

HERALD of HOLINESS

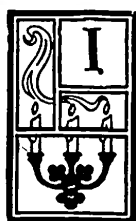
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Bigness and Backsliding



IT IS A serious mistake to suppose that bigness will cure or prevent backsliding. Yet there are some people, we fear, who are misled into supposing that this is the case. Mere bulk can not, in the nature of things, be any cure for backsliding. One can backslide or a multitude can backslide, even though the crowd backslide one at a time. Mere size does not remove the cause or the inclination to apostatize.

We are led to this proposition from the fact that some persons, who are so insistent for a union of forces or a combination of all the churches, seem to be influenced in great measure by the idea that the bigness of such a mighty combine would cure the acknowledged, backslidden state of so many of the denominations. Often in the arguments for union it is urged as a reason for it that there is such a pitifully weak and inefficient state of church life prevailing in many of the churches. The argument seems to proceed upon a supposition that the great union of forces would cure this state.

Let us state once for all that we are and have always been in favor of the union of churches, so far as that union could be effected without undue friction, or without the surrender of vital principles. Especially do we favor the union of churches where there is no longer any valid reasons for separate autonomies. We also insist that where union does not seem possible or practicable there should exist the warmest relations of brotherliness and amity and federation among the bodies. There should never under any circumstances be anything like sectarianism or rivalry or unbrotherliness among different bodies of Christian people. We have never had but one opinion or belief on these points and shall never have but one.

General Union not Practicable

At the same time we recognize the impracticability of a general union of church bodies in the world or in America. Such a dream is Utopian and had as well be dismissed. We take no stock in the vagaries now being urged in many quarters looking to such a mammoth ecclesiastical combine as this would be. Many of these advocates are not Christian men and do not profess to be. They are stirred by the war in some way to such a dream, and have entered the lists as staunch advocates of such a union of Christendom as they dream. Other advocates are professing Christian min-

isters who have taken more or less part in Christian work among the soldiers, and in some way have been led to desire such a union of forces. They point to the work of the Y. M. C. A. and kindred bodies as illustrations of the matchless advantages of the union they insist upon.

The Y. M. C. A. work and that of such bodies can continue with diversified denominations, as it has been going on for so long, whether there be any great church combine or not. Failure of such a combine is no argument for the cessation of such interdenominational work or any evidence that it would cease. This interdenominational work is to be credited entirely to the denominations out of which it has sprung, and out of which it will and should continue. Such a combine can not and will not cure the delinquency or backsliding, of which there is now so large complaint by so many observing writers and speakers in the land.

A Sure Remedy

Backsliding has but one cure, and that is the gospel of the Lord Jesus Christ. The blood must be again applied, if we would see cured the backsliding so prevalent. Let us not turn to false remedies. These will sadly disappoint in the end, as sure as God is true. The Father alone, against whom this apostasy has occurred, can cure it, and He awaits the opportunity to cure it. If we will cry unto Him and return unto Him He will take back the wandering children who have forsaken Him in such multitudes and heal all their backslidings and again love them freely.

Let the cry be "to your knees O Israel," and not "get into a big combine," if we would see a return to the power and spirituality of the gospel, which the churches so much need today for their work among men.

We get tired of the cry of the need of such vast reconstruction by the churches since the war. Many suppose this mammoth union would help us into the position to do this work of church reconstruction. We have waited in vain for some of the numerous reconstructors to inform us, in the literature with which they flood our mail, as to the detail and facts of this reconstruction the churches need to do on themselves, especially. Unless it be the work of reconversion of millions of their members, we fail to see what or wherein it lies. And if it be this, we insist upon our proposition with which we set out in this editorial, that there can be absolutely no remedy for this backsliding in mere bigness. The remedy must go deeper than in mere in-

crease of bulk. This might really militate against the true remedy. Once get the faith of the people transferred from the old and true and only remedy to a false one, and it would retard or prevent the application of the real remedy. We insist that there should be urged a return to the place where the churches lost the Savior and let Him be found there, and the reclaimed ones be made to rejoice again in their reclaimed joy and peace and love. This is the scriptural method, and this alone will save us and restore the churches to their former power and influence.

An Insulting Apostle

FROM SOME viewpoints one might consider the Apostle Paul very rude and insulting in his treatment of Athens and Rome. These were the great representatives; the one of the culture of the world, the other of supreme world power. Each was an imperial city—the one of imperial wisdom, the other of imperial power. Hear Paul as he says to Athens, “The times of this *ignorance* God winked at but now—”; again hear him, “Him whom ye *ignorantly* worship declare I unto you.” Audacity personified to pronounce the words “ignorance” or “ignorantly” before the Athenians. But hear him again discount their civilization of culture by saying “the world by wisdom knew not God.” “The wisdom of the world is foolishness with God.”

What crass impudence is this to thus insult the pride of intellect of the “Eye of Greece,” the city of supreme culture, which thought that culture was everything. Yet Paul considered his words, and spoke soberly and with profound wisdom and truth. Culture aside from grace is a curse, and not a blessing in any sense or degree whatever. Germany has demonstrated this to the everlasting proof and satisfaction of every reasonable mind. The most cultured nation in all the world became in a moment a brute and a highwayman when the supposed opportunity came for her world advantage.

But hear Paul insult the pride of Rome by declaring that the gospel was “the power of God unto salvation.” What? Speak of any power in the presence of Rome or Romans as distinct from the power of her despotism of government? What unspeakable impudence to so speak before a people who thought in terms of military power; who spoke only of such power and dreamed of this kind of power, and despised and denied every other phase or conception of power as worthy of mention. Yet Paul distinctly and loudly proclaimed that he had a message of greater power than ever Roman eagle bespoke—a power that could take a bad man and make a good man out of him. A power that could reach down into the deepest depths of sin and raise to purity; which could descend into the deepest depths of sorrow and gloom, and shed the radiant sunlight of hope and light and salvation and peace. Let Paul alone. He spoke words of truth and soberness. There is no power like the power of the gospel of the Son of God.

What Moves the World

IT NEED excite no surprise when we say that it is prayer that has always moved the world. It was so even in the days of Christ upon earth. Christ, when He would raise Lazarus from the grave, prayed to the Father and the grave opened its mouth at His behest after His prayer, and the dead came forth. So it ever has been. Men who have moved this world permanently have been men of prayer. Men can be brilliant and scintillate intellectually. They can thus attract to themselves admiring crowds and gain the petty distinctions among their fellows by mere intellectual force. But to hold power with God and by this divine power mightily affect the world and be real movers of influences that mold thought and stir men to their deepest depths and that permanently trend human destinies, men must have the closest touch with God. This power comes only by prayer to God. God will not give unasked this subtle power with men and affairs. He has given directions how we are to gain it and He clings tenaciously to

His oft-announced conditions. He will not revoke His order. He will not change His plan. He declines at man's behest to alter His principles established from of old. This principle and this plan is that men must pray if they would receive. “Ask and ye shall receive,” and in no other way can they receive. “Seek and ye shall find,” and men need not expect to find power and influence lying around just anywhere. “Knock and it shall be opened unto you,” and not otherwise save to the knocking will things be found to open.

The history of the world has been prolific of illustrations of this truth, which amount to a demonstration and would, were there no oft repeated warnings that only by such prayer could His wonderful, exhaustless reservoir of infinite resources be opened to the children of time. Wesley spent two hours daily in prayer. Think a moment of the marvelous influence of this remarkable man. It is related of him by one who knew him well that, “He thought prayer to be more his business than anything else. I have seen him come from his closet with a serenity of face next to shining.”

Luther, who shook Rome to her center as no man ever did, said, “If I fail to spend two hours in prayer each morning, the Devil gets the victory through the day.” It has been said of Bishop Leighton and of Dr. A. J. Gordon that they spent so much time alone with God that they seemed to be in perpetual meditation. Adoniram Judson, as is well known, impressed an empire for Christ, and laid the foundation of imperishable granite in the very heart of Burma. To do this he found it necessary to spend several hours a day in prayer. John Livingstone preached one sermon in Scotland after he had spent the preceding night in prayer, which brought five hundred persons to a profession of conversion. One sermon by the praying Michael Roberts, of Wales, brought one thousand souls to Christ. Another praying Welsh preacher, John Elias, preached one sermon, by means of which twenty-five hundred souls were brought to Christ.

Time would fail us to mention numbers of others who were distinguished for their praying habit and who shook the world in some mighty reform movement, or who won their thousands to Christ. Always, we repeat, those who in any definite way have greatly moved this old world for God have been men and women of mighty prayer. When will we learn this lesson and act in harmony with the truth, that without prayer we can not accomplish the work which God designs we shall. Oh, that men would see and recognize this truth and live it out daily in their ministry and religious life. We had better do this ere it is too late, and in gloom and sorrow we lay down our lives and awake to the realities of eternity with no sheaves and with the deepest disappointment and bitterest agony of regret over our mistake while here below.

An Insulting Appointment

THE APPOINTMENT by the President of the United States of one George D. Herron as a commissioner to Russia was an insult to the nation. Mr. Herron is a believer in and a practitioner of free love and is denominated as “an apostle of free love” by the religious press. He was well and generally known as such long years before his appointment to the position to which the President has elevated him. The religious press is justly indignant at the appointment and is demanding his recall in defense of the homes and the good name of our government. What the President could have meant by this malodorous appointment it is impossible to imagine. We join in the loud protest and demand his recall by the President at once. The American home ought to be dear to the President, as well as to every other citizen, and he can not afford to do anything which so flagrantly insults the American home and the moral sentiment of the country as does this absurd and most reprehensible appointment. Let Mr. Herron be called home at once and let another take his place who will not be such a stench in the nostrils of the country. The secular press has joined commendably in this protest, together with the religious press, and has exposed the ugly record of this man.

The Second Blessing Symbolized in Jewish History and Worship

By JAMES B. CHAPMAN, D.D.

WE SHOULD not view it as exceptional that God should be pleased to perfect personal salvation by means of two distinct works of grace, when we consider:

1. That in the creation of the race there were two epochs. Adam was formed first, then afterward Eve. But the two were required to make the complete race of man. That He could have made the complete race by a single act no one will doubt, but that He really did it by two distinct creative acts no one will deny.

2. That in the redemption of man Jesus was to come to the world twice. First, He was to come and die for the sins of man; then, to such as look for Him, He is to come the second time without a sin offering for salvation (Heb. 9:27). Space does not permit of any attempt to explain why there should have been two comings in the work of completed redemption, but those who accept the Christian Scriptures will not doubt the fact that such is the divine arrangement.

3. In renovating the material earth from the effects of the fall, God sent first a baptism of water in the days of Noah; then He is to send a baptism with fire in the judgment times (2 Peter 3:10). To those who accept these plain scriptural facts it will not seem peculiar that the same God should rid the soul of sin by two distinct acts: the first, the washing of regeneration; and the second, the renewing (or purifying) by the baptism with the Holy Ghost (Matt. 3:11, 12; Titus 3:11).

4. There were two deliverances in the time of the exodus and of the founding of the Hebrew nation. The first was at the Red sea; the second, as distinct as the first, was at the Jordan. The first marked their deliverance from slavery and oppression, the second brought them into their promised possession. Should it, then, be thought incredible that in bringing us into "the rest which remaineth to the people of God" there should be "forgiveness of sins" before we receive "inheritance among them who are sanctified" by faith in Jesus? (Acts 18:26).

5. There were two epochs in the personal experiences of the patriarchs:

(a) Abraham had two distinct calls. The first, in Ur of the Chaldees, was a call to forsake his kindred and country to go out on the promise of God to a country unknown (Genesis 12). The second came twenty-four years later, and was a call to perfection before God (Genesis 17). At the first call Abraham believed God, and it was counted unto him for righteousness, so that he was justly called "The father of the faithful" (Romans 4:3; Gal. 3:6, 7). At the second call he had his name (nature) changed, and received the sign of circumcision, which was the fleshly symbol of heart purity (Deut. 10:16; 30:6).

(b) Jacob had two distinct revelations. The first, at Bethel (Genesis 28); the second, at Peniel (Genesis 32). The first was a revelation of relation (House of God). The second was a revelation of nature (My name, or nature, is Jacob). The first resulted in the adoption of vows and ordinances dependent on the relation of "son of the house of God." The second resulted in a change of nature and name, and in permanent symbols of the new condition.

(c) Moses had two distinct stages of faith. By faith Moses forsook Egypt at the age of forty years, not fearing the wrath of the king,

for he endured, as seeing Him who is invisible. His choice was deliberate, and the sustaining power of his faith sufficient for forty years' endurance (Heb. 11:24-27). At the age of eighty years he reached the second stage of his faith, by means of which he stood "on holy ground" (Ex. 3:1-6).

(d) Joshua had two distinct epochs of obedience. The first began with the exodus from Egypt, and was unmarred by backsliding. The second began with Jehovah's answer to Joshua's query, "What saith my Lord unto his servant?" "Put off thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

(e) Isaiah had two distinct visions marking his permanent settlement in the prophet's office. The first was a vision of the general condition of the nation, and was followed by general reproof and national promises (Isaiah 1-5). The second was a vision of God's holiness and of the prophet's depravity. It came two and a half years after the first, and was followed by the application of purifying fire to take away the prophet's iniquity and to purge away his sin (Isaiah 6).

Missionary Musings

BY C. W. J.

"Pray ye therefore the Lord of the harvest, that he send forth labourers into the harvest" (Matthew 9:38).

"Prayer releases the energies of God" is a significant statement, and is worthy of serious consideration.

The wireless operator on board the ocean liner, with his finger on the key, is constantly releasing energies that flash messages of comfort and hope to hungry hearts that are thousands of miles away.

So the child of God with his finger pressing the prayer key is enabled to command the unseen forces of heaven, and prevail in behalf of the most benighted member of the human family.

Jesus said to His disciples, "Pray ye"; and today, down through the momentous nineteen hundred years this side of Calvary's rugged cross, that message is borne to us as an *eleventh commandment*, that we as a church would do well to listen to.

Truth in the abstract will never save a lost world.

Nothing short of applied truth will ever avail for the salvation of a lost race. But truth must have a channel for its application, and here is where the laborer who is sent out in answer to prayer, finds his place in the economy of God's plan to bring the world to Christ.

It is our duty as well as privilege to pray, and thus release streams of influence that will bless our brothers and sisters in faraway lands.

If we fail to pray, some man, woman, or child will go out into the dark night of damnation, pointing an accusing finger, because we failed to touch the Spirit-electrified key, that will bring help to them in their time of trouble.

"How long is it?" asked an old Mohammedan woman in Bengal of a missionary, "since this Jesus died for sinful people? Nineteen hundred years? Look at me, I am old, I have prayed, I have given alms, I have gone to holy shrines, I am become as dust from fasting, and all this was useless. Where have you been all this time?"

God forgive us for being such *silent* "co-laborers together with Christ."

It then should be expected that in bringing us to complete reconciliation to Himself God should call us first to repentance (Mark 2:17), then afterward to holiness (1 Thess. 4:7). That He would give us two fundamental revelations (Acts 26:16-18) of relation and condition. That our faith for pardon (Romans 5:1) should be followed by a new stage of faith, bringing holiness (Acts 15:8, 9). That in the life of obedience we should find the road to complete heart cleansing (1 John 1:7). And that the initial vision should be followed with the vision accompanying the fiery baptism (Joel 2:27-29; Acts 2; Matt. 3:11, 12).

6. The Jewish tabernacle and temple had two main compartments. The length of the first was twice that of its breadth. The second was a cube, and thus stood for perfection and permanence. Both stood for approach to God, but the abiding glory was within the second veil and there alone was fullness of joy and pleasures forever more (Psalm 16:11).

7. God's revelation to mankind consists briefly of the two covenants, given to us in two instalments—the Old and the New Testaments.

8. The principal divisions of the offerings were: (a) those standing for approach to God; and (b) those denoting communion with God. Since we are now discussing epochs and not processes, we will mention only the first class of offerings—those denoting approach to God. These were fundamentally of two kinds. (1) The sin offering (including the trespass offering), which stood for forgiveness; and (2) the burnt offering, which stood for consecration, and hence, on the vital side, for holiness.

9. The annual feasts of the Jews were of two kinds: (a) those commemorating national and religious beginnings; and (b) those marking results and finalities. Since we are discussing only the necessary elements of full salvation (as distinguished from final salvation) we will speak only of the first class of feasts. This class was made up of two feasts. (1) The Passover, which was marked with the blood of the atonement shed by the paschal lamb, and stands for pardon (1 Cor. 5:7); and (2) Pentecost, which commemorated the giving of the law at Sinai and foreshadowed holiness wrought by the baptism with the Holy Ghost (Acts 2:1; Heb. 12:18-29; 2 Cor. 3).

This review, though far from complete, is sufficient to show that the divine plan for human salvation, including the fact that its accomplishment experimentally requires two works of grace, is in exact keeping with His pre-Christian dealings in the religious lives of men and of the Jewish nation. Like every idea of the spiritual realm, that of God's plan and man's necessity (requiring that men should be sanctified after they are justified) is the heritage of many centuries of divine tutoring. The end and purpose of all God's dealings with the world is to be fulfilled in us by our receiving the second blessing, "properly so-called."

Manual Revision

By REV. GEORGE WARD

IS OUR Manual perfect in all its details? If not, then we can have revision. But we have an excellent Manual, a great credit to the church. After careful reading we believe the article by H. Orton Wiley, D.D., appearing in three issues of the HERALD of HOLINESS, was the best we ever saw in print, and we heartily indorse his position relative to church government.

Under "Election and Term of Office" we can

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not see a logical reason for election of the District Superintendent for a term of two years instead of one year, as now. We can not understand why the pastorate should stand at the bottom of the ladder. Why the gradation downward? Is the office of the pastorate inferior to that of District Superintendent?

We can see a logical reason for the election of General Superintendents for a term of four years, because the General Assembly meets only once in four years, but why the District Superintendent should be elected for a term of two years to make, as it were, a balance between the General Superintendent and pastor is hard to see; unless it is to exalt the office of District Superintendent above that of the pastorate.

All the reasons given can be given by the pastorate with equal weight. If we elect a District Superintendent for a period of two years, why not elect a pastor for a term of service for two years? If it is a matter of efficiency and best interests of the District, then why not for the pastorate? There are many reasons for a two-year term for the pastorate which we could present, but every church and pastor know them as well as the writer.

We are in favor of any method that will improve our church government. Would it not be well to have a two-year term for both District Superintendent and for pastor also? We are open for conviction.

Bible Arithmetic—Multiplication

By REV. ARTHUR F. INGLER

THE PROCESS of multiplication is first mentioned in the beginning of Genesis where Jehovah blessed the creatures of the sea and air, and said, "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth" (Gen. 1:22). And again, after the creation of Adam and Eve, the inspired writer declares that God blessed them and said, "Be fruitful, and multiply, and replenish the earth, and subdue it," etc. (Gen. 1:28). Evidently it was never in the plan of the Creator that any of His creatures should be barren or unfruitful, for He blessed them all and commanded them to reproduce their kind. Apparently this law is always obeyed by nature, and the happy product obtained, except when interfered with by curious and selfish man. Doubtless, if God could have His way with all the world, every priest would have a wife and every nun a husband.

Sin has effected a change in everything terrestrial and caused mankind to labor with difficulty. Included in the punishment for her unbelief and disobedience was Eve's sorrow, as recorded in Genesis 3:16, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." In commenting upon this passage in his first letter to Timothy, the Apostle Paul declares that "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety" (1 Tim. 2:14, 15). Here the prophecy that the seed of the woman should bruise the serpent's head is hinted at, for it was to be through childbearing that a Savior should be given who would save the race from the results of the fall.

Notice the divine command to the pilgrims

of the deluge as they were about to leave the ark, "Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. . . . And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein" (Gen. 8:17 and 9:7). The law concerning the reproduction of the species was not changed by the flood nor its grateful survivors, and, in the command to Abram, we hear its echoes reverberating among the hills of Canaan. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly" (Gen. 17:1, 2). Time rolled on and the fruit of faith and patience appeared on the family tree. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee exceedingly" (Gen. 17:1, 2). Time rolled on and the fruit of faith and patience appeared on the family tree. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise" (Heb. 6:13-15).

Multiplication came as a result of circumcision and perfection, for, at the time of this command and promise to Abram, God also said, "And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. . . . And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

. . . . And all the men of his house, born in the house, and bought with the money of the stranger, were circumcised with him" (Gen. 17:11, 24, 27). So we perceive that multiplication and perfection follow circumcision. Now circumcision is subtraction, for in that rite something was removed from him, and, when one is wholly sanctified, the "circumcision of the heart" takes place, and the flesh, or "carnal mind," or "the old man of sin," is cut out and destroyed. (With the subtraction of the carnal nature Abram's name was enlarged to Abraham, which means *Father of a great multitude*. It was a trying ordeal to pass through, but it paid to be obedient to the heavenly vision. There is no multiplication in life, of any kind, without an experience of subtraction, first.) After his cleansing from carnality Abraham's faith was perfected and he began to believe God for the supernatural and, shortly, a notable miracle was enacted in his life which multiplied his joy and increased his confidence in God. Would to God that all believers could know this great truth and be led into the grace of holiness soon after their conversion. How quickly, by its multiplying agents, would the gospel of "full salvation" be carried into all the world!

How fortunate for Isaac that his old father obeyed the voice of God! Happy is that child whose parents are "walking in all the commandments and ordinances of the Lord blameless." What a legacy to bequeath to their offspring! John the Baptist was such an heir, and God has had examples of sublime faith and its fruit in all dispensations.

And Isaac called Jacob, and blessed him and said, "God Almighty: bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people" (Gen. 28:3). Thus the spirit and influence of Abraham follows Isaac and overshadows him through an eventful life, and then passes on into Jacob's career, and Jehovah reassures him of the fulfillment of the covenant made to Abraham when He says, "I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land" (Gen. 35:11, 12).

Multiplication is conditioned also on the keeping of the commandments, and no good works or sacrifices can be substituted for this. "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers" (Deut. 8:1). Our Lord Jesus said, "If a man love me, he will keep my words," and His commandments are not burdensome to such. "He blesseth them also, so that they are multiplied greatly" (Psalm 107:38).

Some one has said that multiplication is a short process of addition, and I am certain that this is true in Bible arithmetic. I notice also that the product is large or small according to the size and value of the multiplier, and when we consider *Israel's Multiplier* we cease to wonder at the product obtained. "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude" (Deut. 1:10). So long as Israel obeyed Jehovah's commandments He continued to be their Multiplier and they continued to receive the manifold products, and what was true with God's *Israel* in the past is realized by His Church today.

But the process of multiplication is as certain and as real in the evil as the good; in sin as in grace. "For our transgressions are multiplied before thee, and our sins testify against us" (Isaiah 59:12). Sin multiplies rapidly

in some lives and the progression is always downward. As the speed of a falling stone increases in its descent, so does the sinful soul accelerate on its tangent away from God and holiness; and, consequently, sorrow is multiplied in that life. "Their sorrows shall be multiplied that hasten after another god" (Psalm 16:4). Witness the disaster that came to Israel when the Israelites took up with idolatry and worshiped the gods of the nations round about them: see their beloved city besieged and destroyed, and themselves carried away into Babylonian captivity! With what intense suffering and sorrow did they eke out their future existence in a faraway heathen land! How dearly did they pay for their neglects and backslidings! Nevertheless God's great heart yearned over them and longed for their return, and He drew them with the cords of suffering love back to Himself along the path of truth revealed in Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (the margin reads, *He will multiply to pardon*). Pardoning mercy is multiplied until all doubt of His forgiveness has vanished; and we hear the echo of their shouting away over in Romans 5:20, "But where sin abounded, grace did much more abound." Grace is greater than sin; the plaster is larger than the sore. Hallelujah!

After the three Hebrew worthies had passed through the fiery test applied by their enemies and had been so marvelously delivered, vindicated, and promoted in the province of Babylon, Nebuchadnezzar, the king, became an ardent admirer of them and their religion, and sent greetings to "all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you," and then gave a glowing testimony to the wonders of their God. And that is the way every soul feels who has had a vision of Jehovah and has witnessed the marvelous deliverance of His grace. Having found peace himself, he wants it multiplied to all the world.

In his salutation "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," the Apostle Peter evinced a most generous spirit when he wrote, "Grace unto you, and peace, be multiplied" (1 Peter 1:1, 2). Of all missionaries in strange lands these needed such cheering and hopeful greetings. Doubtless they were doing picket duty in lonely places, and were tempted sorely to quit and return to the homeland, where they could have the fellowship of kindred spirits and enjoy the blessings of civilization. But the apostle was constrained to pen another epistle, and in that one he told them what sort of a multiplier to use to obtain a greater product. He declared that grace and peace are to be multiplied to them "through the knowledge of God and of Jesus our Lord." The better acquainted they became with God and His Son Jesus the more grace and peace would be given them, and that rule is eternal in its working and unspeakably great in its results. They needed the solitude of the foreign fields, and the absence of human props to drive them closer to God where they might feel their need of Him more, and thus become acquainted with His multiplying process. Amen.

The Apostle Jude wrote a letter to the sanctified folks and apprised them that they were God's *preserves*, put up to keep amid all circumstances, and to keep sweet, and yet they needed an increase of mercy, peace, and love, he said, in order to work successfully among the ungodly people to whom they were called.

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied" (Jude 1:1, 2). When a man gets sanctified wholly by the fiery baptism with the Holy Ghost, he sees more clearly the exceeding sinfulness of sin all around him, and he needs an abundance of mercy to keep him from yielding to the temptation of severity and harshness in his declaration of truth. He must preach the truth, but he must preach it *in love*. If he warns the wicked of the fearful retribution that is sure to overtake them and plunge them into the eternal pit, he must do it with an abounding love that longs for their salvation. He must be full of mercy if he would be merciful; he must abound in peace if he would introduce the rebels to the Prince of peace; he must have his love multiplied if he would win them to the King of love.

In speaking of His sheep, the great Shepherd said that He had come "that they might have life, and that they might have it more abundantly" (John 10:10). Here we have life multiplied and Christ is the Multiplier. How much life may we have? "All the fulness of God" (Eph. 3:19). Is there any limit to God's ability to fill us? Let Saint Paul reply. He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20). Do you feel weak and unable to do much for the Master? "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8).

The more we do for God and His creatures the more He does for us. There is an unseen spout leading from His storehouse above to our souls down here, and when we pull the slide out and dispense His truth and money to the needy about us He pulls out the slide above and fills the spout again; and so we become abundantly satisfied because we are abundantly useful. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

In Acts 12:24 we are told that "the word of God grew and multiplied," and why? Because the apostles and their converts abounded in grace and good works, and shunned not the reproach of Christ. They rejoiced because they were counted worthy to suffer persecution for His name's sake. As long as they gave the gospel away to the hungry, the miracle of the loaves and fishes continued. If God has given you a message, brother, wait not for a better opportunity to deliver it; give it to the hungry souls about you, it will multiply as you part with it and the Master will see to it that there is an abundance left-over for your own need. I fear that the reason the Word of God does not grow and multiply where you are is because you have been careless and indifferent and lazy, and are hoping for a better occasion in which to do some great thing for God.

When the disciples and apostles of Jesus received their Pentecost and were filled with the Holy Ghost, the word was multiplied and their company was multiplied, and the

The Fruits of the Spirit

BY F. B. HOWARD

LOVE, a sweet command to us is given,
Lifting our souls from earth to heaven,
When Christ's commands we are keeping.
Love lifted us out of the miry clay,
Teaching us where, when, and how to pray,
Arousing us out of our former sleeping.

JOY is our portion when we are obeying,
And keeping up our fervent praying,
Trusting in Christ, our dear Savior.
'Tis joy in our soul that keeps us from falling,
Makes us attentive when Jesus is calling,
And ever regulates our behavior.

PEACE, greatest blessing that comes from God,
Lightens our burdens as through life we trod,
Giving us a foretaste of glory divine.
'Tis peace that will stop all rumors of war,
As well as those things our souls abhor,
"Peace, oh, peace," my soul crieth, "thou art mine."

LONGSUFFERING should be grafted into our being,
As the more of God's love we are seeing,
Remembering Christ in Gethsemane.
'Tis our longsuffering that whips the Devil,
And puts us far, far above his level,
Keeping us pressing on God's holy highway.

GENTLENESS follows in longsuffering's wake;
And the soul that refuses to partake,
In the dear Master's work, has a sad end.
Gentleness will forever put to rout,
Each of Satan's faithful, trusty scouts,
And give our thoughts a holy, righteous trend.

GOODNESS is willed us for the Master's sake,

So from our slumberings we must awake,
Be ever on the alert for Christ, our King.
Goodness is seen in Christ's everyday life,
So much so that there was no room for strife,

So let's praise God in all the songs we sing.

FAITH, without which no soul shall see God,

But instead we shall feel the chastening rod,

For 'tis through faith our sins are forgiven.

Our faith is strengthened by Bible reading,
And our case before Him keep on pleading,
Until all doubts from our soul are driven.

MEEKNESS must show in our every feature,

Layman, deacon, as well as the preacher,
And must not be clouded in any manner.
Of meekness, Christ's life is our example,
And we mustn't have a desire to trample,
Upon His glorious, holy banner.

TEMPERANCE, the importance of which God foresaw,

And wrote it in his immutable law,
For God's Word is final, without fail.
Temperance must be grafted in our soul,
If we keep our faith while the billows roll,
And outride this life's stormy, bitter gale.

Now, dear reader, whoever you may be,
I pray God that your soul may plainly see,
That this poem is absolutely true.

If on your life you will use this try-square,
Being honest with God, and with yourself fair,

You are numbered with God's faithful few.

churches increased in the land until the recorders were unable to count the converts, there were so many. (See Acts 2:41, 47; 4:4; 5:14; 6:1; and 9:31.) When I look around me and see how few there are who are scattering the gospel seed I do not wonder at the dearth in our land; "a famine for the Word of God." But the few are being honored with results and are abundantly blessed as they abound unto every good work and, shortly, an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord, as they go "sweeping through the gates, washed in the blood of the Lamb." Amen.

Don't be discouraged, brother, at the lack

of numbers turning to the Lord; turn over to the Revelation of Saint John the Divine and read from chapter seven, beginning at the ninth verse, and your poor old heart will feel like praising the Lord. When all the redeemed of all the ages assemble before the throne, that John unveils for us there, you will think that the whole universe is there, and you will never feel lonesome again. Hallelujah! You will never be tempted to say the gospel has been a failure when you see the company that John saw, "away in the middle of the air." God is the Multiplier and the product is innumerable, and all we can do is to join the chorus and give God the glory forever and ever. Amen.

Poor Jacob

By REV. W. R. GILLEY

THE BIBLE gives us true records in the biographies of all the characters it presents to our attention. The object of the Bible in giving them is not to write life histories, but to reveal the will of God. So biographies are not necessarily complete, but such parts of them are given as to make the revelation of God as a whole complete. In our study, therefore, of these character sketches, if we do not note this fact it is very easy for us, if we are not especially careful, to attempt to supply from our own imagination the part that is lacking. But in doing so there is great danger of corrupting the Word of God. Another danger of misrepresentation also arises from the fact that God says so much in so few words, and if too careless a study is made, all God says is not noted, and a wrong conclusion is thereby drawn. Still another source of danger arises from the fact that with many of the characters we study we hold them responsible for all the light and knowledge of God we ourselves have, when we should remember, especially with those of the Old Testament, that the revelation of God was not complete in their day, and they did not have as much Bible as we have.

Perhaps it is because of some one or more of these reasons that Jacob and certain others of God's people get such verbal castigations that it has led the writer to pity them, hence the caption of this contribution.

We have heard and read, in the efforts of some of our brethren to establish a high moral and spiritual standard in favor of holiness, some things about poor Jacob that would lead us to the conclusion that he should have been in a penitentiary instead of representing Jehovah while in the country of Padanaram. He has been represented as a cheat and a scoundrel, defrauding Laban of his cattle. The fact that God blessed and greatly prospered Laban on account of Jacob (Gen. 30:27); that Laban gave Jacob the privilege of stating his own wages (Gen. 29:15); and that in spite of this privilege Laban changed his wages ten times (Gen. 31:41), seems not to be noticed.

To strengthen and establish the theory of holiness, as far up the road from sinning, Jacob is represented as repenting and being converted at Peniel, and in sending the cattle to his brother Esau as making restitution. The recorded facts are, Jacob is shown in chapter 31:54 as offering sacrifices, and in chapter 32:1, 2 as meeting with the angels of God, whom he recognizes as God's host. Verse 9 of the same chapter, as he prays, he says God told him to return to his own country and He would deal well with him. These things indicate that he was living where he had communion with God, and it is certain that God blessed and protected him materially,

which is a type to us of spiritual blessings. Moreover, the things Jacob sent to Esau are called a present, a gift (chapter 32:13, 33:10), and are received as such (verse 11).

Now, restitution is paying a debt, and is not likely to be received, by the one to whom it is owed, as a present or a gift. Then again, the inspired record never charges Jacob with wrongdoing in getting Esau's birthright, but always charges Esau with folly, and says he is profane for selling it; Hebrew 12:16 also declaring Esau did not get it back (v. 17), which would have been the case if Jacob's gift was restitution.

Let us have mercy on Jacob. He did have a bias, a crook, a bent, a warp of inbred sin in his nature, and indications are that he got rid of this the night he wrestled with the angel at Peniel. Besides these evidences we have the direct statement of Scripture (Hosea 12:4) that he found the Lord at Bethel, and at Peniel he had power with God.

Elijah also comes in for a good share of censure because he ran from wicked Jezebel, sat under a juniper tree, and requested that he might die. He is said to have had a "fit of the blues," been "pessimistic," and to have lacked faith in God. But there isn't a word of condemnation from God in the Scriptures. If it was wrong and showed lack of faith for him to hide himself from his enemies this time, why was it God told him to hide by the Brook Cherith at another time? (1 Kings 17:3), and why was it not wrong for Jesus to escape and get out of the way of His ene-

mies the times He did so? If we are to read things into the record, why not read in something commendatory? We think of Paul, the time he said "to depart [die] and be with Christ is far better," as being so in love with, and having his heart so fixed upon heavenly things that we commend him for his desire to escape from the toils, persecutions, and cares of this old world. Perhaps the same motives may have moved Elijah to desire to depart this life. At least in the absence of anything in the Scripture record to the contrary, and in the interest of fairness, we ought not to condemn him.

Let us all see if we can not find enough carnality and sin that the Word condemns to talk and write about without destroying the reputation of these old saints and patriarchs of God.

We say in our theology that sanctification gives us pure hearts but not perfect heads or perfect judgment, then we proceed to condemn and judge these Bible characters (and one another) for every failure of perfect knowledge and judgment.

Peter has been often censured for needing a vision and special direction from the Lord, in order to begin the gospel to the Gentiles. Yet there is not a word of censure or condemnation penned by the Holy Ghost against him for it. To us it shows a remarkable heart obedience to God and entire absence of sectarian pride and prejudice to break over the teaching of a lifetime through this one direction of the Lord and so quickly learn the will of God.

Poor Jacob! Poor Elijah! Poor Peter! Let us, if we must judge them, judge righteous judgment. Let us judge them kindly. Let us deal gently with their mistakes, if they made any. David gave orders to his three generals to deal kindly with Absalom, even when he had usurped the kingdom and was seeking his life. May we not be more ready to do it with our friends?

The Negro Problem

By REV. R. J. KIRKLAND

IF YOU will turn to part one of the Manual, in our church history of the Pentecostal Church of the Nazarene, you will find fourteen church epochs or happenings which have given us a church that is clean and orthodox and is now strong enough to send forth missionaries into all the world and thus fulfill the Scriptures in both spirit and letter.

"Go ye into all the world." I rejoice with joy unspeakable for every missionary that is now in Africa and those who are going; but since leaving the northern states and coming south my heart is made to ache as I see the colored man, woman, and child running hither and thither as sheep without a shepherd. I see them as they stand at a distance at our street meetings, trying to get a crumb "from under the master's table."

We all know that the colored folks are not allowed to attend the white man's church in the southern states. The writer has been told that there are a few independent holiness churches, colored, with preachers as pastors who see the necessity of a real holiness church among their people.

Therefore, shall we not at our General Assembly of 1919 invite a delegation from these churches and see if they can be organized into one great body, "The Pentecostal Church of the Nazarene, Colored," thus making fifteen great epochs in our church history for Christ's honor and glory?

The Day of Days

BY E. HARRIET HOWE

"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17).

There is darkness, dread, and crying,

And fear at the Lord's command;

For the day of His wrath is come,

And who shall be able to stand.

All they who love Thy appearing,

And follow Thy lowly way,

Shall rejoice with joy exceeding,

When Thou comest in that day.

Thine own the world forsaking,

Its glittering show and dross,

For riches of Thy kingdom,

Count all things else but loss.

For sweet is Thy voice, my Jesus,

I love each dear command,

When the day of Thy wrath shall come,

Lord, I shall be able to stand.

For I shall appear in Thy likeness,

When old things pass away;

And meet Thee in all Thy glory,

When Thou comest in that day.

Evangelical Preaching

By REV. JOHN W. CLARK

TO BE called of God to preach the gospel is the highest office to which any one can be exalted, and the work of the ministry is one of solemn importance and responsibility. Its work is that of becoming collaborators together with God, and to be identified with Christ, in the great work for which He shed His blood to accomplish.

The office of the ministry is very great, and its responsibilities momentous. How eager, then, we all should be to have on the whole armor of God, and to be thoroughly furnished unto every good work, that we may make full proof of our ministry, that at the last we may receive from the great Shepherd of the flock a crown of glory that fadeth not away.

It is the duty of the minister to exhibit both the precious promises and the awful threatenings. He must declare the whole counsel of God without fear or favor. He must invite all by the greatness of the provision, but he must also warn men of the awful consequences of refusing the overtures of mercy. The ministry of the apostles was a grand success, for their one object was to preach Jesus Christ to the people and to highly exalt Him on all occasions. They made Him the Alpha and Omega of all their discourses. The Apostle Paul, in writing to the church at Corinth, says, "We preach not ourselves, but Christ Jesus the Lord." It was none of self, but all of Christ, praise the Lord.

If the ministry of today would leave all self out and exhibit Christ as both Lord and Savior, the anointed of God, great victory would be the result. The apostles did this on all occasions, which resulted in their success. They exalted Him above all the prophets and righteous men, above all the angels, principalities, and powers. They gave Him divine title and divine perfections and attributed to Him divine works and offered Him divine homage. They declared Him God, manifest in the flesh; in fact, they preached Christ as all and in all. The need at the present time is men and women who will go and do likewise. The only way sinners will ever be awakened to their lost and undone condition is by the preaching of the gospel and prayer. If Jesus Christ is exalted and the blood magnified it will be sure to bring good results. Many a poor soul would repent and be converted if he could get a true conception of Christ and his own wicked heart.

There are thousands in the ministry who could vividly picture scenes of the bloody war just closed, relate many historical events or happenings of the day, but a lost world will never be brought to Christ under such preaching. God wants men to tell the good old gospel story of Jesus and His love, for it is the only story that will win and save folks from sin. A historical gospel will never awaken lost souls, for the gospel of redemption only is the power of God unto salvation.

We often hear people, in speaking of communities or persons, say, "They are gospel-hardened." To say that any person or community is gospel-hardened is misleading and wrong; for one never becomes gospel-hardened. Men and women do become sin-hardened, and in this hardened condition they need the old-time gospel preached to them, in order that their hardened hearts might be melted and their stubborn wills broken, so they can yield themselves to God and be saved. Multiplied millions are bound hand and foot by sin and appetite, and if they are ever saved and the chains of sin broken it will be by the preaching of the old-fashioned gospel and

prayer, which always bring splendid results. Hallelujah!

The gospel is the power of God unto salvation to all who believe. Evangelical preaching will always bring things to pass, and it is the bounden duty of every preacher to declare the whole counsel of God to a lost world; for there is a strong tendency on the part of many to use the soft pedal in these last days in order to be prominent with the crowd. A certain few in the church who oppose holiness of heart can close the preacher's mouth against preaching it, for they are the heavy payers and he trusts them instead of God for his support. He is compelled, therefore, by this crowd to use the soft pedal and preach the love or heavenly side of religion. He doesn't dare say anything about entire sanctification, hell, or the judgment, for that kind of preaching does not appeal to the crowd.

This is a clear case of the blind leading the blind and they will all fall into the pit together. To preach the old rugged gospel that

will save men from sin and sanctify them wholly in this life, may mean a real sacrifice to those who preach it. The opposition may be strong against you; the salary may not be so large; the congregation may be small; and hot tongue and cold shoulder may be on the bill of fare, but you can rejoice with joy unspeakable and full of glory.

God never intended His ministers should go to heaven on flowery beds of ease, but He told them to be faithful until death and then He would give them a crown of glory that would not fade away. Praise God! He expects us to be ministers, not in name only, but indeed and in truth; and to lift up Christ, as Moses lifted up the serpent in the wilderness, that all men might be drawn unto Him. Brother, sister, fight on! Preach the unadulterated truth to a lost race. The last battle will soon be fought and the victory won. Just a few more days and all will be over. Make full proof of your calling and the reward will come. Then, in the closing scenes, you can say with Paul, "I have fought a good fight; I have finished my course;" and, best of all, "I have kept the faith." Hallelujah!

FRANKFORT, IND.

Arrow Heads

N. B. HERBELL.

The kaiser of Germany is not the only person in the world possessed with a spirit to rule or ruin. We have met the same spirit under ministerial garb, and in the pew. It must be cast out in order to have peace.

As one after another of our general church boards wake up from their long hibernation and begin to operate, as intended by the first General Assembly, they shake things up in general until we get adjusted to their peculiar maneuvering in getting themselves located.

We hear much said today about wise leadership for our church. This is no doubt well intended, but, don't you really think if we were better followers of the lowly Nazarene we would not need to stress the WISE leadership so much? Think twice before you speak.

Not a few churches have tried to take the world for Jesus with a few society dames, a stewkettle, an ice cream freezer, a prayerless prayermeeting, a silent class room, a fireless ministry, a toothless gospel, and a groaning pipe organ. They have utterly failed and landed themselves upside down in the side ditch, leaving their own salvation in the hands of the faithful few. Back to God and the Bible, is our cry!

To look in upon some prayermeetings, one would think that God would have to depend on a few old bald-headed men and gray-haired women to carry the gospel to the ends of the earth. Uncle Sam chooses the best young blood he has to conquer the foe. The Church will never take the world for God with an army on crutches. She must begin with the cradle and demand universal training of a host for the King of kings.

A new thing under the sun? Sure! The first new thing will be a church which has the ability to take heed and profit by the example of others and not be wrecked on

the same rock. There is no reason why a large body of Christians could not be as humble as a small one. I suppose the large body would need that WISE leadership more than the small one. You get the point? This WISE leadership business reflects upon the founders of the movement and smacks of gross egotism. Let us respect the Holy Spirit.

Another new thing under the sun will be a school of college rank in the holiness movement, with all the buildings and equipment needed free from debt with a good endowment. This may seem strange, but name one if you can? Not since the Holy Ghost descended upon the Church has she been able to rally her forces to accomplish the above described institution. It is to be seen if this generation can do what so many others have tried to but failed. We believe it can be done. But where, and when, who knows?

The pope of Rome is setting his house in order to welcome home the prodigals. They no doubt will kill the fatted calf and make merry. They, too, will pass around the priestly robes and gold rings. A quizz for the thinker. When the churches unite into a league, what class of Christians will they brand as the Bolshevik movement? Who is who in Rome? Who is who in Washington? Who are the two big figures in the world today? When Rome gets the handle end of the whip, look out! Watch and pray is in order.

There is a time not far off when we will say, "There are not too many HOLINESS SCHOOLS." We will then see the wisdom of God in starting so many. One thing we will wake up to, when it is almost too late, will be our lack of vision to see God's hand leading today in order to save us from wreck tomorrow. We can read the skies, but how slow we are to comprehend the signs of the times. The way we have neglected our schools will react upon our children's children with great shame to our credit. Oh, for the vision.

The Pastor's Prayer Life, Study, and Visitation

By JOHN N. NIELSON

THE SOLDIER aims not only to take the enemy's territory, but to retain it. To be fitted for the task he goes through a course of training. The better trained he is the better soldier he makes. Victory depends on his obedience to his superiors, his courage to go forward in the face of danger and superior numbers, and his ability to storm the enemy's trench, defeat him, and hold his ground. Training develops obedience, ability, and courage.

Prayer, study, and visitation mean just as much to the pastor as training does to the soldier. Prayer and study develop obedience, ability, and courage, while visitation is the best means of retaining the territory he has taken. The Lord has no need for weak-kneed, inefficient preachers. The pastor who leaves his charge when things are going in the opposite direction is most likely a nonpraying preacher; if he prayed he would stand in spite of the opposition. Prayer develops courage.

The pastor who feeds his people hash, or, worse still, preaches the same things over and over again (and this applies with as much force to the evangelist who comes to the church for the second time), evidently does not study. Study will develop ability and will enable a preacher to have something new to set before his people, and if not new, it will be fresh. Hash, in order to be good, must be highly seasoned; and there are few preachers who are spicy enough to make hash appetizing. If you are losing members, your people are negligent and slow in coming to the meeting-house, and are not spiritual, you are losing ground.

Visitation goes a long ways toward holding our ground. Visitation will make the members love their pastor, and they will think a while before leaving. Visiting the members who do not come to church will bring them in before scolding the few faithful ones who are present. Reading the Bible and praying with cold members in their own homes will do more toward increasing their spirituality than many a sermon. The secret lies in the effectiveness of personal contact.

With prayer, study, and visitation made a prominent part of the pastor's life he will be able to bombard the territory of the Devil, advance under the most distressing and perplexing difficulties (being assisted by the barrage fire from the artillery of the saints), make his way into the Devil's trench in spite of the machine-gun fire of the enemy, engage in a hand-to-hand conflict, disarm the imps of the pit, rescue those who are held captive by the kaiser of hell, and make the saints rejoice and the angels of heaven strike up their harps of gold.

A few practical remarks in regard to prayer, study, and visitation would not be out of order.

Prayer is the most important duty and privilege of the pastor. Without prayer preaching kills. The letter without the Spirit killeth. The sermon void of prayer is like the corpse in the casket—dead, cold, and lifeless. It is like the slush on a floating iceberg melted by the summer's sun. It is like the taste of the unseasoned meal in the mouth. The spiritual members detect the lack of seasoning, which is due to a lack of prayer. Your sermon may be perfect and beautiful, may be or may not be pleasing to the ear, but it makes desolate all who come within its reach. Your preaching without prayer may penetrate, but it penetrates like the dagger in the natural heart,

resulting in death. Preaching without prayer has its harvest, but it is a harvest to be burned with unquenchable fire instead of being gathered to the garner.

Edward Payson said, "Prayer is the first thing, the second thing, and the third thing necessary to the minister." The preacher's text should come through prayer. Texts procured by waiting in an attitude of prayer are inspired and are sure of doing good. If the text is gotten through prayer, our thoughts upon it should be prayerful. God's thought on a text or subject is only received through prayer. The preacher's thought must not be how he can compose a big sermon, but what is the message God has for His people through the text. God's message only comes in answer to prayer.

One may be a carpenter, bricklayer, clerk, postman, or follow any other profession and be a success without prayer, but a preacher is never successful without prayer, it matters not what his reputation may be. Success from the world's and God's standpoint is different. "Man looketh on the outward appearance, but God looketh on the heart."

Prayer to the pastor is important, prayer is necessary, prayer is vital, prayer is quickening, prayer is far-reaching, prayer should be first, prayer should be last. Prayer will make the pastor's life lose its drudgery, monotony, and tediousness. It will put snap and vigor and vim and courage and vitality and determination into the pastor's heart, life, sermon, study, and visitation. It will translate him from the field of uselessness to that of usefulness. He will go through life and its duties with a song, scattering God's sunshine and happiness wherever he goes, making the wilderness and the solitary place glad, the desert to blossom as the rose, causing men to see the glory of the Lord and the excellency of our God. He'll strengthen the weak hands and confirm the feeble knees, open the eyes of the blind and unstop the ears of the deaf, cause the lame man to leap as a hart, the tongue of the dumb to sing, for in the wilderness shall waters break out, and streams in the desert.

Study should be confined chiefly to one Book. There's only one Book that meets the need of everybody. Other books should be studied, but only as a means to better understand and to better explain the one Book. A pastor who would be successful, in the proper sense, should make all his study and meditation lean and

bend toward the immutable Word. His sermons should be impregnated with the Word of God. For every proposition he should give a "Thus saith the Lord." In his visitation the Word of God is the only thing he can quote to which the people will give heed.

He should study regularly and habitually. An educated ministry is not necessarily a non-spiritual ministry. An educated, spiritual ministry will accomplish more for God's kingdom than an illiterate one. He should be prepared to handle the questions in our pulpits which are a source of trouble to our people in such a way that they will be convinced of error and be kept in the straight and narrow way. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He should study with one thought in view; that is, to keep men in the truth, on the right road, with right conceptions of what the Bible teaches; explode the errors from the lower regions, feed the children of God, awaken the unsaved and backslider, convince the regenerated of their need of holiness, comfort the sick, suffering, and bereaved, and prepare in such a way that the people will look up to him with the feeling that they have one to go to when they need advice.

Visitation is a neglected duty. No other work pays as well. In his dealings and contact with his people, no other binds together more closely. A preacher who visits, it matters not whether he be a poor pulpitarian or not, will in most cases be loved by his people. Visitation gives a knowledge of his people's needs which is very helpful in his ministry of the Word of God. Certain characteristics are needed in his visiting for success. First, he should endeavor to study and understand human nature; learn to handle, lead, and guide men and women. Another great need is tact. Not deception, but what Paul meant when he said, "I am made all things to all men, that by all means I may win some," and, "Being crafty I caught you with guile." Another need is wisdom. Use sense. When he comes into a home and finds things topsy-turvy, the house being cleaned, baby crying, and other things to occupy the attention of those visited, the best way to make them complain is to stay a long time and make a fifteen-minute prayer. These are times when it is out of order to make long prayers.

Pay special attention to the sick, the distressed, the shut-ins, the awakened, the ones who are under heavy temptation. Visit the spiritual members once in a while for your own benefit. The writer has many times been helped by shut-ins and sick folks when he thought he would go and help them.

Visiting has its problems. The Devil does all in his power to hinder, but in spite of the hindrances, problems, and at times seeming distastefulness, it will have its rewards, if persisted in. In most instances the pastor should pray and read the Bible. Wisdom will teach him when not to do so.

Jesus was sent to bind up the broken-hearted and set at liberty those who are bruised, and the pastor should persist in his efforts to visit the sick and shut-ins and those in prison, feed the hungry, give drink to the thirsty, pour oil into the hearts of the wounded, cheer the faint-hearted, comfort the bereaved, scatter joy in place of sorrow, tell of love that casts out fear, gives sunshine for shadow, beauty for ashes, and faithfully bring to hearts in all conditions the grace that God designs to give them. Be a messenger of God to them for good.

DARBY, PA.

Four Great Things

BY REV. W. A. SULAVAN

1. The greatest thing on earth is the soul of man. Its value is infinitely beyond comparison with everything else. One soul is greater than the universe (Gen. 1:26; Matt. 16:26; 13:45, 46).
2. The greatest work is the salvation of the soul from sin. Salvation, relieves misery and confers more happiness than all the works of all the philanthropists (Psalm 49:8, 9; Heb. 2:3; Matt. 10:28).
3. The greatest evil is sin issuing from the heart—the source of all suffering and death (Jer. 44:4; Rom. 5:12; 7:24).
4. The gospel is the greatest and only remedy for sin and sorrow. Other remedies are spurious and ineffectual (Rom. 1:16; 1 Cor. 1:21; Acts 4:12).

CONWAY, ARK.

THE WORK AND THE WORKERS

PLEASED WITH OLIVET

God is still working in Olivet. This is my second year in school here, and I am thanking God every day for leading me by the way of Olivet. The Bible department here is great, and God is blessing the work. Young men and women are being rooted and grounded in the truth of God's Word, and my own heart is for more of this truth. May God send many more students this way, is my prayer. I thank God for a school that holds up Jesus throughout the whole school, and for the godly men and women He has sent here this year. Thank God for the way I feel myself growing in the faith. I believe Olivet has the blessing of God upon it, and my prayer is that it may ever be so.

B. W. CRANDELL.

REVIVAL AT ZALMA, MO.

On March 20th Brother M. S. Cooper came to our little town to hold a series of revival services, which we were very much in need of, having three churches and no pastor in any. After Brother Cooper arrived, he decided to send for Brother and Sister Gardner to come and assist him in the work. March 21st three meetings were held, and all were well attended. A good spirit prevailed and indications pointed toward a good old-time revival meeting. March 22d Brother and Sister Gardner arrived from Cairo. Fasting and earnest prayer had taken hold of the throne of grace, and we were expecting God to move upon the hearts of the people in our town and surrounding country.

The song services were very good, and Brother Cooper did his best to warn sinners to flee the wrath to come. The message had the desired effect, and several answered the altar call. Souls were saved at every meeting, and it was a good, old-fashioned revival, all to the glory of God.

The little Methodist church was filled at every meeting. Brother and Sister Gardner left for their home in Cairo, April 1st. About seventy souls were saved during the meetings. Many of our people had prayers of long standing answered, when members of their family found salvation. The Christians who fasted and prayed while the meetings were going on, realize that these things come only by prayer and fasting. Brother Cooper left us April 8th for new fields of labor in the Lord. Our best wishes and prayers follow him, and trust God will send him back to our town again in the near future.

L. E. O'HARA.

READY FOR SERVICE ANYWHERE

We came west two years ago, hoping the climate would benefit my wife's health, but her case could not be reached by climate nor drugs. God alone can heal her. If the Lord doesn't heal her she will be an invalid for life. But in spite of this fact, I feel the Lord will have me go on in the evangelistic work. I have no rest day or night only as I am saying yes to God in this one thing. So, by His help and grace, regardless of the cost, I mean to enter the evangelistic field for life. I will be glad to answer any call in the United States. I will be glad to take some campmeetings for the summer. As to my work, I will refer you to General Superintendent R. T. Williams, Bud Robinson, Howard Eckel, or P. L. Pierce, my old District Superintendent of Texas.

I never felt the call of God any more than now. The Holy Ghost abides and by His help and power I want to make this one of the best years of my life. My address is 701 East Fortyninth street, Los Angeles, Cal.

EVANGELIST FRANK DANIEL.

NEVIN AND SARAH SHADE

We promised the church folks at Princeton, Fla., that we would stay with them until they got another preacher, who arrived after we had preached at Princeton for fifteen months. We were in a three weeks' meeting with the new pastor before we started north. The revival at Princeton was a real success. Brother Ralph Griswold is a great preacher, and his reputation is made at Princeton.

Our first stop was Shingle Creek, four miles out from Kissimmee, Fla., where we preached

IMPORTANT NOTICE

Beginning with this issue the subscription price of the HERALD of HOLINESS will be \$2 a year, as was announced by the General Board of Publication several weeks ago. This was found necessary to help meet the heavy deficit on the paper each year. Don't let the rise in price affect your zeal in working for new subscriptions, but let us roll up the subscription list until the paper will pay its way.

MANAGING EDITOR.

a few times in a schoolhouse and in a mission at Kissimmee, and on the street. My wife remained and preached for the hungry Methodists, who want a Pentecostal Nazarene church. We came on to New Brookland, S. C., and are now in charge of the Faith mission here. We are preaching on the streets every night to crowds of a hundred or more. This is a cotton mill district, of about five thousand, and they are hungry for the gospel. Columbia, S. C., is attached to New Brookland by a long bridge. We preached in the Oliver mission at Columbia, and on the streets, principally to soldiers returning from France.

We were in two meetings here with Rev. F. G. Whitlock in his two Methodist churches, South. The best meeting was at Cayce, two miles south of New Brookland. Members were converted, and some were sanctified; six men came to the altar to be sanctified the last night; and there were six and eight some nights.

My wife, with her guitar, and singing with my violin in our street work is a great advertisement for us. The preachers had a meeting in Faith mission on Thursday and will co-operate with their churches in a revival in the mission to begin on Sunday, April 27th.

EVANGELISTS LEWIS AND NELLIE BACHELLER

We are in the battle against sin in the city of Grand Rapids, Mich., with our church, and God is giving us a gracious time, although we have only been in the services now one week. Sunday, the 27th, was a great day, and we saw nine seekers at the altar. There were three seekers before this, and God manifested His power to save.

We are to be here two weeks more, and then we go to Princeton, Ill., for a revival meeting of one week, and so covet the prayers of all those who read this notice, that God will give us a great time. We have a fine church here, and these people are badly in need of a pastor. They stand by the rugged preaching, and know how to help a soul get through to salvation at the altar. We begin two services a day this afternoon, and are expecting to see greater things done for God than have already been accomplished. We are reaching many strangers, and the evening services are drawing people from all over the city.

After our meeting at Princeton, we go to Colorado for evangelistic work. We shall be at the Assembly there, then to Grand Junction.

THE NEEDS OF OLIVET

The most pressing need of Olivet, at the present moment, is a score or more of modern dwelling houses for sale or rent. In view of the fact that new teachers are coming with their families, and that fully one hundred new students will enter the school next fall, the need of rooms and houses will be sorely felt when the school opens in September.

It is almost impossible to find a house for rent in Olivet now. If one is to be let, it is taken long before it is vacated. Suitable rooms

are also very difficult to obtain, for the reason that so many of our homes are one-story cottages. We have but one vacant room in the girls' dormitory at present, that was vacated by a girl who was taken home on account of sickness.

We must have many additional homes and rooms at Olivet, or it means that we must resort to basements and tents.

Where is the man who will come to Olivet and organize a building and loan association, who has a little money himself, and the ability to organize and manage such a concern.

A large share of the stock can be sold right here, and by advertising all the stock necessary to finance the association can be sold. Let the man upon whom God lays his hand for this work, come and look the situation over from a business point of view.

Our next urgent need at Olivet is a new and great building, to serve the double purpose of a science hall and boys' dormitory. This much needed improvement can not be much longer delayed. Canaan Hall should be entirely devoted to girls today. There are important reasons why the sexes should occupy buildings which are entirely separate.

Where are the Spirit-filled Baraks and Deborahs, whose sun is setting, whom God has blessed in basket and store, and whom He is calling to start this great improvement, to the honor and glory of His name, and to be the corner stone of the "greater Olivet."

J. W. AKERS,

Vice-President in Charge.

H. C. AND PEARL HENSLEY

We have just closed a revival meeting near Okarchie, Okla., with good results. Twenty prayed through and several were sanctified. The country is stirred. About two hundred gave their hands for prayer the last night, weeping and begging us to pray for them.

We began our meeting the following Monday night, ten miles north of El Reno, Okla., with good interest and the people anxious for an old-time revival. While we remain in the homeland, we want to be soul-winners for our Master, and be efficient workers for Him when we shall cross over to tell those in India about God and His wonderful power to save. Pray for us.

WESTERN OKLAHOMA DISTRICT

The great spring and summer campaign is on. Many good revivals are being planned, some are already in progress, the home missionary campaign will be launched in May, and we are expecting great results. We have a very good prospect for a good crop in the West this year, and we see no cause why we should not prosper both financially and spiritually.

We have just returned from a visit with Brothers F. A. Smith, Ford, and Bowman. Brother I. L. Bowman, pastor of the Dill and Canute churches, is doing a great work, is loved by all, and we see a great future for those works. Brother F. A. Smith, who is in charge of the Eshcol Valley circuit, is certainly seeing the fruit of his labors. Brother Charles Robison is now in a revival with him.

We found Rev. J. F. Ford, pastor of the Glendale and Lake Valley churches, doing well. Brother Ford is a clean, straight, second blessing preacher. On Sunday, April 1st, we were called to dedicate the new church at Cleveland, Rev. E. L. Looman, pastor. Brother Looman has just finished one of the best buildings in the state, a very large, well finished, stone church. The property is worth \$10,000. God gave us a great day, and blessed us in raising over \$1,000 in the morning service. Brother Looman is certainly one of our best pastors.

Last Sunday we visited the Pawnee church, Brother W. B. Walker, pastor. We found a very fine people there, and their pastor is working hard at his job. God is making him a success. In fact, our work over the entire District is doing well, and the news reaches us continually of precious souls being saved. So our faith was never stronger, and we shall press on.

J. I. HILL,

District Superintendent.

PROSPECTS AT MAYER, ARIZ.

We have received many inquiries concerning the "Macedonian call," most of them from men wanting to come and preach for me. I thought I made it plain that there was no holiness work here. And as I am just a layman and work for a living am unable to employ any preacher at my expense just at present. However, I am glad for the spirit that was shown by so many writing and inquiring. I do think a work ought to be started in Prescott, but only under the supervision of the District Superintendent.

I think in a short time, if a preacher and a company of workers and singers would come to Prescott with a tent (as buildings suitable for meetings are scarce), quite likely at the end of a good meeting some work might be permanently arranged for.

I would be glad to give information along this line; also to assist in getting a lot on which to pitch the tent. Our address now is Mayer, Ariz., general delivery.

MR. AND MRS. R. S. NEELEY.

EVANGELIST F. L. McDONALD

I just closed a great meeting six miles out from Oologah, Okla. There was some one at the altar every night except the first, and many were saved and sanctified. Folks said it was the best meeting they ever saw in that place. A mother came to the church with a very sick baby, and we workers prayed for it, and God healed the child, and it sat right up. I am in the fight for the Lord in my home town. I go from here to Oologah, Okla.

DISTRICT MISSIONARY EVANGELIST

We are in a meeting at Houston, Miss., with Rev. S. E. Galloway, Superintendent of the Mississippi District, and the billows of glory are breaking and flooding our souls as we enter the fight together against sin and uncleanness. Souls are getting through with triumphant victory, and the tide is rising higher in every service, for which we praise His dear name. We have never seen such clear cut cases of conviction, conversion, and sanctification, and such outbursts of glory in all our ministry, as God is giving these days.

While we have had more calls than we could fill, and believe that God would have blessed our efforts in other fields, yet we have gotten a glimpse of the great need of pioneering holiness in this District, and after much prayer we have accepted the appointment of District evangelist on this District. By the grace of God, together with the hearty co-operation of both the ministry and laity, we expect to put the Mississippi District over the top with organized holiness.

MARVIN S. COOPER.

MEETING IN METHODIST CHURCH

We recently closed a four weeks' meeting here, which was most graciously blessed of God in the conversion of the unsaved, and in the sanctification of believers. Rev. O. G. Goettel, of Portland, did the preaching and Miss Louisa Pinnell conducted the singing. Brother Goettel is a most practical and powerful preacher. His messages are given with unusual power. Miss Pinnell is both a singer and preacher, and a very effective, all-around worker.

JOHN E. WILLIAMS, Pastor.

A SATISFIED STUDENT AT OLIVET

Four years ago the Lord, in answer to prayer, opened the way for me to come to Olivet. I had the blessed experience of full salvation and longed to be better able to tell it to others. Through the study of His Word in this precious school, I have caught a greater vision of God, and Jesus seems a more wonderful and almighty Savior to me now. I have a more settled faith in the Book than ever before. I am praying that other young people will be led this way.

ETHEL SPRINGER.

EVANGELIST F. W. COX

I closed my last meeting in the Methodist church near Decker, Ind. I did not know that a single member used tobacco, but in a kind way I said that Enoch lived such a clean, holy life that God took him up to heaven with his clothes on; and that the Bible didn't say he had to step over to some tailoring establish-

ment to have his suit fumigated; so with such clean pockets he could not have been guilty of using tobacco. One big fellow howled, got mad, said he would never come to hear me again, and said he wished he would die before the morning. I stayed at his home. He could neither rest nor come to church. He went to the barn, prayed through to victory, came out fine, and said I was the greatest preacher they had ever had—and gave me a check for \$40, as his part of the offering. He told me to be sure and come back again, and to bring my wife. Well, hallelujah!

Being only twenty-five miles from Vincennes, Ind., I ran up twice and attended our preachers' convention there. Vincennes, with all of our Zion, is moving ahead, and why not? God is with us of a certainty. Brother Agnew was there to help them clear the church of debt. I believe they will do it by the Lord's help. Praise ye the Lord!

My slate is full up to September, or about. September and October are open days. Address me at Lisbon, Ohio, Box 441.

A MACEDONIAN CALL

We have sold our home in Miami, and have been definitely led to come to this place. While we have no church here, we would ask the prayers of the church that a work may be started here in Gainesville, Fla. This is a city

CHILDREN'S DAY MISSIONARY PROGRAM

A beautiful sixteen-page program is sent out free by our General Foreign Missionary Board, on condition that those who receive it take an offering at the time the program is rendered, and send it in for missions. Sunday, June 1st, is the day that will be observed all over the country as Children's day, and that is the appropriate time for the rendering of this program. In some places the mite boxes are used in that connection. They, too, are sent out free, and are excellent for the children to use at any time for collecting or saving money for missions.

For either the programs or the mite boxes send orders to

GENERAL FOREIGN MISSIONARY BOARD,
PENTECOSTAL CHURCH OF THE NAZARENE,
2109 Troost avenue, Kansas City, Mo.

with a population of ten thousand, and the state university is here. We would be glad to correspond with any evangelist who would be willing to take hardships for the gospel's sake. We are just about sixty miles southeast of Jacksonville. The Lord saves, sanctifies, and keeps us. Address us 1306 North Grove street, Gainesville, Fla.

N. H. ERY AND WIFE.

EVANGELISTS GEORGE AND EFFIE MOORE

We have just closed two great meetings in Indianapolis. The first was with the Ray Street Church. Here we found a people and pastor who know how to stand by the evangelist. About fifty souls prayed through in the old-fashioned way. The last Sunday was one of great victory. Such shouts we have not heard for a long time. God is surely smiling on this church. At the close of the meeting the pastor, Rev. A. E. Kerst, took in ten new members.

We went from this meeting to the First Church, and in the first service God melted our hearts together. We never met a more loyal people. The services were well attended throughout the meeting. On the last day, which was Easter Sunday, we had an all-day meeting, and such a time of victory. In the morning service the glory came down and men and women walked up and down the aisles shouting in the old-fashioned way. There were a goodly number who prayed clear through to definite victory. We can truly say that First Church is on the upgrade.

We are now at Huntington, Ind., pushing the battle for souls.

EVANGELIST H. W. GALLOWAY AND WIFE

In the latter part of February we began a meeting in Glade, Kas. We secured the town hall and went in for a battle against sin. The presence of the Holy Ghost was felt in every service. Never have we seen deeper and more pungent conviction on the people. As a result some dear souls paid the price and found Jesus. How their faces did shine as they told the wonderful things God had done for them.

From there we moved on to our church at Maxwell, Neb., to assist Brother Scofield and wife. The crowds were good, the Lord helped us to preach, and sing the old, old story. A few souls prayed through, for which we praise God.

On our way to Atlanta we stopped over with Brother Haas at Hastings, where God is blessing him. On Sunday night we began at Atlanta, the first service being owned of God. A splendid audience greeted us, and we are expecting a real victory here for Jesus.

CHURCH NEWS

Troy, Ohio

We closed a very successful revival meeting with Rev. W. E. Shepard, of Los Angeles, Cal., on April 20th. The oldest members of the church say that the church is in the best condition they have ever seen it. Brother Shepard was at his best, and his message got hold of the hearts of the people. We do not know how many were at the altar, but there were from two to eighteen for three weeks and only one service with a barren altar. There were some very definite cases. It was a real time of old-time praying through, and backsliders returned and came the rugged old route. We believe that this meeting will show results in eternity. We have taken a nice class into membership and more are looking our way.—Will H. Hafer, Pastor.

Hutchinson First Church

The group meeting of the central group of Kansas churches met with our church this last week. It surely was a time of feasting on the rich things of God. This was the first time we had been able to get together for a group meeting since the Assembly in September. The weather was not good during this time, for it was almost a continual rain, but in spite of that a good representation of the churches was present. The next meeting will be held with the McPherson church, June 12th to 15th.

Plans were set on foot to get an evangelist to spend his time during the summer on the group district. It surely is a time when we need to push out and reach some of the many places that do not hear holiness preached. All who attended the meeting left with a greater vision and determination to press the battle for God. The local church has been praying for some months for a real, old-fashioned Holy Ghost revival that will shake and move things for God, and they feel like the time has come to start the battle. Consequently we are expecting things to be moved for God. We do not have an evangelist, but by the leadership of the Holy Ghost through our precious, godly pastor and whatever others he may choose we are expecting real victory.—Raymond Hodges, Reporter.

McLoud, Okla.

For several weeks we have enjoyed a spirit of revival. We first had Rev. Charles Slatter to give us four services in the interest of missions. The Lord honored and blessed his messages. They were filled with the Holy Ghost and a revival spirit. Then came Dr. J. B. Chapman, of Bethany, for three nights with the Spirit and like interest. By that time our hearts were burning with holy zeal and compassion for a revival. So through divine providence came Rev. Lee L. Hamric for a two

weeks' meeting. He came full of the Holy Ghost and faith. For several days the old gospel plow went deep. Many were under deep conviction. There were seven who prayed through at one service. One young woman was struck down with conviction under the power of the Holy Ghost. Quite a few prayed through in the old-time way and were reached for holiness. A small class came into the church and others are to follow. Brother Hamric's preaching is far-reaching and lasting. Best of all, the revival fire is still burning in our hearts. One night this week we held a service at the White schoolhouse, five miles north of town, where God honored and blessed the message. There were four who came forward for prayer. And last evening while we were out calling the good people surprised us with a shower of many good things for the table. Indeed we are living in Canaan.—S. H. Erwin, Pastor.

Maxwell, Neb.

The Lord has blessed the church here with an old-time revival, which closed April 13th. Rev. Mr. Galloway and wife, from Kentucky, were our evangelists. Brother Galloway led the singing, and God blessed in every song and message. The saints felt it a delight to have these people of God with us, and every message was food for our souls. A few souls were saved and one sanctified. He had a good crowd every night except when worldly attractions were going on. Brother Ludwig, our District Superintendent, was with us a few days during our revival, and also Brother Rogers, of Grand Island, who did our church much good. We are now making preparations for our Children's day exercises in June, and with God directing us we expect to make it a great day for the Lord. The saints of our little church feel greatly benefited and built up in our Christian lives through the work of Brother and Sister Galloway.—Alma P. Lewis, Reporter.

Vincennes, Ind.

God is still blessing our labors in this part of His vineyard and we are pushing ahead as He directs. Our southern Indiana ministerial convention, which was held in this church, was a grand success and a great blessing to the church. The papers and discussions were good, as was also the preaching of General Superintendent Goodwin, which resulted in the salvation of souls. Following the convention we launched a campaign to liquidate the indebtedness on our church property and raise funds to make some needed improvements on it, with Rev. T. H. Agnew, of Waverly, Ill., assisting in the work. At this writing we have raised almost eight hundred dollars, with more in sight. To God be all the glory. We desire an interest in your prayers.—Pascal P. Belew, Pastor.

Everett, Mass.

The twelfth annual Assembly of the New England District, held at this church from April 16th to 20th, was much enjoyed by all our people. The Malden church, of which Rev. F. C. Norcross is pastor, rendered us valuable assistance in entertaining the 150 delegates and visitors. The sermons of Rev. J. W. Goodwin were productive of great good, as were the sermons of Rev. E. E. Angell, Rev. J. E. L. Moore, and Rev. R. J. Dixon. We were especially favored by having with us the following visitors: Rev. E. G. Anderson, of Kansas City, Mo.; Rev. Samuel C. Krikorian, of Armenia; Rev. J. F. Penn, of Leighton, Pa.; and Miss Ora V. Lovelace, of Des Arc, Mo. The addresses of these visitors were much enjoyed by all who heard them. Rev. Joseph N. Speakes was present and represented the Publishing House and church extension interests. Dr. Shields, the newly elected president of the Eastern Nazarene College, was present, and spoke of the work of education. The Everett church gave \$600 last year for missions. This year they expect to raise \$1,000 for the mission field.—A. K. Bryant, Pastor.

Sidney, Ill.

We are having glorious services, and God is wonderfully helping and blessing our people. Last night, April 20th, it being my birthday, my precious people presented me with a new Oxford Bible, costing them \$13.25. We went to the country to prayermeeting. The Holy Ghost was there in mighty power.—Otis Pope, Pastor.

Coprad, Mont.

I am glad to report victory in Jesus' name, and also that God in answer to prayer has sent

to us our dear sister, Rev. Mrs. Alma B. Shafer. Our first service was held March 30th, and truly God was with us. His presence was manifest in the entire service, and has been ever since. God is using her in a most beautiful way to reach the hearts of the people, and they in return are lending helping hands in many ways to advance God's cause, and are much interested in spiritual things. Her home is in Sacramento, Cal. We are fitting up a small house and hope to make it comfortable, which will be used as a parsonage. We ask the prayers of the family for this needy field. Brother Shafer is the only preacher of holiness in this part of Montana, and the people seem hungry.—Mrs. Vallie R. Cochran.

Chicago Heights, Ill.

We are glad to report that God is still favoring us with His presence and smile, and we feel encouraged to press the battle onward. Our services on Easter Sunday were truly blessed of God. We had an attendance of eighty at Sunday school, which was the most we have ever had. We had the privilege of having our District Superintendent, Brother Brown, with us; also our former pastor, Brother Milby, from Hulls, Ill. In the morning Brother Brown gave a talk on "An Ideal Sunday School," which was inspiring and very interesting. At 11:30 a. m. Brother Milby brought us a message which was full of truth and glory, and while he preached our hearts were lifted higher and our cups were filled to overflowing. At 2:30 we had the great privilege of seeing the last mortgage on our church burned, which leaves our church free from debt. We give God all the praise and glory. Brother Brown held the mortgage, while Brother Milby set fire to it, and as it burned the saints, with uplifted hands, sang "Praise God from whom all blessings flow." In the evening our dearly beloved pastor preached his last sermon to us. At the close two came forward and one was saved, and one sanctified, both uniting with the church. We are very much grieved to have to give up our pastor and wife, Brother and Sister Bacheller, after six months' labor with us, but we are trusting that God will send us the right man and woman to take their place. We have a noble band of people here, and they are standing by the work. We expect to see greater results in the future. Pray for us.—Mrs. Otto Siegrist, Reporter.

Dodge City, Kas.

We are praising the Lord for real blood-bought victory. Last night, April 27th, was the closing service of one of the best meetings ever held in our church here. Rev. B. H. Edwards, of Wichita, Kas., was our human leader.

The Lord wonderfully helped this man to present the clean, pure, wholesome truth. His preaching is practical, as well as positive. A goodly number of souls were at the altar. Some were saved, backsliders reclaimed, and believers received the baptism of the Holy Spirit. As the meeting progressed the tide rose higher and higher. Sunday evening a scene was witnessed which will long be remembered by the church and congregation. Amidst songs of praise and shouts of victory twenty came forward and were received into church fellowship with us, and the end is not yet, for others have expressed their desire to unite with us. So we will probably take in another class soon. The church has gotten a new vision, and a good foundation has been laid for future work. Much good seed has been sown, and we believe that with a congenial atmosphere and suitable climatic conditions the good seed will germinate and produce a bountiful harvest of souls unto life eternal. The evangelist received splendid remuneration for his labor, the pastor's salary has been increased, and the outlook for growth and advancement is good. We are pressing on to greater things.—A. R. Bean, Pastor.

Ottawa, Kas.

Sunday, April 27th, was a day long to be remembered at this place. We dedicated the new church building. Some time ago we purchased a large, seven-room house and have remodeled it so that now we have a real cozy little church. Praise the Lord. Sister Capen, of Lawrence, and Sisters Humbert and Elvina Maze, of Topeka, came to help us celebrate, and we enjoyed their presence. Our District Superintendent, Brother Lord, preached three great, soul-stirring messages. In the morning he brought a message on the "blood," from the text found in Revelation 1:5, which was followed by a blessed communion service. The afternoon message was from Psalm 93:5. This was indeed a great sermon. After this the dedication exercises were held. The evening sermon was from the text, "I will lay judgment to the line, and righteousness to the plummet, and the hall shall sweep away the refuge of lies." This was a heart-searching message, after which two seekers bowed at the altar. We had an all-day meeting, and the services were well attended. A sacred concert was given by the Mickey orchestra just preceding the afternoon service, which was much enjoyed and added greatly to the program. A special offering in the afternoon brought in over \$127 in cash and pledges, for which we praise the Lord. Now we look forward to the meeting of the eastern Kansas group, which meets here the last of June. We are also plan-

RALLY DAY

The \$5,000 campaign for the Nazarene Bible School and Academy at Hutchinson, Kas. On the 25th of May, 1919, all the loyal Pentecostal Nazarenes of Nebraska, Kansas, and Colorado Districts will join in a hallelujah march to raise the needed funds for our school. Let us lay upon God's altar cash, Liberty bonds, War Savings stamps, and pledges for this work. Pay what cash you can on May 25th, and make your pledges as God lays it upon your heart, to be paid on or before September 1, 1919. Many of our good people are farmers, and if you can pay cash after harvest, put in your pledge on May 25th, to be paid September 1, 1919.

All money for our school should be sent to Elmer Poole, Treasurer, 215 East Fourth avenue, Hutchinson, Kas.

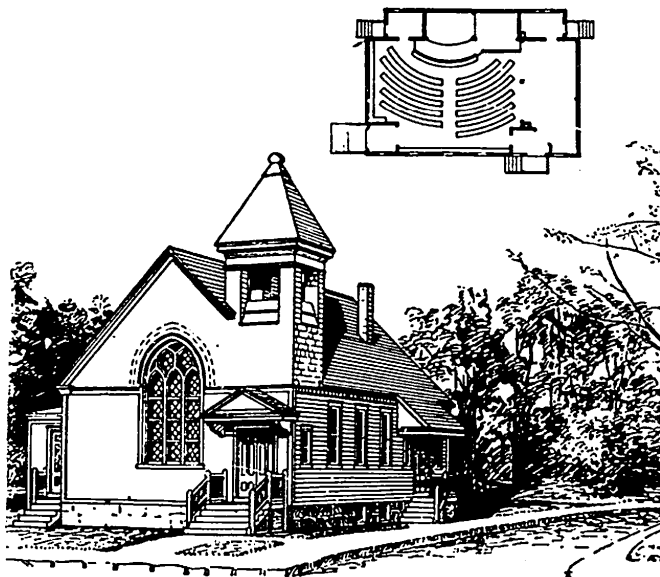
Let us plan! push! pray! and pay!

Signed,

A. E. SANNER,
District Superintendent of Colorado.

E. J. LORD,
District Superintendent of Kansas.

THEODORE LUDWIG,
District Superintendent of Nebraska.



OUR NEW CHURCH AT NORTH EAST, MD.

Work has been started for a concrete block church at North East, Md., in accordance with picture and floor plan herewith shown. North East is centrally located on the Washington-Philadelphia District, and nearby is the permanent camp grounds of the District, where funds have been raised and arrangements

being made for the erection of several cottages before the opening of the coming season. The Lord is graciously prospering His work along every line here and the pastor, with his faithful people, are looking to Him for a sweeping revival in the near future.—Walter G. Barlow, Pastor.

ning for a revival. Our hearts are encouraged. We feel like traveling on. Pray for us.—E. R. Shook, Pastor.

Hastings, Neb.

Victory is ours, through our Lord Jesus Christ. Several souls have prayed through to definite victory during our revival meetings. As a result five have united with our church. Easter Sunday we raised about \$140 for home missions. Our apportionment was \$125. The people were determined to go over the top for this cause. Our eyes are fixed on Jesus and our prayer is for a mighty outpouring of His Spirit upon the saints in Hastings. We are determined to put the Herald of Holiness in every Pentecostal Nazarene family in our city. Brethren, pray for us.—H. N. Haas, Pastor.

ANNOUNCEMENTS

No request will be published in this department unless signed by the person making the request. This will explain why some requests have not been

Clarke's Commentary

This edition is the original comments of Dr. Adam Clarke, without revision or abridgment.

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published. While we do not publish the names, we must keep a correct list of all names listed. Please write name and address plainly.—Managing Editor.

Wanted—A pastor for the church at North Scituate, R. I. For further particulars address Mrs. M. W. Wood, North Scituate, R. I.

Wanted—An orphan girl, one who desires a good home and assist with housework. References exchanged. Address Mrs. B., 1424 Pacific street, Brooklyn, N. Y.

Wanted—Young man as apprentice in composing room. One who is ambitious to learn trade desired. Address J. F. Sanders, Manager, Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

Wanted—Young man for bindery and mailing room work. One who has had some experience on folding machine preferred. Address J. F. Sanders, Manager, Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

Wanted—Young man for order clerk in book department. One who has had some experience in shipping or mailing department preferred. Address J. F. Sanders, Manager, Pentecostal Nazarene Publishing House, 2109 Troost avenue, Kansas City, Mo.

Notice—I will be through making phonograph records about May 15th. We will be in this part of the country until General Assembly time; then on to the Pacific coast. Any one desiring to communicate with us regarding meetings will please address us at 65 Cambridge Place, Brooklyn, N. Y., until May 15th. After May 15th send all mail to 2109 Troost avenue, Kansas City, Mo.—Earle F. Wilde.

Wanted—We are in need of a good singer, one who knows how to direct singing, and who has the cry for souls on his heart, and who is willing to enter a campaign for victory regardless of the cost. Man and wife preferred, if they sing well together, and are willing to go through with God on pioneer lines, mixing with the people and suffering, if necessary, for Jesus' sake.—Marvin S. Cooper, Mississippi District Evangelist.

Notice to the Licentiate of the North Pacific District—All persons expecting to take examinations at the District Assembly are hereby notified that they must present themselves at the Newberg church not later than 9 o'clock for registration, on the morning of June 17th. Examinations will be held only on said date. By order of Rev. Aaron Wells, chairman of the board of examination.—Dorman D. Edwards, Secretary.

Wanted—To hear from some man with a family to come here and open up work in a new addition.

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An exposition of the Book of Romans by the author of "Holiness and Power."

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The author deals with those problems which usually puzzle newly sanctified believers. His treatment of the questions is practical and helpful.

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International Sunday School Lesson

May 18th
THE GRACE OF GOD
Ephesians 2:4-10; Titus 2:11-14

GOLDEN TEXT: "Through the grace of our Lord Jesus Christ we shall be saved" (Acts 15:11).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. THE NATURE OF DIVINE GRACE.

Grace is commonly defined as "unmerited favor." As used among the Greeks it stood for all that was most winning in personal loveliness, a beauty which was irresistibly attractive and charming. Grace is love in action toward the helpless and undeserving; it is mercy rescuing the sinner from death and flooding his being with affection where only wrath was deserved.

II. THE SCOPE OF DIVINE GRACE.

Grace is infinite in its sweep, reaching to the lowest depths of human sin and exalting to supreme heights in Christ Jesus.

1. Grace begins with those who are dead in sins and quickens into life by Christ Jesus. This is done, not on account of human merit, but because of the richness of God's mercy and the greatness of His love—"by grace ye are saved."

2. Grace works in us a resurrection from our state of death in sin, as truly as Jesus Christ was raised from the dead.

3. By means of the finished atonement through the resurrection of Christ from the dead, we may be the recipients of the abiding presence of the Holy Ghost. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Romans 8:10).

4. Grace in the ages to come will be displayed in its exceeding richness, when man is fully redeemed, and with a glorified body dwells in the presence of God. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

III. GRACE AND WORKS.

Grace can only operate through faith, not through the merit of works. "Therefore it is of faith, that it might be by grace" (Rom. 4:16). "Now to him that worketh is the reward not reckoned of grace but of debt" (Romans 4:4).

1. Not of works lest any man should boast. This is the reason given for the plan of salvation by faith—it secures the glory to God the author of grace.

2. Seekers for salvation or for entire sanctification often fall into the error of seeking by works rather than by faith—they plead their own efforts, their own tears or prayers. Good as these are in themselves, they are not the basis of the saving grace of God, and while they may form the approach to God in self-abnegation and helplessness, grace comes through the merits of Jesus Christ when faith rests alone on Him.

3. The Apostle Paul, in his denial of the possibility of salvation by works, goes to the extreme lengths of saying that we are rather the workmanship of Christ Jesus. As a result of the grace of God in Jesus Christ, we are created to good works according to the original purpose of God.

IV. GRACE AND SALVATION.

The grace of God that bringeth salvation hath appeared to all men. The word "appeared" seems to be a metaphor taken from the "outshining" of the sun. As the sun rising in the east shines forth in energy and beauty until it gradually illuminates the whole world, so the gospel of God is destined in its onward march to illuminate all mankind. In a deeper sense, perhaps, Jesus Christ is the light which lighteth every man coming into the world.

The grace of God in the gospel brings us the truth to guide us through life. This grace and truth comes from the fullness of Jesus Christ.

1. Negatively, the gospel teaches us the necessity of denying all ungodliness and worldly lusts. There must be a death to everything in the heart which is unlike God.

2. Positively, it teaches us (1) to live soberly as respects our personal life; (2) righteously as respects our neighbor; and (3) godly in respect to our Creator.

V. GRACE AND EXPECTATIONS.

The gospel holds out a blessed hope to those who have been made partakers of its benefits. This hope is the glorious appearing of the great God and our Savior Jesus Christ, who in the fullness of time will come again without sin unto salvation.

BIBLE STUDY FOR DEACONESSSES

Exposition On Luke

By Nellie J. Barrett, Deaconess
Chapter 2

Here is found the record of the birth of Jesus at Bethlehem, whither His parents had gone to be taxed. This taxing occurred during the reign of Augustus Caesar. At this time the entire Roman world was taxed.

The angel of the Lord announced His birth to the shepherds. This announcement was followed by the appearance of a multitude, of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

The shepherds hastened to Bethlehem and found Mary and Joseph and the Babe lying in a manger. When eight days old His circumcision was accomplished and He was named Jesus. When forty days old He was carried to the temple to be presented to the Lord, according to Exodus 22:29.

Here they met Simeon, to whom the Holy Ghost had revealed the fact that he should not see death before he had seen the Lord's Christ. His words are prophetic and beautiful.

Dwelling at the temple was Anna, a prophetess, who served God with fastings and prayers, night and day. This woman was eighty-four years of age. She, too, thanked God, and spoke of Him to all them that looked for redemption in Jerusalem.

Mary and Joseph returned to Nazareth in Galilee. Each year they came to Jerusalem to the Passover. When Jesus was twelve years of age, being strong in spirit, and filled with wisdom—the grace of God being upon Him—He was wonderfully interested at the temple, both hearing and asking questions of the learned doctors. All who heard Him were astonished at His understanding and answers. Even at this early age He understood His mission in the world.

The last verse of this chapter is very much like the last verse of the first chapter.

bring your tents and camp on the ground you are welcome to do so. Those who expect to be entertained in the dormitory, are asked to bring two sheets and a pillowcase with them. This is a small matter for you, but will greatly relieve the entertainment committee here. Let's pray and look to our Lord for a great time.—Charles A. Brown, District Superintendent.

NOTES AND PERSONALS

It is said that one-half of the children in the Philippine Islands die in infancy.

One hundred and fifty tons of food, and supplies are needed weekly for relief in the Balkans.

Rev. W. H. Tullis, of Mitchell, S. D., called at the Publishing House one day last week when passing through the city.

Evangelists Haldor and Bertha Lillenas have recently moved to Olivet, Ill., where they will make their home for the future. Mail will reach them at Olivet.

According to late reports from Washington, the United States lost 2,164 officers and 40,846 men, who were either killed in battle or died of wounds during the recent war.

Ten thousand persons are reported to be dying every week of typhus in Poland. And in the coal mining region 80 per cent of the population are said to be affected with tuberculosis.

Rev. Jacob Cole, who was a member of First Church, Los Angeles, recently died in Tainmingfu, China, where he had labored for sixteen years. His wife still remains in Shanghai, China, to carry on the good work.

Late statistics show that eighteen times as many sons of ministers rise to eminence, as those of any other profession or calling. This forever nails down the old falsehood that preachers' sons are worse, and less useful than others.

Brother and Sister L. W. Scott, of St. Paul, Minn., write that they have been compelled to close their work for awhile on account of severe illness in their home; but they hope to be able to open up again within a few weeks. They desire the prayers of the praying band.

The General Board of Foreign Missions has printed a beautiful sixteen-page program for Chil-

There are some three hundred families and no preacher. We will furnish a tent to hold the meetings in. He must be willing to work some; wages \$5 for eight hours. If he is a good singer, he will get some financial help by singing in the mission. Must be a Pentecostal Nazarene. Address Box 642, Casper, Wyo.—Robert Loeb.

Notice—The Northwest District Assembly will convene in Yakima, Wash., June 11th to 15th. Rev. R. T. Williams, D.D., will preside. Revival services will be conducted in connection with the Assembly by Evangelist C. E. Roberts and wife, beginning with Sunday, June 8th. The District examining board will meet all licensed preachers and deaconesses in the course of study on Tuesday, June 10th, at 8 a. m., at the church.—Alpin M. Bowes, District Secretary.

Wanted by a Pastor—A young man who has the call to preach, to assist in pioneer work in Vermont. Must be able to lead singing and do some solo work, taking charge of the singing in the regular services of the church, when not engaged in special meetings. Must expect to work at secular work while not engaged in special meetings. This will be provided. Must come well recommended. Brother, pray over it and then write. Address me at Johnson, Vt.—Rev. R. J. Kunze.

Notice—Randolph County Holiness Association's annual meeting will be held this year on a beautiful piece of ground that has been purchased just outside the corporation line on the east of Winchester, Ind., beginning July 20th and closing August 1st. Special workers are Rev. Bona Fleming and Rev. C. A. Glass, the blind singer and evangelist. We are expecting a great time in the Lord in the salvation of souls. Everybody come expecting to help sing, shout, and pray.—Carl Tucker, Secretary.

Notice—In a recent issue of the HERALD OF HOLINESS I gave notice of the appointment of Miss Aaronson to the office of missionary evangelist on

Chicago Central District, to fill the vacancy occasioned by the resignation of Rev. Bertha Lillenas. Here I wish to say that Sister Lillenas has given up her church and will devote some weeks in special evangelistic work on the District before the camps begin, for which we are thankful. She has spent almost three years in the pastorate at Auburn, Ill., and has been successful in building up the work at that place, having endeared herself to her people. We regret very much to lose her from the pastorate.—Charles A. Brown, District Superintendent.

Notice—Owing to a general break in health, due to climatic conditions, I am compelled to return to the United States this spring. This climate is very trying, and it is not every one who can stand it. Since arriving in the tropics I have not been at all well, but have labored hard up until six weeks ago. Since that time I have not been able to do my work. As the results of our labor, we praise the Lord we have seen many seeking Him. We fully expect to regain our strength after we are home a few months, and we feel it is the Lord's plan for us to take up the evangelistic work again; therefore, we would be glad to hear from any desiring our services. Please pray that we may have a speedy recovery. Our home address is New Albany, Ind.—C. C. Rinebarger.

Notice—The Chicago Central District camp-meeting will be held at our beautiful camp ground at Olivet, Ill., from July 25th to August 3d. General Superintendent R. T. Williams will be the evangelist. The Benner band will have charge of the music. We expect to put on a strong missionary program for an hour each day throughout the camp. This feature proved very profitable and interesting at our last camp, and we are looking forward to a better interest this year. This is our District camp and all our preachers (especially pastors) should be present for the whole time. Also our people from over the District should avail themselves of this great feast. Arrange to come and help in the battle for souls. If you desire to

TELEGRAMS

COLUMBUS, Ohio.

HERALD OF HOLINESS:

Closed revival here last night with over forty seekers last Sunday, with Evangelist C. E. Roberts. Over one hundred and fifty were at the altar during the meeting. Raised two thousand dollars cash and pledges for a parsonage. Received twenty-nine members into church; sixty-three subscriptions to the HERALD OF HOLINESS.

ERNEST ROBERTS, *Pastor.*

CLARKSVILLE, Tenn.

HERALD OF HOLINESS:

Great rally closed in victory. Raised for church \$864. Dr. Ellyson at his best. Fine missionary service Sunday afternoon; raised one hundred dollars for Miss Jessie Basford, of India. Expecting a great service with our District Superintendent, B. L. Patterson, tonight.

A. L. PARROTT, *Pastor.*

HULLS, Ill.

HERALD OF HOLINESS:

Greatest day in the history of the church at Hulls. New church dedicated. Raised fifteen hundred dollars; three hundred over top. Brother W. G. Schurman at his best. All praise to our God.

L. G. MILBY, *Pastor;*CHARLES A. BROWN,
District Superintendent.

St. Louis, Mo.

HERALD OF HOLINESS:

Revival closed in blaze of glory. One of the best meetings held in St. Louis. Meeting broke first Sunday and never did stop. Large class taken into the church and more to follow. Some of the services ran all night. Twenty-five hundred dollars for Olivet, and fifteen prospective students. Rev. M. E. Borders preached, Rev. B. D. Sutton sang. R. V. STARR, *Pastor.*

dren's day, which will be the first Sunday in June. They will send any number you can use free, providing you take an offering for missions at the time of the program. Order at once from the General Foreign Missionary Board, 2109 Troost avenue, Kansas City, Mo.

DEATHS

Obituaries should not contain more than one hundred words. All fulsome praise, prayer, poetry, and exhortation should be omitted.

Burkhart—Edgar Burkhart was born June 22, 1869, and died October 31, 1918. He was buried at Sunset, Texas, where he had lived for about twenty-five years. Rev. B. H. Hayne preached the funeral sermon, and the writer had charge of the music. Brother Burkhart was converted in 1892 and sanctified in 1897 and was called to the gospel of song. He was a splendid gospel singer and altar worker, and men and women all over the country bless his memory for singing the gospel in such a sweet way, as to lead hundreds of men and women into the experience of holiness. He leaves a widow and six children, the most of whom, if not all, are Christians. He also leaves thousands of friends in many states.—R. S. Card.

Cole—Rev. Jacob G. Cole was translated from Shanghai, China, to his home with the Lord on March 21st, at the age of fifty-two years. For two years he had not been strong, but so longed to stay and work for the Chinese whom he loved that he felt that he could not leave for a furlough, until a few months ago when he was unable to go on preaching, though having a continual ministry to the dear Chinese who came to see him. On March 4th the week's trip to the coast was begun, expecting to sail March 31st for the much needed furlough, trusting for complete healing and a return to China. He is survived by his widow, Mrs. J. Rutan Cole, to whom he was married September, 1917, and who lovingly cared for him to the end. She still tarried in China. A mother, Mrs. Katherine Cole, a sister and a brother, all of Graters Ford, Penn., also survive him, and a host of loving friends, both in China and America. He was a member of our Los Angeles First Church. Many sad hearts will miss him of the Chinese, for whom he gave his life.—Mrs. J. Cole.

Landtroop—Mrs. Nola Etta Landtroop was born July 9, 1890, near Meridian, Texas. She was taken to be with Jesus on April 15th. Her death was most triumphant. She gathered her loved ones about her and pledged them to meet her in heaven. She was a noble Christian, a loving mother, a loyal Pentecostal Nazarene. She leaves to mourn their loss a widower, two sons, and a daughter. Her funeral was conducted by Rev. William O. Nease, assisted by District Superintendent Rutherford, and her pastor. She was laid away to await the morning eternal in the beautiful Meridian cemetery.—Orval J. Nease, *Pastor.*

Luchsinger—Jacob D. Luchsinger was born in Switzerland, February 27, 1855. In 1872 he moved with his parents and two brothers to Humboldt, Iowa. He was united in marriage to Dorothea C. Myers on July 12, 1880. To this union were born seven sons and three daughters, four of whom have preceded their father. He moved to Surrey, N. D., in 1902, where he died April 20th. He leaves a widow, one daughter, five sons, eleven grandchildren, and two brothers. He was a faithful member of the Pentecostal Nazarene church.—William M. Irwin, *Pastor.*

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North Pacific (Newberg, Ore.)—June 18-22
Dakotas—Montana (Vanhook, N. D.)—June 25-29
South Dakota (Mitchell, S. D.)—July 16-20
(If division is voted by Dakotas-Montana Assembly)

Indiana (Indignapolis, Ind.)—August 20-24
Michigan—August 27-31
Iowa (Des Moines, Iowa)—September 3-7
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Central Nazarene College.....Hamlin, Tex.
E. G. Cornish, President.
Eastern Nazarene College.....North Scituate, R. I.
J. E. L. Moore, President.
Nazarene Bible School and Academy.....Hutchinson, Kas.
R. E. Dunham, President
Nazarene Bible Institute.....Des Arc, Mo.
I. B. Sipes, President.
Northwest Nazarene College.....Nampa, Idaho
E. O. Wiley, President.
Oklahoma Holiness College.....Bethany, Okla.
C. B. Widmeyer, President.
Olivet University.....Olivet, Ill.
J. W. Akers, Vice-President.
Pasadena University.....Pasadena, Cal.
A. O. Henricks, President.
Peniel College.....Peniel, Tex.
A. K. Bracken, Acting President.
Trevecca College.....Nashville, Tenn.
C. E. Hardy, President.

EVANGELISTS' DATES

Lyman Brough:
Garske, N. D. May 16-25
Mohall, N. D. June 8-22
Ottawa Lake, Mich. June 29-July 13
Elmdale, Mich. July 18-27
Osakis, Minn. July 30-August 17

W. R. Cain:
Nashville, Mich. May 1-18

C. C. Cluck:
Home address, Dodd City, Texas.
Atwood, Okla. June 12-22
Halesboro, Texas June 4-14
Goddard, Ky. July 17-27
Dodsonville, Texas August 1-10
Friendsville, Tenn. August 14-24
Louisville, Tenn. August 28-September 7
Mansfield, Ark. September 11-23

F. W. Cox:
Defiance, Ohio May 25-June 8
Winchester, Ind. June 15-29
Danville, N. Y. July 2-23
Indianapolis, Ind. July 25-August 10
Open date August 14-31

A. F. Daniel:
Berryville, Ark. May 1-25
Grandview, Ark. July 3-20
Berryville, Ark. August 9-24
Beech Grove, Ark. August 29-September 14

H. J. Elliott:
Home address, Nampa, Idaho.
Corvallis, Mont. May 8-25
Van Hook, N. D. June 15-29

Lee L. Hamric:
Home address, Vilonia, Ark., Lock Box 103.
Florence, Ala. May 9-25
Conway, Ark. June 20-July 6
Sutton, Ark. July 25-August 3
Atkins, Ark. (Union Grove camp) August 8-24
Hugo, Okla. August 29-September 14

Roy L. Hollenback:
Hotchkiss, Colo. April 4-May 20
Kirk, Colo. (Assembly) May 27-31
Albuquerque, N. M. May 31

U. T. Hollenback:
Comiskey, Ind. July 10-27

Allie and Emma Irick:
Home address, Pilot Point, Texas.
Carbon Hill, Ala. May 14-20
Calumet, Ala. May 20-June 9
Ellis, La. (camp) June 20-30
Ebenezer, La. (camp) July 4-14
Lufkin, Texas (camp) July 18-28
Webbs, Ky. (camp) August 1-10
Hillcrest, Ill. (camp) August 15-25
Des Arc, Mo. (camp) August 29-September 7

W. P. Jay:
Payette, Idaho May 1-25
Nampa, Idaho June 4-8
Halfway, Ore. June 16-July 6
Richland, Ore. July 13-August 3

Newton Kendall:
Fairfield, Idaho May 4-18

Hulder and Bertha Lillenas.
Springfield, Ill. May 18-June 8
Carplo, N. D. June 15-July 15
Eldorado, Kas. (camp) July 17-27
Silver Heights, Ind. (camp) July 31-August 10
Hollow Rock, Ohio (camp) August 14-24
Normal, Ill. (camp) August 22-September 1

Theodore and Minnie Ludwig:
Curtis, Neb. May 6-18

J. M. Mitchell:
Home address, Berryville, Ark.
Chanute, Kas. May 8-25
Augusta, Kas. May 30-June 15
Honey Chapel, Ark. July 15-August 3
Pleasant View, Mo. August 8-25

George and Effie Moore:
Deputy, Ind. May 23-June 8
Indianapolis, Ind. (First Church, tent meet-
ing) July 25-August 17
Lynn, Ind. (Cherry Grove camp) August 17-31

William O. Nease:
Address, Box 14, Meridian, Texas.
Austin, Texas May 4-June 1
Little River, Kas. (camp) June 5-15
Eldorado, Kas. June 19-July 3
Meridian, Texas (camp) August 6-17
Cranfills Gap, Texas (camp) August 20-31
Hico, Texas September 3-21

C. E. and May Roberts:
Yakima, Wash. June 7-15
(Revival and Assembly)
Upland, Cal. June 17-22
(Assembly)
Mitchell, S. D. July 10-27
(Revival and Assembly)
Salem, Ore. August 1-10

W. E. Shepard:
Permanent address, 5518 Walnut Hill avenue,
Los Angeles, Cal.
Topeka, Kas. May 18-June 1
Cincinnati, Ohio (camp) June 6-15
Racine, Wis. June 22-July 6
Racine, Wis. (Spring Park camp) July 10-20
Denton, Md. (camp) July 25-August 3
Wheeling, Ind. (camp) August 8-17
California, Ky. (camp) August 22-31

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MISSIONARY TIDINGS

DR. REYNOLDS IN JAPAN

We have just received a letter from Brother Reynolds, written on the train en route from Fukuchiyama to Kyoto, Japan, April 3, 1919, 5:30 a. m., and the following is a short extract from his letter of some of the meetings that he has held. He says:

"God has graciously blessed my humble ministry through the interpreters. At Kuri two seekers for sanctification. At Kyoto fifteen for sanctification, fourteen sinners for pardon, eight baptized and received into the church, also one baby baptized. At Kumamoto fifteen sought sanctification following a sermon which I preached after the wedding. At Okayama eight sought the blessing of heart purity following my message, and at Fukuchiyama in five days more than one hundred earnest seekers knelt at invitations given. More than eighty were believers seeking purity of heart, and over twenty-five sinners were earnestly seeking pardon. Last night we baptized thirty-two believers and one baby. All of the thirty-two were over fourteen years of age, the most of them over sixteen and more than half were over twenty years, and up to fifty years. The thirty-two were received into the Pentecostal Church of the Nazarene at Fukuchiyama. These, added to the forty-five members in the church, make Brother Nagamatsu a good sized church, all Japanese. He had several more who desired to be baptized, but he was not quite sure that they were proper candidates, and desired them to remain on test awhile longer before being baptized, showing that he wants only converted folks to join our church. Among those baptized last night were some prominent merchants, and one district judge, a fine looking man. He, with the rest, young and old, seemed so glad to be baptized. We then united in the sacrament of the Lord's Supper, fifty-eight partaking. Many of the members have stores, or work in stores, and have to work at night and could not be with us. A testimony meeting followed, and twenty-six spoke in as many minutes. A soldier boy spoke three times. Several others, men and women, spoke twice, but it was 11 o'clock, so Brother Nagamatsu had to bring the service to a close. Then were farewells, and it was midnight before I could go to bed."

A VISIT TO THE KANON ASAKUSA TEMPLE IN TOKYO

F. LUCILE (MRS. K. H.) JACKSON

Shall we soon forget our visit to Japan, with her picturesque little people, her quaint temples, her strange conveyances, her tiny shops, the clatter of wooden sandals, or the missionaries, who surprised us by meeting us at the pier upon our arrival, Miss Williams, Brother and Sister

Wagner, and also Brother Edwin Kilbourne, of the Oriental Missionary Society? We had our first real glimpse of the Japanese in Honolulu. From that time on, our hearts have been so warmed toward them, and increasingly so in Japan, until we would have been glad, had it been the Master's bidding, to devote our lives to this wonderful, yet idolatrous people.

Desiring to see Tokyo, we took the electric car from Yokohama. Our purpose was to visit the famous temple, Kanon Asakusa. The entrance proved to be a long bazar street, lined with booths where all kinds of wares, toys, sweetmeats, cards, food, etc., were being sold. There was a perfect sea of humanity about us, those on the left were going up to the temple and those on the right returning from worship. We inquired why such a host of people, and were told that this was one of the great feast days when people came from far and near to pray the spirits of their dead out of hell, and to make special personal requests.

After passing down the street a distance of about three blocks, we came to a large arch which extended across the street. On each side were the hideous gods who protected the premises. They were inclosed within wire netting cages, boarded up part way, thus making it difficult for us to tell what they looked like. On the outside of the cages were fastened several pairs of Japanese sandals of various large sizes. One pair looked to be about three feet long. These were for use, we were told, should there arise any disturbance that would necessitate the gods' leaving their domain to set things right.

Proceeding perhaps a block farther, our attention was called to the pool of holy water to the left, where every worshiper was to be sprinkled before entering the temple. We climbed a flight of steps and found ourselves in a large room with a bare floor. The dusk of the evening had overtaken us, and the room was dimly lighted with Japanese lanterns. In front of us was an immense coffer, measuring perhaps six by ten feet, with heavy slats across the top. In front of this was a low bench. To the rear of the coffer was the tiny god, measuring about one inch in height, encircled with dainty decorations, to which most of the prayers were directed. Between the god and the coffer was a passageway at each end of which were the apartments of the priests, where they were seated on the floor on cushions at low tables. There were gods in other parts of the room, but this one seemed to be the favorite.

As the worshiper would come near he would remove his coat or muffler, throw his offering into the coffer, clap his hands several times to attract the god's attention, then stand or kneel with clasped hands and closed eyes, and offer silently or in a low, mournful tone the plea of his heart. Some tarried a long time, while others remained only a moment. Little brothers and sisters came hand in hand, and children with their mothers or fathers, all praying reverently to this tiny image. When the children

became aware of our presence they would move away laughing softly and seemingly much embarrassed. It is difficult to know exactly, but doubtless thousands of worshipers come and throw hundreds of yen into the coffer every day during these feasts. Constantly they streamed in and out while we tarried there. It seemed that my heart would break, I felt so helpless. At best there is so little being done to enlighten the dark hearts of these masses.

Worshipers who were in particular distress would hand the money to the priests personally, and sometimes pace before the god in the narrow passageway. We became interested in one little woman who seemed greatly troubled. When at length she came out Miss Williams spoke to her, inquiring about her distress, and telling her of the true God who can answer prayers. She became interested almost at once, and seemed so grateful for the few words of comfort. She said that she had never heard of this God before. Miss Williams conversed with her some little time, then fearing that by staying too long we might incur the displeasure of the priests or people, and knowing that it was time to close the doors, we came away. This inquiring soul walked behind us the full length of the bazar street. Once she accosted Miss Williams again, asking where she could hear more about this God. She was directed to a mission not far away, upon which she thanked us many times, and likewise bowed to each of us, and was soon lost to view in the throng. Who can tell in all this mass of people how many there are who have never heard and would be just as zealous inquirers as this dear heart?

DOES FOREIGN MISSIONARY WORK PAY?

In reply to the above question we submit the following from the superintendent of a Sunday school in the South. In a recent letter to missionary headquarters he relates the following:

"We have introduced the envelope system and our little folks have brought in over \$30 for missions. There was a fear expressed lest we fall in our expenses if we took up this weekly missionary offering, but it has worked just to the contrary. Last year we ran behind over \$100 in our local expenses for the Sunday school. Working under the envelope system we have in six months paid up all our debts, paid all running expenses, and paid for our literature three months in advance, and have over \$10 in the treasury. This is in addition to our regular weekly missionary offering. It works where it is worked.

"I took up the matter of subscriptions for *The Other Sheep* last Sunday, and about fifteen promised to send in their subscriptions at once. We shall in addition want a roll to distribute in the classes."