

HERALD of HOLINESS

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

The Scriptures

WHAT glory gilds the sacred page!
Majestic, like the sun,
It gives a light to every age;
It gives, but borrows none.

THE power that gave it still supplies
The gracious light and heat;
Its truths upon the nations rise;
They rise, but never set.

LORD, everlasting thanks be Thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

MY soul rejoices to pursue
The steps of Him I love,
Till glory breaks upon my view
In brighter worlds above.

William Cowper

THE ENTRANCE OF THY WORD BRINGETH LIGHT

A watersoaked portion of the Bible found by some fishermen was the beginning of the glorious spread of Christianity in Japan. A scrap of paper which proved to be a leaf torn from a Bible was what led to the conversion of Bustamante, the Mexican Indian, who afterward became filled with the Spirit and is now faithfully preaching the precious gospel to his own people in Northern Mexico. Mexico needs our Bible more than it needs our soldiers. It needs salvation more than it needs intervention.

You and I, dear reader, have the opportunity to send this gospel that worked so great wonders through the Japanese fishermen and Bustamante, to Old Mexico, and so have our part in bringing about the blessed change so sadly needed in that unhappy land. Nothing but the Gospel of the Son of God will do it, but that Gospel will. You are aware that the Publishing House prints the Gospel of John in Spanish, and our General Foreign Missionary Board have facilities to distribute them. For twelve dollars, any church, Sunday school, or individual can have a thousand of the Gospels printed with their own address on the cover, and sent to and distributed in Mexico among a people who are ready now to receive the light. Take the matter up at once with your church or Sunday school.

STORIES IN THE BIBLE

As a teacher of a class in Bible, in a University—a class composed of young men and women preparing for the ministry and other Christian work—the writer was amazed to find how little our young people of this day know of the characters and incidents written in the Bible. And yet the Book is literally packed with stories of thrilling interest to children. Why not have the minds of our children filled with these stories instead of fables and so-called folklore? Begin with the little tot with the more simple written stories in big print and plenty of pictures. Give them early that splendid story, Jesus of Nazareth, written by Miss Meek. There are many of these books of Bible stories, as you will see in the catalogue of the Publishing House, all good, and all cheap. Get them now, and when your child comes to these stories, as he reads the Bible, it will be like the meeting of old friends, and will give him confidence in the Word.

OUR CHILDREN AND THE BIBLE

Our children should be as familiar with the Word of God as they are with the streets of their town, or even with the accustomed things of their own home. That this is not so is to our shame, if not to our blame. Each one of our little ones should have a Bible of his own as soon as he is able to read—it is a good book to learn to read in. A good Bible will be of more value to your child than a good suit of clothes. Get the clothes, but get him the Bible first. And for the immortal future of your child see that the book is as good as you can buy. If there is to be any stinting let it be on the clothes. The following story from the *Expositor*, is so full of the truth we are trying to emphasize, we print it here for you to think over: "There's only one thing more," said Mrs. Allen, as she consulted her shopping list. "Dorothy wants a Bible for a birthday present. An inexpensive one will do just as well, of course, until she is older."

"May I tell you a story?" asked Mrs. Foster. "When my daughter Gladys was ten years old her grandmother gave her a Bible for a Christmas present. The gift was so attractively bound that I thought of asking Gladys to lay it aside for a year or two, and carry a cheaper Bible to Sunday school; but somehow I neglected to do so. One Sunday afternoon several months later Gladys came to me in great distress. 'Oh, mother,' she cried, 'I've lost my

"The Good Book"

Several years ago, in the Public Library in Cincinnati, Ohio, the writer saw the above words as a caption to a double-page reproduction of a painting by A. B. Frost.

The scene was laid in a woods in October. The wonderful colorings were there—the trees dressed in many colors—the carpet of leaves made for the ground a covering more beautiful than any ever woven by man, and the very stillness of a quiet fall day could be felt, if not seen. Truly this matchless painter of nature had done his work well in the imitation of the supreme painter of the universe.

All this, however, afforded but a setting for the real subject of the painting. Through the woods wound a road—such as were common in the early days—and in the foreground were the bars of a fence. Stopping in front of the bars was a horse, carrying a man deeply engrossed in reading a book. It was easy to place the rider, for he had all the distinguishing marks of a circuit rider. Patiently the horse was waiting before the bars; but the look on the old circuit rider's face gave no indication of an early return to the journey. For on his face was a look of rapture, of holy joy, of heavenly peace, of divine content. No trouble was there. No sorrow lingered. No anguish could be seen. Though nature had done her best in spreading a panoply of beauty beneath his feet, and had placed a variety of color in the setting of a perfect fall day, yet the old man heeded it not.

Why? He was reading the Good Book. The artist had him reading Isaiah 51:6—

Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

The old rider realized he was absent from home; that he was in a strange country; only a pilgrim passing through. He had learned of his true home, and he longed to be there. He had read of a mansion prepared, and he was seeking his habitation—a building not made with hands. And the Good Book was a safe guide, a sure guide, a true guide.

Truly, nature had been bountiful in her spread. His friends in the flesh had provided well for his earthly wants. His faithful old horse had carried him many, many miles in his journeys in preaching the Word. But his soul cried out for something beyond—something not to be had in full measure in this world of sorrow. And in the Book he found an answer to his cry, and believed it to his heart's rapture. No doubt he read on and shouted for joy as he read:

Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Dear reader, it is a good Book. There is none other to compare. Through the ages it has been the stay of countless myriads. For it men have died. By it men have lived. Its words of matchless wisdom have made philosophers out of peasants. Its plain directions have made saved ones out of sinners. Its promises have met every need of the human race. No good thing was it withheld, and no evil thing but what it warns against. Other books have come up, but none ever to take its place. Where it has gone, good has resulted. Where it has gone, men have lived to be a blessing to the world. Where it abides, peace abides. Where it is sent, God is sent, and that to bless.

No wonder the old circuit rider knew not his horse had stopped. His soul was enraptured. His heart was aflame. His whole being was lit with a heavenly glow—he was reading the words of God. Good words; eternal words. Words of hope, words of healing, words of blessing, words of eternal life. Ah! the old rider knew the futility of trying to make eternal things here on this earth. But there was opportunity here and now to understand, to comprehend the things that will abide for ever. And in their contemplation, he was oblivious to things of this earth.

Are we scattering these eternal words? Are we doing our best to acquaint the lost ones with the words of life? We can do so much if we will. How? Distributing tracts, sending good books, sending good papers, presenting Bibles to others, writing our postcards on such as has the eternal words on them—scripture postcards. His words abide; His salvation is for ever; His righteousness shall never be abolished.

The Good Book says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

precious, precious Bible!" I put the baby in his crib and joined in the search. When at last we found the lost treasure, my daughter gathered it to her breast.

"Now I can mark another love verse," she said rapturously as she opened a box of crayons. "Mr. Rollins explained it to us in church. I've got thirty already." And she turned to the fifteenth chapter of St. John and placed a red dot beside the "love verse"—the text of the morning's sermon.

"What are the blue dots for?" I asked as she turned several leaves. "Oh, those are the prayer verses," was the quick reply, "and the bright orange ones are the faith verses, and oh, mother, there's your favorite verse marked with a yellow star." I took the Bible and read, "When thou passest through the waters, I will be with thee," and I well remember the hour I repeated those words to Gladys. My mother was seriously ill at the time. And there's Mr. Rollins' favorite verse; the child went on, "and my Sunday school teacher's, and Aunt Ellen's, and grandmother's—and here is mine!" she finished triumphantly as she turned to the beautiful words, "Suffer little children—"

"As I felt the touch of the soft leather and noticed the quality of the paper, I was grateful to the wise grandmother who chose a Bible that would stand many years of constant usage. No other Bible would ever mean so much to my daughter as the one with which she was growing up."

"How many things there are for mothers to learn!" said Mrs. Allen softly. "We will select Dorothy's birthday present together."

THEY NEED IT AND I'LL HELP GIVE IT TO THEM

Mrs. Lula Ross writes of her conversion and subsequent sanctification, and then of her appreciation of the HERALD of HOLINESS as soul food. She says: "I was started out on a three months' trial subscription, and now it is my sole dependence. I was reading in the HERALD of HOLINESS about getting subscribers, and the thought came to me to see if I could not spread a little more holiness in this way in the community in which I live, as they need it. If I can get them to read this paper, they will get hungry for holiness. We are having at present a joint meeting of the different denominations. The fire is coming down and they are getting hungry for the Holy Ghost, so it is a good time for me to hand them the HERALD of HOLINESS."

GOSPELS IN STREET WORK AND HOUSE TO HOUSE VISITATION

We have spoken of the use of the Gospel in Spanish as a means of bringing peace and blessing to Mexico. But there are thousands all about us whose lives are as sadly lacking the joy of salvation as are the Mexicans. It is especially the work of our church to bring the gospel to these unchurched multitudes. Street preaching and house to house visiting will mark the Pentecostal Nazarenes as long as they have the Holy Ghost. The Gospel of John, has been called the soul-winner's gospel, because, more than any other of the four gospels, perhaps, it makes the direct appeal to the heart of the reader to be saved from sin. This is the reason the Publishing House has printed an hundred thousand of these Gospels of John. In street work it would be difficult to get men to accept a Bible even if we were able to hand them out free, but nearly any one will accept a copy of these neat Gospels of John, and promise to read it. We believe in the power of the Word of God to convict men of sin, and we believe where our people make a generous use of these Gospels in this way, hundreds of souls will be attracted to our church, and numbers saved. In the house to house visiting, these gospels make a valuable addition to the tracts the visitors carry to leave in the homes. The price is only \$12 a thousand with your card printed on the cover.

THEY WENT EVERYWHERE PREACHING

No man with a pocket full of tracts—in cars, on the street—giving out the message of life.

HERALD OF HOLINESS

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

CHARLES ALLEN McCONNELL, Managing Editor.

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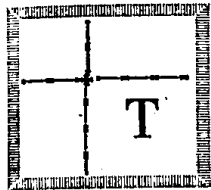
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“Fully Fitted”



THE WORD of God is God's armory to furnish His soldiers for the battle of life. There is no emergency, no crisis, no catastrophe, which can meet us that we can not triumphantly overcome by the use of the marvelous resources contained in the Word of God. This is true of believers of every kind.

Paul particularizes this truth in its relation to God's ministers. Under whatever aspect we find a minister presented, the Word of God is seen to be essential to him in his work. Writing to the church at Corinth, Paul conceives of the Christian minister as an ambassador. His words are familiar, as found in 2 Cor. 5:20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." This passage follows the one on the ministry of reconciliation, in which he presents God and the world as estranged, and he speaks of a ministry or an ambassadorship instituted to bring about a reconciliation. Think of the august nature of such a mission. Authorized and commissioned by the King of Heaven to negotiate a reconciliation of a prodigal and erring race with the majestic King whom the race has forsaken. This is not only an august mission but the most responsible one conceivable to the human mind.

THE AMBASSADOR'S CREDENTIALS

No government would think of commissioning a diplomatic representative to another court without ample credentials, complete authority, and the requisite instruction and power to accomplish the ends of his mission. So God has as fully equipped His ambassadors for the great work of reconciliation on which He has commissioned them. Paul reminded Timothy of this fact when he wrote to him, "Every Scripture is God-inspired and profitable for teaching, for conviction, for correction, for discipline which is in righteousness; that the man of God may be complete, fully fitted to every good work" (2 Tim. 3:16, 17). Herein we have enumerated, first, the absolute authority of the ambassador. The statement, "Every scripture is God-inspired," settles the question of the absolutely authoritative nature of his credentials. They are God-breathed, divinely inspired, and divinely attested and sealed, so that in his work of reconciliation he stands upon an immovable and a supernatural foundation.

EVERY TASK PROVIDED FOR

Secondly, we have enumerated in this passage every possible task, employment, or duty to which the ambassador will have to address himself. The God-inspired Scriptures are herein declared to be, "Profitable for teaching, for conviction, for correction, for discipline which is in righteousness." These four purposes or uses or tasks cover everything conceivable that can command the thought or time or prayer of the Christian minister. So that the closing statement of the passage is a just and fitting comment on the earlier part, "that the man of God [the man sent of God] may be complete, fully fitted to every good work."

It will be seen from the foregoing that we have not in the case of the Christian ministry the phenomenon of an ambassadorship uncommissioned, unauthorized, uninstructed, and uncredentialed. To conceive of such a phenomenon would be an impeachment of infinite wisdom and render the ministry an absurdity, and subject men who would go out upon such a mission as moral imbeciles. Certainly we can not conceive of a man in possession of his reason and with ordinary sense accepting an appointment to a foreign court without credentials duly signed and sealed, and without full authority and instructions. Understand, all these documents or papers — all these

"Scriptures" — or writings, would have to bear the seal of state of the government sending out the ambassador. Such seal would be the attestations of the genuineness of his commission and his authority. The ambassador would not accept any other kind of papers, nor would the government to which he is sent accept any other kind.

A PARADOX

Paradoxical as it may seem, and as it really is, the professing Christian church of the day presents us the anomaly of a multitude of ambassadors who have gone out on a ministry of the reconciliation of a lost race to the God of Heaven without the least shred of adequate credentials or authority. Such is the attitude of all ministers who deny the divine, authoritative, and supernatural inspiration of the Word of God; who deny "that every Scripture is God-breathed" or God-inspired. In such an absurd and contradictory position are placed the modern apostles of the New Theology, who discredit the blood atonement of Jesus Christ, who repudiate the divinity or deity of Jesus Christ, who consider Genesis an incoherent jumble of myths and legends, and who lacerate and mar the Sacred Book until there is nothing left that has either coherence or sense, sacredness or authority, or the semblance of reliability.

A CONSUMMATE FOLLY

We are astounded at the consummate folly of these self-styled "Christian ministers" sailing the high seas on such an august mission of reconciliation, yet, by their own confession and by their statements, made thousands of times, having no more commission and authority from the King of Heaven for such work to which they claim to give themselves than has the cobbler on his bench or the plowman in the field for this high and holy work of the ministry.

We confess that if we really believed as multitudes of Christian ministers profess to believe about the Bible, we could not and would not believe in any Christian ministry at all. We would thrust the Bible in the fire and cease to claim to have any respect for it or belief in it. The church likewise we would thrust to the junk pile, and with it would go everything else which is now as sacred to us as sanctity can be.

TOO HARD A PROBLEM

We confess it is a problem with us to figure out how such men can claim moral honesty or plain candor and sincerity who follow such a double life. Infidels in all their beliefs and misbeliefs and unbeliefs, they yet pose as believers in God and in Christ, and in God's Holy Bible. This problem is too much for our mathematical powers. We pass it on to somebody who has gone higher in this exact science than has the writer.

Life in the World

IT IS difficult to get the mind of men to a proper apprehension of the great truth that the Bible possesses real life, and is also life-giving in its nature and work. Often men speak sentimentally of the Book as a living Book without really implying all that the blessed truth means. We mean much more than to say that the Book has not lived out its day, or is still in print. These are truths of course. It is the liveliest book in the universe today in these respects. There are more Bibles being printed and distributed and read today than in any period of the world's history. But the life of the Word means far more than this.

Let us try to define what we mean. We mean that the Bible has in itself *real life*, and has the power to convey life to mortal men.

We mean to say that this life which inheres in the Word of God embraces the being, the power, and the source of life. We mean that this life of the Word is divine, powerful, imperishable, incorruptible, scrutinizing, spiritual.



This living and *life-giving* nature of the Bible is abundantly taught in Scripture. The Psalmist says, "For thy word hath quickened me." Again, he says, "Uphold me according unto thy word, that I may live." Again, he pleads, "Quicken me according to thy word"; and again, "Quicken me according to thy judgments." Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being *born again*, not of corruptible seed, but of incorruptible, by the *word of God, which liveth and abideth for ever*." Paul writing to the Philippians, closes an injunction with, "holding forth the *word of life*." Jesus himself said, "The words that I speak unto you, they are *spirit*, and they are *life*." Without multiplying passages, let us give one more. In Heb. 4:12, we have the following, quoting from Baxter's Greek New Testament: "For the Word of God is *living* and efficient, and sharper than every two-edged sword, even penetrating to the division of soul and spirit, both of joints and marrows, and is a discernor of the thoughts and intents of the heart."



The foregoing are amply sufficient to show that the Word of God itself claims to possess life and to be life-giving; and has not the precious Book proved its title to this lofty claim in countless millions of instances? Is it not the Word that convicts, in keeping with the declaration of Paul to Timothy, that the Word of God was profitable "for conviction"? Not only in the initial life of conviction, however, does the Word operate, but the new birth itself is attributed to this same blessed source. It was Peter who said, "Being born again, not of corruptible seed, but of incorruptible, by the *word of God, which liveth and abideth for ever*" (1 Peter 1:23).

We are persuaded that after getting people converted they are not sufficiently nurtured and fed with the sincere milk of the Word that they may grow thereby. Spiritual life grows by the Word. The command is that we are to "grow in grace and in the *knowledge* of our Lord Jesus Christ." There is no other source to find the knowledge of Christ except in the Book divine. Young converts should be fed on the Word, become saturated with its spirit, have their memories filled with the words of Scripture, their hearts ablaze with the glory of its thirty thousand precious promises. Thus alone will they be nurtured and trained into stalwart, rugged, Christian manhood and womanhood. This is one of the greatest duties of the Christian ministry.

No New Doctrine

WHAT a shocking pity that holiness or sanctification should be esteemed by any as "a new doctrine." Some still declare it a new, strange something being thrust upon people: some chimera of a diseased brain a few people have seized upon and become enamored with, and now are endeavoring to force upon the world.

It is passing strange how anybody with a very ordinary degree of intelligence, and with the slightest knowledge of the Bible, can be so deluded and embogged in this religious belief and knowledge. We can understand how people refuse to accept this truth. We can easily understand how, after hearing the consecration which the blessing costs, they draw back and decline to meet the conditions. We can understand how and why people refuse the death route necessary to be traveled to obtain holiness. Death is unpleasant and forbidding, and is always a matter of dread, and often of dire fear.



It is part of the very nature from which holiness is to give deliverance, to shrink from so costly a prize. Naturally they shrink from crucifixion: they would elude the cross.

All this is easily understood. It is different, however, when good and upright people in the church, who read their Bibles and attend church and pray, declare they find no such thing in the Word of God as sanctification or holiness.

They see it before they open their Bibles as the name of the Bible itself. They hear God worshiped as a "Holy God." Their ears hear the refrain from the angelic ascription of "Holy, holy, holy Lord God Almighty."

They find holiness singing through the Psalms, predicted in the prophets, typed in the tabernacle and Jewish ritual, possessed and lived and enjoined by the Christ, breathing and pulsating on every page and throughout every dispensation in the blessed Book.

They find it was a holy church for which Christ gave Himself, a holy people to compose it, a holy gospel for its evangel, a holy heaven to which it was to trend its devotees.

How can people cling to the fatal delusion that holiness is not the very center and core of the Bible, the genius of Christianity, the need of humanity, and the one exclusive, sublime, beautiful purpose of God in His redemptive scheme?

His Vindication

HOLINESS can point for her vindication or credentials to every spiritual triumph of the church in all past ages. In her struggles against the powers of darkness in past ages, it has been holiness which became her unanswerable argument. Only when she descended from this lofty pedestal, and walked amid the mire and darkness of worldly policies and politics, and formed Egyptian alliances with worldly influences and powers, did she become weak and sick and contemptible in the eyes of the thinking world.

Holiness won, also, every triumph enjoyed both here and in heaven by every saved spirit and glorified today. The salvation of the world depends upon holiness: without it no man, now or ever hereafter, shall see God.

Behold what a vindication has holiness! She comes not to you as an arbitrary tyrant demanding something unreasonable. Not by mere arbitrary power is it attempted or desired to force holiness upon people. It is the fundamental need of your nature, the fundamental nature of God, and His gracious provision for your need. It is His will for you. Claim it, live it, love it here and for ever hereafter.

How are the Mighty Fallen!

HOLINESS has been the faith, the force, and fervor of the living church in all ages. It has been this alone which she has been able to lift up in her war with the coldness, the unbelief, the worldly-mindedness and the corruptness of men. This alone has been her bulwark against the oncoming waves of worldly opposition with which the Devil has so often attempted to overwhelm her.

When we contemplate how most all the churches today are arrayed against holiness or sanctification we are led to exclaim, "How are the mighty fallen!"

SINCERITY is the opposite of guile. Guile is indirect, sinister, disingenuous, double. It is deception with a selfish end. Sincerity is frankness, candor, naturalness, freedom from all pretense and fraud. So great is seen to be the tribute paid to Nathaniel by the Lord in saying he was without "guile."

THERE ARE and have always been unworthy, inconsistent disciples. Why urge this fact in justification of your withholding yourself from surrender to the Prince of Peace? Nowhere and by nobody are you invited to come and be like these. It is Jesus we lift up and to Him we invite you to come and seek to be like.

SIN is no mere incident, inconvenience, misadventure, which can be overcome by careful training, auspicious environment and the emulation of lofty ideals. Nay, nay. Sin is black, damning, inherent, as well as outward; treacherous, base, tragic, hell-born, and hell-trending.

SIN DEBASES, imbrutes, corrupts, divides; blackens the pages of history, despoils character, wrecks hope and happiness, blights stars from the moral firmament, entombs nobility and worthy ambition, sows discord and despair where should bloom peace and hope, and insults God while it wrecks mankind.

THE DIRE and dread disease of sin, betokened by such a gruesome catalog of cancerous sores and blotches and disfigurements, defies all such homeopathic palliations and pills and plasters as education, environment, and uplifting example. Being a constitutional, deadly virus, it needs radical, revolutionary treatment. It must be *killed* to save the patient. Either the sin-germs must die or the patient must die. God kills that He may make alive.

IN May, 1816, representatives of thirty-five local Bible societies in ten states met in New York city to consider some form of combined action. This convention unanimously voted to form the American Bible Society, supervised its organization, and prepared an address, eloquent and convincing, which invoked the good will of the whole people of the United States.

Not in a single instance during a century has the Society departed from its simple, distinctive object—the increase of the circulation of the Holy Bible without note or comment. It belongs to no party, no denomination, is subject to no alien control. It is sustained by generous contributions of different denominations, from which its managers, officers, and agents are chosen. Into the society's grants of Scriptures discrimination does not enter on account of religious affiliations. Whether a society, a church, or a single individual asks for Scriptures the only question is, What is the need?

AIMS ADOPTED

The Hon. R. C. Winthrop, of Massachusetts, in one of his Bible addresses said, "Diffuse the Bible and everything else will follow." This was an article of faith with the founders of the society. The one aim was to make Jesus Christ known, through His own words and His life upon earth, to the settlers flocking, like bees to a flower garden, into the vast regions of the Mississippi valley. That multitude, if left without Bibles, could not escape degeneration. To supply every family in that country which was destitute of the Holy Scriptures would permanently enrich the life of the nation.

The first general supply of all destitute families was undertaken at the suggestion of the Monroe county (N. Y.) Auxiliary Society in 1829. The day when this decision was taken was a day of decision like the day in Old Testament history when Elisha tested King Joash by telling him to strike on the ground with the arrows. The king languidly struck three times and stayed his hand, and the prophet told him that if he had struck several times, he would have utterly defeated Syria, but because he had stayed his hand he could have only temporary success. The board of managers had reasons for hesitation. It had not the money to supply all the people of the land. It could not be sure of the help of all the auxiliaries in so great an undertaking. But it none the less made the momentous decision, believing that God would support the difficult enterprise. The decision was justified, and it fixed a habit of expecting help from God which led to repetitions of the undertaking in after years.

Bible work for the United States was to American Christians like the expenditures of a congregation for its own pulpit and Sunday school. Warm devotion to Christ naturally urged the society to work in foreign lands, too. The board of managers in its earliest years, as though in obedience to an audible command of the Master, began to make grants for Bible distribution abroad.

EUROPE

One of the earliest of these grants went to France to help pay for an edition of the New Testament in French. A little later the Bible Society of France received grants which have been continued almost every year up to the present time to help the printing operations of that struggling society. Other grants went to Russia, for the Lutherans of the Baltic provinces and for the exiles in Siberia. About 400,000 volumes of Scriptures in Estonian, Finnish and Russian were circulated in that distant land up to 1886, when the Russian government stopped the distribution. One grant of \$500 went to English missionaries who needed help in printing Scriptures in Mongolian for the Buriats of Lake Balkal. Another grant was sent to the Serampore Mission, where Carey, Marshman and Ward were printing their twenty-six versions for India. Small parcels of Scriptures were also sent by the hands of friends to the West Indies, Mexico, and different parts of South America.

Since 1884, the society has established five



permanent agencies at strategic points in Latin America, each maintaining colporteurs and having the co-operation of American missionaries and other Christian residents in Bible distribution. The record of the men sent with Bibles to this great, sparsely-settled field resembles that of St. Paul in his daring journeys for Christ; adventures, oppositions, imprisonments, losses, even deaths by violence appear in the story. Through the agencies with their colporteurs and correspondents the Scriptures distributed in Latin America up to 1915 aggregate 4,266,644 volumes.

SERVING AMERICAN FOREIGN MISSIONS

In 1832, an important principle respecting Bible distribution in foreign lands was fixed by a vote of the society to the effect that the society is under obligation to supply Scriptures to all American missions which ask the aid. While considering this action, as in every momentous question, many reasons weighed against it. The business sense of the board of managers, because the treasury was inadequately supplied, almost clashed with its missionary sense of an opportunity of large service which ought to be seized. It was only a small step forward—hardly a greater thing than the four-inch movement of a rail in a switch that decides whether a train shall go to Washington or to Chicago. Yet that decision of 1832 fixed the future of the Bible Society, and men afterward understood that the decision was in accord with the will of God, and the natural development of the spirit of service. By grants of money for printing and distributing versions of Scriptures prepared by missionaries, the society led in the early equipment of American missions in Turkey, Persia, India, Burma, China, South Africa and the Sandwich Islands.

SOME RESULTS

The nature of Bible work among the nations is shown in the reports of the American Bible Society. But just ideas of its extent would require reports of the twenty other Bible societies which unceasingly multiply copies in different languages. No space can be here given to the thrilling details; but the merest outlines are food for thought. The British and Foreign Bible Society, first among all its followers, in the year ending March 31, 1915, sent forth 10,162,413 volumes; the Scottish National Bible Society 2,762,616 volumes; and the American Bible Society 6,406,323 volumes.

The aggregate issues of these three societies in the one year were 19,331,352 volumes. The eighteen other Bible societies (chiefly in Europe) which print Scriptures, according to the last reports received, issued in one year 1,574,816 volumes. The tremendous aggregate annual issues of all the Bible societies which print may be reckoned as over 21,000,000 volumes. These societies work as one for the simple object of increasing the circulation of the Bible and these startling figures show them to form the largest and most potent single agency that furthers the advance of the kingdom of Jesus Christ.

A CENTURY OF OBEDIENCE—THE UBIQUITOUS BOOK

But a century of obedience to that command has shown what the Almighty does when kings set themselves against his rule. Proud empires have been humbled, barriers have been broken down, doors are thrown wide open; Bible societies have carried the Book into all these lands, for every man in the tongue wherein he was born, and missionaries are everywhere ex-

pounding and illustrating its teachings by word and deed.

The mysterious power of truth to satisfy cravings hid in the depths of the heart has thrust forth from the masses everywhere sincere followers of the way. Somewhat more than a hundred years ago, Thomas Paine declared in exultation that he had gone through the prophets and apostles and had cut them down; the priests might, if they pleased, stick them in the ground again, but they would not grow. It was one of the utterances at which the Psalmist says He that sitteth in the heavens shall laugh. Among all races the study of the words of Jesus Christ, of the noble eloquence of Hebrew prophets and Christian apostles, and of the intimate communion with God shown in the Psalms has endowed men with high aspiration and worthy practice.

THE BIBLE AS A MISSIONARY

The Rev. H. T. Chen, D.D., of Peking, China, is deeply impressed with the importance of the influence of the Bible circulated among the people. He says: "Thousands of copies of Scripture are distributed among the people every year. Multitudes having thus attained a little knowledge of the Savior are induced to come to church to learn more about Jesus Christ, and consequently in many cases become Christians. Thus, through the influence of the Bible many of the people become members of the Church. It is not too much to say that in many places the influence of the Bible is first felt, and that Bible sellers are the first preachers the people hear. The workers of the Bible Society are co-operating with us in a remarkably harmonious way. They lead the van, we follow; they sow the seed and we reap the harvest. In order best to carry on evangelistic work in China it is vitally necessary that we should co-operate with the Bible Society."

SEED AND FRUIT

A few days ago the emperor of Japan gave \$1,500 to the Christian "Doshisha" university in token of appreciation of its work. It is worth while to recall the seed of which that university is the fruit. Some fifty years ago a young Japanese of Yedo, named Neesima, came across a Chinese Bible in the house of a friend. The very first verse of Genesis won his assent to its doctrine of God. His friend told him that the Book came from the Bible Society in America. Neesima had never seen a missionary, but from reading the Bible he was led to decide that he must go to America to learn more about God. According to his own story, when he landed in Boston after a long, long voyage in a sailing vessel, he uttered this prayer: "Oh God! if Thou hast eyes, please look on me. O God! if Thou hast ears, please hear me. I want to read the Bible and to be civilized by the Bible!" God heard his prayer. The owner of the ship which brought him to Boston was a member of the Prudential committee of the American Board. He helped Neesima to learn of Jesus Christ and to get an education in order to teach young men in Japan. In due time the American Board helped him give expression to the longing of his heart. The Doshisha college was founded with Neesima as its principal, and has prospered and grown exceedingly. Neesima is dead, but the Doshisha is his memorial which the emperor of Japan has delighted to honor.

The story of Neesima is but one of thousands illustrating what the Bible is doing among the nations. In China, Korea, Turkey, the Philippines, Argentina, Brazil, Mexico, and among the immigrants in our homeland, Bibles or Testaments left by Bible colporteurs in some unspiritual Sahara have proved in scores of cases the seed of living, active congregations. The French Academician, De Tocqueville, in 1831, visited a Sunday school in one of our country districts where he observed with surprise that each child had a Testament and knew how to use it. After leaving the building he said, "What a mighty effect this system must have upon the character of the nation!" In India, pagans and Mohammedans testify to the same effect by vying with each other in attempts to prove that their decrepit religious systems

were meant to teach the kindly regard for the poor and afflicted which is found in the Bible. In Turkey, eighty years of Bible distribution have so affected the nation that Mohammedans defend their conduct by unconscious appeals to Christian standards of ethics.

The Rev. Dr. Rufus Anderson, secretary of the American Board, in addressing the Amer-

ican Bible Society on its fiftieth anniversary, said, "The effect of Bible distribution (in pagan lands) is like the lighting of Central Park in New York. The night is not converted into day; the distant bystander sees no perceptible impression made upon the darkness, but the traveler in the park, finding his path illuminated, goes on his way rejoicing." The Bible

has everywhere become its own unanswerable argument against attack. By the simple effort to increase circulation of the Scriptures the Bible societies bring from all nations a thousand proofs of the living power of the written Word and set them before the eyes of all who have eyes to see, that God may be exalted.

Thy Word is Truth

IT IS very necessary to have a practical knowledge of the Holy Scriptures. First, it is beyond all dispute that a divine revelation is absolutely necessary. Whosoever we differ, here we are at one. Human nature must have a religion of some sort: growth and development are only possible to men and nations as they possess certain motives which religion alone can give. We are anxious to know if there is one God or a multitude; if only one, what is His nature. Is it love? Is He kindly disposed toward us?

Man to be happy and to develop as God intended he should, must have some knowledge of himself, of the origin and growth of the various types of his race, and the reason of the many languages and diversity of tongues. He must know the reason of his present condition and why God permits him to suffer and die. He naturally struggles against his present condition and "wants to know if there is any possible way of retrieving his moral condition, and if he is immortal, and if so, what is to be his destiny, and upon what condition that destiny is founded." Such things are not discovered by searching; the many fields of modern science can not reveal such truths. They are only discovered by special divine revelations of God to men.

The Bible, which employed the inspired talents of more than fifteen hundred years, stands forth today a perfect will of God concerning every detail of human life. It is of supreme help to every attainment and peculiarity of mind. In a wonderful way, as no other book does, or can do, it instructs the fool and teaches the philosopher the way and meaning of life. One of the special attractions of the dear old Book is that it has special instructions adapted to all conditions in this life: it can teach the monarch; it can make wise unto salvation the humble slave, until his face will shine as the sun in spite of the burdens which he bears that will nigh take away the marrow of life.

In a very remarkable way the Bible has inspired men in every age intellectually, morally, socially, circumstantially. I am sure that such a holy Book, founded upon the peculiar needs and great wants of human life, solving such vast issues, teaching such truths as no other book has ever attempted, must have "emanated from divine intelligence resplendent with divinity"—a perfect expression of the will and love of God for man.

Have you ever thought about the character of the men who wrote the Bible? The simple study of this thought alone will convince the honest mind of its divine origin. You will soon discover that the holiest or the most wicked of men wrote it. Do you think they were wicked men? If so, how could they produce such a book of incomparable purity, probing the very fountain and spring of purity. None of the moralists ever did so much. Take such philosophers as Thales, Plato, Aristotle, Socrates; such great orators as Cicero and Demosthenes; and such poets as Homer, Virgil, Ovid; and it is a sad fact that they had no proper conception of God. "The world by wisdom knew not God." In that our Jesus rejoiced in spirit that "these things were hidden from the wise and prudent," "but now made manifest to the saints."

It was necessary that we have a special divine revelation concerning the will of God toward men. Have we got it? We certainly have. Most of the best thinkers acknowledge

By Rev. C. T. Coombs, D.D.

Sanctify them through thy word: thy word is truth. John 17:17

that the Bible is a revelation from God. "It proves itself by its prophecies with reference to Christ, Babylon, Judea, the Jews and the church." I wish to point out a few special characteristics of these revelations. What do the most learned of men know about God, His nature, attributes, work, government, love, and glory? The most and best we know is what

The Reader

She read the *Journal* and the *News*,
The *Green Book* and the *Red*;
She kept the serials of the month
Securely in her head.

She went through books both old and new,
Best sellers, too, she thought;
She read the jokes and studied styles;
No item went for naught.

She read the sporting page; she knew
Each athlete by his name;
She read of baseball, football, golf;
Familiar with each game.

She looked the funny paper through;
She watched the mails to size
The magazine she liked the best,
Whose columns most did please.

But in her house there was a Book
With pages never turned,
Whose messages of truth and hope
Were still by her unlearned—

The Book that tells of him who came
To earth that we might know
The beauty of a sinless life,
Lived here so long ago.

What pity 'tis she does not know
This Man of Galilee,
Who healed the lame, the blind, the deaf,
Beside the sapphire sea!

And still she reads and laughs and cries
O'er stories of the hour,
And lets the Book, dust-covered, lie
Unopened in its power.

And still the Book dust-covered, lies,
Its pages never turned;
Its messages of truth and hope
Are by her yet unlearned.

And shall we not a lesson glean
From readers such as she;
And let our favorite Book be this—
The Man of Galilee?

—SUSAN HUBBARD MARTIN.

the old Book teaches us; and we must acknowledge its teachings are very explicit. In a beautiful and simple way it teaches what is man's origin, his peculiar powers, his destination. In a very attractive and convincing manner it gives the reason of man's life here as no other book or books. It plainly teaches human depravity, its cause, its effects. In all of its teaching it only brings forth what we all know to be true.

The Bible is a great book of instruction in righteousness—a great revelation of the mind of God about human life. "No inner light can take the place of divine revelation." The blessed old Book is a great chart: while it does

not carry any of us to heaven, it shows us where we are on the trackless deep and where to go. It reaches every condition. Are you in much need? "The needy shall not always be forgotten. The expectations of the poor shall not perish forever." Are you lonely in a strange land? Many are at this time. "The Lord preserveth the strangers." Possibly you are a helpless widow or a defenseless orphan. The dear Lord "relieveth the fatherless and widow." Thousands of our fellows are bowed down under sorrow as never before. "The Lord raiseth them that are bowed down." Large multitudes are in deep trouble in these days as never before in the history of the world. "God is a very present help in trouble." The Bible plainly teaches that when we are passing through great trouble, enduring pain or adversity, God knows all about it and sympathizes with us. The Bible reveals Christianity as the only sympathetic religion in the world.

A Talk About the Bible

By Bud Robinson

WE COME to you this week to talk about the Bible. This is the one Book that reaches every man's condition, in every stage of life. The Bible is the only Book that reveals to man the love of God, and reveals to man his own condition and his great need. The fact that the Book condemns the men that wrote it, proves it to be an inspired book, for every man that wrote any part of the Bible described the depravity of his own heart, and pictured his own helpless and lost condition, and reveals to other men that he himself was a lost man. The writers of the Bible picture man in a fallen condition, while the men that never wrote a Bible, tell us that when man fell, that he went up instead of down. But the men that wrote the Book believe that he went down instead of up.

One prophet said that the head was sick, and the heart was faint, and that there was no soundness in man; from his feet to his head he was full of putrifying sores. He said these fearful sores had never been bound up, and had never been anointed with ointment. All of which proves to us that the Bible is inspired, for no uninspired book has never condemned the writer.

It is through this Book that we find out how helpless man is, but thank God it is also through this Book that we learn the way of escape from a life of sin and condemnation. Through the Bible we learn that man must be born again, and that after the new birth, there remains in his heart that troubling something that has hindered the world of mankind, and caused man to commit all the crimes that he has ever committed. This dark, troubling something has been called by many names by the divine writers. Such names as, the "carnal mind," the "iniquity," the "body of sin," the "roots of bitterness," the "old man," and the "old leaven." All of these things picture an inward state and condition which proves that when man fell he went down instead of up.

Also in the Book it is revealed to man the deliverance from all sin through the atoning blood of Jesus. We see that through the aton-

ing blood there is a provision made for the destruction of the "old man." For in Eph. 4:2, St. Paul said, "Put off the old man," and in Col. 3:9, he said, "seeing ye have put off the old man." Now in Romans 6:6, the same apostle says that the old man must be crucified, that the body of sin might be destroyed. Here is one verse of Scripture, he describes that dark something as the old man, and also the body of sin, and he says that this troubling something must be crucified; therefore, we are convinced of the fact that the thing is alive or it could not be put to death. Through the Bible we learn of this fearful disease and the glorious remedy.

The Bible is evidently an inspired Book, or the preachers themselves would have destroyed it many years ago. D. L. Moody said in his day that one proof to him of the divine origin of the Bible was, that when he read the book it inspired him. One proof to me of its divine origin is that the unlearned and uneducated people of the world can read this book and find out their true conditions, and find the remedy. Some one said that the Bible will comfort the feeble-minded; that it will support the weak. That in the Bible they have found the bread wagon; for it reveals the Bread from the King's table. It also reveals the water wagon. Christ said, "Come to me and drink." It reveals the beautiful wardrobe. The Book said, "His bride hath made herself ready, and unto her it was granted, that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints."

It was said by another divine writer that the Bible was the waybill from earth to glory. It was said to be a staff to lean upon, it was said to be a chart to guide the way, and a compass to the lost wanderer. All of this we steadfastly believe, and we rejoice in the fact that God ever allowed us to have a Bible of our own, for oftentimes when my heart was hungry, I have laid the Bible on my heart, and seemed to feed upon the Word, and I have laid my aching head upon the Bible and the pain would disappear. The man that owns the Bible has already made a fortune, for if he will follow its teachings, it will land him in heaven. My prayers shall be from this day forward that there shall be a great revival break out among the people of this nation along the line of Bible reading, for if we can have a revival on Bible reading, we will have a great revival of salvation, and millions be swept into the kingdom. With faith in the inspired Book, and a heart full of love for God and suffering humanity everywhere, we bid the Bible readers God speed. We will meet you at the marriage supper of the Lamb. Amen.

The Book of God

By Rev. C. H. Lancaster

THE Book of God; the greatest Book in all the world, and it can be sadly said it is one of the most neglected books in the world. It is astonishingly strange that so many professed Christians are never interested in the Bible. Religion will soon break down without Bible study. Let us awake out of our spiritual stupor and throw ourselves into the Spirit of God's Word, for it has been well said that between its lids "We may read His wondrous works, contemplate the eternal glory of His eternal empire, and be excited to extend our views to those expansive scenes of endless felicity which awaits the faithful in the realms above." This thought makes me want to climb and rise higher on His holy way. Just read the dear old Book and it will lift you out of the fog banks, the clouds, and the mist, and set you on the road to your long home to live with the Author of the Bible.

The science of this volume unfolds to us the vastness of His wisdom. Our vocabularies may never be so wise as to master the philosophies of the heavens, and pry into the hidden mysteries of the Ruler of heaven's and earth's vast empire, but we may learn enough about the simple things of Jesus to be saved.

The great need of the world today is Bible preachers. A Bible preacher is a man who studies the Book of God, and can say with the Apostle Paul: "Woe is me if I preach not the gospel." He recognizes his unparalleled responsibilities and his stupendous obligations to God and the human family. A Bible preacher is a pentecostal preacher. Pentecost puts a preacher on the go for God and the salvation of lost souls. He never knows when to stop, and he keeps himself unspotted from the world. He seeks the honor that comes from God alone; he reproves, rebukes with all long suffering and doctrine; he preaches the Word of God without fear or favor "contending earnestly for the faith once delivered to the saints." This type of preaching will stir false professors of religion, and show up religious humbugs and shams, put sinners under conviction for sin, and start them on their back track fixing up things; making the necessary restitution and confession. They will become uneasy and restless on the account of their wickedness. Let us swing back into line with apostolic preaching, and go in for apostolic results. We need a world-wide pentecostal revival, one that stands for thorough evangelical repentance, and the mighty baptism with the Holy Ghost as a second definite work of grace wrought in the

His Word Shall Be Glorified

Name something untouched at any point by the Bible. Can it be done? Is there anything that enters into the sum of human activities that is not either influenced for good by the Word of God, or combated by it as evil? What one thing is there which has a place in human society that has remained outside the influence of the Bible?

If there is any such thing, it will be found only in those remote outskirts of human life as yet unreached by even the first rays of civilization. There may be, and there are, some tribes of beings still of the lowest order of human life, almost if not quite incapable of response to influences outside of their untutored minds. And yet, in a very real sense, even to them the influence of the Bible does extend, in that men are concerned to find such human beings and lift them out of their low estate.

In the personality of a great organization, the history of the printed Book itself for one hundred years is being celebrated in New York city at the present time. The story of the manufacture and distribution of the Bible has no equal in any other industry. Just to describe to what extent the book is spread throughout the world, without one word as to the influence it exerts, is to tell a wonderful story, because the very mainspring of the industry is the influence of the Bible. It was the influence of that book upon individuals that caused the printing and distribution of it ever to begin. It is that same influence and that alone which accounts for the unprecedented labor which has entered into the mere matter of producing the volumes themselves. The story of the impress which the Bible has made upon all life simply never can be told. A feeble index only can be attempted.

And first would be named the many and great religious bodies which have the Bible as their constitution. Perhaps some would say the millions of individuals who govern their lives by its teachings should first be named.

After individuals and organizations would come the literature which the Bible has prompted: the uncountable books and pamphlets; periodicals and short stories, the commentaries, concordances and dictionaries; tracts; histories and biographies; literary works by armies of writers which have been produced solely to explain or illustrate or extend the influence of the Bible.

The world has been immeasurably enriched by the music struck from the minds of genius by the message of the Word. The whole field of pictorial art shows no greater paintings and no finer sculptures than those which depict the scenes and the teachings of the Bible.

History has been made by the Bible. Our beloved land owes everything worth while in its history from the beginning to the hold that the Bible has had upon the minds of men and women. Migrations of peoples have been caused by the change which has taken place in men through belief in the message of the Book of books. Wars have been fought for the convictions which it has wrought, and the greatest men the world has known and knows today have built their character on that unshakable foundation.

So it is eminently fitting, since we are a people who delight in anniversaries, to mark with special observances the completion of one hundred years of Bible publication and distribution by an American society. The coincidence of such a focusing of attention upon the Bible during a world war—what else can the message of such a combination of events be than that if the world is to be saved the Word of God must have free course and be glorified?—Exchange.

heart of the believer. To preach with pentecostal power we do not mean that men shall go out and browbeat the people, but give them the Word of God. If we will get sanctified, God will help us through the Holy Ghost to pull men out of their hiding places. The preachers of this day have evidently drifted from the Word of God; they have the form but do not have the power.

May God help us as Pentecostal Nazarenes to never let the fire go out. We do not need to run off into wild fire, and if we will only mind God, He will keep us in the middle of the road and on the firing line. Let us be so filled with the Holy Ghost that sin will find no comfortable quarters around us. If we will keep true, no doubt God will use the Pentecostal church of the Nazarene to bring about an old-fashioned, Holy Ghost, world-wide revival—a pentecostal revival—one that will kill out sin and establish righteousness in the earth. So let us stick to the Bible. I am glad to say that I believe the Bible.

The Bible and the Child

By John Matthews, D.D.

I HAVE always believed the Bible. Years of study in schools, college, seminary, never led me to doubt that the Bible is literally the Word of God. To me the miracles are still miracles. Since the Lord saved and sanctified me wholly, I can believe anything that God does or says. I swallowed the story of Jonah as easily and as readily as the great fish swallowed the prophet, and have always "kept it down." I believe that Elijah was really taken up to a real heaven in a real chariot, though a teacher once explained his fiery translation on this wise: The prophet was caught out in a thunderstorm and was struck by lightning. The Hebrew writer wrote of his death in figurative language, by saying that he was carried into heaven in a chariot of fire. I still believe that the Red Sea opened at the command of God's man, and that the people of God went over dry shod with Moses, even though critics tell that the water is low there at certain seasons, and that a windy breeze made for them the roadway. I somehow believe with Paul, that there was just one Isaiah, who had two visions of Jesus—one the suffering servant, the other the king in millennial earthly glory—though German critics say there were two. I believe that the Gospel of John is in every part written and recorded as the Spirit gave it to the apostle, though there are those who hold that the work is mixed up as to order and uncertain as to some parts. I still believe the tenth chapter follows the ninth. To me the Bible is the Word of God from the first simple, sublime declaration of Moses, "In the beginning God created the heavens and the earth," to the last word of John, which is a prayer, "Even so, come, Lord Jesus"; and the last is as precious to my heart as the first is to my mind.

The Bible is its own convincing authority, whether considered from the fulfillment of prophecy, or the power of its realized promises, or from the common consent of the common sense of the race. Its delineation of the human heart, its revelation of heavenly grace, its descriptions of the home in the yonderland, all command with authority that mankind accept as final and authoritative this book as the Scriptures of God. The easiest thing I have ever had to do was to just believe the Bible.

But, how does it come about that what is easy to you is hard to many? I can not tell wholly. But this I know that I believe the Bible because of early teaching and training. The earliest recollection I have of my father, who died before I was quite eight years of age, was of him as reading the Bible and praying at eventide. I can see yet that old Bible and almost hear his voice as he read from God's Word. Those readings put me, as a child, under such conviction, that I often cried myself to

sleep, and was in terror of the Devil lest he should carry me off to the "bad place." Do not tell me that children may not hear the Word and get under tremendous conviction if godly parents are true to their profession and will maintain their family altars. Unconsciously, those Bible readings, combined with some Sunday school teaching, laid a foundation belief in my child heart that the Bible was true and could be trusted, that no subsequent study, experience of life, question of infidel or criticism of theological professors has ever been able to shake. I should be as much surprised to see the sun rise in the West and go down in the East, as to find a miracle untrue or a promise false!

This leads me to observe three things. *First*, if we are to get our children to believe the Book, we must believe it ourselves. Then, we must let them hear it read from our lips, and must pray it into their minds and little tender hearts. The greatest thing my father left me, though there was some money, was the memory of worship at the family altar. He read and prayed the Word into my mind until I could no more doubt the Bible than I could doubt my own personality. A man or woman who neglects to read this Word in the ears of the boys and girls, is letting slip the greatest privilege accorded to us, that of putting an indestructible faith in the Word of God in the mind of the child. No teacher or preacher can have the authority with the boy and girl as to the power of this Book as the parents have. Read it to them, and then explain *what it means by living it seven days in the week*. Let them see the promises walking around home, and the prophecies fulfilled in your life. The child that hears its father read the Book and listens to its mother's prayers, will believe in religion, God and the Book, in spite of the scorn of the scoffers, and the carping of the critics.

This leads me to say, *secondly*, that the Bible is adapted to the child. There are but very, very few chapters in this volume that a child may not hear with profit. The principles and the pictures, the parables and the precepts are so formed and stated that boys and girls can grasp the truth often beyond their elders. God prepared the Book for the children. Therefore, read it to them. Some things they may not wholly understand, but, in later years these precepts and promises will blossom and bud and fruit and flower in moral convictions and in spiritual capacity, so that the Holy Ghost will have some foundation to work on when the question of sin, faith, and salvation is brought to bear on the child's soul. I have recently seen children saved as young as three years, and some sanctified not much older. Yes, the boys and girls can understand the Book. One little fellow recently told me how he was enjoying the Book of Proverbs. Teach it. Read it. Tell them the stories of the Scriptures rather than fill their mind with Greek legends and lies. Get the truth in the minds as early as you can, for he who puts in the peas and potatoes first, gets the best crop. Plant your garden seed before the weeds take the patch.

I should be so happy to know that all our Sunday schools taught the Bible out of the Bible. Studying the lesson from separate sheets is better than nothing at all, but why not have the child study from his own Bible and especially when using the New Testament. Let the child read from the Book. Let him become acquainted with the Book as a whole, and not in separate leaves. Many scholars in Sunday schools do not know that the leaflet they study, and the Bible at home are one and the same thing. If helps are needed, use them at home, and teach the Bible out of the Bible. *The more we study about the Bible, the less we study the Bible. The more we study the Bible, the less we need to study about the Bible.*

Thirdly, in conclusion, to each boy and girl in all the land, I say, get yourself a Bible and begin to make it your own. Study the book. Read it for yourself. If you do not understand it, ask some one to explain it. Best of all, ask God to whisper to you just what the words mean. He will help you. As you come to an

extra good promise, mark it with a pencil. It will help you to hold it in your mind. It will become your property. Every promise you learn will be worth five dollars—perhaps, a hundred, some day. I have gotten rich "cashing in" the promises. Some days I get so much fun in my soul, that my wife calls out, "Why, Brother Matthews, what is the matter with you?" I reply, "I am so glad I am saved, and I was just enjoying another promise that I have 'cashed in' today." He who has the most promises in his heart and mind is richest. Through faith we get possession of the promises, so the Book says. The biggest part of the Bible is promises, anyway, and you may just help yourself, all the time. So, boys and girls— young and old—shall we not read the Bible more? For what is good for the man is good for the boy; and what is good for the woman is good for the girl.

Spreading the Light in South America

He was an Italian, and his little shop in San Francisco had all of his heart. One bright morning a man entered and offered him a book. He looked at it and said, "No," for he was a Roman Catholic. But the man persisted and would not be denied. Finally he thought, "I will get rid of the man. I will buy the book, and when he is gone I will throw it away." So he purchased it—the cheapest book the man could sell him—and turned to his work, glad to be rid of so pestering a fellow. But the man stayed. He said, "Now I have sold you the book, I will show you how to use it." And beginning in the Old Testament, he showed him prophecy and fulfillment, and made the story of the Book so vital that the Italian became interested. He had not known that the Bible was such a book, and he promised to read it. He did read it, and the message of the Book found lodgment in his heart. He sought and found the Savior, and then he felt that this new happiness which had entered into his life must be shared, and he started a little mission in San Francisco. But this did not satisfy him. He would do more. He would go to the unevangelized in some country where the Gospel was little known, and would tell them the story of the Christ as he had learned it from the Book.

He gathered together all of his goods and turned everything that he possessed into cash, and with \$25,000 in gold he set sail for Argentina. After looking over the ground he offered to found with his money a school for the Indians of Argentina. But the law of Argentina did not permit the granting of a deed to any church or mission not recognized by Roman authority, and his gift could not be accepted. Disappointed, but more earnest still, he went to Bolivia, where he found the law more favorable, and where his money was accepted as an endowment for a Protestant educational mission to the Indians of Bolivia. Thus the Bible sold to Antonio Shiriatti has founded a school which will spread the light of the Gospel through many years to come into the far corners of South America.—*Christian Herald*.

Shall We Send the Heathen the Bible?

Written by William E. Riley

HERE are still some people in the world who are asking the question, "Why should the Bible be given to the heathen?" In view of the fact that "where there is no knowledge, there is no law," and that the coming of the law brings condemnation, would it not be better to keep our Bible at home, and let the heathen get along as best they may? It is passing strange that in a land where all are the recipients of the blessings that are the results of a Bible civilization—"for he makes his sun to shine upon the just and unjust"—that such a question should be propounded.

May I be permitted to suggest that the absence of the Bible does not necessarily imply the absence of law. "For he hath written his law even on the hearts of the heathen," and where there is law, inherited sin will bring violation, and when God's law is violated, darkness will ensue. Is not the existence of the darkness

a sufficient reason for the sending of the light? Can we hide the light under a bushel, and say to our brethren in far lands, "Stumble on in the darkness, the light is not for you"? Oh, that God would anoint our eyes with the eye-salve of the Holy Ghost, and enable us to catch a glimpse of the appalling darkness of ignorance and superstition. A darkness so dense that none but those who have lived in the light and have been called to walk in its midst, like some of our missionaries, can sense.

I am sure if we could see those darkened hearts, those darkened minds, the one all-pervading reason for the sending of the light, would be the existence of the darkness, for "the entrance of thy word giveth light."

Then again, the heathen are hungering for a revelation of God. Few of us who were privileged to attend the New York District Assembly last year, at Danbury, Conn., will forget the impression made, as we listened to the words of our precious General Superintendent Reynolds, and saw the pictures—men from China, Japan, India, Africa—thronging the streets, crowding the meeting houses, traveling miles under the blistering sun, hungry to hear about God.

I know that God is revealed in nature everywhere, but nowhere is God revealed so clearly as in the Bible. As we gaze into the face of Jesus Christ, portrayed there, we receive a revelation of the Father.

If we knew our neighbors were starving, and we had food to give, and we let them die, would we not be criminally responsible for their death? Then, if men out yonder are starving for God, and we have God so clearly revealed to us in His Word, is it not our reasonable yea, the imperative duty to send the Bible to them?

Again, another reason is the evident desire of the heathen to find some way out of the labyrinth. See them as they measure their length to countless shrines; making weary journeys to this or that mecca; inflicting tortures upon their bodies—what for? To appease the wrath of gods and find peace of soul.

Can we permit them to go on in the darkness, longing to see God and bid them be satisfied with Him as manifested in creation, with His justice as manifested in natural laws? No! No! dear reader! Let us send them the Book, that reveals the heart of God, that is throbbing with love large enough to embrace a universe. The Books that reveals the way out of the depths of sin to the heights of sainthood. The Book that is the greatest civilizing and uplifting force in the world.

The late Queen Victoria, speaking to an Indian prince, said, "The Bible is the secret of England's glory." May we not say if there is any glory in our Western civilization it is due to an open Bible? Yea, its uplifting power has been felt and demonstrated everywhere the Book has been circulated. In all lands, among all classes, hearts have been touched, morals elevated, laws changed.

It is the only book that can still the guilty conscience, or heal the broken heart. An African preacher said to his people, "We know that rocks are very hard. Our cutlasses and hoes can do nothing against them, so we leave them alone. To break them you must have something stronger than rock. But the Word of God has come; laws have been changed and men's hearts have been changed."

In heathen lands there are customs, there are laws that are like granite. Ordinary weapons can make no headway against them. But, lo! the Word of God comes to Africa, to India, to the Isles of the Sea, and laws that seemed like the laws of the Medes and Persians are changed, caste and customs broken that were as strong as rock. Thank God for the Bibles that have been sent forth! May their number increase, for it is "a hammer that breaketh the rocks in pieces!"

My vision of the living and true God, is so sublime, that when I open my mouth to speak of His greatness, my tongue stammers in utter confusion, for sufficient language to describe the wonderful personality which is mine to behold. Yet, a little child can understand Him.—N. B. HERREL.

Shut Up With a Bible

Could any other book than the Book of books have wrought the transformation described in this strange incident, for the account of which we are indebted to the *Youth's Companion*?

When Nicholas I. became emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles, detected in guilt, and many who were simply suspected, were thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp, shrieking, through his cell, and curse the emperor and curse God. "Why did not God prevent this injustice?"

No quiet came to him save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman, on the ninth day of his confinement, produced no softening effect. The good man's prayer was heard with sullen contempt. The divine words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," sounded like mockery to the embittered prisoner. The aged minister went away, leaving a Bible in the cell.

As soon as his visitor was gone, the angry nobleman kicked the Bible into a corner.

But when the terrible loneliness of succeeding days had nearly crazed him, the man caught up the volume and opened it, and his first glance fell on the middle of the fiftieth Psalm: "Call upon me in the day of trouble; I will deliver thee." The text surprised and touched him, but his pride resented the feeling.

The next day desperation drove him again to the only companion of his solitude, and from that time he read the Bible constantly. Then he began to study it and to commit whole chapters to memory. The story of the Savior's life and death totally changed him. He saw himself a fellow-sufferer with the Christ.

Revengeful rage gave way, and the spirit of a martyr took its place. The shadows of wrong and death vanished in the new light that shone upon him from beyond. The company of a book—the one Book in all the world that could have done it—had given the proud nobleman another heart.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, whom she was visiting, received a letter which was believed to be his last. It was the outpouring of an exalted soul superior to fate.

He had undergone his trial, and, unable to prove his innocence, had been sentenced to death. On the day set for his execution, while the ladies of his mansion walked in tears through the crape-hung parlors, suddenly they were astonished by the sight of their doomed kinsman himself!

It was an unhopd-for deliverance at the last moment. When the jailor's key unlocked the prisoner's cell, instead of the messenger of death, the czar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the czar made what amends he could by bestowing on him a splendid castle and a general's commission.

Seventy-five years have passed since then, and with them the life of the almost-martyred Russian; but the fruits of his devout fidelity and his kindness among his fellow-men, the hospital he built for the sick and friendless—and the very Bible he was shut up with in his own distress—still bear witness to a consecration that was worth all its personal cost.

Instruction is often increased a thousand-fold in value if it is given without rebuke or ridicule. Many have refrained from asking questions because of their fear of betraying an ignorance that would be laughed at. And many, when they have been sharply rebuked by friends—perhaps indirectly—for their ignorance, have resolved not to ask enlightenment again from those friends. There is an exquisite touch about the way our best Friend deals with such questions: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not." Liberally and without upbraiding is God's way—and the way of friends who show His spirit.—*Sunday School Times*.

The Hall-Mark of True Courage

That is a courage which I think bears the hall-mark of supreme worth: to suffer for a cause, and then to quietly return and renew one's work in the very place of suffering. It is the courage which goes from the hospital back to the field. Such heroes know all that it means—for have they not suffered?—but they go back in the strength of quietness, and in the solemn inspiration of patriotic devotion. The stricken nurse returns to the field where her strength had leaked away, and her courage also bears the royal seal.

There are other sorts of warfare and other sorts of wounds. Spirits can be wounded. Our spirits can be sorely bruised in our discharge of a Christian mission. We can be wounded by indifference. We can be wounded by ingratitude. We can be wounded by an openly avowed contempt. There are those who

rarely if ever have the joy of carrying sheaves into the garner. And these bruised spirits take their wounds to the Savior every night, and in the morning they go back again to the trench. Their wounds do not make them cowards. They do not desert their mission because it hurts. When James Gilmour had labored in Mongolia some years he wrote these words in his journal: "In the shape of converts I have seen no result. I have not, as far as I am aware, seen any one who even wanted to be a Christian!" But the grand hero went back to his trench, and in the long run died upon the field.

When we allow our wounds to impair our devotion, we inflict more terrible wounds upon the Lord. We may turn to our ease, but it is at the cost of crucifying our Lord afresh. We retire into our tent, but we have put him on the cross. But when we are wounded, and yet go back to our field, saying nothing about our wounds to anybody, then do we glorify the Lord anew, and crown him Lord of all.—J. H. JOWETT.

The struggle between good and evil goes on unceasingly in every house, in every town, in every land. Each must take part in it every day, and fight either for God or for self.

The Bible the Book of Mankind

We approach here the greatest achievement of the Bible as the people's book. Because it is pre-eminently the book of the people, it is the greatest unifying force in the world, binding all the peoples together as the people of the book. Consider how the Bible, as it becomes the book of people after people, assimilates the peoples to one another in modes of expression, thought, conception, feeling, until they are virtually moulded into one people of common mind and heart. The Bible comes to a new people; this alien book—how alien it is to those who first come to know it!—is first received, then assimilated, and in the end, having become its heart's treasure, assimilates it to itself. Wherever a new language is thus trained to speak the things of God, a new tongue has been created to train in turn all who speak it in "the language of Canaan." A new people, whatever its outward forms of speech, has learned the language of heaven. Each hears the same mighty things of God in his own tongue. Thus a new common humanity has grown up throughout the world. The process is the same everywhere. First the Bible is put into a new language, precisely to the end that a new people shall learn to think and feel as Christians should think and feel. Then, having learned to think and feel as Christians should, this new people learns also to speak as Christians should. Thus, in the end, a common language in all that goes to make the inner essence of language, girdles the world. If you find yourself, says Martin Kaehler, in a foreign land, weary with the effort to understand its strange speech, go into the church and listen to the sermon and the prayers, and see how readily they slip into your consciousness. You are listening to the mother speech of the Book! However different the mere forms of speech may be, one essential language is employed by all who are grounded in the book. "The Bible capable of translation into every tongue, and already translated into the language of every stock and of every family of peoples, has actually proved its formative power over the higher speech of ideas of a humanity destined for unity." This book, the book of the peoples and the book of the people, is necessarily the book of humanity. In and through it, humanity realizes its unity as a spiritual entity, one in speech, one in thought, one in its entire spiritual life.

The Bible has shown itself in history, and is daily showing itself more and more, to possess a power which is unique, and which, when all is said, is most arresting, to stamp upon its readers a single spiritual physiognomy. So impressive is this fact that Martin Kaehler, for example, observing the unifying influence of the Bible on the world of men is impelled to discover in it a proof of its divinity. Side by side with the effect of the Bible on the heart of the individual who finds in it his inspiration to a holy life, there must be recognized its effect on the hearts of the people, fashioning them into one spiritual type. Nay, says Kaehler, side by side with the testimony of the Holy Spirit borne in the heart of the individual that this Book is from God, is the testimony of history to the Bible, borne in the heart of humanity, that a Book filled with such regenerating power for the race is from God. For there is, history itself being witness, a truly regenerating power in the Bible. And it is because, wherever it goes it creates a new humanity—a humanity informed by a new spirit and filled with a new life—that it is the great unifying power which it is.—BENJAMIN WARFIELD.

The First Book Printed

The first book to come from the first printing press in Europe was Gutenberg's Bible. In those early days (when America was still to be discovered), the publishing of Bibles was attended with some difficulties, and the selling was still more. There were those who thought that the common man had no business with the inspired Word of God; that his ears were not attuned to the message nor his mind equipped to interpret it. But there were others who saw in the unchained Word the only hope of the world. Tyndal and Wycliff put the Bible into the hands of the men and women of England, and Luther opened the Scriptures to the people of Germany. The demand for the Book could not be denied, and the editions of the Bible multiplied in spite of prohibitions and burnings. Henry VII of England bought one entire edition and burned it, and the printer used the proceeds of the sale to produce a still larger edition. The convictions and purposes which drove the pilgrims and the Huguenots and most of the first settlers to America were built upon personal knowledge of those Scriptures which once had been denied to men. These men, coming to America, founded a civilization whose cornerstone was the Word of God, and the family group without a Bible in the colonial days of America was an unusual one, albeit the Book had frequently been purchased at great sacrifice.

The first Bible printed in America was in an Indian language, translated by John Elliott, pioneer missionary to the Indians, and published at Cambridge, Mass., the New Testament in 1631, the entire Bible in 1633. In 1638, one William Bradford proposed to print an English Bible by subscription, the price of the book to the subscribers being twenty shillings, or a pound sterling. In 1777, during the Revolutionary War, there were so few Bibles in the little group of states that congress voted to print 30,000 copies. Even this was found impracticable. Type and paper were wanting, and by way of compromise, 20,000 Bibles were then ordered to be imported from Europe by authority of congress, the reason given being that "its use was so universal and its importance so great." But even this could not be done owing to the war embargo. The work was then undertaken in 1782 by Mr. Robert Aitken, of Philadelphia, as a private enterprise. The books were few and very dear.

The Bible is coming back, after a long interval since earlier days, into the regular courses in universities and colleges, simply by the force of its own enduring merits. Naturally the higher institutions of learning largely established or maintained by the churches are the first to show this new trend. Taking this class of institutions in New England, New York, and Ohio as a fair test of the whole country, it had just been found (1915) that four-fifths of the preparatory schools, two-thirds of the colleges, and one-half of the universities give genuine and ample recognition to the Bible as a cultural subject the same as other studies. And if the Bible, as has been shown, is likely to become one of the studies that can be chosen in the elementary and high schools supported by public taxation, as a part of the regular course, there is no reason why it may not at the final stages of this movement also form an elective study in the regular courses of colleges and universities supported by the state, the same as it is coming to do in the advanced educational institutions of the churches.

THE WORK AND THE WORKERS

NEW CHURCH AT COFFEYVILLE, KAS.

Our special services opened April 7th, with a group meeting. Brother H. J. Beaver, of Liberty, in charge. The atmosphere was good, and the messages helpful. The saints stayed by and helped about the battle on Brother W. R. Cain, of Wichita, took charge on Sunday, April 9th, and pressed the battle for two weeks, afternoon and evening. Results of the meeting were satisfactory, because we felt God was working. Some were saved, reclaimed and sanctified. On the afternoon of Easter Sabbath, a Pentecostal Church of the Nazarene was organized with twenty-three members. Sister Katherine Warner, who has so faithfully stood by the little flock for more than a year, was unanimously chosen pastor. Under her wise management we are sure the work of holiness will continue to grow. Just before this meeting, we had no hall, and the advertizing was in the hands of the printer; God opened a room for us in the very center of the city. He provided for all our needs, and the bills were all paid when the meeting closed. We hope to keep this location all summer. Brother A. G. Crockett and wife were with us in the closing services, and assisted greatly. The meetings closed on Sunday night.—Mrs. Mary A. Levan, Sec'y.

IN THE MOUNTAINS OF TENNESSEE

We are at home from Sparta, Tenn., where we had a good meeting. Several souls got to God, and the work was strengthened and built up in a general way. Rev. George W. Pirtle, is their faithful pastor there. He is always at his post with a helping hand in any way he can be used. Under his labors the church has made successful growth. We were entertained in their home and we shall never forget their kindness and care for us. There are some of the finest people we have anywhere, in Sparta. We shall return there the latter part of August to hold another meeting. May the Lord bless the HERALD OF HOLINESS. It is filled with soul food.—Lee L. Hamric.

FROM JERRY CLEVENGER, EVANGELIST

On Friday, April 21st, we boarded the train for Hannibal, Mo. Received a cordial welcome at the Holiness Mission. We had services, Friday and Saturday nights, Sunday and Sunday afternoon and night. The Holy Ghost came, and conviction fell on the people. There were ten professions; seven for salvation and three for sanctification. We were impressed with Sister Althouse, the superintendent, and her band of workers. The president of the work and state secretary of the Missouri Holiness Association, Rev. Lee Anderson, is certainly the right man for the place. He is one of the leading business men of Hannibal, preaching the word and putting his money in the work, showing that the business of his life is to save souls. He acts as paymaster for a great corporation to pay his expenses. Rev. Lee Mounts, the chorister, is a young man, but one of God's chosen ones. He assists Sister Althouse in preaching, and leads the singing. Brother and Sister McClenen have charge of the auditorium and living rooms. Father Burrows sells Bibles, and sings with the Holy Ghost. They are a band who feel the worth of immortal souls. On my return, I stopped at Milan, and preached twice. Here is an open door for the Nazarenes. A Nazarene mission is wanted. I next went to Blue Ridge, and was to preach there Sunday and Sunday night, but

Northwest District Assembly

At the request of the other two General Superintendents for home work, I have agreed to preside and have jurisdiction over the Northwest District Assembly, which convenes in Everett, Wash., on May 30th, with preliminary service the night before. I call attention of all who are concerned to the new order of things regarding membership in the Assembly. Those who wish to be licensed as ministers or deaconesses, please meet with the District Board of Examination on Tuesday, May 29th. Also, will Church Boards please note the necessity of recommending persons to be licensed as deaconesses and ministers. "Let all things be done decently and in order;" and may "the beauty of the Lord our God be upon us;" and O Lord, "the work of our hands establish thou upon us; yea, the work of our hands establish thou it."

EDWARD F. WALKER,
General Superintendent.

It rained the entire day, so stayed over and preached Monday night. Had a fine crowd and a good service. The band there are trying to arrange now to have a Nazarene minister come and preach there once a month. At present I am at home to resume work on the church building at Rayville. Will all who read this pray that God's blessing may be on the work.

RUSKIN-CAVE COLLEGE COMMENCEMENT

May 12-16, 1916

FRIDAY

7:30 p. m. Declaration Contest.

SATURDAY

7:30 p. m. Champion Debate.

SUNDAY

10:00 a. m. Preaching, Dr. T. C. Ragsdale.

2:30 p. m. Sacred Concert and Missionary Address.

7:30 p. m. Preaching, Dr. T. C. Ragsdale.

MONDAY

10:00 a. m. Meeting Alumni Association.

2:30 p. m. Music Recital.

3:30 p. m. Art Levee.

7:30 p. m. Senior Orations and Awarding of Diplomas.

TUESDAY

2:30 p. m. Military Maneuvers.

7:30 p. m. Grand Concert.

Band Concerts each evening preceding program.

R. J. KELLY,

Vice Pres.

WALKING WITH GOD IN NEBRASKA

After closing the two months' campaign at Omaha, Neb., last February, instead of going to Chicago, as we intended, we were called to Kearney, Neb., by telegram, where we had a good two weeks' meeting with our church. Several were saved, among

them a student of the State Normal School. Brother C. A. Holland, our pastor, stood by us, and so did his church. From there we were called to Curtis, Neb., for another meeting with the Nazarene church. Rev. M. F. Lienard, the District Superintendent of the Nebraska District, was there with us, but had to go home on account of the sickness of his wife. Several times God came and took the meeting and without preaching, seekers were both saved and sanctified. The pastor is a mighty man of God and of prayer. He shouts the evangelist through, and prays like a warrior. His wife is a talented singer and was a blessing to the meeting, as was Mrs. Riddell. At the present we are at Hastings. God is in our midst; the glory is falling; the saints are praying, and we are looking for a glorious revival. I will be in Michigan for two tent or campmeetings from June 10th to July 18th. Any church that should need an evangelist after that time in that neighborhood, please address me Olivet, Ill., and state on the envelope, 'Please Forward.' Our next meeting is at Newman Grove, Neb., May 14th to June 4th.—Aug. N. Nilson.

MISSIONARY BOXES

We are arranging to send boxes to our missionaries in India and Japan, who have gone from these parts. Those who wish to send clothing or other articles, or in any way contribute to these boxes may send packages to Mrs. Emma J. Harrell, Pilot Point, Tex. Let each article bear the name of the one for whom intended. Following is list of some things acceptable: Groceries, dried and tinned fruits and vegetables, corn meal, beans, peas, preserves. Anything not perishable. Miscellaneous: Sleeved woolen underwear for missionaries, lightweight woolen goods for dress materials, white waists, hosiery, shoes, handkerchiefs, table linen, napkins; blackboard ma-

TELEGRAM

GREELEY, COLO.

HERALD OF HOLINESS:

The best Assembly ever held in the Colorado District convened May 4-7, with the Greeley church, General Superintendent Roy T. Williams presiding. Perfect love and unity of the Spirit prevailed throughout. The inspiring messages of Brother Williams were a great blessing to the District.

Victorious reports from the field showed an increase in numbers, zeal, and endeavor. Souls were saved and the unction of the Spirit melted the Assembly to tears. Rev. R. J. Plumb is the new District Superintendent.

A. E. SAUVER, Secretary.

terial and equipment for school rooms. Let all who send packages, contribute if possible, to fund for defraying freight charges. All who will help in this mission of love, send within the next few weeks.

Mrs. EMMA J. HARRELL.

SUCCESS IN OKLAHOMA

We closed out at Durcan, Okla., on the 26th of April. The seekers came through bright and clear, one hundred in all. Some of the very best people of the town got sanctified. Twenty-nine united with the church. A wave of glory swept down on the people, while the company was taking the vows of the church and they shouted for thirty minutes or more. Brother Charlie Robison, the pastor, has the love and respect of his people and the town as well. My brother, W. E. Ellis, dropped in on us for the latter part of the meeting and is helping here in Comanche, Okla. We have a good beginning and are expecting a better time before we close. This is another of Brother Robison's churches. I. M. Ellis, Evangelist.

BUSY DAYS IN MISSISSIPPI

These are busy days with us, carrying the truth to the dark corners of Mississippi District. My last meeting was in Mathiston. Brother and Sister Galloway and their singer, Miss Dillingder, helped us in the meeting, which was a difficult one. We have prayed for workers to come to the District to stay, and now Brother and Sister Galloway have bought them a home in Houston. The church there is moving on; the Sunday school is doing fine; the prayermeetings good. I. D. FARMER.

NORTHWEST KANSAS GROUP MEETING

The meeting was poorly attended on account of the rain, nevertheless the Lord gave us a good time. Rev. Vernon Hodges, pastor in charge, engaged Rev. J. G. Bignall to hold a revival, so he had charge of the night services. He preached Thursday night, and Brother Frank Mayhew, from Paleo, gave us a discourse Saturday forenoon. The writer conducted Sunday, and we closed Sunday night with a full house and a mighty message from Evangelist Bignall. The committee met on Monday and arranged the following program for the next meeting to be held at Paleo, Kas.

What Constitutes Successful Altar Work in the Nazarene Church?—Ira Stevens, Ira Mayhew, and Orda Runyon.

What Is the Scriptural Plan of Financing the Church?—Vernon Hodges, Frank Dawley, Robert Lee, and Cliff Cornwell.

The Social Problem in the Church—Frank Mayhew, John H. Lake and Edna Runyon.

Missions: Home and Foreign—Mrs. Vernon Hodges, Mrs. Ida Stevens and Mrs. May Mayhew.

How to Handle the Children: at Home, at School, in the Church—Hester Glover, Charley Dick, and Mrs. Frank Dawley.

IRA STEVENS, Group Supt.

MINISTERIAL CONVENTION, SAN ANTONIO DISTRICT

The convention was held at Coleman, and was a success. The attendance was not as large as we had hoped for, yet a goodly number of pastors and evangelists were present from most all parts of the District. The papers showed much preparation, and the discussions were very interesting and helpful. We had some soul-stirring sermons throughout the convention.

Rev. W. E. Fisher brought the message Sunday morning. We were indeed glad to have Rev. B. H. Haynie, District Superintendent of the Little Rock District with us. He brought the message Sunday night. On account of the largeness of the District, it was decided by the convention to have three meetings on the District in the future instead of one. The pastoral charges were arranged into groups, and the meetings will be called Fifth Sunday Group Meetings. The services were sealed by Divine approval, and several were saved, a goodly number blest at the altar, the local church was helped, and we feel that the convention has been a boon to our work at Coleman.

L. LEE GAINES, Reporter.

FORGING AHEAD IN MISSISSIPPI

We closed at Cleveland with souls seeking pardon and purity. Every service there were some at the altar. Twenty additions to the church. With Brother W. I. Davis as pastor, we are expecting great things for the work of the Lord at Davis Chapel. We also visited Catchings, where we found a few Free Methodists, and gave them three services. The dear Lord blessed our effort there. Will go next to Brother Dodd's work, and be with him two weeks.—J. N. Whitehead, Dist. Supt.

DISTRICT PREACHERS' MEETING

The Missouri Preachers' Meeting, held at Dexter, Mo., is over. The work was benefited and the people enlightened. The meeting was a success, because the Lord was with us from the opening to the closing sessions. Souls were saved and backsliders reclaimed. The preachers went home determined more than ever to labor for the Master.—John A. Hill, Pastor.

SOWING AND REAPING IN TEXAS AND OKLAHOMA

Our last meeting reported was at Quannah. Brother Jones met us at Childress and from there we went to Wellington, where God gave us victory. The people paid for things they had taken and begged pardon of those they had wronged. Brother Jarrell, pastor at Wellington, is much loved by his people and they speak very highly of him. This is his second year there, and they want him another. The church is in fine condition. From there we went to Dodsonville, on Brother Jarrell's work, where we had a number of seekers and finders during the meeting, notwithstanding the bad weather and rain. We came over to Altus, Okla., where our old-time friends and co-workers, Brother Dillingham and wife, are pastors. Rev. Oliver, from Oklahoma City, was just closing a two weeks' meeting, but the pastor and people prevailed on us to stay and carry it on another week. The results were gratifying. We are at home for a few days of rest. We do so much enjoy our good paper, HERALD OF HOLINESS.—J. O. and Bessie West, Evangelists.

ON THE MISSOURI DISTRICT

At the close of the meeting at Fredericktown, with our pastor, Brother Mason, and his wife, our next place was with Brother Hill at Dexter. Only three nights, but God gave victory, and two prayed through. Brother Hill knows how to handle a situation, and pray things to pass. We next stopped with Brother Fugate, at Millspring, where God gave us a good service and three got victory. Then on to Gad's Hill, Beulah church, also Brother Fugate's work. We were there over Sunday and had a blessed time. They have a good little church, and are out of debt. From there we went home to the bedside of wife and boy who had the measles. We were confined to our home for about three weeks. When family were able for me to leave, I boarded the midnight train for Birch Tree, where the tongues people had almost ruined our work. At one time

An Appeal

T. H. AGNEW, Financial Agent of Olivet University

I am sending to all the churches, through the pastors, of the patronizing territory of Olivet University, a plan to provide for the debt against Olivet University, Olivet, Ill. Our plans is as follows:

- 10 churches \$2,000.00 each, to be made in five annual payments.
- 30 churches 1,000.00 each, to be made in five annual payments.
- 30 churches 500.00 each, to be made in five annual payments.
- 30 churches 300.00 each, to be made in five annual payments.
- 30 churches 200.00 each, to be made in five annual payments.

Total, \$80,000.00. These pledges will be valid when the total amount of \$80,000.00 has been subscribed. These amounts may seem large, but the time has come in the history of this work when this debt must be provided for, or the work of the school most seriously embarrassed.

There is a growing judgment upon the part of all our people that this school is an absolute necessity, if the church goes forward with the work that God has called us to promote. We must take care of our young people, we must educate our preachers, we must have preachers who have our vision.

These amounts divided among 130 churches, and in five annual payments, and these annual payments reduced to monthly and weekly, and put into the church budget, by aid of the Duplex system of finances adopted by our church at the last General Assembly, will make these amounts quite easy to be raised.

If this plan is carried out, we will find in five years that the local churches will be able to provide for any financial interest necessary to carry on our work. The above financial plan for providing for the debt was adopted by the Board of Trustees of Olivet University at their last annual meeting.

Special help will be furnished the pastor where necessary, in raising this amount. The interest proposition on the debt can be no longer sustained unless the churches provide for this interest. Over \$21,500.00 has been paid in interest on this debt during the four years since the property was turned over to the Pentecostal Church of the Nazarene.

the house would not hold the people, but for the lack of a pastor who would stand by the work, we have nothing now but a church building; only five in our congregation that night. We did the best we could. Our next stop was at Piedmont, with Brother Seal. The work is moving off fine. We got a hack across the Missouri hills to Redford, and was there over Sunday. We secured as pastor for that place, Brother Brawley. Our next place was Bunker, where we secured Brother Pyles, who has just come to us from the Methodists. From there to a newly organized work at Garwood, that was about the hottest bunch of Nazarenes I have run into in a long time. Brother Pyles has that work in charge also. The Missouri District is on the upward move, and we are looking forward to a great harvest of souls this summer. My next campaign will be with Brother Mitchell at Caruthersville. We covet your prayers.

G. O. Crow, Dist. Supt.

EASTER SUNDAY AT FIRST CHURCH, LOS ANGELES

On Sunday morning, April 23d, Brother C. E. Cornell was at his best. His theme was the resurrection of Jesus, and he preached from the text, "That I may know him, and the power of his resurrection," found in Phil. 3:4. His presentation of the great and glorious truths involved in the subject was strong and luminous. He gave special attention to the unshakable historical attestation of the death of our Savior, and shows that they were just as important as the proofs of His rising on the third day. A novel feature of this part of his sermon was the calling to the platform of Brother E. A. Girvin, who represented one of the guards at the tomb of Jesus, and between whom and Brother Cornell the following lively dialogue occurred:

Testimony of the Roman guard:
 "Witness, you may state your name."
 "My name is Caius Cornelius."
 "In what way were you connected with this case?"
 "I was one of the guards."
 "Were there others on guard?"
 "Yes, sir."
 "Were you all armed?"
 "Yes, sir."
 "For what purpose were you placed on guard?"
 "To prevent the body being taken away until after the third day."
 "What object was there in keeping the body in the grave until after the third day?"
 "It was reported that the dead Rabbi would rise from the dead on the third day."

"Now are you sure that the body of Jesus was in the grave when you were placed there as a guard?"
 "Yes, sir."
 "Was there anything done that would make it difficult to get that body out of the grave?"
 "Yes, sir, there was a large stone placed before the entrance."
 "Was there anything else done?"
 "Yes, sir; the seal of Caesar was placed upon it."
 "Now suppose some one had broken that seal?"
 "That would have meant death to every one on guard, according to the Roman law."
 "Was there any penalty for going to sleep while on duty as a guard?"
 "Yes, sir; death."
 "Did you all know that?"
 "Yes, sir; we all knew it."
 "You may state whether or not that body was in the grave on Sunday morning."
 "It was not in the grave on Sunday morning."
 "Will you state just how the body got out of the grave?"
 "It was taken out."
 "The disciples of Jesus."
 "What were you doing when they took it out?"
 "I was asleep."
 "Did they roll the stone away, take the body out, and get away with it without waking you up?"
 "Yes, sir."
 "You must have been sleeping very soundly."
 "Yes, sir; I was."
 "What were the others on guard doing while that body was being taken out?"
 "They were asleep, too."
 "It did not wake them up either."
 "No, sir."
 "And that is the way that body got out, is it?"
 "Yes, sir; that is the way."
 This colloquy, which of course, was prepared beforehand by Brother Cornell, was listened to by the great congregation with the keenest interest and pleasure, and at the close of the service, which resulted in the salvation of several seekers, it was the subject of much favorable comment.—E. A. G.

SPECIAL SERVICES CHICAGO FIRST CHURCH

The second week of special services in the First Church at Chicago was one of victory with between twenty and thirty seekers at the altar Sunday evening. Monday evening we preached on the "Second Coming of Jesus" to what was said to be the largest Monday evening congregation ever seen in the church. The last Sunday, May 20th, was rainy all day, yet in spite of the rain a good company of people were present; I saw no decrease in attendance. Brother Borders attempted to raise \$1,000 and I am told succeeded in getting about \$1,200. The

Sunday evening congregation was as large as usual, though it was still raining, and when the altar call was given over a half dozen responded.

This is the first revival meeting I ever conducted for Brother Borders, though we have worked together at the same camps and churches in the East. He knows how to make an evangelist appear to the best advantage to the people, and stand behind him, coming to his rescue and aiding him just at the time in the service when he needs help. I fully expect that within a couple of years, the big doors will have to be swung back and the capacity of the church will be taxed at the Sunday services. The people at First Church are delighted with their new pastor, and well they may be, for he is surely making good. The Sunday school superintendent told me the Sunday school roll has been enlarged by about forty members since Brother Borders became the pastor, and every department of the work was taking on new life.

W. G. SCHURMAN, Dist. Supt.

THE WORK of the CHURCHES :

Eucaba, Miss.
 We have just had a holiness rally at our little church at Eucaba Chapel, and had a grand time. Service began Friday night, and closed on Sunday night. We had large crowds and fine services. Brother A. M. Gammell, of Euru, Miss., a fine young preacher, and our pastor there, J. W. Dodd, came over. We covet the prayers of God's people that we may see a great work in this place. Edna Alfred.

Old Town, Me.
 Rev. Meda Clifford Smith has toiled and labored in our Pentecostal Nazarene church at Old Town, Me., meetings since September 26, 1915. She has fasted and prayed for lost souls and our church, and has left a good impression on our minds. She was spiritual, faithful and was mighty on her knees for God. A few souls have been to the altar for the saving and sanctifying power of Jesus. Pray for us that God will send the right one here as Sister Smith feels no calling to return.—Merle L. Mitchell, Clerk.

Houston, Miss.
 Our fifth Sunday meeting at Eucaba Chapel church was a time of victory. Brother A. M. Gammell, of Euru, Miss., was with us, and preached three times. We appreciated him very much, and are hoping to have him come again. The work here is in good shape. We have a faithful little band

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who know how to pray and pull. My work is going nicely and we are expecting a great year. Pray for me and mine that we may be made a blessing. I am doing my best for the papers, HERALD of HOLINESS, OTHER SHEEP and also for missions.—J. W. Dodd, *Pastor*.

Texarkana, Texas

We have just closed a great meeting here. Good preaching, first-class singing, the Lord blessed every service, and the presence and power of the Holy Ghost was manifest from first to last. Thirty-seven were saved and sanctified, and six joined the church. The pastor and wife were assisted in this great work by R. B. Gilmore and wife and V. B. Atteberry and wife, of Whitesboro, Texas. They are all fine workers. They are full of fire, and will do good work for any pastor who may desire to employ them. We are now in a meeting at Oil City, La., and will hold a number of meetings in Louisiana at Mooringsport, Trees City, and a number of other places.—W. B. Pinson, *Pastor*.

Bellingham, Wash.

God has given our people in Bellingham a working faith, and they have erected a splendid church which will be worth \$6,000, when all the furnishings are installed. It is located three blocks from the court house and one block from the new high school, on a corner lot one hundred feet square. About 250 opera chairs have been secured at a reduced figure, and are now in use in the main auditorium. Our meetings are the first to be held in the new building. An old factory, forty-eight feet square and three stories high, was bought by our church for \$75. It was taken down and used in the new building; no accidents or unpleasantness occurred, and friends from several denominations helped in its construction. Pastor Scott put many days' labor into the building himself. With his faithful wife they make a fine team. Some business men furnished teams, etc., for the excavation, and a cement-mixing machine was given for that work free of charge. Our special meetings began April 14, and are to close on the 30th. District Superintendent, Rev. J. T. Little, was with us the first ten days and preached with unction. Quite a few persons claimed salvation at the altar. We are pressing forward with victory. We felt led to give several Bible readings on "Health and Healing" this week, and a half dozen or more people came for healing. We anointed them in the name of Jesus and several received immediate help from God for their bodies, and are giving Him praise. Pastor Scott is a fine man to labor with. Prior to this meeting, the writer held forth for twelve days in our church at Madras, Ore., and in spite of great difficulties in the town, God gave blessed victory. The pastor, D. L. Rice, and the saints there are faithful, and the Lord is blessing them good. I return to Fairfield, Idaho, next week to close up the year's work in the pastorate there, and go to the Assembly, May 18th to 21st, at Ontario, Ore.—Arthur F. Ingler.

Sicklerville, N. J.

Sunday was a great day to the little

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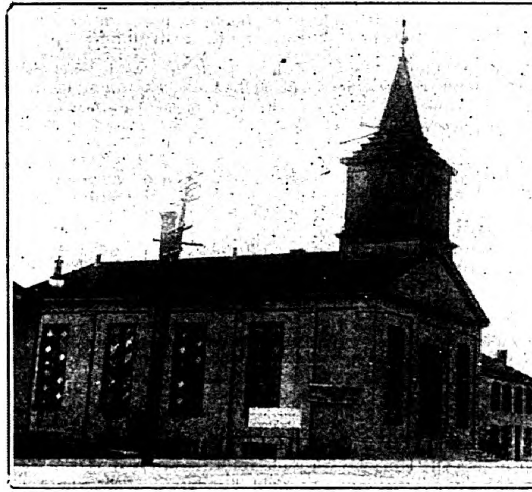
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Another Church in the Hoosier State

In the month of February, Evangelist C. E. Elsworth, who had had a burden on his heart for Richmond, Ind., went to that place and found the above church vacant. He at once leased it with the privilege of buying it. A meeting was opened at once by Brother Elsworth. Miss Eunice Oakes, Mrs. Harding and the writer assisted



one week. Rev. J. M. Wines and Rev. J. W. Short also assisted some in the meeting. At the time of the Bud Robinson party convention, a class was organized, and enough money was raised in cash and subscriptions to make the first payment on the church.

This church was built in 1861, and is considered one of the best constructed buildings in the city. It is located within one block of the main part of the city. Richmond has about 25,000 inhabitants. The church will seat about 450 people, and has a large basement where Sunday school can be conducted. The church will cost us \$2,300, to be paid in four annual payments; the lot itself ought to be worth this. God is still giving us stone houses that we didn't build. To Him be all the glory.

Evangelist C. E. Elsworth, who lives at Greenfield, Ind., R. R. 9, and who was used of God in opening the work, is acting as pastor until the church calls one.

We have purchased another church known as Keiter's Chapel, about six miles in the country from Upland, Ind. This is a good country church with elevated floor, circle pews, and Sunday school room. Our people purchased it for the sum of \$500. Rev. C. A. Gibson held a meeting here last winter, where an organization followed.

U. E. HARDING, *Dist. Supt.*

flock of Pentecostal Nazarenes here. Our Sunday school scholars celebrated with special Easter music. We began this Assembly year with great encouragement in our God. Our pastor, Brother Joseph B. Bowen, brought to us a soul-inspiring message. One new member was received into the church.—Mrs. Edith Mathews, *Deaconess*.

Roosevelt, Okla.

The revival at Glendale church closed April 9th. Between twenty and thirty prayed through to victory, and a number were sanctified. Twenty-one have united with the church. Many of the converts were young men and women. It is good to see the young giving their heart and life to Jesus. One skeptic who had not been in a house of worship for fifteen years was saved. Another man, a bootlegger, came to Jesus and cleaned up from tobacco and whiskey. Pastor J. H. Gray, a devoted man of God, assisted by George M. Wilcox, of Aline, Okla., preached with wonderful effect to full houses. On Sunday nights the church would be filled to overflowing. The church is farther up the road than it has ever been. Great interest is being taken in the Sabbath school and in the Thursday night prayer-meeting. The new converts are taking hold with a will, and we look for greater things in the future. Pastor Gray and wife are the right people in the right place. He is surely a man of prayer and of faith. He has always a smile and word of encouragement for all. His wife is a devoted Christian helper. They are both greatly beloved by the people of Glendale. Work will soon commence on flooring, ceiling, and painting the church, and we expect to worship with more comfort in the future. We request the prayers of God's people everywhere for our work that

it may mightily prosper.—T. Holmes Mills, *Church Cor.*

Lyons, Ga.

We organized a little church here and named it Bethel. We have bought the land, and I think enough lumber saved to build our church. We desire the prayers of all that God will bless us, that we may get our church building completed, and do a great work here, which is greatly needed. We have preaching every first Sunday, have a good Sunday school, and our weekly prayer-meeting on Saturday night, other appointments when opportunity affords. We are few in number but are expecting great things in the future.—Mrs. L. M. Smith, *Deaconess*.

Calgary, Alta., Can.

Easter Sunday with us was a day for a self-denial offering. Over \$200 was given, \$175 of which was the result of the self-denial. It is to be applied to our church indebtedness. This new year opened favorably; we were privileged to be in Edmonton to the Beulah Mission Convention. The Mission has an undenominational school now. Our Alberta people should take notice of it, and find out the particulars from Miss Chatham, Edmonton, Alta., superintendent of the mission. Mr. Martin has been away for a month's rest on account of illness, but is back ready for the battle. Pray for us.—Mrs. E. E. Martin.

Norfolk, Va.

We returned to our charge after attending the Washington-Philadelphia District Assembly, where we were greatly strengthened by the spirit of love that prevailed among the brethren. Dr. Walker preached two wonderful sermons from the subject of holiness

that will never leave us this side of the glory land. After such sermons, we feel like holding the good old standard of Bible holiness higher than ever before. Our church here was in a spirit of revival all the time we were absent from them, and on our return seven sought for pardon and five were gloriously saved. We have been the pastor one year, and now starting in on the second. God has added many to us. The Sunday school has gone up from twenty-nine on roll to ninety-eight, and a grand attendance each Sunday. People here love to sacrifice for the work of holiness, and stand by the pastor on all lines while he brings the gospel truth. Our prayer room is nearly filled every prayer-meeting night, rain or shine. Our cottage prayer-meetings are also attended with great interest, and homes are being opened for same, by which we get to present the truth.—J. W. Henry, *Pastor*.

Stout, Okla.

We had a fifth Sunday rally at Moody school house, and there were four converted and six obtained the blessing of holiness. The glory swept over the congregation. I believe the people mean to do their best here.—C. M. Carel.

Hugo, Okla.

Our meeting at Fort Towson, Okla., with Rev. Aycock and wife closed the 25th of April. A long, hard fight of nearly three weeks. The preaching was fine, and there were four professions. We came home from there and had preaching over Sunday, and an Easter sunrise prayer-meeting, which was a blessing to all. On the 30th, we had a wonderful meeting in our regular services. Pray for us at this place.—Mrs. George Womack, *Pastor*.

Medora, Kas.

While attending school at Hutchinson this winter, we were privileged to preach at Medora to a goodly number of saints, who decided to take the step of organizing into a Nazarene church, which was effected April 9th. District Superintendent Chambers was with us, and preached twice, which gave the saints new courage. Last Sabbath was the closing day of the third group meeting, which was held at Medora. Two of the pastors were unable to be present, but their places were filled by other brethren. Brother Arthur Miller, our pastor at Langdon, did most of the preaching. Brother C. F. Price, of Hutchinson, preached once. Brother and Sister Hoover were with us, and rendered us service in singing. We were glad we were permitted to have them with us since they are going to leave our District and go to Canada to take a pastorate.—Charles F. Crites.

Bresceau Chapel

The work of the Lord is gradually increasing in this place. Many outsiders are becoming interested, and the congregation is growing. Easter Sunday was a great day. The devotional service was wonderful. The people are good to us here. This class together with the Eby class have bought the pastor a nice horse and buggy to meet his appointments and to spread scriptural holiness.—B. A. Fleming, *Pastor*.

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Cucamonga, Cal.

We are having a continuous revival; hardly a week in eight months without seekers; four seekers Sunday night; almost a crowded house both morning and evening. Our Sunday school and regular church attendance has outgrown our church, and we are now taking steps to enlarge our borders. We expect to reach the one hundred and twenty-fifth mark in the Sunday school this month. Our young people are doing fine, and praying down the fire. We enter another great evangelistic campaign May 15th, with Lewis and Matthews as evangelists. A real Pentecostal revival is expected. Unite with us in prayer that it may be so. Sunday was another great day in the history of the Cucamonga Nazarene church. Brother and Sister Eaton and the two Hindu girls, giving two great services. Sister Eaton organized a Woman's Missionary Society of thirty members. The service in the evening was extraordinary; the house was crowded to its utmost capacity. Our people responded well financially in the offering of near \$100.—W. C. Frazier, *Pastor*.

Station A, Dallas, Texas

We have just closed a successful revival meeting under the leadership of our junior General Superintendent, Rev. Roy T. Williams. The church was edified and greatly strengthened by his constructive sermons, and sinners were converted. There were more than a score of people either saved or sanctified. There were simultaneous revivals being held in nearly every church in the city, and we feel that with all these revivals sweeping over the city much good has been accomplished. The special music rendered by Mrs. R. T. Williams was indeed an inspiration to all who came to the services. Just previous to the revival we had with us our beloved District Superintendent P. L. Pierce, for one Sabbath. It was a history-making day for us. There were five sanctified at the 11 o'clock hour, with great rejoicing. The plans begun that day for a new Sunday school tabernacle have been completed and the building, 26 x 40, is finished, and all money raised in cash and subscription to pay for it. We now have 164 enrolled in the school and we are marching on to two hundred as the next goal. New people are looking toward our church, and we are receiving new members all along. Our people are standing nobly by us, and all the connexional interests of our church. We have had more than forty professions in our regular services and in the homes of the people during this quarter.—Henry B. Wallin, *Pastor*.

Griffith, Colo.

Brother Fletcher came to us eight months ago and has labored hard and earnestly. We had a glorious time last Sunday. Our dear pastor prayed till 3 o'clock Sunday morning, the victory came and dear Ruth came to the altar for healing and sanctification and was wonderfully blessed. We have had five sanctified since January 1st. Our pastor has gone to help in a meeting at Cedar Hill. We are praying for a tent to hold meetings, where the Lord calls.—Mrs. C. M. Frizell.

I was called here in November. Found the Devil very much in evidence, but God has honored His Word and given us victory. Sabbath was a great day. Closed at night with a healing service and one sanctified and healed. The saints were blessed.—E. U. Fletcher, *Pastor*.

Miami, Fla.

April 30th marked a great day in the history of holiness in the far-off Southland at Miami First Pentecostal Church of the Nazarene. On this day the foundation was laid on which shall ultimately rise a stancher, truer, and more progressive work of holiness in our own particular church, and hence in the surrounding churches in our own creed. Rev. C. H. Lancaster, our pastor, as well as Superintendent of our District, entered the pulpit of Miami church blessed of God, and burdened with the message of God's eternal truth; and taking his text from 1 Cor. 3:3, proceeded to reveal the beauty and substantiality of God's directions to the church. With an attitude of humility and sincere reverence for his congregation, Rev. Lancaster dwelled at length on his text: "For ye are yet carnal." It is

Bud Robinson's Indiana Campaign

On April 1st, we started on our tour through the great state of Indiana with seven in our party, to see what could be done in one month's religious campaign, giving from one to two days in each place. Rev. C. E. Roberts and wife and Miss Taylor were in one party, and Rev. U. E. Harding and wife and Miss Eunice Onkes, and Rev. C. C. Rinebarger and this poor old scribe in the other. Of course, the readers will remember that Rev. U. E. Harding is the Superintendent of the Indiana District, and maybe I had better say before he dies, that they could not have a better one. He has organized twelve or fourteen churches since the General Assembly, and has several more to organize in the next few weeks. He and I already have the dates set to dedicate two new churches, as I am to pass through the state several times this spring and summer.

To say that we had great crowds, is putting it in a very mild form. We moved twenty-seven times during the month, and sometimes we moved as far as ninety miles in a single day. We would arrive in time to preach at 2:30 o'clock in the afternoon and at night. Sister Harding was the car driver. She is one of the wonders when it comes to handling a Ford car. Each one had his special job. Sister Harding was the car driver, C. C. Rinebarger the special singer, Miss Onkes the pianist, Brother Harding took the collections, and I did the preaching. We all spent the money. While we each had one special thing to do, we all did our best at every thing that came up to be done. Sister Harding and Miss Onkes sing well together. They did not miss a day without singing some special songs together. Their best songs were "There is no disappointment in heaven," "Every bridge is burned behind me," and "God answers prayer today." Brother Rinebarger's best songs were, "I can not tell you how, but I have the blessing now," "Swing low sweet chariot," and "I have been redeemed by the blood of the Lamb."

We had a great many at the altar during the month. In one of the largest Methodist churches in the state, we had thirty seekers in two nights, and they had run seven years and had but one before. The sexton came in and smiled, and said, "You men have dedicated this church to the service of the Lord." We said, "Amen." The night that I preached on the conversion of the disciples before Pentecost, we had nineteen at the altar, and many of them came through shouting like they were on the old campground.

Our trip did a great deal to unify the holiness movement of the state, and to bring the good people together, and let them find out that after all they were the one great crowd in the state of Indiana. The trip will add several churches to the great Nazarene movement and will bring in many members. One place I think will come in with a church and parsonage, and at least two hundred members, both church and parsonage free from debt. At Richmond, we bought the old First Methodist church, and organized with twenty-four members. At Anderson we raised \$2,600 toward a new church. At one point we took in five members; at another we took in six. We just had something doing all the time. There is no telling what the trip will be worth to our people. We were a blessing to the Evangelical church, and they were to us. We had some fine times with them. They are a fine people, and their churches and their pocketbooks were open to us, and we are expecting to live with them in glory.

Our last point was at Elkhart, Ind., in the First Evangelical church. We had a fine day over the last Sunday in April, and at night I gave the story of my life to a large crowd. They were melted to tears, and the Lord was present to bless both the speaker and the listeners. Remember our watchword is, "Everlastingly at it," and one subscription from every preacher each week.

BUD ROBINSON.

to be shamefully realized that many a church needs just such a message as was delivered to us from this great text; but fear of loss of prestige and popular favor on the part of many otherwise sincere ministers prevents them from using such passages of Scripture. Brotherly love, unity and co-operation were urged by Brother Lancaster, who warned forcefully against becoming converted to any certain evangelist or pastor; telling his hearers to endeavor to become like Paul or Apollos rather than some other present-day individual. God's Spirit strove mightily with His saints and moistened eyes were prevalent in the congregation. At the close of the sermon, testimony was permitted, and almost unanimous victory was reported. Our church stands in the front rank for spirituality, and we all feel it well to have the straight, undiluted truth brought to bear upon us in order that we might have all possible aid in walking before God, as it is our privilege, without faltering. At the close of the service one member was received, coming from the Free Methodist church. We glory in the headway we are making by God's grace. We do not lean to highmindedness; we appreciate the earnest exhortation of our devout pastor who is proving a great value to us in our walk with God. That the District is reaping full benefit from the services of this man of God is an enjoyable truth.—Rev. S. G. House, *Church Reporter*.

Davis, Fla.

This is the first and largest settlement in the Everglades. We have peo-

ple here from nearly every part of our great nation, and from several foreign countries. We have been preaching here for the people since December, 1914. We have a band of devout souls, and after much prayer the Lord sent to us Rev. S. M. Stafford and wife to assist in a series of meetings. Brother Stafford proclaimed the old-time gospel for two weeks. Quite a number of souls were saved and reclaimed, among them the heads of families. Sister Stafford presided at the organ. They hope to have a church at Ft. Lauderdale, where they now live, and we may organize out here.—E. B. Aycocks.

TROY, IDAHO

The annual business meeting of the Pentecostal Nazarene Church was held May 1st. Rev. C. U. Fowler and wife were given a unanimous call back to the work at Troy for the coming year. We believe the church is in a prosperous condition, and we are expecting a good year in the Master's service.—Blanche Ross, *Sec'y*.

ATLAS, ARK.

We are out in the hills of Arkansas, and find the people hungry for the Word of God. We preached at a little school house Sunday, April 30th, about six miles west of Marshall, Ark. We left the people hungry for the blessing of holiness. Six or seven stood up for purity and one man poured out his heart to God for pardon. Atlas is eighteen miles from Marshall. We began service here last night and will preach this week and go to the little Nazarene church at Mount Pleasant, Brother T. W. Grif-

fin, pastor, and will preach there a few days. Pray for me. I am ready to answer calls anywhere the Lord will lead. Any one desiring my services write me at my home address, Pindall, Ark. Brother T. W. Griffin is fighting the battle alone here.—W. Bullock.

MURILLO, ARK.

We are bringing the needs of these mountain people before our God daily. He will surely build up His kingdom and establish His church even in these lonely, neglected mountains. We need some home missionaries. Who will hear the call? It means sacrifice. Who is willing? I am glad for the weekly visits of the HERALD OF HOLINESS. How it rejoices my heart.—Edith May Warren.

Personals

Rev. A. G. Crockett, of the Publishing House, held services at St. Joseph, Mo., Sunday, and God gave them the start of a great revival.

General Superintendent H. F. Reynolds, returned to Kansas City from his missionary trip to Cuba and Central America, Friday morning, May 5th, but after a short stop over proceeded to California, where he was to preach the baccalaureate sermon at the Nazarene University.

Rev. Joseph Hogue, accompanied by his wife, passed through the city Thursday, returning from Kingwood, Ky., to their home at Wichita, Kas. Brother Hogue has resigned the presidency of the Kingwood College, and will be in the field again this season. Publishing House acknowledges a kindly visit.

District Superintendent H. M. Chambers spent two days in Kansas City last week in the interest of the church and the Master's kingdom. He reports the Pentecostal Nazarene Church in his District as growing and prospering both a spiritually and materially.

Rev. C. W. Ruth writes of victory in his meeting at University Park, Ia., with twelve in the fountain that night. He will hold revival services as follows: Sayre, Pa., May 12-21; University Park, Ia., May 31 to June 5; Leetonia, Ohio, June 8-18; St. Louis, 4538 Wichita ave., June 22 to July 4; Ashland, Ky., July 7-16; Eldorado, Kas., July 21-31; New Albany, Ind., (Silver Heights) August 3-13; Plainview, Texas, August 18-27; Kirk, Colo., September 1-10; Louisville, Tenn., September 15-24; Bennettsville, S. C., September 29 to October 5.

Rev. B. T. Flanery writes from Stevensville, Mont., that if any of our evangelists passing through Montana, to or from the coast, will write him, a meeting could be arranged. He says that Stevensville is a good place in which to take a summer rest, being 4,000 feet above the sea.

Evangelist I. M. Ellis, will hold revival meetings as follows: Wichita Falls, Texas, May 12-28; Norman, Okla., June 2-11; Amarillo, Texas, June 12-26; Trickham, Texas, June 30 to July 16; Mobeetie, Texas, July 21-30; Dennis Chapel (Rochester, P. O.) Texas, August 4-13; Idella, (Rochester P. O.) Texas, August 17-27;

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Grassbur (Wellington P. O.) Texas, September 1-10; Duncan, Okla., September 15 to October 1.

Announcements

Pentecostal Nazarene Mission—The mission formerly known as the Door of Hope Mission, at Lowville, N. Y., is now the Pentecostal Nazarene Mission. Rev. and Mrs. E. E. Miller, the superintendents, writes: "We love the name, and purpose to do more the coming year along every line of the Nazarene work."

Recommendation—Lewis and Mathews wish to call the attention of their many friends in the East to the fact that Evangelist Harry Elliott, one of the most successful evangelists of the Pacific coast, is to move to the East, making his headquarters at Indiana, Ind., September 1st. Elliott has had much experience in the Master's vineyard, is much loved, and is truly a great worker for God and souls. If you want an evangelist to hold meetings for you any time after the first of September, write him at once—Evangelist Harry J. Elliott, 757 East Davis St., Portland, Ore.—E. Arthur Lewis.

Tent Meeting—Evangelist William R. Cain, assisted by Sister Blanche Christianson as song leader, will hold a tent meeting in Webster City, Iowa, June 15th to 25th. Bring your tent and let us praise God together.—Mrs. W. C. Johnstone, Chr. committee.

Announcement—As I will probably be away from home about three months beginning June 1st, I would like to secure the services of a good, strong evangelist who has had experience as pastor to take my place while I am away. I would like to have them to take charge the first Sunday in June and remain till the last Sunday in August, provided they were suitable. Address, S. L. Flowers, Burns, Ore., pastor of the First Nazarene Church.

Notice—The District Board of Examination of the Washington-Philadelphia District hereby gives notice that in accordance with the provision made in the Manual, page 91, they have substituted "Handbook of Christian Theology" by Rev. Benj. Field for "Milley's Systematic Theology." Students in Second year, take pages 1 to 122 inclusive. Those in Third year take pages 123 to 215 inclusive. Those in Fourth year take 216 to 923 inclusive. J. T. Mayberry, Chairman of Board.

Nebraska State Holiness Camp—Our State Camp will be held at York, Neb., June 8th to 18th. The workers are W. E. Shepard, Olivet, Ill., and F. W. Cox, Ashabula, Ohio. Tickets are to be ordered not later than June 2d, from C. E. Ryder, York, Neb. Other information, write District Superintendent M. F. Lienard, Burr Oak, Kansas, or Rev. C. E. Ryder, York, Neb.—C. E. Ryder.

Notice—Know ye, that by the virtue of the authority vested in me as president of the Board of Directors of the Holiness Educational Association, I do hereby call a meeting at the office of Central Nazarene University, Hamlin, Texas, at 1 o'clock, May 18, 1916.—J. C. Houston, President.

Evangelist Wanted—I could arrange for some evangelist who would like to work on the plains this summer in a needy field.—F. A. Powell, Treadway, Texas.

Notice to San Francisco District Delegates—On arrival in Fresno, if at S. P. Station, take J street car, and get off at Voorman, and walk west two short blocks to church. If on Santa Fe, take car to S. P. depot, and change to above car. Be sure to notify Rev. Andrew Downing, 830 McKinley street, Fresno, as to number coming from your charge.—H. H. Miller, Dist. Supt.

We are sure that in the future are losses, and sorrows, and death; thank God we are sure, too, that He is in it. That certainty alone, and what comes of it, makes it possible for a thoughtful man to face tomorrow without fear or tumult. The only rest from apprehensions, which are but too reasonable, is "rest in the Lord."—A. MAC-LABEN.

I have read somewhere a very quaint proverb: "White ants pick a carcass quicker and cleaner than a lion." Do you see the force of the saying? It means that little cars may more efficiently destroy our peace than a single great trouble, if, in a mistaken reverence for God's greatness (which is really unbelief), we refuse to cast them upon Him.—C. H. BUTCHER.

MISSIONS SURVEY

Chaochenghsien, Shantung, China, March 4, 1916.

We have just closed our special meetings this week, and when we look back and see what has been done during this time we see a great advancement in every way. A number of precious souls have found the Lord and some who have been saved for some time had the blessed privilege of hearing the Word of God expounded. We are so grateful to have Chung Hua Hsiu home with us at this time to help along. His preaching, as well as his godly life, convinces the people that holiness is for the Chinese as well as for the Americans. How we praise the Lord for such faithful helpers.

At these meetings, we took up the most important subjects of the Bible, such as "The Fall of Man," "Redemption Through Jesus Christ," "Justification," "Sanctification," and the peaceful and victorious life of the saint. I must say that we had great victory in all the meetings.

The health conditions are somewhat better but still there is a good deal of sickness in our neighborhood. We, as well as our people, are all enjoying good health at present.

No doubt you read in the papers at home of the recent change which has come about in China. We here in this province have noticed no radical change as for some time, Yuan Shih Kai has acted as emperor, as it really seems China is not yet far enough advanced to be a republic. There are also no disturbances here, as it is most likely too near the capital to start any kind of rebellion. We are glad that we can carry our work on unhindered and our prayers are that we may make use of the valuable opportunities we are having now.

Two of our native helpers have gone to Puchou and they write of many who eagerly listen to the Gospel. They desire that I come to them but how can I leave the work here? We are very much in need of somebody who could take charge of the evangelistic work and go along and encourage the native helpers.

Chung Hua Hsiu will be home with us for this year. Although he is not in school, still he is continuing some of his studies at home, and at the same time he is helping along with the Boys' school and the daily services at this station.

We have secured a young man for teacher of the Boys' school. He is an earnest young man and we hope he will be a great help to the church here.

With very best wishes and prayers, I am

Yours in the Master's service,

PETER KILLEN.

PIGG'S PEAK, AFRICA

We are glad to report that the Lord is blessing in the work here. It is moving forward, for which we praise God. One by one the people are seeking the Lord.

We will soon need a native teacher at the Olivet Mission Station, as the work is growing rapidly. We were glad indeed to receive the money contributed for the support of "Daniel." He is doing most excellent work.

We have just completed the new home for Sister Innis at the Government Camp. It is a very nice little home. The size is 14 x 26 feet on the outside, with a kitchen on the rear, 11 x 12 feet. It cost us \$250, but its actual worth is \$700, as all the work was done by Brother Shirley and myself, with native assistance. We are expecting great things from this station.

Yours in His service,

H. F. SCHMEIZENBACH.

CALCUTTA, INDIA

We are moving on. God is in our midst. Have recently closed a meeting here. Brother Franklin did all the preaching. God was with him and the messages were such as were largely needed. Great good was done. Eternity alone will tell just what this meeting meant to some souls. How we do praise God for it. I am glad that I can truly say, "Jesus is my all in all," and I am determined to hold out to the end.

LELA HARGROVE.

THE ACTS OF THE MISSIONARIES IN THE HOMELAND

We were much amused while reading Brother Tracy's article in THE OTHER SHEEP concerning the acts of the missionaries, and at the same time felt sure he was giving a bit of real life.

Last night two Japanese brothers visited us, and one of them told us the following story which really occurred two weeks ago in the Fifth Street Mission, of which Brother Daniel is pastor. At once we thought, This is a sequel to Brother Tracy's article, and shows the need of more missions for the foreigners among us.

After the preaching, a young man with dark skin, black eyes, and long black hair knelt at the altar. The Japanese brother and an American sister were kneeling with him earnestly praying. After awhile he was truly saved. Then he spoke to the Japanese brother in his own tongue which was the Indian language, thinking the Japanese was an Indian. The Japanese thought the Indian was a Chinese and the American sister thought he was a Japanese. Thus you can see what a great variety of people are thronging our shores and so little is being done to reach them.

Last Sunday night as we stood on the street in the Japanese service, numbers of Chinese, some Hindus, some Mexicans, and Indians, as well as American, French, and German passed by. All of them just out on the street on Sunday night, seeking to pass the time away, like sheep without a shepherd. What shall we do for these "other sheep," and what shall we say when we meet them face to face at the judgment, knowing they lived right among us and we failed to grasp the opportunity?

Mrs. J. A. CHENAULT,

Los Angeles, Cal., Japanese Mission.

"The extent to which we have put fear under our feet is a good measure of manhood," writes Carlyle. It is certainly a good measure of Christian manhood.—W. L. WATKINS.

ARE WE NEGLECTING PRAYER?

The power of prayer is a gracious gift of God. It is a channel of power from God to the human soul. "Prayer is that practice of the conscious soul by which we appropriate to ourselves the life and love of God." To neglect prayer is to deprive ourselves of the chief means of enriching life; to separate ourselves from God. When we cease prayer we depart into the far country. When the prodigal comes to himself he begins to pray.—P. T. FARWELL.

GOD'S CURE FOR INDOLENCE

We are often inclined to lose much valuable time and important opportunities, waiting for the right combination of circumstances before starting to work. Some people say that they can not write letters that should be written because they are not in the mood; others excuse themselves from duty because the circumstances do not seem appropriate. The Jewish fishermen were sitting around the boat in which Jesus sat preaching; it was apparently not an appropriate time to fish, and the fact that they had not been successful the night before offered a good excuse. The Master abruptly left off preaching, and turning to Simon, said, "Put out into the deep and let down your nets for a draught!"

The cure for indolence is beginning to work. A distinguished preacher once remarked that in every case when in the Bible an angel appeared to a man, that man was at work. A great teacher of music confessed that the secret of his success lay in learning at an early age not to be ruled by his feelings, since usually his feelings changed when he began to do the thing that he ought to be doing at that particular time. A famous author gave as his only advice to a young man who wished to become an author: "Sit down and begin to write!" Dr. Hilly, a Swiss teacher of note, says: "If one permits himself habitually to stop and ask that indolent part of him which the apostle calls 'the old man' what he would like to do, or would prefer not to do, 'the old man' is most unlikely to vote for serious work, but betakes himself to excellent religious or moral advice."

Today, this very hour, let me begin the task that has been hanging over me! I shall find it easier when I am fairly at it. I am a Christian soldier under discipline. My orders are: "Put out into the deep!"—C. S. COOPER.

ONE LOOK FROM THE FACE OF JESUS

Peter did not turn first and look upon Jesus, but when he caught the gaze of his Master and saw the loving, longing look of mercy, compassion and pity, he was so overwhelmed that the tears of penitence flowed like a flood. Peter did not desire to see his Master, whom he had denied and forsaken; he just cast one more glance at the passing throng leading Jesus across the open court, when suddenly the glory of Jesus' face shone upon him. It must have been a look of rebuke as well as of love. Perhaps it was the wrath and love of the Lamb of God mingled in piteous pleading.

Peter first came to himself; then he came to Jesus, sobbing alone in that sacred hour of repentance. One look from Christ, like a lightning flash, can reveal the soul to itself by the horrors of remorse, shame and a torturing conscience. Jesus is terrible in his gentleness in order to save. He need not speak a word—only look!—E. W. CASWELL.

THE WORLD'S SIN-BEARER

That the paschal lamb was typical of the salvation wrought on Calvary is clear from Paul's explicit statement: Christ our passover is sacrificed for us, therefore let us keep the feast. The Passover feast commemorated a great deliverance, but we have been delivered from a slavery, a captivity, a dread far more intolerable. The destruction from which Israel was delivered was otherwise inevitable; and

the redemption wrought by Jesus our Lord is the only hope of mankind. Consider the personal qualities of the two victims. Was the paschal lamb perfect, without blemish, a male of the first year? So our Lord died in the flower of His strength, without blemish or spot. Was the blood of the lamb sprinkled, that it might avail? We can draw near with boldness into the holiest, when our hearts are sprinkled from an evil conscience. The paschal lamb was slain and offered for the entire congregation; the Lamb of God taketh away the sin of the whole world. "He," says the apostle, "is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The Hebrews killed the lamb between the two evenings, and this, three in the afternoon, was the point of time when our Lord expired on the cross. "About the ninth hour he cried with a loud voice, and gave up the ghost." Not a bone of the paschal lamb might be broken; so when our Lord was crucified, the soldiers forbore to break his legs, but they pierced His side, and revealed a broken heart. The paschal lamb was prepared as food, and by fire. So we must feed on Christ, by daily meditation, prayer, and faith. But let us never forget that His soul was exceedingly sorrowful unto death, and that the fire of judgment—our judgment—burnt around His soul. Behold the Lamb of God!—F. B. M.

WHAT USE ARE WE MAKING OF OUR BIBLES?

Our greatest gifts from God are not material, but spiritual. One of the greatest is the revelation of Himself in His Word. The Bible is a priceless boon. How are we using our Bibles? Here is the revelation of God in the Old Testament. No other literature, except the New Testament, can compare with it in value, in the loftiness of its themes, or the importance of its contents. It was the textbook of the religious life of Jesus, who constantly quoted from its writings. The New Testament contains our only original source of information about the life and teachings of Christ, and the history of the early church. It is impossible for Christians to be too well acquainted with the Scripture.—P. T. FARWELL.

FORGIVING ONE ANOTHER

"There are continually things to be forgiven. Intended and unintended, by forethought and for lack of thought, for things said and done, and for things not said or done. We are to have the spirit and attitude of forgiveness at all times for all things. On our part, and as far as it is possible for us, it is always already done. As heart action is the real action and this is always possible to us in this matter, it is always already done. It may not be appreciated by others, but it is already freely forgiven. Tenderness of heart and kindness of act are related as the fountain to the stream. The movement bears the conditions which impel it. Where the heart is full of tenderness, tenderness springs indigenous into activity. For this there is one all-sufficient cause, the remedial blood of Jesus which gives "a heart in every thought renewed, and full of love divine." This is the pattern shown us in the heavenlies. In our prayers we say "forgive as we forgive," and the apostle says, "Forgive us God for Christ's sake hath forgiven you." How rich and full the forgiveness of infinite love in atoning blood. As we appropriated it, how free and full we found it. So with us, it is to flow to all who will."

DIRECTORIES
Superintendents, Evangelists

- H. F. REYNOLDS.....Kansas City, Mo. Res., 4924 Agnes ave.; office, 2109 Troost ave.
- Alberta District Assembly, Manitoba, Sask.
- E. F. WALKER.....Glendora, Cal. Res., Glendora, Cal.; office, Olivet, Ill.
- Idaho-Oregon District Assembly, Ontario, Ore., May 18-21
- Northwest District Assembly, Everett, Wash., May 30 to June 4

A Holiness Reunion

We have had holiness associations, holiness conventions, holiness unions, and now we need a Holiness Reunion, especially is this true in the Southwest. So many things have arisen of late years to demand the time and attention of the holiness people of our section that while we have been busy here and there much of our old-time fellowship has escaped.

In our denominational work we are so pressed with the cares of our individual denominations that we meet, a few in one place and a few in another, but there are now no general meetings for fellowship and personal contact. As we look about for the answer to the Lord's Prayer that "they may all be one," we wonder which one, what one, and where one.

Yes, we are "one in spots, and if we can assemble enough "spots" together, we will be one big ONE with power, prestige and size to deeply impress the world about us that holiness is for all believers everywhere, irrespective of sectarianism or denominational affiliation.

One of the first works of the holiness people in the southwest was to establish an interdenominational holiness home for the redemption of erring and outcast girls. Time and again have our people assembled at the Berachah Home and each time have the blessings of the Lord been markedly manifest. This home continues to stand as an interdenominational holiness institution for the redemption of the lost.

This year we celebrate our twenty-first anniversary of the Berachah work, and the thirteenth anniversary of the opening of the home at Arlington.

Rev. Bud Robinson, who was converted and sanctified in Texas, has been invited as the leading preacher for the anniversary this year, May 23d to 28th, at which time the International Rescue Workers Convention is to meet with us also. We invite all the holiness people accessible to come to this Feast of Tabernacles, and let us make it a glorious Holiness Reunion never to be forgotten. The Berachah Home will do its part; will provide lodging for visitors, spread a table free to all and take a public offering to meet the expense. In order for us to make proper preparations, it will be absolutely necessary for us to have the names and addresses at once of all who are coming. Kindly state who you are, where from, whether married or single, and tell exactly how long you will stay. Those who do this, will be provided for; others will have to care for themselves.

Special railroad rates have been applied for. Ask your agent. For further information, address, J. T. UPCHURCH.

ARLINGTON, TEXAS.

- J. W. GOODWIN.....San Diego, Cal. 1235 Twenty-third st.
- San Francisco District Assembly, Fresno, Cal., May 17-21
- R. T. WILLIAMS.....Peniel, Texas Colorado District Assembly,
- San Francisco—H. H. Miller, 2323 McKinley ave., Berkeley, Cal.
- Southwest California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
- Tennessee—F. W. Johnson, Dickson, Tenn.
- Wash.—Phila.—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

DIRECTORY OF EVANGELISTS

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

- Alabama—P. M. Covington, Jasper, Ala. Kimberly, May 11-12
- Calumet, Shiloh Church, May 13
- Hanceville, May 21-28
- Alberta Mission—W. B. Tait, Box 133, Red Deer, Canada.
- Arkansas—Joseph N. Speakes, 209 Locust st., Argenta, Ark.
- British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.
- Chicago Central—W. G. Schurman, Olivet, Ill.
- Colorado—L. E. Bürger, 1505 Ninth st., Greeley, Colo.
- Dallas—P. L. Pierce.....Peniel, Texas
- Dakotas—Montana—Lyman Brough, Surrey, N. D.
- Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla.
- Georgia—W. R. Hanson—Glenville, Ga.
- Hamlin—J. C. Henson.....Roscoe, Texas
- Childress, May 11-12
- Quannah, May 13-14
- Idaho-Oregon—Harry Hays, Nampa, Idaho.
- Indiana—U. E. Harding, East Thornburg st., New Castle, Ind.
- Iowa—E. A. Clark, University Park, Iowa.
- Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
- Kentucky—W. W. Hanks, Box 233, Ashland, Ky.
- Little Rock—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.
- Louisiana—T. C. Leckie, Lake Charles, La.
- Manitoba-Sask. Mission—C. A. Thompson, Box 203, Regina, Sask.
- Michigan—A. H. Kaufman, 233 Mt. Vernon ave., N. W. Grand Rapids, Mich.
- Mississippi—J. N. Whitehead, Sallis, Miss.
- Missouri—G. O. Crow.....Springfield, Mo.
- Nebraska—M. F. Llenard, Burr Oak, Kas.
- New England—N. H. Washburn, Beverly, Mass.
- New Mexico—R. E. Dunham, Artesia, N. M.
- New York—E. J. Marvin, Tuckahoe, N. Y.
- Northwest—J. T. Little, Newberg, Ore.
- East Oklahoma—F. R. Morgan, Henryetta, Okla.
- West Oklahoma—S. H. Owens, Bethany, Okla.
- Pittsburgh—N. B. Herrell.....Olivet, Ill.
- San Antonio—William E. Fisher, 523 West Mulberry ave., San Antonio, Texas.
- Bell, Thomas, Alberta Box 95, Drumheller, Alberta, Can.
- Arkansas Edgin, J. D.....Ozark, Ark.
- Vallery, A. J.....Pilot Point, Texas
- Waggoner, D. J.....Fentel, Texas
- Imhoff, C. A.....Vilonia, Ark.
- Chicago Central Jones, Will O., 1102 South "A" st., Elwood, Ind.
- Angle, Miss Virgie, 5580 Yale ave., Chicago, Ill.
- Fleming, B. A.....R. R. 1, Wayne City, Ill.
- Gilmore, R. E.....Olivet, Ill.
- Williams, L. Milton, University Park, Oskaloosa, Ill.
- Wells, L. T.....Olivet, Ill.
- Richards, Mrs. H., 6350 Drexel ave., Chicago, Ill.
- Dallas Franklin, J. D.....Trinidad, Colo.
- Cluck, C. C.....Dodd City, Texas
- Freeland, B.....Sta. A, Dallas, Texas
- Johnson, C. W.....Rockwall, Texas
- Hamlin Irick, Allie and Emma, Pilot Point, Texas
- Roberts, John F. and Grace, Pilot Point, Texas
- Sewell, W. J.....Hamlin, Texas
- Jewell, J. M. R. 1, Box 4, Roby, Texas
- Indiana Williams, J. A.....Connorsville, Ind.
- Elsworth, C. E., and Wife, R. R. 9, Greenfield, Ind.
- Iowa McFarland, Will.....Creston, Iowa
- Sutton, B. D., and Wife, 724 H. ave. West, Cedar, Rapids, Iowa
- Wines, Mrs. Mattie, 0119 Ellis ave., Chicago, Ill.
- Harrington, E. G.....Botna, Iowa
- White, J. W., 701 South 19th st., Centerville, Iowa
- Kansas Bassett, H. M., 513 East 6th st., Hutchinson, Kas.
- Demoret, J. G.....Hutchinson, Kas.
- Whitney, Mark.....Newton, Kas.
- Ubler, Jesse.....Clearwater, Kas.
- Walker, J. C., 215 E. 4th st., Hutchinson, Kas.
- Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.
- King, C. M., 726 5th ave., East, Hutchinson, Kas.
- Kentucky Sweeten, H. W.....Box 153, Ashley, Ill.
- Miller, Julius and Grace, 1522 Central, Ashland, Ky.
- Adam, M. C., 321 S. Poplar st., Seymour, Ind.
- Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio
- Little Rock Middleton, Willburn.....Mena, Ark.
- Michigan Bradley, C. L.....Nashville, Mich.
- Mississippi Breland, R. A.....Poplarville, Miss.
- Farmer, I. D.....Houston, Miss.
- Gosey, S. B.....Millsport, Ala.
- Missouri Brawley, G. C.....Redford, Mo.
- Crow, Bertha.....Springfield, Mo.
- Davis, Clarence L.....Ramsey, Ind.
- Rudolph, P. A.....Keystop, Ill.
- Koppel, J. and Wife, 3836 Delmar Blvd., St. Louis, Mo.
- Seal, William.....Des Arc, Mo.
- Taylor, Elwood.....Des Arc, Mo.
- Wright, C. A.....Des Arc, Mo.
- Nebraska Ludwig, Theodore and Minnie, York, Neb.
- Hunter, J. R., 619 S. 30th st., Lincoln, Neb.
- New England Phillips, R. S.....Burlington, Vt.
- New Mexico Saffel, T. D.....Farmington, N. M.
- Northwest Baltezare, M. L.....Walla Walla, Wash.
- Billy, Clyde T., and Wife.....Albany, Ore.
- Elliott, Harry J., 757 East Davis st., Portland, Ore.
- Elliott, William A., General Delivery, Spokane, Wash.
- Ethell, H. C.....Springfield, Ore.
- Lewis, E., 629 Perry ave., Chicago, Ill.
- Mathews, Ernest S.....Winlock, Ore.
- Nilson, Aug. N., 660 E. 76th st., N. Portland, Ore.
- Wallace, DeLance, P. O. Box 304, Walla Walla, Wash.
- New York Miller, F. E., 173 Dayton st., Lowville, N. Y.
- Curtis, Earl E.....Watertown, N. Y.
- Schnabel, Miss A. Columbia, Sag Harbor, N. Y.
- Pittsburgh Bacon, David G., 735 Woodland, Alliance, Ohio
- Thomas, H. G.....Pulaski, Pa.
- Cowan, Orville.....Troy, Ohio
- Cooley, Anna M.....Racine, Wis.
- Dearn, Earnest.....Monhegan, Me.
- Ersklin, G. W.....Ironton, Ohio
- Elliott, Homer E.....Grove City, Pa.
- Herrell, Lillian B.....Olivet, Ill.
- Lytle, Henry C.....Lylesville, Ohio
- Sloan, Carrie (Crow).....East Liverpool, Ohio
- Short, Mrs. J. W.....Dayton, Ohio
- Eastern Oklahoma Hodges, Richard T.....Wister, Okla.
- Jay, W. P., Box 57, McGregor, Texas
- McLendon, J. L.....Hugo, Okla.
- Osborne, Miss Essie.....Hugo, Okla.
- Turner, L. C.....Castle, Okla.
- Western Oklahoma Jones, Lum.....Kingston, Okla.
- Olivet, J. W., 1407 West 3d st., Oklahoma City
- San Antonio Nelson, W. M.....Sta. A, Dallas, Texas
- Sutton, William W., Box 57, McGregor, Texas
- Williams, Mrs. Bessie, Lockhart, Texas
- Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas
- San Francisco St. Clair, Fred, 1334 Kaws ave., Berkeley, Cal.
- Smith, Frank B., 543 E. Hawthorne, Stockton, Cal.
- Southern California Black, J. T., 111 S. Figueroa, Los Angeles, Cal.
- Clarke, V. E., Epperson, Mrs. Phoebe Jewel, Puyallup, Wash.
- Lillenas, Helder and Bertha, R. R. 1, Box 304, Pasadena, Cal.
- 1420 Maltman ave., Los Angeles, Cal.
- McBride, J. B.....Berkeley, Cal.
- Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.
- Ruth, C. W., 1833 Nowland ave., Indianapolis, Ind.
- 695 Atchinson st., Pasadena, Cal.
- Washington-Philadelphia Yeakel, M. L., 709 N. High st., Martinsburg, W. Va.
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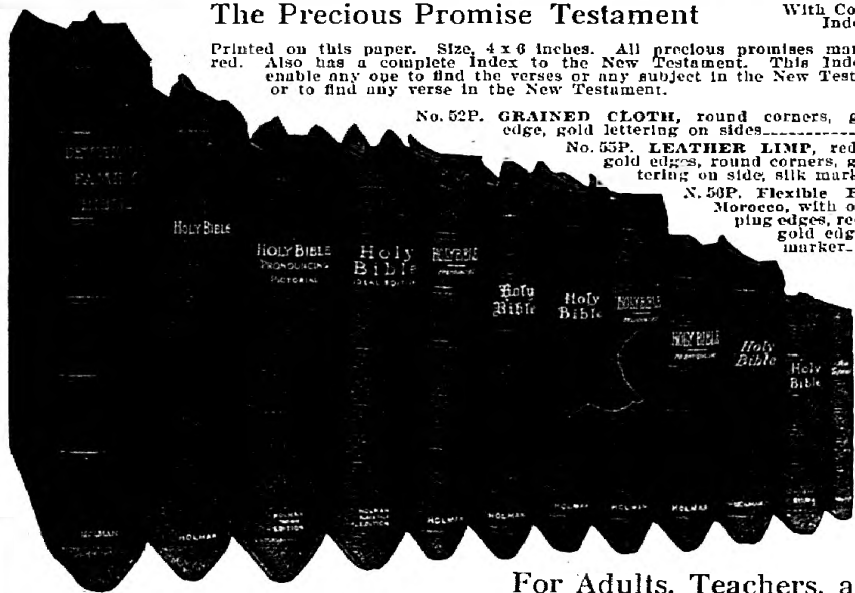
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I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

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