	20 00
Mexican church (Los Angeles, Cal.)	26	---	3 28
Mexican church (El Paso)	35	---	35 27
Japanese Mission (Los Angeles, Cal.)	21	---	11 00
Africa	---	---	13 50
Coban, Guatemala (Central America)	---	---	15 00
Japan	---	---	5 00
Brava, Cape Verde	---	---	16 00
<b>Totals</b>	<b>752</b>	<b>27,322</b>	<b>\$35,430 14</b>

for prayer when we had to close the meeting. The Lord has some true ones at this place. We will go back later for a meeting. We say hurrah for the Herald of Holiness; it is getting better. — I. L. FLYNN.

#### Lisbon, Ohio

Our Lisbon Pentecostal Nazarene church has been wonderfully revived. We engaged Rev. D. G. Bacon, of Springfield, Ohio, to lead us to God and victory. He proved to be the right man under the leadership of the Holy Ghost. We thought we had seen the best types of perfect love, but as far as we, personally, are concerned, he lives and preaches it beyond any other we have met. He proved to us by personal example that the Holy Ghost can use a man that will put himself in His hands. The most of our members found that they were not living up to their full privileges in the gospel, and some of us found we did not have the experience of perfect love, so we prayed through and got it. We learned much from this man of God, and believe we are now on a good spiritual foundation. Best of all, we love one another better, and this alone would be a good revival in a holiness church. One of the things that gave God a chance was that the folks were willing to confess to one another of any un-

charitable things they had said. — REV. H. E. ELLIOTT, Pastor.

#### Sherman, Texas

We do praise the Lord for the Herald of Holiness. It is such a good paper. Our church here sent \$130 in on the Publishing House. Our church is moving along nicely with Brother Oscar Hudson and wife as our pastors. We are getting folks saved and sanctified at almost every service. We have a church of 136 members, and everything is peace and harmony here. We have a Sunday school that is second to none in the state. Brother C. W. Ireland is our superintendent, and has a splendid lot of teachers. We have one of the best Young People's Societies, and where people are getting saved and sanctified at these services. As to our Dorcas Society, you would have to hear them to appreciate them. — J. E. ASTON, Secretary and Treasurer.

#### Troy, Idaho

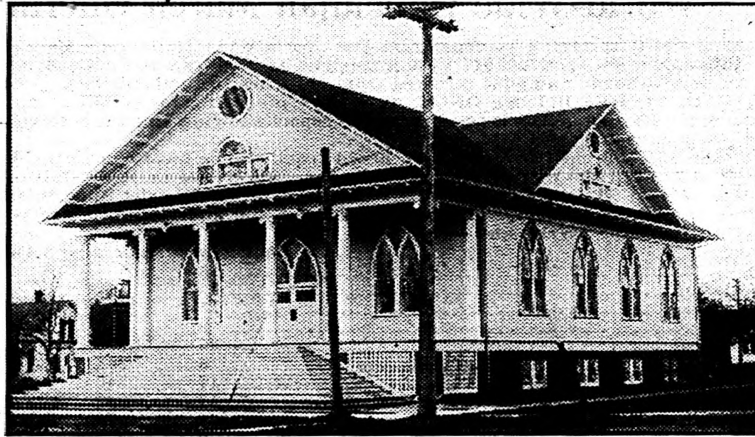
We have closed a sixteen days' revival meeting with Brothers Lewis and Mathews as evangelists. The boys, as we call them, were at their best, and the glory and power of God was on the meeting from the start. The Lord blessed His Word as the evangelists sang and preached it. We thank God for real Pentecostal Nazarene evangelists who dare to preach His Word in the face of the Devil and opposition. There were about sixty-five bowed at the altar, and nearly all prayed through in the good old-fashioned way. Backsliders were reclaimed, sinners justified, and believers sanctified. We took thirty-two new members into the church the last Sunday, of which twenty-two were adults, and ten children. Three were high school girls, several were men and their wives together. Our station agent, his wife, and two daughters; also

#### TEN NEW SONGS

#### Ten Cents Postpaid

We have just issued ten new songs — solos, duets, and quartets. One copy of each, 10c; two copies of each, 15c, postpaid.

Haldor Lillenas, Auburn, Ill.



**New Church Building, Newberg, Ore.**

[From the Newberg Enterprise.]

A large crowd attended the dedicatory services at the new Pentecostal Nazarene church, Sunday. Every available seat in the church building was taken and many stayed away because they were sure the building would not hold the crowd of people who would otherwise have attended. The building is a beauty both from without and in its interior finish. Its appointments and conveniences are everything they should be. It is plain in its architectural design. The entrance is up broad steps into a portico, supported by a colonnade across the front end of the building. To the left of the vestibule is a neat ladies' rest room. The doors swing open into the rear of the auditorium. This is seated with most comfortable pews and has a seating capacity of about 225. To the left are three Sunday school rooms, which may be thrown together and into the auditorium, increasing the seating capacity by nearly 100. The pastor's study is to the left of the platform. There is a basement under the whole building.

The dedicatory ceremony was in charge of District Superintendent J. T. Little. Nearly \$2,500 was raised to finish paying for the new building. Rev. Mr. Little preached after the ceremony. The church

building has been erected with no little sacrifice on the part of the pastor, Rev. O. F. Goettel, and his flock. The people of Newberg are proud of their efforts in the upbuilding of the town and community.

On the Thursday previous, a missionary convention of the Northwest District opened in this new church. It closed on Sunday, and was pronounced by church men as one of the greatest conventions ever held in this "center." There were twenty-eight delegates present from different parts of the state. Rev. C. Howard Davis, of Portland, was chairman of the convention. Rev. Mr. Davis, District Superintendent J. T. Little, Rev. J. M. Butchart, of Portland, Rev. J. G. Bringedahl, of Portland; Rev. E. D. Patterson, of Canby; Rev. D. D. Ashland, of Ashland; Mrs. Edith Whitesides, and Mr. C. W. Jones, of Portland, were prominent on the three days' program. F. E. Blackman sang a solo during the program on Sunday. The visiting delegates complimented Rev. Mr. Goettel, the pastor, and his wife, and members of the local church on the very efficient manner in which the local end of the convention was handled, and the convention expressed its appreciation for the hospitality shown its delegates by the people of Newberg.

our former liveryman, with his wife and daughter, and other good people of the town, who are now saved and sanctified wholly, were among the number. It made our hearts rejoice to take these dear people by the hand and welcome them into our fellowship. It was a glorious scene to see so many lined up in front of the altar, to go all the way with the Lord. Troy is on the upgrade. This makes forty-four we have taken in since we have been in Troy, and the end is not yet.—C. U. FOWLER, Pastor.

#### Caddo, Okla.

We are in a great meeting at Downing school-house, nine miles from Caddo. Many are being saved and sanctified, and the end is not yet. We continue all this week. We go next to Caddo, for a meeting with Sister Givins, pastor of the church there.—C. H. WHITE.

#### Nashville, Mich.

Since we were organized here March 19th, last, we have had some tests, but God has surely been with us. Two have been added to the society, four more will as soon as they can get their letters, and be present at one of our services. The Lord has bound our little class together in a bundle of unity and love. Just now we are putting in water pipes from the town water mains, as the town is paving the main street right in front of the church and parsonage. Since our revival closed in March we have held two prayer-meetings a week. Some of us have prayed through for a gracious outpouring of God's Holy Spirit on Nashville. Next week we go to Ellington to attend the ministerial association. This little class has missionary zeal, and once a month on Sunday evening a missionary meeting is held, and an offering is taken. The people have faithfully cared for their pastor, and we are looking for victory along all lines.—C. I. HARWOOD.

#### Upenn, Ark.

Yesterday was a great day for this church. We held memorial services for Brother Sirus and Brother Dudley, two noble Christian soldiers of this church, whom God has called to their reward. There were good crowds both at the 11 o'clock and evening services. The power of God was felt and conviction was on the people. We feel greatly encouraged, and our people here are looking to God for great things, and believing that He is able to save and keep. Our Sunday school, under the careful and prayerful guidance of Brother Beavers, superintendent, is steadily growing, and much interest is being manifested. Two precious seekers came to our home for prayer at midnight a few days ago. May God help us to always point lost men and women to Christ.—WILL BRANTLY, Pastor.

#### Hugo, Okla.

We have closed a splendid revival at this place with Revs. Jarrett and Dell Aycock, evangelists. God set His seal on the meeting from the very first. The preaching was straight and freighted with the power of the Holy Ghost, who took the messages to hearts, and strong conviction seized men and women, some whom the people had almost given up. There were at least thirty or thirty-five professions. The meeting closed April 15th in a blaze of glory, with six new members received into the church. Brother Aycock, together with his godly wife, who is his helpmate indeed, were a great blessing to the church. We can not speak too highly of them or the work accomplished through them. We will be glad for them to come our way again if the Lord permits.—MRS. GEORGIA WOMACK, Pastor.

#### Chicago Heights, Ill.

We have closed a two weeks' meeting, which was very successful. It was conducted by our

Brother S. E. Polovina, of Eldorado, Ill. The church here fell in love with Brother Sam, and the pastor, too. We promised \$25 a week to him, and raised it without any trouble at all. Brother Sammy is a wonderful preacher, and the Lord is blessing him good. I am sure he will be a blessing to any church that calls him. A big town election was on, and there were other things to hinder the meeting, but the Lord gave victory, and several were saved and sanctified. There were four additions to the church. The Chicago Heights church is being built up on all lines. All our apportionments for the year have been raised, and several little notes and debts against the church have been paid off. Now we are planning to build our new church right away. We hope to have it completed by July.—L. G. MILBY, Pastor.

#### Marysville, Wash.

Our meeting, which closed about two weeks ago, with Brother J. E. Bates, of Peniel, Texas, has come and gone, but God set influences going then which are still at work, and eternity will reveal all the good done. God gave us some new material, for which we have been praying for some time. Raw sinners came to the altar without coaxing or urging, and seemed hungry for God. Others came for sanctification, and if the meeting could have run another week or two over the ten days, no one can tell the good that might have been done, as the attendance was fine, and the interest grew to the close. Brother Bates preaches the truth without fear or favor, and God honors his ministry. There never was sweeter unity and fellowship in the church at Marysville than now. God is in our midst, and we are moving on. Our Sabbath school continues to grow, with about sixty enrolled. Brother Bates received \$75 in his offering. Pray for us.—SISTER ERB.

#### Haskew, Okla.

We are in one of the greatest revivals here we have had for years. Twenty-one grown people have been at the altar. A number are praying through. The altar is full in every service. Last night a large crowd stood on the outside, as there wasn't room inside. They are coming from far and near. Old-time conviction is on the people. Tobacco users are cleaning up and praying through. At one altar service there were eighteen young men weeping and praying through. Last night there were aged mothers at the altar, who have never professed before. They say it is the greatest wave of salvation that ever struck this place. We never saw brighter conversions than these here. A very touching scene was noticed yesterday in the morning services, when a young man who had prayed through the day before, was pleading with his aged mother to come to God, and last night she came, confessing her sins. A number have prayed through on the road home from meeting, and some after they got home. The end is not yet.—J. H. GRAY, Evangelist.

## DEATHS

**Gorden**—Sister Belle Gorden, beloved wife of Merion Gorden, died at her home in Phoenix, Ariz., March 10, 1917. Brother and Sister Gorden have both been saved and sanctified, and lived the experience many years. Sister Gorden had been a great sufferer for years, but bore her sufferings with sweet submissiveness. Her life was one of constant victory over sin. Her death was a complete victory over death and the grave.—Mrs. Tina Mahan.

**Watts**—Frank J. Watts was born June 18, 1904, and departed this life March 31, 1917. He was converted very young, and always enjoyed religious services. His body was laid to rest in the Illinois Bend, Texas, cemetery. The funeral was conducted by the writer, his pastor. Brother Watts, his father, reached across the casket and took the writer by the hand, while he told the story of the boy's life and how he expected to meet him above.—Rev. Dr. W. T. Givens.

**Blessing**—On Sunday, March 25, 1917, our sister, Lola May Blessing, went home to be with Jesus. She had pursued her studies at the Nazarene University in Pasadena through the school year of 1915-16 with increasing weakness of body and when school closed in June went to a sanitarium. She left the sanitarium only long enough to go to the Assembly at Pomona to be ordained. She was ever a blessing and won many souls for the Master both among her fellow students and in her labors in the ministry.—J. Carter.

**Boat**—Susana Boat, known as "Aunt Susan," the mother of Rev. J. W. Boat, our pastor at Ballinger, Texas, passed to her eternal reward December 23, 1916, at 8 a. m. Her husband and four children had preceded her and four children remain to mourn her. She was confirmed in the Lutheran church in childhood, gloriously converted in the "good old-fashioned way" in 1873, in an old school Presbyterian meeting, and blessedly sanctified under the ministry of Rev. H. C. Morrison at the old poetry camp of August, 1890. Her life ever after was a sweet benediction to all who knew her. Her last days were marked with terrible suffering, but in it all there was no word of complaint or impatience.—William E. Fisher, Dist. Supt.

**Baker**—Irma Viola (Lewis) Baker, beloved wife of Rev. H. C. Baker, pastor of the Sellwood, Ore., Pentecostal Church of the Nazarene, was called to her reward February 14, 1917. Sister Baker was born October 20, 1872, in Morrow county, Ohio, and was united in marriage to Brother Baker, June 26, 1894. For eighteen years as a traveling preacher's wife, doing much that could be termed the work of a deaconess, laboring under weakness, and in pain many times, yet with untiring zeal, she pressed on doing the Master's work until her own sickly frame gave way, and this woman of God left this

world to be with Jesus for ever. Sister Baker was a power in the Seliwood church, and it is true that first church felt the influence of her godly life.

**Misener**—Wilson Misener was born in Walshingham, Ontario, Canada, April 9, 1840, and died March 26, 1917, at the home of his daughter, Mrs. F. C. Sparrow, at Walker, Mich., seventy-six years of age. At the age of fourteen, with his parents, he came to Michigan, where he has resided until his death. At the age of twenty-five he was united in marriage to Miss Sarah Culver. Three children were born to this union. At the age of forty he was most powerfully converted, and two years later was sanctified wholly. He lived a faithful Christian to the end. He was a charter member of the Pentecostal Church of the Nazarene of Grand Rapids, Mich., and esteemed very highly by the church. He leaves to mourn, the wife of his youth, one daughter, two sons, five grandchildren, and six great-grandchildren. The funeral service was conducted by his former pastor, Rev. C. L. Bradley, assisted by the present pastor, Rev. L. H. Humphrey, at the home church in Grand Rapids, Mich.—C. L. Bradley.

**Keeler**—George Franklin, infant son of Rev. and Mrs. L. D. Keeler, born at Keene, N. H., April 10th. He was named after Rev. George J. Franklin and dedicated to be a missionary for India, but he accomplished his work in eleven short days and departed to be with Jesus. The Lord hath given, the Lord hath taken, blessed be the name of the Lord. Burial was in the family lot in Fitchburg, Mass.—L. D. Keeler.

## ANNOUNCEMENTS

**Announcement**—Our General Superintendent, Brother Goodwin, assisted by our District Superintendent, J. D. Scott, begins a siege meeting at Ellington, Mo., Tuesday, May 15th. The revival fires have never gone out on our altars since our dear Doctor Walker was with us a short time ago. Put us on your prayer list for this meeting, and be it known that the God of Daniel still liveth in these Ozark hills.—Mrs. Della Geltz.

## Mottoes!

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**Notice**—Group No. 1 of the San Antonio District, which meets at Yonkum, Texas, promises to be the best yet. A splendid program has been arranged. A goodly number will go down from San Antonio. Others are coming from Austin, Red Rock, Creemore, and other places. If you expect to attend write Rev. R. M. Hocker, Yonkum, Texas, so that he may provide entertainment for you.—William E. Fisher, Dist. Supt.

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

**Notice**—Rev. Oscar Hudson, of Sherman, Texas, will be with us at Port Arthur, Texas, commencing the 8th, and running as long as the Lord leads. We are expecting great things at that time. Pray for us.—N. Malone, Pastor.

**Notice to the Mississippi District**—At a meeting of the District missionary board, called together by the president, Mrs. I. D. Farmer, steps were taken to get subscribers to The Other Shore, to distribute little boxes among our people, and to put a missionary evangelist in the field for a missionary rally at each church. It was unanimously voted to put Rev. Mrs. S. E. Galloway in the field as said missionary evangelist. The board urges that all pastors and Sunday school superintendents co-operate in this Galloway in the missionary effort.—Mrs. I. D. Farmer, President; J. M. Westmoreland, Secy.-Treas.; S. E. Galloway, and Mrs. S. E. Galloway.

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

**Notice**—I have open dates for spring and summer except June. Any one wishing my services, please address me at Clearwater, Kas.—Jesse Uhler.

**Notice**—The party who was going to buy the tent for the North Dakota campaign next June has decided not to do so. On account of that, I will have the month of June and perhaps July, at least a part of July, open for calls for camps or tent meetings. Address me at 3720 North Marshallfield avenue, Chicago, Ill. Please put on letter "Forward immediately." August N. Nilsson, Evangelist.

**Notice**—Any one wishing my services will address me at Winfield, Kas. I am open for calls this summer.—B. Freeland.

**Notice**—There will be a campmeeting at Olive Hill camp, July 27, 1917.—George Fouch, Secretary.

**Announcement**—We have some open dates for revival work this coming summer, and would be glad to get in communication with any church that might desire our services. Mrs. Duncan is also a preacher. We have more work than we can do in the eastern part of North Carolina and Virginia, but we prefer working in this part as we are already out here. Kindly let us hear from you as soon as possible so as to make our slate for the summer. We never made any charges and God has always supplied us. Address us Trevecca College, Nashville, Tenn.—Rev. W. L. Duncan.

**Notice to the Georgia District**—Please send all of your District Superintendent's fund to R. E. Eason, treasurer, Manassas, Ga. Send all of the foreign mission funds to Mrs. M. M. Minter, Donaldsonville, Ga. We have bought a District tent and had to borrow the money at the bank, and we trust that all of the churches in the Georgia District will take a collection immediately for this purpose and send same to Rev. C. H. Lancaster, Donaldsonville, Ga., so that the note can be paid at an early date.—C. H. Lancaster, Dist. Supt.

**Notice**—Any one wishing my services will address me at Winfield, Kas. I am open for calls this summer.—B. Freeland.

**Notice**—I want to be in the evangelistic work during the summer and want to be where I can do the most. I have the experience of holiness, saved and sanctified and have been preaching for nearly six years. The Lord has blessed me in my work. If you need an evangelist and will pay the necessary expenses, I will gladly come and hold a series of meetings. Address me as follows: S. E. Spencer, Johnsonville, Tenn.

## PERSONALS

Rev. O. A. Deck and wife, pastors of the Pentecostal Nazarene church, of Lincoln, Neb., passed through Kansas City this week, enroute to Phoenix, Ariz., where they are going for a week's rest. Their visit to the Publishing House was appreciated.

Rev. Paul C. Thatcher and wife, outgoing missionaries to Japan, stopped off for a visit at Kansas City and were welcomed at the Publishing House this week.

## Evangelistic Meetings

Evangelist B. S. Taylor

Mt. Tabor, Wis. .... July 20  
Saskatchewan, Can., Galilee ..... July 6  
Providence, R. I. .... April 6-30  
Johanna Heights, Pa. ....

## Campmeeting Dates

Oberlein, Kas., June 14-24—Zepp, W. R. Cain. Address Harry Kleischer, Colby, Kas.  
Sawyer, N. D., June 28-July 8—Stalker, W. R. Cain. Address Rev. Earl Pounds, Sawyer, N. D., or Rev. Lyman Brough, Surrey, N. D.  
Racine, Wis., July 12-22—Shelhammer, W. R. Cain. Address Rev. F. K. Smith, 1144 Center street, Racine, Wis.  
Peniel, Texas, Aug. 2-12—W. R. Cain, Rev. H. B. Wallin and wife. Address J. H. Smce, Peniel, Texas.  
Wichita, Kas., Aug. 16-26—Gonthey, Matthews, Babcock, Miss Stella McNutt, W. B. Yates. Address W. R. Cain, 415 S. Vine street, Wichita, Kas.  
Hebe, Ark., Aug. 30-Sept. 9—J. E. Bates, W. R. Cain. Address R. A. Dodson, McKee, Ark.

Springerton, Ill., Sept. 13-23—Pettie, W. R. Cain. Address Jacob Fleck, Enfield, Ill.

## DIRECTORIES

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.  
Res. 4924 Agnes ave., office, 2109 Troost ave.  
Missionary District Assemblies  
Our work among Mexicans, El Paso, Texas;  
Rev. H. F. Reynolds will preside.....May 23-27

## A Few Titles of Our Own Publication

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Pebble cloth.....15  
**Caleb of the Hill Country.** By Charles A. McConnell. A story of pioneer days in the southwest. 163 pp. Cloth.....50  
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**Preacher and Prayer.** By E. M. Bounds. A book every preacher, Sunday school teacher, and Christian worker should read and study. Paper.....15  
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Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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

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

## District Assemblies

San Francisco, Berkeley, Cal.....May 16-20  
Southern California, Los Angeles, 1st Ch.....June 7-16

J. W. GOODWIN.....Los Angeles, Cal.

## District Assemblies

1625 Delta st., Los Angeles, Cal. Address mail to 2109 Troost ave., Kansas City, Mo., for forwarding.  
Pittsburgh, Columbus, Ohio.....May 2-6

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

## District Assemblies

Colorado.....May 30-June 3  
Idaho-Oregon, Nampa, Idaho.....June 8-10  
Northwest, Spokane, Wash.....June 13-17

## District Superintendents

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

Arkansas—J. D. Edgin.....Ozark, Ark.  
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman.....Olivet, Ill.  
Colorado—R. J. Plumb, 411 East Del Norte street, Colorado Springs, Colo.

Colorado Springs.....May 4  
Boulder and the valley.....May 8-9  
Greely.....May 10  
Denver.....May 11

La Junta.....May 14  
Montrose.....May 17  
Kirk.....May 21  
Mildred.....May 22

Bethel (Yuma county).....May 23  
Yuma.....May 24

Dakotas—P. M. Covington.....Peniel, Texas  
Dakotas—Lyman Brough.....Surrey, N. D.

Enat Oklahoma—F. R. Morgan.....Henrietta, Okla.  
Florida—M. M. Bussey, 910 Fourth st., Miami, Fla.

Georgia—C. H. Lancaster.....Donalsonville, Ga.  
Hamlin—J. C. Hanson.....Hamlin, Texas

Idaho-Oregon—W. H. Tullis.....Nampa, Idaho  
Indiana—E. Harding, E. Thornburg st., New Castle, Ind.

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

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

Little Rock—T. W. Sharpe.....Delight, Ark.  
Louisiana—B. F. Pritchett.....Homer, La.

Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.

Michigan—J. E. Miller.....Caro, Mich.  
Lapeer, Mich.....May

Mississippi—S. E. Galloway.....Houston, Miss.  
Missouri—J. D. Scott.....Des Arc, Mo.

Nebraska—M. F. Lienard.....Burr Oak, Kan.  
New England—N. H. Washburn.....Beverly, Mass.

New York—Paul Hill.....Clintondale, N. Y.  
New Mexico—B. E. Dunham.....Artesia, N. M.

Northwest—J. T. Little.....Newberg, Ore.  
West Oklahoma—J. Hill.....Pocah, Okla.

Pittsburgh—James W. Short, 331 S. Broadway, Dayton, Ohio.  
San Antonio—William E. Fisher, 138 Princeton ave., San Antonio, Texas.

San Francisco—D. S. Reed.....Oakdale, Cal.  
Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.

Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.  
Washington-Philadelphia—W. W. Hanks, 1011 W. Allegheny st., Philadelphia, Pa.

## EVANGELISTS

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding

same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.—Gen. Man.]

Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.

Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.

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

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6380 Yale ave., Chicago, Ill.; Fleming, B. A., R. R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.

Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.

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

Hamlin—Irick, Alfie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas.

Idaho-Oregon—Ingler, Arthur F., Everett, Wash.  
Indiana—Williams, J. A., Connorsville, Ind.; Elsworth, C. E., and wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Moores, N. Y.; Harrison, Charles M., 752 Shelby street, Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and wife, 724 E. ave., West, Cedar Rapids, Iowa; Harrington, Theo G., Botna, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demoret, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 728 6th ave., East, Hutchinson, Kas.; King, C. M., 704 N. Monroe st., Hutchinson, Kas.; Mendell, Fred B., Missionary Evangelist, Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, Herman and wife, Newton, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G., Cedarvale, Kas.; Putney, F. E., 1021 S. St. Francis st., Wichita, Kas.

Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Adam, M. C., 321 S. Poplar st., Seymour, Ind.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Mens, Ark.

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

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

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Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 810 S. 30th st., Lincoln, Neb.; Williams, H. C., 2065 Potter st., Lincoln, Neb.; Wiggins, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt.

New Mexico—Saffel, T. D., Farmington, N. M.

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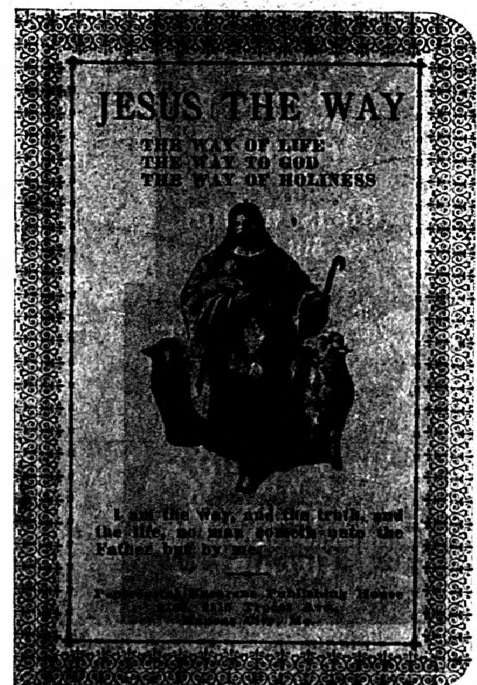
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