

HERALD of HOLINESS

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

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EDITORIAL

Evangelism Among Pentecostal Nazarenes

IT has long been a matter of profound thankfulness to us that our church has stood in the front rank of churches in the matter of evangelistic work and results. We love to read over the records of meetings held in our churches, and by our preachers and evangelists, from week to week, and never fail to lift our hearts in joyful gratitude for the wonderful work being accomplished.

It is a fact that the results are simply wonderful to contemplate. Compared with results in meetings of many of the older churches or denominations the work is marvelous indeed. Not that we take a scintilla of pleasure in the comparison. We do not enjoy witnessing any lack of power or results in any church or churches. We only refer to the comparison here to encourage our people to press on for still larger things. The fact is the comparison only should emphasize the greater responsibility resting upon us in the matter of evangelistic work. God is calling us to specific and emphatic evangelistic work. Other churches are giving themselves up largely to social work and reformatory energy. We are not to be deluded or lured into any such treacherous shoals as these. Our work is to save souls from sin and death. This is our calling and our special work, and we must see to it that we are given up to this glorious work. God is signaling His approval of our work by the results He is giving us in the service of evangelism.

There are very special temptations now in this matter. Never were there such appeals to the Church for engagement in reformatory and social service. Often the emphasis is so placed upon this that one is easily led to suppose that God established the Church for the special work of social service. The danger is that the idea will get abroad, as it now exists with many churchmen, that the Church is to save people in the mass; that by great social undertakings the Church is to sweep multitudes into salvation and the Church. This is not God's plan and has never been. God saves individuals, and saved individuals become great and potent factors in social and reformatory work. It is a degradation of the gospel to put it down upon the level of a merely reformatory institution. We insist that this is a peculiarly dangerous temptation, which we must steer clear of. We must be extremely careful not to be betrayed into this snare. It is very plausible and is most plausibly put—enough so sometimes to deceive the very elect. Multitudes have been led astray to their eternal undoing by it.

God gave us the Church as a soul-saving institution, and He has always saved men as individuals. Christ, by His incarnation and work, discovered the individual. Before His coming man existed for the state and was treated and administered as in the aggregate. Man existed for the state

and was not recognized in the dignity of his individuality. Christ taught that government existed for man and was his servant. He taught that man was supreme and royal in his individuality by dying for each man as if he were the only individual in the universe. Let us not be betrayed into this snare of casting reproach upon Christ's estimate of the individual man. Be it our duty, and our joy, and our ceaseless employ to save men one by one, as God has ordained.

New and Important Step for Our House

A MARKED evidence of the progressive spirit of our Publishing House board and officials is the new departure in the shape of the action taken by the board, at its recent meeting, to organize a tract society in connection with the Publishing House. This is a distinct step in advance, and one in perfect keeping with the needs of the Church and the world, and with the trend of the great publishing houses of the churches.

It is a matter of astonishment that the power and influence of tracts have been so slow in being recognized by many preachers and Christian workers. It seems to us that so great is the influence of tract distribution that every layman and preacher should always be supplied with an abundance of them. These silent preachers do a marvelous work and accomplish a tremendous amount of good.

The society which the board unanimously determined to organize is to be known as "The Evangel Colportage and Tract Society of the Pentecostal Church of the Nazarene." The purpose is a systematic distribution of gospel literature and tracts. To accomplish this much needed result there will be necessary the employment and engagement of proper field representatives in the various Districts. There can be no greater work than that of colporteur to distribute this literature. Multitudes of men and women no doubt today are longing for just such an opportunity to do good in this way.

This plan has the indorsement of all our Superintendents and we are sure will receive the hearty indorsement of all our people. We predict and earnestly wish for the plan the most magnificent success. The main office of the society will be at the Publishing House, at 2109 Troost avenue, Kansas City, Mo.

Let all our preachers acquaint our people with this grand work to be undertaken by our church, and induce their people to co-operate heartily with the society and patronize it liberally.

A CHRISTIAN LIFE CAN REALIZE a rich harvest of fruit only in that it directly draws from God through Christ His life, His spirit, His strength.

To the Rescue

BE BELIEVE in the Sabbath day, but—" and then comes some needless caution against that obsolete relic, read of only in history, called puritanism, which plainly amounts to a confession on the part of the speaker of constant Sabbath desecration by him. Such remarks are often heard. It is by such silly statements that women defend their Sabbath desecration by great social dinners, visiting, and such like. Preachers have been heard to use the same tiresome, senseless denunciation of "puritanism" in defending their desecration of God's day by travel, or otherwise. It has served well the purpose of railroad stockholders, street car owners, Sunday newspaper readers and advertisers, and a vast army of people in the Church and out of it who are engaged in a murderous assault on the sacred institution of the holy Sabbath, which God in His wisdom has made basic and vital in the principles underlying our personal, political, and ecclesiastical welfare. No man can maintain a saved relation to God without a scrupulous regard for the sanctity of this day. It has been demonstrated that this divinely ordained rest day is a physical necessity to men, and that violations of it are paid in penalties of lessened longevity and depreciated physical and mental powers. No state can hope for prosperity, or even perpetuity to her cherished institutions, which allows, much less leads in, a violation of this day. Laxity or infidelity to this holy day by a church is simply suicidal. God forsakes the church or the people who forsake His day.

Today the Church is appealed to by a bleeding Sabbath in ten thousand voices for defense against the violent hands of greed, lust, and unbelief, which are seeking its destruction. Will the Church heed these calls? Will she arouse and utter from her millions of pulpits her protest against this wholesale profanation of this day, which is so near the heart of God, and so vital and essential to our individual, social, civil, and ecclesiastical welfare? If the Sabbath goes down our homes will go down with it, and the state and the Church will follow the mournful procession.

The Lord arouse pulpit and press to come to the rescue of this day from the hands of its manifold enemies, is our prayer!

The Spirit Honors the Son

WE have heretofore referred to the increased and increasing stress being given the Holy Spirit in the pulpit, press, and thought of the age. It is a matter of such profound moment that we refer to it again, and record our unbounded gratitude to God for the fact. Writers have called attention to the fact that, as the ministry of Christ is divided historically into three parts, the year of obscurity, the year of fame and activity, and the year of opposition, so the ministry of the Spirit has been marked by three great divisions. From Pentecost on through the apostolic age He was accorded His intended rightful place and work—the presidency of the Church. During this period He was regarded in His fulness as the privileged indweller of every child of God; then there followed a gradual decline, in which the Spirit lost His place by degrees as the regnant power in the Church, until He was finally banished altogether in His vital, conscious, controlling relation to believers. His offices were reduced merely to doctrinal statements, and he was honored only in the memory of the Church as having accomplished His work in the beginning of the Church's history and then retired for ever. Romanism has done all in her power to keep the eclipse total and irrecoverable for fifteen hundred years.

Less than two centuries ago the third epoch or division in the ministry of the Spirit was inaugurated in the breaking of this eclipse. Luther's reformation was doctrinal, but John Wesley's was spiritual and experimental. The glory of the Wesleyan movement was that it brought back the Spirit from His exile and re-established Him in His rightful, regnant, and radical place in the heart and experience of the believer and the Church. The peculiarity of Mr. Wesley's teaching, and that which gave much affront to the mitred ecclesiasticisms of the age, was that he took the crown of authority from the head of priests and placed it upon the head of Christ. He transferred the acclaim of praise and honor, which for centuries had been rendered to fallible man for the supposed efficacy of priestly mediation, to Christ, who is revealed in the hearts of men by the Holy Spirit in His regenerating and sanctifying power.

Mr. Wesley's movement was truly apostolic in the fact that it was pentecostal. This intensely spiritual character of this movement was its glory, its crown, and its power. He felt called of God to raise up a holy people, and he relied alone on the Holy Spirit to do the work. Very complimentary and very fitting was the term applied to Methodism when it was called "Christianity in earnest." Not only did Mr. Wesley raise up a vast spiritual progeny, who became finally a distinct ecclesiastical organization, but as a mighty leaven his work gradually and potently affected every religious body in the world. This, we believe, is not denied by any church.

As is well known, Methodism in the course of time grew rich, and the worldly effects in her life soon appeared. As the world came in the Spirit departed, until there was a manifest decrease in the stress given the Spirit's specific internal operations; but the tide is turning again. God is raising up a people in the Methodist church and in all other churches who are insisting on the restoration of the pentecostal work of the Spirit. He is also raising up a body of organized people stressing the same truths. God is honoring the work of these men, and it can be safely said today that the Holy Spirit is receiving more prominence in the pulpit and pew of the Church, and of Christian ministers, than at any time during the last threescore years.

One thing must not be lost sight of. It is Christ we are honoring when we stress the work of the Spirit. It is possible for us to write and speak so truth and so exclusively about the Spirit and His work as to neglect Christ the Lord, whom alone He comes to represent, whom He reveals in the conversion of men, and whose atoning work He has come to execute as the great Executive of the Godhead. It will be remembered that Christ himself said of the Spirit, that when He should come, "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." Let it never once be forgotten that Christ is all and in all, that the Holy Spirit is His representative, and that we are to honor Christ and pour out our praises at His glorious feet for all the gracious work of the Spirit done for us or in us. We must not preach Christ less, because we are preaching the Spirit more. Let us so preach that we will preach Christ while preaching the Spirit. Let His blessed name be oft on our lips. There is no name with such a charm, because there is no nature with such an infinitude of love. The cross must be our plea, the lifting up of Christ our aim, if we would see all men drawn unto Him. While God gave His Son, the Holy Spirit reveals that Son in the pardon and cleansing of sinful men, and it is the Son's infinite sacrifice and unspeakable pity for undeserving sinners which must form the staple of our song, the burden of our prayer, and the great body of our preaching. The Spirit honors the Son in His every office. In recounting and teaching the work of the Spirit let us be careful to remember that the Son is manifested by the Spirit. To honor the Son must be our joy, our aim, and our delight, always, everywhere, and in everything.

ONE OF THE SADDEST and most important facts which demands constant thought of Christians is that churches as well as individuals can backslide. That old Methodist doctrine of the possibility of apostasy is denied by none in its application to individuals, but it is too little considered in its relation to churches. And yet, what are churches but aggregations of individuals, and what are ecclesiastical regulations and systems but humanly devised methods of attaining righteous and divine ends? Worldliness can so far afflict the membership of a church as to involve the church in practical apostasy. A reliance upon and emphasis of form and organization in church can be carried to the point that the power will depart and scarcely be missed by the worldly mind which controls the church. Against a worldly church Christ addressed His severest preaching, and by the church He was condemned and crucified.

PAY YOUR PREACHER in full this year if you never did before. He needs it, and your church needs the precious results which would come to it of doing such a proper, and right, and possibly unusual thing.

NO OTHER ONE THING so grieves the Holy Spirit as that God's people have the mind and heart and hand to make a national industry out of that which crowds earth with misery, and hell with lost souls.

THE DEVIL IS SO POPULAR as a social artist that he has made the term "hell" so unrefined and offensive to ears polite that the average pulpit fails to give that old-fashioned word the attention due it by reason of its age and record.

Holiness Evangelism

BY EVANGELIST D. F. NEELY.



WHEN the responsibilities incidental to human life were imposed on man by the Infinite Creator, that order of His creation was by no means placed in a defenseless condition. In the first place man had access to a bountiful store of physical supplies, which not only gave him protection against any possibility of a food shortage, but also limited perpetuity of physical life: "Of every tree of the garden thou mayest freely eat [including the tree of life]: But of the tree of the knowledge of good and evil."

In the next place he was blessed with an intellect and a moral conscience capable of discerning between right and wrong. "Adam was not deceived." Furthermore, God gave him volitional independence, which included the exercise of an untrammelled will; but the highest and best of all with which His Majesty endowed His creatures in whom He took supreme delight, was the stamp of holiness, the transcendent attribute of His own glorious personality. He condescendingly breathed into humanity from His own great heart the life breath of holiness—that divine essence of His own eternal nature, which from the very nature of things could not exist independent of God, but which necessarily must be fundamental in the constitutional makeup of the creature made in the image and after the likeness of his Creator.

It was the existence of holiness on the earth that aroused to its utmost extent the envious rage of old Diabolus; and it was to exterminate this principle from the face of the earth that he interfered with the domestic affairs of God's greatest earthly institution—the home.

Holiness evangelism is a very fitting name used to represent the expeditionary movement inaugurated by Prince Immanuel for the holy purpose of waging an invincible warfare against the enemies of righteousness. While the apostolic, the prophetic, the pastoral, and the didactic are all essentially important agents of the church, yet not one of them can say to the evangelistic, "I have no need of thee." In importance the evangelistic office ranks third in the theocratic arrangement. "And he gave some, apostles; and some, prophets; and some evangelists, * * * For the perfecting of the saints, for the work of the ministry," etc.

Holiness evangelism is the vanguard of the armies of the living God. While the pastoral and the didactic constitute the defensive units in this struggle against sin and the Devil, the evangelistic constitutes the offensive forces in the gigantic struggle being carried on in the fields of conquest between the Church of Jesus Christ and the powers of hell.

Too much stress can not be placed on the importance of pastoral work; but that denomination which gives no special encouragement to evangelism had as well acknowledge that it has become so weak and exhausted that it is only able to engage in a war of defense; and a battle of defense that does not finally develop strategical advantages sufficient to justify a successful offensive will sooner or later result in awful defeat.

The main objective in holiness evangelism is to do what the name suggests: To evangelize the peoples of the earth with holiness, or, to bring back poor, sin-blighted souls to that state of holiness of heart and life that was originally intended for them, and without which they can never be happy. To bring people back to holiness they must be brought back from sin. This is the contested point between the opposing forces. The Devil claims people for sin. God claims them for righteousness. All true evangelism is holiness evangelism, for

holiness is the Mississippi of the Bible. Just as all the northern streams east of the continental divide flow ultimately into the Mississippi river, so every doctrine of gospel truth has holiness for its final objective. Any evangelism posing as neutral on this great subject should be promptly branded as a fake; and any ministerial activity openly opposing this blessed truth should be classified as a most malignant form of sin.

The dynamic force in holiness evangelism has but one source. There is but one answer to the whence of its moving energy. That answer is not to be found in the educational equipment of the evangelist; nor in the power of his personality; nor still in the grand eloquence of a splendid oratory. A liberal education, a fine physique, and a fluent speech, all, or either of them, may well be appreciated by the possessor; but the personal presence of the blessed Holy Ghost in His baptizing and anointing work, by which the heart is made clean and the soul set aflame, is the only source of genuine power in holiness evangelism. This is the all-essential equipment.

Theoretical holiness, minus the Holy Ghost, which is the real soul of the doctrine, like the human body without its native occupant, is dead, being alone. Holiness may be preached theoretically correct. Adorned with beautiful rhetoric it may be proclaimed in great eloquence; but without the Holy Spirit's personal presence in the message of full salvation it be-

comes a dead letter. Beautiful though the doctrine may be, it is, as in the case of a corpse, beautifully prepared for burial. There will be an intuitive conscious feeling that "it is dead."

Before the human body sickens to die, while yet in the bloom of health, retaining the happy, joyous spirit, the individual has many personal attractions. There is the sparkle in the eye, the glow on the cheek, and the magnetism of a powerful personality, all tending to draw people under the power of its personal influence; but oh, how different when the spirit leaves the body! The expert embalmer, by the ingenious application of his art, may remove the discolorations from the face and bring out many of the natural features of the countenance, and make even a corpse look quite natural; but he can not make it attractive. He can not fix it so one would crave to keep it indefinitely in the parlor or bedroom. Although it is known to be dead and that it can not move, and being embalmed it will not defile the atmosphere with unwholesome and offensive odors, still it is not the custom to keep such in the house.

Holiness preaching without the Holy Ghost has a graveyard, deathlike influence on the auditors. Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you." "The promise is unto you, and to your children, and to all that are afar off." The early preachers and evangelists were commanded to tarry for the power from on high. Barnabas is referred to in Acts 11:22-25 as an acceptable type of New Testament evangelist, and "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." HANLIN, TEXAS.

The Evangelist's Place

BY EVANGELIST BUD ROBINSON.



AN evangelist—what is he, what is he doing, where did he come from, where is he going, and what is his business on earth?

(1) An evangelist is a drummer for the house of God. (2) He is a soldier on the battlefield, fighting the Devil. (3) He came

from the place of prayer, or in other words, from the mourner's bench. (4) He is going to heaven. (5) His only business on earth is to help save souls. When an evangelist fails to save souls he is without a job in the kingdom of the Lord Jesus Christ, and the sooner he resigns from the field and turns it over to some one else, the better off the kingdom will be, for if I understand the Bible the only business of an evangelist is to build up the Church of the Lord Jesus Christ.

After all else is done, and we look the church and the world in the face, the only way to build up the church is by saving souls. Every meeting that is held, every sermon that is preached, every song that is sung, every prayer that is offered, and every paper that is published should have the same end in view, that is, the saving of souls.

The evangelist and the pastor should work together and each work to the interests of the other, and both work their dead level best to get souls saved, the Church built up, God glorified, the Devil defeated and his kingdom pulled down, and the kingdom of the Lord Jesus Christ built on the ruins of it. In almost every community there are some things that exist which might not be profitable for the pastor to deal with, as he is stationed there and has to remain, but an evangelist, who will only be there for a short time and then move on to another field, can preach and say many things that will be a great blessing to the pastor and to his church after the evangelist is gone, and

which really would not be wise for the pastor to say and do.

I don't mean that the evangelist can deal in vile talk and say rough things—that is not the idea at all. The writer has known in the last thirty-eight years of many young evangelists who thought they were called on to have special men's meetings and get up a line of preaching that was not fit to carry in a box car, much less in the head and heart of a God-called man to the ministry. No evangelist should preach anything to a man that his wife and daughter could not listen to. I have known such young men to play out in a few years and go to the scrap pile.

An evangelist should have a heart as tender as a woman's; he should be as bold as a lion; as patient as an ox; as swift as an eagle; as gentle as a lamb; as wise as a serpent; as harmless as a dove; as natural as naturalized nature; and above all, he should know his Bible and know men and their needs. He should also be able to diagnose their cases and find the trouble and then apply the remedy. He should not try to draw the affections of the flock away from the pastor and then get them to set their affections on him. Some have done that, so that after the evangelist had gone it was hard for the pastor to continue the work, as many of his people seemed to feel that the evangelist was a much greater man than their pastor, which is by no means true. The evangelist is only there for some ten or twenty days and the sermons that he preaches he has preached scores of times and has them down in much better shape than the pastor could, who has been there for probably several years and is compelled to get up at least two new sermons each week, besides to do all the work of a pastor. It is unfair to judge the evangelist a better preacher than your pastor, when the evangelist has nothing to do but preach, and the pastor has to do so many other things.

It is the business of the evangelist to help the pastor in every way possible, and here are some of the ways in which he can do it:

1. When the evangelist arrives and somebody comes over almost breathless to have the evangelist perform a marriage, let the evangelist

1st say: "No, my friend, that is not my work at all, that is the work of the pastor. I will be glad to walk over with your pastor, and stand by him and say amen, and maybe pronounce the benediction, but the pastor is to stay here after I am gone and it will be nice for you to always remember that it was your pastor who married you, and not a stranger."

2. When some of the members of the church want to bring over the children and have the evangelist baptize them, let him say: "No, beloved, that is not at all the business of an evangelist, that is the work of your faithful pastor. I will be glad to stand by your pastor and hold the basin with the water while he baptizes your children."

3. When people are to be taken into the church let the evangelist help the pastor in that way by advising that the pastor is to be there after he is gone and it will be so nice to remember for the next twenty-five years that your own pastor took you into the church. In so doing see how nicely the pastor and evangelist can work together.

PASADENA, CAL.

Holy Ghost Revivals

BY EVANGELIST C. E. ROBERTS.



EVERY church and community needs a Holy Ghost revival. It does not matter how spiritual the church or pastor may be, nor how evangelistic the regular meetings of the week may be, the Holy Spirit calls for special revival efforts, when all the interest of the church is concentrated in the salvation of souls.

The farmer plows up his ground, plants his seed, cultivates, and then harvests. Nature has different ways of refreshing vegetation. It sends the dews, the fogs, the mists, the showers, and the soaking rains. The writer was raised on the farm and ranch, and has seen times in Texas, when dews, fogs, and showers would do their best to supply the need, but nature would call for something more. When vegetation could not get more, it would decay, the earth would burst open, the stock would suffer, and everything would call for a general drizzling and soaking rain—a clod soaker. After a time the wind would get in the east, and the heavens would seem to say "I am coming with a downpour." By the time it had a rained a week or ten days, all of nature felt fully refreshed, and put on new life generally. The result was a great harvest.

Enthusiastic Sunday schools, lively Young

People's meetings, wideawake missionary societies, and good spiritual Sunday services all have their place in God's great plan, for His kingdom, but they are not to be an end in themselves. They are only means to an end. They are to be instruments of the Spirit, to bring about a mighty revival. When this fails, His plan is defeated.

The church that has Holy Ghost revivals has a normal growth. It was after the mighty pentecostal revival that God added to the church such as were being saved. There have been struggling churches of mere handfuls of members in small buildings, in the outskirts of the cities, grow to Spirit-filled churches of large membership with good salaries, into the heart of the city and into substantial buildings, because the Holy Spirit visited them with revivals, where they are now reaching multitudes for God.

There are evangelistic pastors, who are often able to do a great amount of their evangelistic work, by conducting special revivals themselves, but after some years in the pastorate, and sixteen years in evangelistic work, the writer is convinced that the Holy Spirit also uses outside evangelistic help. The new voice, which is clothed in a different manner, with extra music and soul-stirring messages, can be greatly used of the Spirit to arouse the church, bringing many souls into the kingdom.

There are three special agencies that are used to bring about a genuine revival:

1. *The people of God:* The pastor, the mem-

bership, and the evangelist. Neither must look to or trust to the other. Each must bring forth prayer and service. The church needs the evangelist, so also does the evangelist need the cooperation of the entire church. When a church allows its own interests to keep its heart out of, and itself away from the revival, no evangelist can do his best work.

The local church must do its part to stir up the community by advertising widely, and doing personal work. Very few holiness churches see the need of advertising, and doing personal work. In these days of much advertisement, too much emphasis can not be placed here.

The people of God must also pray. Have cottage prayer meetings, days of fasting and prayer to precede the coming revival. The old-time revivals were prayed down. There have been revivals without singers or preachers, but there never was a Holy Ghost revival without intercessory prayer. The Spirit uses singing, personal work, and gospel preaching, but these are a failure without prevailing prayer. With all of the advanced light and definiteness on holiness, as a doctrine, in our movement, which the Spirit has greatly used, yet we are far behind the early Methodists, and the revivals of Finney in prevailing prayer. It's the great lack in the holiness movement today. Finney took a prayer with him, old Father Nash. Rev. B. S. Taylor, who shook the Dakotas with his revivals thirty years ago, took a praying band with him to bring it about. While the writer was in India, he visited that great native widow, Pandita Ramabai, who was sending out praying bands everywhere. Revivals were breaking out like fire on a Kansas prairie.

2. *The Word of God:* The Spirit uses the gospel message. Nothing can take its place. The truth must be given without fear or favor. Fearless preaching is in great demand. All of the fundamentals must be preached definitely—day of judgment, hell, sin, repentance, regeneration, and holiness of heart.

3. *The Spirit of God:* We may have the presence of strong personalities in our membership, our pastor, singer, or evangelist, but they can not take the place of the Holy Spirit. He must be sought, and wanted above every other personality. We must not fix up plans, and invite Him to work through them, but we must seek His plan, and strive to carry out His purpose above every other. Our only aim must be to glorify the Spirit. If we try to have a revival in order to enlarge our number, to raise church indebtedness, or to get influential members, the Holy Spirit will not bless our efforts. We must put Him in the lead, and souls as our only aim.

In the early days of Mr. Moody, while holding a revival in London, two elocution teachers went out to study the method of how he was attracting and handling such large audiences. After hearing him they walked up the street together, and one said: "What do you think that man has, that is different to other men?" The reply was: "He has the Holy Ghost." But the other one said, "You have missed it, the Holy Ghost has him."

Bishop Lambert, of the Methodist Church, South, tells that when he was in India with Dr. Wainwright, there came an uprising against foreigners. The order came from the mayor that they were to leave the city. When they realized the seriousness of it, they went to their office, and spread the matter before the Lord, spending the entire forenoon in earnest prayer. The Spirit of God fell upon them until they were prostrated the rest of the day. When night came, they arose and went to their mission station, and while they were singing their first song the Spirit came upon them again. Several Japanese fell under the power of God, among the number was the mayor's two sons. They went home and awakened their father, telling him what had happened in the meeting and of their conversion. The morning paper came out saying, "The Christian's God came to town last night." The order was changed and the missionaries went on with power in their work. How we need a revival that will bring "The Christian's God to town!"

Seven Don'ts for Evangelists

BY WILLIAM D. SHELOR, Pastor.

Having been an evangelist myself and now pastor for five years, I feel somewhat moved to write the following "Don'ts" for evangelists. During my five years as pastor it has been my pleasure to have some as good evangelists as can be found anywhere—and it has been my misfortune that I have had others.

1. Don't preach every night an hour and a half and then spend another half hour making an altar call. Remember, many of the hearers have to be up and off to work while you may rest and sleep. Give them a chance to come back to the services by letting them go as early as convenient.

2. Don't excuse poor preaching by saying the crowds are poor, or the weather is bad.

3. Don't be overly anxious about your offering that is to be taken at the close of the meeting. If you impress the people that you are "in it for the money" it will not encourage their giving. Don't worry the pastor by telling him every few days to pull hard for a big offering. Don't tell the congregation how badly you are in need of money—some one might think you should get another job. If the pastor is an honest man he will do his best for you and you will not suffer. A preacher wanted to take his own offering, and, of course, I let him, but the poor fellow hardly got more than expenses, while we had been paying evangelists quite well.

4. Don't run off, leaving the pastor and people before your time is up, with no other excuse than that the meeting is not all it

should be. Once I had an evangelist pull out and leave me in the middle of a meeting because a break didn't come the night he thought it should. He had preached awful conviction on the people, stirred the Devil, and left things for me to care for. Be careful not to stir up more snakes that you can kill, and if you should stir up snakes be sure to stay until they have all been killed.

5. Don't, after preaching unmercifully against lodges, dead churches, backslidden preachers, and such like, until everybody is disgusted and leaves you, go away and put the blame on the church for not having a revival. Don't say the church was backslidden, when it might have been your lack of wisdom, instead.

6. Don't be too free to say what you would do if you were pastor of this church. If you were in his place it is quite likely that you would do just what he is doing about some things. He knows the situation better than you, so please have charity for him. Amen!

7. Don't report through the religious papers of the country all the faults and defects you find in a church. There are some to be found in all churches, but surely there are some good virtues there as well. If you can not say anything in favor of a church, you had better not report—it might reflect on your having been there. In reporting, please remember that an honest pastor and some (at least) faithful people have to labor under the impression that your report has had on the general public.

The Evangelist's Place in the Divine Plan

BY EVANGELIST E. F. WILDE.



ANY denomination who dares set aside the God-ordained office of evangelist, does so at its peril, and God's displeasure. Evangelists have as much place in the great divine plan of the world's redemption as the pastor, or teacher. If we are to widen our borders, build churches, and establish

mission stations, we can not afford to dispense with the services of the evangelist.

Holiness evangelism is not popular and will never be so. He who tries to make it so is laboring with a fruitless task. The holiness evangelist is God's man and weapon who flays sin, uncovers uncleanness, and crosses man's chosen path of indulgence and boast of personal liberty, hence he is always an unwelcome visitor in any community.

We must face the sad fact that the preaching, propagation, and profession of holiness and heart purity are not well received. As one preacher remarked, a regular attendant at our first week of services, "I have been with you in this revival meeting up to this night, but now I am sorry to tell you I can go with you no farther." He and his people had taken a great interest in the meeting so long as we preached to sinners only, but just as soon as we presented the scriptural demands of holiness in this life, he withdrew, taking many of his people with him.

Again, we face the stupendous and awful reality, that present day ecclesiasticism is lined up against us very strongly. As soon as the news reaches the ears of the other churches that a "holiness preacher" is in town and will commence a series of meetings they get busy to start something in opposition. We have known many to start a meeting in opposition, to plan social gatherings, etc., to keep their people from attending our services.

Again the spirit of the times seems to have a tendency to pour cold water on holiness evangelism. Instead of the awful conditions about us superinducing a return of backsliders to God, great masses repenting for their sins, and the Church going on unto holiness (the preparation for the coming of Jesus), the great masses, saved and unsaved, have swung to the opposite and are falling over each other striving for patriotism. The great and heroic work of the Red Cross should attract our attention and merit our support; Hoover's food conservation ideals, however the hardship, should find a happy response from our hearts: not one of us (where it is possible) should fail to rally to the support of the President and government in the purchasing of Liberty bonds, but the Book says: "Seek ye first the kingdom of God."

Let us notice a few of the subtle temptations of the Enemy:

1. *Compromise.* How sly, sleek, and slimy the Devil is! How he would delight to cause the great holiness movement to compromise in these trying hours; "Because iniquity shall abound, the love of many shall wax cold." Balaam, of Old Testament fame, was no more strongly tempted than many holy men and women of today. The Princes of Balaam are still around, laden with filthy lucre, and loaves and fishes, seeking to get men and women to compromise the truth of God, round off the corners of their testimony and smooth up the edges of the gospel. One man said, "I can buy a saint or sinner's conviction with gold." The financial support of unregenerated rich men and women will sooner or later swamp us in the storm of compromise. God pity the church, denomination, or preacher, who has sold out to some unsaved rich man or woman. The trinity that balks the Devil is cleanness, character, and conviction. If the Devil can get us to compromise in any of these he has us two-thirds

whipped. The genuinely sanctified man or woman can not be bought, sold, or bargained for.

2. *Substitution.* I overheard one preacher say, "I would do anything to reach men." I have lived to see his downfall. I fear that is treading on much forbidden territory. Whenever we forsake God's way, and seek any other agency to reach men, but the Holy Ghost, we take the reins in our own hands, and soon will crash on the rocks of fruitless endeavor. The Book says, "When he [the Holy Ghost] is come, he will reprove the world." In some places we have called to our aid the great pipe organ, brass band, or the stringed orchestra in the hands of the unsaved, and the assistance of unsanctified songsters, all of which has spelled ruin for us. Some of us would rather hear some dear old saint with tear-bedimmed eye and shining face, with no teeth in her head, gum out, "Jesus, Lover of My Soul," than to sit through a painful ten minutes listening to the heart-sickening warble of some short-sleeved, low-necked, short-dressed, gem-bedecked, painted faced, unsanctified somebody, chirp some little love ditty, or murder the ethics of Holy Ghost singing in a nerve racking rendition of the "Holy City." Nothing can take the place of real Holy Ghost singing, and Holy Ghost performance. If we copy the methods and ideas of some nominal church we might as well sell our property to a theater syndicate, shut up shop, and go back to our respective vocations.

But where are we to look for victory? We have already mentioned our utter dependence on the Holy Ghost, but we must notice other means of victory.

3. *The evangelist.* We must recognize the fact that much depends on the evangelist for effective evangelism. Certain elements go into the making of an effective evangelist:

a. *Fearlessness.* If he have a "yellow streak" in him he is of no service in the ranks of holiness evangelism. God has no place for shirkers, slackers, or sleepers. Jesus was a radical preacher. The twenty-third chapter of Matthew is a scathing denunciation of the church, and spelled his crucifixion. The seventh chap-

ter of Acts caused Stephen's martyrdom. Paul's sermon to Felix and Drusilla on "Righteousness, Temperance, and Judgment to Come," paved the way to Nero's block. The same message, "almost" landed king Agrippa into the kingdom. First Century evangelists were called "World Upsetters." I wonder if we merit or even court the same accusation today.

b. *Uncompromising in attacking sin.* He must get his message from God. If he makes apology for it, his influence is gone. This business of soft soaping some backslidden professor because he might tumble a few dollars in our offering plate, smacks of the hellish breath of him who instigated the plot and downfall in the garden of Eden.

c. *In attacking error.* We are to give no quarter to fanaticism of any kind or nature. The "Tongues" craze is leading many good holiness folks into error and fanaticism, for the sole reason the preacher is afraid of offending some good folks, and "stirring up more snakes than he can kill." He should, where he finds it, preach at least once on its scriptural refutation. The preaching of "Suppression," or as Joseph Smith calls it, "Suppressed impurity," is as poisonous as hell. To allow this awful error to pass by unnoticed, and to invite the propagators of this heresy into our pulpits, is to court trouble.

d. *In attacking worldliness.* Even if it does court the dislike of some of the holiness mothers and fathers, he is to cry out against worldliness in dress or behavior. He may be thought narrow, but he is in apostolic succession.

e. *Tender.* God pity the day when the last of the tear-stained preachers of salvation is laid away, and we have nothing on board but a lot of hard, pitiless, tearless, passionless preachers. We have too many dry-eyed ministers now. God give us some tears. Oh, for a Moses to preach on the decalog until sinning Israel would quake and tremble with fear! Oh, for a Paul to bring us a message on perfect love until we all came forward for prayers! Oh, for a James to preach on pure religion until the church would repent in sackcloth and ashes! God give us another John to discourse on judgment and divine retribution, while the pews would be turned into mourners' benches and the aisles full of prostrate sinners.

GLENDALE, CAL.

That Holiness Evangelism May Prosper

BY EVANGELISTS LEWIS AND MATHEWS.



WE have been working together in the evangelistic field for a number of years and we have traveled several times across the entire continent, up in Canada, down to Mexico, and thousands of miles into the interior. In a way most marvelous God has led us and kept us together. There have been occasions when we have felt much Satanic pressure upon us, but praise the Lord, we have kept everlastingly at it and by actual experience, through suffering, we have learned some wonderful lessons. Even the folks who are sanctified wholly are very differently constituted and it often requires much patience for us to put up with each other.

How much we need to pray and very definitely meditate upon the following portion of the Lord's Prayer: "Forgive us our trespasses, as we forgive them that trespass against us." A trespass may or may not be sin. In reality it

is anything wrong from the smallest and least mistake to the greatest sin. Therefore, even though God is keeping us from actual wilful transgression, or sin, we have, all of us, trespasses many, and as no two of us are alike in our failings we should show great charity toward each other, always considering our own weaknesses. Not one of us is without fault. Every one of us has some strikingly queer peculiarities in his makeup.

The Devil is so very busy magnifying and continually calling our attention to these things in the lives of others. How successfully he operates upon the imaginations to cause discord among the brethren! In passing judgment upon others God help us not to be hasty, and to ever remember our own needs.

If we wish the work of holiness evangelism to prosper we must do our part in praying very definitely for, and having confidence in our holiness evangelists. We must bear with them, remembering our own deficiencies. Bobbie Burns said: "Wad some power the giffle gie us, to see ourselves as ithers see us."

If an evangelist is being used of God and souls are constantly being saved in his meetings, in spite of the fact that he may rub us the wrong way, or that we do not like some of his ways or sayings, let us pray for him and not be guilty of talking detrimentally about him. Billy Sunday said, when accused of rubbing the fur the wrong way, the charge was false and that it was rather that the cat was turned the wrong way. His rubbing was all right. Billy also said that when he used to feed the stock

there would be weeds and briars with the fodder, but the cattle had sense enough to nose away the bad and eat the good; but that many times in his meetings some of the folks did not have sense enough to detect the good fodder and would go away with only the weeds and briars of his messages.

How many times are evangelists accused, and abused, and misused along the lines of finances? Through many years of experience, constantly and exclusively engaged in the work

of holiness evangelism, surely the holiness evangelist would many times know far more about the matter than the critic, who perchance has had very little or no experience.

O Lord, help our evangelists to get the amount of money necessary to keep them foot-loose to go any time of the day or night, anywhere Thou wouldst have them go, and help me, O Lord, not to misjudge them in this, if Thou dost want them to go even for only one meeting all the way from Maine to California.

it means to enter into sympathy with fallen humanity by going down in the valley of suffering with them, and "weep with them that weep." Great God, save us from a dry-eyed, tearless ministry! There are too many evangelists who only "rejoice with them that do rejoice." What we need today is more weeping prophets. He who goeth forth weeping, the Book tells us, is the one who returns with joy; bringing in the sheaves. Is it not a fact that our greatest victories always come after we have been down before the Lord, weeping over lost souls, and the backslidden condition of the people of the Lord?

Again, the evangelist must walk as straight as he preaches; he must be free from the man-fearing, as well as the man-pleasing spirit, and should be a man with convictions, and must not be afraid of either man or devils when righteousness is at stake. He should be clean in his manners, conversations, thoughts, desires, and motives; clean in his dress, person, and room; keep his face shaved, hair combed, fingernails free from "real estate;" keep his shoes stiffed, his clothes pressed and brushed, and should always wear a clean collar. He should eat whatever is set before him, and ask no question for conscience's sake. As a rule people give the evangelist the best they have, so he must be content with whatsoever state he is in.

His duty in his private life should be that of humble devotion to God. He must be a man of much prayer, or his public ministry will not last long. The prayer life of the evangelist alone keeps him from temptations, discouragement, and many times from getting homesick. Prayer is the only hope for his having "the anointing" continually upon his ministry. This peculiar anointing that only comes upon him in the closet, when wrestling with God for a lost and ruined soul, can not be substituted. It is when this anointing is upon him that he can rebuke, reprove with all long suffering and doctrine, and he can wield the sword of the Spirit (which is the Word of God) till it cuts even to the dividing asunder of joints and marrow, and begins to discern the intents of the hearts of men. It is under this anointing that men are made to see their need of conversion, and later on of holiness. It is under this anointing that the lame are made to leap, the deaf to hear, the blind to see, the sheep are fed, the lambs led to quiet resting places, the feeble made strong, and others are made to shout for joy, while all the angels are looking on and rejoicing over sinners being born again, and the children of God being sanctified wholly.

The Duty of the Evangelist

BY AUGUST N. NILSON, EVANGELIST.



WE have said in the caption of this article "the duty" and not "the duties" of an evangelist, for the fact is he has only one duty and that is to "do the work of an evangelist."

Paul, in his admonition to Timothy said, "Do the work of an evangelist." In the first place, the

work of an evangelist is to "preach the Word." By this is meant that he is to be a man of the Book—he is to know the Bible. To this end he is to "give attention to reading," and what better information can the evangelist get, than by reading the Bible? How is he to "preach the Word" if he is not a student of the Word? The need of today in our revivals is to have evangelists who can preach the Word, and who know the Bible. It is the Word of God that is sharper than a two-edged sword. It is the Word of God that is "quick to discern the thoughts and intents of the heart" (revised version). It is the Word of God that is "living and active" (revised version), and it is only as the Word is preached that men are made to see their sinful condition, brought under conviction for sin, righteousness, and judgment, and made to see Christ as their only hope and Savior.

Yes, the evangelist's duty is to preach the Word. Let the lecturer tell anecdotes, but let the evangelist preach the Word. Let the specialist be spectacular and sensational, but the evangelist "must be sober," rightly dividing the Word of truth. Of course, he is not by any means to neglect the reading and studying of such good and clean literature as will help him to shed light on the duty of his work. It is no discredit to any evangelist to be able to converse on any of the current topics of the day. God never intimates that He puts a premium on ignorance regarding things that may be helpful in His cause.

The duty of the evangelist is to be "a witness" to the truth that he is preaching. He must be the personification of the truth that he is proclaiming. Some one has said, "An evangelist is a drummer for the house of the Lord, carrying his samples with him," and we say amen to that.

The duty of the evangelist is to be a helper to the pastor wherever he is called to conduct services. He is not to boss the pastor; he is not to take charge of the church, of which the Lord has made the pastor overseer; he is not even to run the meeting; but his high calling in Christ Jesus as an evangelist, while engaged by a pastor for evangelistic meetings, is to be the pastor's helper. He is a sort of "hired hand" to help the pastor to gather in the ripened grain, for which the pastor has labored faithfully in his work as an husbandman. Like as a farmer sends for a helper to come and help him to harvest, so the pastor sends for the evangelist to come and help him to harvest the field of ripened grain. To this end his duty is to be in communication and co-operation with the pastor. He should consult with him, and

not ignore him, as if he (the pastor) had nothing to do with the meeting. Of course, we understand that the pastor, as well as the evangelist, is supposed, to be a child of God, and consequently led by the Spirit of God;

The evangelist is to be a man with a message. He must know that he is called of God to do the work of an evangelist. He must know what it means to feel the "woe is unto me, if I preach not the gospel." If he can do something else, engage in some other occupation, without losing his spiritual experience and backsliding, he had better engage in that occupation. He must know what it means to say "this one thing I do" when it comes to being an evangelist. This thing of one day being out in the evangelistic field, and the next day in some real estate office, or out selling stock in some proposed "get-rich-quick" propaganda, is an everlasting shame and disgrace on the cause of God.

The evangelist must know when he hears a "soul-cry," and when he does never fail to run to the rescue. What would we think of a harvest hand who would go home and go to bed, or down town to a restaurant and eat a big meal, right in the midst of the heat of the day's work, leaving the other folks to carry on the work the best they could? And yet, is not this the truth in many a case with some evangelist, who, after he has delivered his message, sits down, or puts on his overcoat and goes home, leaving the seekers at the altar crying for help? Who can be of more help to souls than the evangelist himself, under whose message they have been convicted? Who can instruct a seeker better than the evangelist himself, after he has been used of God to bring conviction upon that soul?

The evangelist must be a partaker of the sufferings of Christ, and has no right whatever to seek his own comfort and ease when souls are crying for help. He must know what

Revival Demonstrations

BY EVANGELIST JAMES B. CHAPMAN.



IF IT'S a revival, and not simply a protracted meeting, there is sure to be some noise, some enthusiasm, some emotionalism. The regular services of the church may pass without any decided or unusual demonstration; but when souls are breaking with the world and making their way to God, the very earnest-

ness which makes such things possible is sure, sometimes, to break out in words and acts which the inward state of men's hearts and minds require.

Demonstration is not religion. But where there is much grace, there is likely to be some demonstration. Like every practice incident to the worship of God, the matter of demonstration presents a problem. What should be our attitude toward religious demonstrations?

Viewing from one standpoint only, some give it unstinted encouragement. Some have gone so far as to practically make demonstration a test of grace. Such persons fail to take into account that there are many temperaments in the Church of Jesus Christ and that under such conditions many go to great extremes.

There are others who think only of the excesses of licensed demonstration, and seek to curb it entirely, in the interest of principle and order in worship.

Religious demonstrations have two almost opposing effects. First, it is the means of increasing earnestness. This is why the preacher preaches so loudly when he is not fully into his message—he hopes to become more interested. The same principle applies to prayer. One desires to become deeply interested, and he finds it is a help to act as he would if he were as much concerned as he desires to be. This is in agreement with the principles of psychology, and needs no further illustration. This explains and justifies the practices of some leaders of revival services in having hand shaking, handkerchief waving, and other such formal demonstrations. These practices are helpful in breaking up the dead formality of a congregation and in making it easier for a person to move

when wrought upon by the Spirit of God. Up to a certain point, therefore, even formal demonstration is a help in the matter of Christian liberty and in revival results.

The second effect of demonstration begins where the first leaves off. This second effect is to dissipate earnestness. A rousing song and praise service at the opening of the evening service should be followed immediately with the altar service; for the people will dissipate their burden in this part of the service and will relax. The result will be a hard pull for the preacher, with the likelihood that he will not be able to bring the service up to the level of earnestness that it attained during the preliminary meeting. It is very seldom that the climax is reached twice in the same service.

Charles G. Finney, than whom no more successful revivalist has been produced, would often dismiss a service rather than permit the outburst of demonstration which he foresaw would result from a further continuation of the meeting. This was not for the purpose of causing any to quench the Spirit, but to prevent the actual work of conviction from becoming degraded into human emotion, and being spent in momentary demonstrations. People were sent away with the pent-up conviction sent by the Holy Spirit. In the silence of their own rooms they poured out their very souls to God alone and prayed through to a consciousness of divine forgiveness, undisturbed by human interference.

Successful Soul Winning

BY EVANGELIST W. E. SHEPARD



THE Word declares that "He that winneth souls is wise." Mr. Charles Finney seemed to convey the thought, that one was wise in proportion as he won souls.

Every successful soul-winner wants to be at his best. There are some prerequisites, then, which must not be over-

looked. If we hope to be a success in our calling of winning souls, we must make a success of the prerequisites.

1. *The God-given preparation.* This preparation does not come by natural endowment, is not handed down by heredity, is not acquired like culture, is not the result of scholastic training. It does not come from this world at all; it comes from God out of heaven. The apostles tarried for it, and obtained it in the baptism with the Holy Ghost, "the power from on high." Many a person with no special schooling, no hereditary endowments, no training in culture, has abandoned himself to the Holy Ghost and has been turned into a "flame of fire," which is the only definition of a minister in the Bible (Heb. 1:7). Let no one think for a moment he can fill a proper sphere in successful soul-winning, without this heaven-sent qualification.

2. *A holy life.* This is the result of the God-given preparation. Without the first, it would be impossible to have the latter. A holy life is an epistle read by people every day. The Word says: "Ye are our epistle written in our hearts, known and read of all men." Then we ought to see to it that we give them good reading. One whose life does not measure up to his profession is a stumbling block to the world. Some talk louder than they live, and the world is no fool; it finds it out. That saint who walks with God day by day and lives in the very atmosphere of holy spirituality is preaching a sermon of soul-saving every day. Many a poor sinner is won by the godly life of some saint. There is such an experience that one can have the confidence of his children, his church, those with whom he mingles, and the very world around him: Without this confidence, one will have an uphill job at soul-winning.

3. *Prayer.* It is through this channel that

The success of a revival can not always be measured by the number who make profession, or by the amount of demonstration that is present. Numbers and demonstration may or may not be indicative of deep and lasting work. There may also, sometimes, be unhealthy excitement. Under the latter, persons do and say things for which they are not fully accountable, and by which they do not abide when the excitement passes. This explains the unusual amount of backsliding which invariably follows the revival which is of the decided "stirring" type. Too much appeal to fear and not a sufficient appeal to the higher motive is the usual characteristic of the "stirring" revivalist. Men should be stirred, but unless the higher motives are touched the stir will not last.

It is the province of the wise revivalist to judge when to encourage demonstration and when to prevent its interference with the more lasting feelings of the human soul which draws back from demonstration. It is to be his zeal and freedom that prevents the dearth which formality brings. It is his wisdom and discretion that prevents well-intended demonstration from breaking out in the wrong place, or from becoming excessive at the right time. It is every man's duty to contend for the liberty wherein Christ has made him free; and yet to remember that "The spirits of the prophets are subject to the prophets."

the soul-winner gets the fresh anointings, undergirdings, dynamite. Here is where his soul is melted, and blessed, and burdened for the lost; here is where he digs out the messages that God wants the people to hear; here is where he gets the closest to heaven and catches fresh revelations, and enduements, and clearer insights into the needs of the people. Let no one hope to be a success in winning others who does not spend long seasons in prayer. And he must get broken up and melted down, and become absorbed in his messages, and pray through for the victories he feels he must have. The soul-winners of the past have been men and women of prayer. It will continue thus. You who claim to be ambassadors for Christ, how much time daily do you spend in secret devotion to God? I am persuaded that we shall ultimately learn that the best time we ever spent on earth was spent in secret prayer.

4. *The Word.* It is not my words that will tell, but God's Word. It is "quick and powerful." "It shall not return unto me void." "The entrance of thy words giveth light." "Preach the word." Is there not too much of the human in our messages? When God has pledged Himself to stand by His truth, and make it such a two-edged sword, why do we not use it more,

and let God do the work as He has promised? My words may fall futile to the ground, but God's Word never. It is the Spirit's sword that will cut to the heart, give light to the darkened soul, transform the life, and home, and community. Make the Bible your text-book; study it more than ever; put it into your messages. God will see that it will do the work.

5. *Work.* Soul-winning is no lazy man's job. It takes work to succeed here, as well as in all other lines of success. All the work does not lie simply in the pulpit either. "Always abounding in the work of the Lord" is the daily order of him who would win men for Christ. In private conversation, in homes, at the table, when traveling, writing letters and always enclosing a tract, visiting the sick. Always at it in some way, is the proper order for soul-winners. Amen.

6. *Tact.* Spiritual diplomacy, alertness, heavenly wisdom, the how, when, and where to make one's efforts tell the best, should be the study of all who hope to be at their best for God in this all-important service. How many otherwise intelligent, well educated workers, and calculated to be of great power in winning souls, are hindered at the point of tact. They seem to have no spiritual discernment as to proper methods of procedure, and approach. Some foolish statement, dogmatic declaration, senseless position, driving determination, a good message at the wrong time, failure to get up to the hearts of the people, too much aloofness, an air of superiority, braggadocio, scolding, fault-finding in homes, making servants of others, or some other unwise method or manner, or speech, often so cripples the work of an evangelist that he is never wanted the second time for a meeting.

Good spiritual tact is one of the essentials of success in winning others. Paul used it on Mars' Hill. He approached those educated sinners on the plane of common agreement. From this he got a little closer and closer till he finally burst out with the full message which was pressing in on his heart. In this way he won some to God. William Taylor, in his early work in San Francisco, practiced it. Sometimes he would preach a funeral sermon of one killed in a saloon. He knew if he started in where he expected to leave off in his message he would not only fail in his object, but possibly lose his life. He always took them first on some ground of common agreement. Thus, he gained their attention and respect. Then he would gradually come up to his objective point, so that when he was finishing his message, he was telling those wicked gamblers and cutthroats anything he pleased, scathing them fore and aft, and they taking it meekly, because he had used tact in his method.

Surely, there are methods to pursue that will make one efficient, if we could only know just how to proceed at all times. If God has called one to His special work in saving men, He wants to give that one the proper equipment. Oh, for the power, and wisdom, and help that comes from above.

"Preach the Word"

BY EVANGELIST HARRY J. ELLIOTT.



THESE are the words of Paul, the apostle, to Timothy, the evangelist. It is also the charge to every God-called evangelist today. You might be what the world calls a great preacher, a great sermonizer, a great lecturer, you may hold your audience spellbound with your great ability as an orator, but if you do not preach the Word of God you are a failure, so far as a God-called preacher of the gospel is concerned.

To do holiness evangelism, the thing that is so much needed in this sin cursed world, it is

necessary to preach the Word of God. Paul called the Word of God, the sword of the Spirit. I like that, for if we use the Word of God by the help of the Holy Spirit we will not have to use the man-made sword in our preaching.

I heard of a preacher who had a few women in his church who told him just what the other folks in the church were doing, and he would at preaching time take delight in using the sword made for him that week. Needless to say, using that kind of a sword spelled f-a-i-l-u-r-e; but the sword of the Spirit Paul tells us about always spells v-i-c-t-o-r-y. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Again, the Word of God is compared to a

How to Promote Holiness Evangelism

BY EVANGELIST ARTHUR F. INGLER.

lamp. David said: "Thy word is a lamp unto my feet, and a light unto my path." Everywhere people are groping in darkness and what they need and must have is the Word of light from God's lamp, and this is what holiness evangelism is doing.

I see God's Word is compared to fire. Jeremiah, speaking of God's Word, said: "Is not my word like as a fire?" Fire refines, purifies, consumes, illuminates, warms, and spreads. The holy Word and the Holy Spirit will protect from wild fire. If we have the holy fire of God's holy Word in our hearts in sanctifying flame it is because of God's Word of holy love in our hearts. Fire without love, without holy joy, without peace, without longsuffering, without gentleness, without meekness and faith, is dangerous; but the holy fire which burns up carnality and gives a burning passion for souls to be saved and sanctified is the word like as a fire that Jeremiah spoke about.

Again the prophet spoke of God's Word like a hammer, but I want you to know that holiness evangelism is not spread by our hammer. Jeremiah gives us to know that God's Word is "like a hammer that breaketh the rock in pieces." Oh! as evangelists how we need the Word of God to break the rock of prejudice. And it will break it! I know no other way as I see it in my work as an evangelist.

The Word of God is compared to seed, Jesus said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." So we are again encouraged by our Savior to sow the seed, which is the Word of God, for some of it will find good ground. I see we must wait patiently after preaching the Word of God for the Holy Spirit to do His work, as the farmer waits patiently for his wheat to grow and mature that he has sown. Oh, how much pulling and dragging to an altar when the Word has not taken effect.

The Word of God is inspired. Listen to what Peter, the servant and apostle of Jesus Christ, has to say about the Word: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Also Paul says to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Now, if we wish to reach the people in our evangelistic meetings we must believe in the inspired Word of God, preach it in all its fullness, and God will put His seal on it and sinners shall be saved and believers sanctified wholly.

Again I understand the Word of God is more to be desired than gold. The Psalmist says: "The law of thy mouth is better unto me than thousands of gold and silver?" He also said: "I love thy commandments above gold; yea above fine gold." It is true when a sinner has been born from above he loves the Word better than the gold of this world; and, again we preach the Word of God to the believer so that he may receive the gold that was tried in the fire. Oh, the golden opportunities we have as evangelists to preach the holy Word of God and to see those who have received it enthusiastically spreading this great salvation.

I find in our evangelistic work that the Word of God bears the test of criticism. David said: "As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him." Shall we preach the Word? Yes, we will preach the Word. NANTA, IDAHO.

We are very grateful for the splendid paper, the HERALD of HOLINESS, that you are giving us. It gets better all the time and I wouldn't be without it. Blessing upon you in the good work.



DURING the last century, various forms of Evangelism have been operative throughout the United States and in Canada, about which a large book might be written that would be of interest and profit, but we are restricted to the subject of "Holiness Evangelism" and are pleased. Amen.

There are several phases of the subject that loom up before us, as we meditate, but a limited time and space forbid their perusal. We are persuaded that there is an ever increasing and crying need for an evangelism that is holy. Travel and observation have afforded us opportunities of discovering much that is superficial and transient in evangelistic campaigns, so-called, and the results have proved to be abortive. During the "revival effort," there was much ado about nothing. The organization was complete and numbers were not lacking. There was a great stir in the community and adjacent precincts, but the stir raised only a foam on the shallow waters, which rapidly evanesced. Many new members were taken in by the worldly-minded churches, and society never missed them, for they were at the card parties and dances as before. The secret orders still held their names and presence, and the community remained unchanged. Unchanged? No. It was harder to be moved Godward and heavenward than before. The deceived people were lulled to sleep in carnal security and, when the holiness evangelists came to town, many of them refused to hear them. It would seem wise then for our holiness workers to be the first on the field.

There are many communities in our fair land where holiness evangelists have not gone, and there are hungry souls who would accept the gospel of full salvation if they could hear it. But "how shall they hear without a preacher?" What we need today is a fund, ample and God-blessed, with which to back up evangelistic parties and send them forth into the great white fields of ripened grain. We are raising large sums for the Red Cross work; immense Liberty loans are being made to the government, and the whole world, nearly, is in the notion of giving. It would seem that the opportune moment had arrived to make a drive on the generosity of the Christian public and raise a great fund for holiness evangelism. It can be done. Shall we do it? Are you in the notion? We believe that not only would the holiness people contribute to such a cause, but that there are many persons who are not now identified with the movement who would make liberal donations to support a genuine and thorough evangelism.

There are numbers of wise and able ministers and helpers, who feel the need of sufficient monetary backing to enable them to go into the neglected fields, and are thus hindered by this lack. When King David had been driven from Jerusalem and the seditious and rebellious speeches of the people had reached his ears, he said to the priests: "Speak unto the elders of Judah, saying, Why are ye the last to bring the

king back to his house? * * * Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?" So today, King Immanuel, has been driven away from many a village and hamlet by the unbelief and rebellion of his untrue and unfaithful people, and I seem to hear Him saying to the "elders" of the great holiness movement: "Speak to the timid and thoughtless ones, saying, Why are ye the last to bring back the King?" If He is brought back to the lonely and starving souls, scattered over this great commonwealth, the holiness people will have it to do. They must make it possible by their gold and silver; they must do their bit and get behind the workers at the front. If the holiness evangelists are to go "over the top" and drive the Enemy from his entrenchments and take his captives from him, the holiness people must put them over.

Some of our evangelists are mighty generals, and they can go to the large churches, camp-meetings, etc., and do things on a large scale; but there are a host of workers of smaller caliber, whom nature has not so generously endowed, who could go into the byways and hedges, in the mountain regions, and other sparsely settled places, and take many captives from the Enemy if there was a fund to finance them and their work. The command of Jesus, in Luke 10:2, is, "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest," but how can we pray this prayer if we do not intend to care for the laborers who leave all to go? In these days of advanced prices in the necessities of life, evangelists are hampered in their work; many have been forced to retire from the field and take up secular work in order to make ends meet and pay their honest debts. For such we have nothing but commendation and say, God bless you and help you. But what about the careless people who have forgotten their vows and who have taken a part of their consecration off from God's altar? This selfishness and neglect has forced many of the King's warriors to leave the front and retire to the secular pursuits. It has made impossible their bringing back the King.

The Purpose of Holiness Evangelism

BY EVANGELIST JULIUS MILLER.



THE farmer prepares the ground and sows the seed for the purpose of raising a crop. The business man in the city excavates his lot, digs down until he strikes solid ground, hauls away loads of dirt, then in its place pours down tons of concrete and lays a foundation whereupon to build. He then erects the superstructure for the purpose of transacting business.

The young man leaves his home, goes to college, works hard day and night poring over his books, for the purpose of taking his place in society, and to be abreast with the professional men of his day.

All these start in with a purpose in mind. Most men we suppose have a purpose in mind in what they are doing in this world.

Holiness evangelism has a purpose. It is a high purpose. The apostle Paul was a holiness evangelist. He says the purpose of holiness evangelism is: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the

Continued on page 11

OUR LOVE FEAST

Two Months in Hell

For some time I have felt that I would like to give my testimony through the HERALD OF HOLINESS, and shall now take the opportunity of doing so.

At the age of thirteen I was converted and united with a church; but as it was not a spiritual church, and I had no religious environment in my home, I soon found myself back in the old paths of sin.

Needless to say, in confirmation of the Scriptures, my condition grew desperately worse. For six years I went deeper and deeper into sin, vainly trying to find something that would give the desired pleasure. In those six years I was under conviction every time that I would let my mind run on anything that pertained to God or eternity.

In old Kentucky one autumn day I was working in a tobacco field (the Devil's chewing gum patch) all alone, when the Lord spoke to me as distinctly as I was ever spoken to, "My Spirit shall not always strive with man." All human language fails to express my feelings at that time; it seemed that I had grieved away the Spirit of God, was damned above ground, and would surely go to hell in spite of anything that I could do. I cried and prayed, but found no relief; so I hastily finished my work, and drove eight or ten miles to town to stifle conviction, but failed. Night and day I tried to regain my equilibrium. Having driven down one horse, I got another, and was on the move constantly. After a month I felt conviction let up a little, but for a short time only; then it settled over me with an iron grasp, and I saw plainly that if I ever got right with God it would have to be then.

In the meantime God had shown me if I lived a Christian life I would have to preach His Word; that made the struggle more desperate, and as a last resort I tried to content myself to go to hell. But as I could see no more pleasure in this world for me, and knew that there was none in hell, I began to look on the other side of the question.

One day after having lived in hell on earth for two months I was again in the field alone, and as I went about my work I prayed and cried, feeling sure that hell was yawning for me. Grace prevailed, and I said, "Yes, Lord, I'll preach." At that moment the burden rolled away, and peace like a mighty river came into my soul.

However, at that time I was ignorant of the Devil's devices, so he injected doubt into my mind, and darkness was the result.

A few days after that I heard of a holiness meeting that was in session a few miles from my home, so I went. They sang, "I Would Not Be Denied." I felt that I should testify, but being with some unsaved people I failed, and went away with a heavy heart. I resolved that I would settle it at the altar the next night. I went, but it was a rainy night, and there was no service. I went the next night, and the meeting had closed.

Well, the song that they sang had given me courage, and I was determined to get saved. I learned that one of the preachers lived eight or ten miles from my home, so on Sunday I drove to his place, and told him my business. He prayed with me, read the Bible to me, and explained some things to me of which I was ignorant. The light broke into my soul, and I left as happy as a lark.

In less than three weeks after that, in a cottage prayermeeting, I felt the need of holiness, so I consecrated my all to God and He sanctified me wholly. The glory holds today, and like the apostle Paul, I feel per-

suaded that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Christ," for around and underneath me are the great everlasting arms of God.

PASCAL P. BELEW.

A SHUT IN, OUT.

It has been my happy lot to give in the cause many years of service for our Master. Since afflictions have come I, like Paul, weigh them as light afflictions, for the old man of sin is out. For twenty-two years I have been sanctified wholly, so without a murmur it has been amen, Jesus.

I have undergone seven operations, yet I found His grace sufficient. I am just recovering from pleural pneumonia. I had a very close call. I felt heaven very near, just a step into the glory land, but the volume of prayers were answered, as pastors and people held on to God. Praise the Lord! I am on my feet again to win more trophies to lay at His feet, who went all the way to Calvary for me. Through the HERALD OF HOLINESS I want to thank every one who offered a prayer for this body of mine.

MRS. MINNIE B. ELSNER.

OLD-TIME RELIGION

I thank God for old time, Holy Ghost religion, that makes us sorry enough for our sins that we are willing to give up the sin business and become the children of God through repentance, regeneration, and entire sanctification.

R. WEIR.

KINGSWOOD, KY.

HAPPY IN SERVICE.

Our personal testimony is: God has been wonderfully blessing us during the last year. We are enjoying more and more His fellowship and service, and we have no thought but to go through with Him. Our two children, John and Isabel, were saved during the winter and we are rejoicing greatly. Glory to Jesus.

LOUIS W. AND MILDRED L. SCOTT.

A CLEAR RECORD.

We praise God for what He has done for us, and for His saving and keeping power. We are so glad He ever showed us this blessed way. Praise His holy name. We mean, by the help of God to make the record clear.

We feel that we owe our love and best wishes to Rev. C. P. Clayton, who was the pastor of our little church last year. He did many things to show us this blessed way. Truly he was a man of God. How we love to sing and praise God for what He has done for us and our church!

We enjoy reading the HERALD OF HOLINESS. Thank God for such a grand paper. It is good to our souls. May the Lord bless it and through it many readers. Pray for us. MR. AND MRS. JACK DOBY.

WINCHELL, TEXAS.

SEND LITERATURE TO TRAINING CAMPS.

I thank God this morning for full and free salvation; for deliverance from the

slavery of sin; for the destruction of the carnal mind. I have had this wonderful experience for ten years. I lived for twenty-five years in the Methodist Episcopal church and did not know that God could cleanse the heart from inbred sin.

I thank the Lord for the dear HERALD OF HOLINESS. It is such a clean paper. Let me say to all readers of the HERALD OF HOLINESS, if you have any good books or copies of the HERALD OF HOLINESS that you have read, be sure and send them to the boys in the training camps. They need good books and papers. The Christian Scientists are sending loads of their literature to them. Let God's people get busy.

MRS. CORA WALDEN.

DAVIS, OKLA.

POWER TO KEEP.

I thank the Lord for His keeping power. My highest thought, purpose, and ambition is to please Him in all things; to keep clean and humble, and at last be found in Him without spot and blameless at His appearing.

MRS. DELLA PAHL.

CORRAL, IDAHO.

FEASTING AT SIXTY-NINE

At present I am sixty-nine years of age. I have enjoyed the experience of grace received as a second work for seventeen blessed years. I have had many hard fought battles and won glorious victories. I have had many tokens of God's love, but, praise God, the experience of entire sanctification can be lived in this present life. I am now feasting on the fruits of the spiritual Canaan, looking for the return of our Lord, hallelujah! God bless all of His saints and the great holiness movement.

MRS. A. L. MORSE.

SOWING THE SEED.

We have only been here in East Texas one month. We moved from Madill, Okla. Our membership in the Pentecostal Nazarene church is there. There is not any holiness preached here. I am scattering all the holiness literature I can, and thank the Lord for the HERALD OF HOLINESS. As fast as I get it and read it I hand it to some one. God is blessing me. We have a prayermeeting once a week and Sunday school, and God gives us great victory. I am expecting a holiness meeting to be held here this summer. I covet the prayers of the saints who read the HERALD OF HOLINESS that I might sow the seeds of holiness here.

L. F. DISHEROON.

ROUTE 4, HUGHES SPRINGS, TEXAS.

VICTORY FOR OTHERS.

When I received the HERALD OF HOLINESS last week and one sister asked for prayer, saying she must get saved, or die, my heart was so hungry to hear some one crying out for mercy, that I had the victory for her before I finished reading the piece. I went off in secret prayer and I would try to read it again, but couldn't, for the glory of the Lord filled my heart, heaven seemed to open up, and I asked God to sanctify her and make her a soul-winner. I also got victory for the brother in New Mexico who wanted a buyer for his property so he could get out in the vineyard.

Please pray that I may get my children in Peniel school to be trained for the Lord, and also that the way may open for me to do mission work in Greenville.

MRS. M. STURDIVANT.

HEDLEY, TEXAS.

THE WORK AND THE WORKERS

FROM W. H. CRAWFORD AND WIFE

We have just closed a thirteen days' meeting at Rural Academy, Smith county, Tennessee, where a few precious souls were saved and a few really sanctified. To God be all the glory! We are happy in Him and awaiting our next engagement. Thank God for holiness and the glorious privilege of preaching it, singing it, possessing it, and seeing others obtain it. Hallelujah!

FROM-REV. A. M. TERRELL

Brother Colvin and I closed our meeting at Robeline Sunday night, April 28th. The fight was hard, but God gave the victory. Through much prayer and Bible preaching we gained the respect and support of some of the leading people in the town. Conviction was on the people almost from the beginning. One young man was reclaimed from a backslidden state. We have a cordial invitation to go back again. I will go from here to my new field of labor in the eastern part of the state. I am encouraged and looking up. Praise the Lord!

FROM A SOLDIER BOY

Praise God, I am a soldier of both God and the Nation. I came into the service of our country January 12, 1918. I have attended services at the Y. M. C. A. as often as possible. I have started three Bible classes in our company to study for a half hour twice a week. We do need some holiness preachers as chaplains. I am sorry I did not start sooner to be ordained, so as to go as a chaplain, as I think it is a special work of God to help the boys.

C. P. WICKERSHAM, Cook, Motor Company 7, CAMP GREENLEAF ANNEX, FORT COLETHORPE, GA.

HOLLENBACK-CROFF WEDDING

At the Free Methodist parsonage, Boone, Iowa, April 28, 1918, Rev. R. L. Hollenback, of Greencastle, Ind., and Miss Esther Croff, of Lewellen, Neb., were united in marriage, Rev. H. M. Williamson officiating.

Rev. R. L. Hollenback is assisting in a good Holy Ghost revival at Boone, Iowa, in the Free Methodist church. More than thirty have bowed at the altar for either pardon or purity, and the end is not yet. The preaching has been clean, forceful, and scriptural. Pray for us here.

REV. H. M. WILLIAMSON.

GROUP MEETING

The group meeting at Augusta, Kas., began Thursday night before the first Sunday in April. Rev. H. Calhoun is pastor of our Augusta church. The work is new here, but he and his faithful band are doing a great work in this oil town.

The group meeting was good. In fact, it was said to be the best yet in this group. The attendance was good. Wichita, Clearwater, Eldorado, and Maize churches were represented. Great street services were held each day and two on Sunday. There were several seekers at the altar and a number prayed through. Surely God was with us and we all felt that it was good to be there.

Our next group meeting, beginning on Thursday before the fifth Sunday in June, will be with our Eldorado church, Rev. F. E. Putney, pastor.

CHARLES W. DAVIS, Secretary.

INDIANA DISTRICT RESCUE BOARD

The Rescue Board of the Indiana District, at its meeting May 2d, decided to press the rescue work with all the zeal in its possession and to do all the good it can with the limited finances at its disposal. The most that can be done at this time will be a sheltering arm work, until God lays the need of a rescue home upon the hearts of the members of our District. That they will come forward in prayer and offerings to bring this great need to a reality is our prayer.

We expect to have a report to the next Assembly that will not only awaken us to our need and duty, but arouse us to action. Rev. J. W. Crawford, pastor of the West Side church, Indianapolis, Ind., has been elected chairman. He has had considerable experience in rescue work in Indianapolis and should be of great assistance to Sister Emma Bemis, who has been carrying a burden for these precious girls for some time, and has not only given her time, but her money and a temporary place in her home to some of these girls, that they might be saved, of which there is a representation in the Pentecostal Nazarene church at this time, who are making a mark in God's work.

Sister Bemis has been elected matron and also treasurer of this board. Sister May Smock, who recently associated with the Pentecostal Nazarene church, has been elected secretary. The board desires the prayers of all the Christian people that God will prosper this work and finance it upon a large scale in the near future.

General Assembly

As it is the unanimous vote of the commission appointed to co-operate with the Board of General Superintendents to accept the invitation of the First Pentecostal Church of the Nazarene to hold the next General Assembly at Kansas City; and as it is the unanimous vote of the joint Board that the next General Assembly shall convene the last Thursday in September, 1919, the Board of General Superintendents, in session at Pittsburg, Pa., May 10th, hereby fix upon September 27, 1919, as the time for the opening of the next General Assembly at the First Pentecostal Church of the Nazarene, 24th and Troost avenue, Kansas City, Mo., at 2 o'clock p. m.

H. F. REYNOLDS,
JOHN W. GOODWIN,
ROY T. WILLIAMS,
General Superintendents.

The following is a list of the officers of the Nebraska Board and their addresses, and all mail and offerings of any kind should be sent direct to one of them: J. W. Crawford, 1442 Brookside avenue, president; Mrs. Emma Bemis, 227 Parkview avenue, treasurer and matron; Mrs. May Smock, 4230 College avenue, secretary, all of Indianapolis, Indiana.

AMOS C. GRIFFIN, Acting Secretary.

NEBRASKA DISTRICT

The second mid-year holiness convention of the Nebraska District closed Sunday evening, April 28th, at Maxwell. Personally, we feel like saying that it was a perfect success. From the very first to the closing service the presence of the Spirit was felt in a marvelous way. There was a good representation of both preach-

A Heart Cry

The following letter is only one illustration to show the effectiveness and blessing of sending forth the gospel on the printed page. Thousands in this day will only be reached in the circulating of tracts, booklets, Bibles, etc.

You can personally help in doing this work by becoming an associate member of the Evangel Colportage and Tract Society, 2109 Troost avenue. Will you be one to help in this worthy and far-reaching work? Send in your name and one dollar membership fee and you will be kept in touch with the work and given an opportunity to do some definite work for the Master.

FAIRCHILD, Wis.
May 6, 1918.

PENTECOSTAL NAZARENE PUBLISHING HOUSE
KANSAS CITY, MISSOURI.

Several weeks ago I received a paper which had for a wrapper a little piece of the paper called "HERALD of HOLINESS." The few lines on it were on "Faith." I am not a Christian, but, oh, I am praying to be helped into the light, so that I can get saved and sanctified.

I am inclosing stamps and ask if you will be so kind as to send me the HERALD of HOLINESS for February 27, 1918. I want so much to read it. If you have some back numbers of your paper on hand and will send them to me, and let me know your price for them, I will remit same and be very thankful to read them.

I wrote to the publishing house which had used your paper for a wrapper, to get your address. I am so anxious to get all the way to God.

Mrs. S.

ers and delegates from over the District. The likeness of our annual Assembly was much in evidence. It was not hard to detect the real Pentecostal Nazarene swing and spirit of the connection in all services.

The daily program was carried out in a commendable way and we certainly had one feast after another of good things. The papers, speeches, and discussions of the various subjects were all very timely and inspiring. A noticeable and also commendable feature which is worthy of special mention was the loyal connectional spirit manifested.

The Nebraska District is not one of the largest or oldest, but in heart it throbs with the whole movement. This fact was well verified when the needs of Olivet were presented. We had with us during the last three days of the convention, Brother E. G. Anderson, whose presence and inspiring talks added much to the success of the occasion. On Friday afternoon at our educational rally he presented the interests of Olivet and the one hundred thousand dollar drive that is now on to save the institution. On Sunday morning he brought to us a very inspiring message, which was followed by taking subscriptions for the campaign. At this time the little church at Maxwell, which is composed of people of but moderate means, gave more than a thousand dollars to save the day, and with a few friends who caught the vision the entire amount reached \$1,650.98. This amount was given hilariously, and knowing the people out in that country who give, it simply spells sacrifice.

The most important feature of the convention, to which we call attention, was the tide of salvation which was in evidence from the beginning and increased in power and intensity to the closing service on Sunday night. A goodly number found definite soul help and we are sure that many who attended can never be quite the same again because of what they saw, heard, and felt.

The Maxwell people looked after the needs of the visiting friends in a royal and whole-hearted way. The pastor, Brother J. N. Smith, showed himself to be efficient for such an occasion. Already we begin to look forward to another convention, should our Lord tarry, and invite all to come again.

M. F. LIENARD, Dist. Supt.

EVANGELIST J. A. DOOLEY AND WIFE

We have been Pentecostal Nazarenes for over fifteen years. My wife and I put our letters in First Church, Chicago, some months ago, as we have no church here.

In the last seven months we have preached to one hundred thousand people in four states, Wisconsin, North Dakota, Minnesota, Illinois. This is our thirty-first year in the ministry. We have preached in forty different denominations from ocean to ocean, from Canada to the sunny South. In thirty years we have never seen people so hungry for the Word of God. The war has brought people to think and to look up to the living God, from whom cometh all our help.

We have two open dates. Any one desiring our services for church, camp, or tent meetings, write us at 915 North Twentieth avenue, Minneapolis, Minn.

EVANGELIST F. R. MORGAN

Since my last report we have had a very good meeting at Broken Bow, Okla., with Brother Messer, the pastor. We did not intend to stay there but two weeks when we went, but the Devil was so well fortified that we renewed our courage and came at him for another week, so we beat him out of about forty souls. Praise the Lord!

The Broken Bow church is practically a new one, but there are some real Pentecostal Nazarenes there. Sunday, while the writer was preaching on missions, before I ever asked for an offering, Brother Stamps arose from his seat, crying like his heart would break, and came to the stand with a ten dollar bill in his hand and laid it down and said: "Send it to them." About that time Brother Potts, a railroad man, arose with two tens in his hand, crying like his heart would break, and came to the stand and said: "Here are ten apiece for my wife and myself." After this we all fell at the altar and asked God to forgive us for not doing more than we had been doing. After prayer we told them we wanted to see how much they loved the heathen, whom God said He would give us for our inheritance, and in less than five minutes we had one hundred and seventy-six dollars, fifty of it in cash, which we are sending to our treasurer today. Thank the Lord!

We raised \$367.02, and all but a little over one hundred dollars was cash, besides a gold bracelet watch which Sister Potts donated to the evangelist, as her conscience was so tender that she would not wear it again. Oh, how I wish all Pentecostal Nazarenes were as true to the rules of the church as that woman was! This watch was presented to her by her dear husband, but he nearly shouted when she said: "You can have my watch." He is a real Pentecostal Nazarene.

The Purpose of Holiness Evangelism

(Continued from page 3)

Miss Lola White, and Miss Hattie Bell Ashley, from Arkansas, assisted in the meeting and did very fine work crying, fasting, and praying. They certainly won the hearts of the Broken Bow folks. If you want some one to fast, and pray, and wait on God in the old-time way, send for them; they know how it is done.

We had the privilege of stopping off at Durant and Hugo, both on our way home, where Brother Haynie and Brother Gaar had been holding some meetings. You could tell that they had been there as soon as you arrived in the town. Brother Gaar is my spiritual father in holiness, and Brother Haynie is one of my old Arkansas friends. Brother Haynie tells me he has an open date from May 5th to 19th. If any of the brethren in Oklahoma could use this date you will do well to get Brother Haynie. He is a great success in evangelistic work. Address: Rev. B. H. Haynie, Dallas, Texas.

PROGRAM FOR PREACHERS' CONVENTION

TO CONVENE WITH THE VILONIA CHURCH, MAY 24-25, 1913.

FRIDAY MORNING.

9:30 Devotional exercises by Brother Thornton.
10:00 "Benefits of a Convention," J. D. Edgin.
11:00 Sermon Mrs. Ethel Burham.

FRIDAY AFTERNOON.

2:30 Devotional service, Rev. A. C. Knout.
3:00 "How to Reach the Masses," G. O. Crow.
3:30 "How to Build up a Church in Membership," Rev. T. C. Leckie.
4:00 "The Relation of Pastor and District Superintendent," J. B. O'Neal.

FRIDAY EVENING.

7:30 Song and prayer service.
8:00 Sermon, Rev. T. W. Sharp.

SATURDAY MORNING.

9:30 Devotional service, Rev. W. L. Glaze.
10:00 "The Most Needful Phase of Our Work," Rev. L. L. Hamric.
10:30 Song service, led by Rev. J. E. Moore.
11:00 "How to Keep Spiritual Power on the Church," T. W. Sharp.

SATURDAY AFTERNOON.

2:30 Devotional exercises, Rev. A. M. Gilbert.
3:00 "The Relation of the Church and the School," Rev. J. E. Moore.
3:30 "The Work of the Sunday school," Rev. J. Sam Curtis.
4:00 "Pentecostal Nazarene Parents' Relation to Holiness Schools," Sam Westmorland.

SATURDAY NIGHT.

Program given by the primary department of Arkansas Holiness College.

SUNDAY MORNING.

Baccalaureate sermon, Rev. M. G. Jobe, Little Rock, Ark.

SUNDAY AFTERNOON.

Program given by the local missionary society.

SUNDAY EVENING.

8:00 Sermon, Rev. G. O. Crow, District Superintendent.

Programs will be given each evening at 8 o'clock in the college chapel, Monday, Tuesday, and Wednesday.

We are expecting this to be one of the greatest conventions ever held in the Arkansas District, so do not fail to come. Free entertainment will be provided; also free transportation from Canway.

G. O. Crow, Dist. Supt.

NEW YORK DISTRICT SUNDAY SCHOOL CONVENTION

The third annual convention of the Sunday schools of the New York District of the Pentecostal Church of the Nazarene convened in the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y., Monday evening and Tuesday morning and afternoon, April 15-16, 1913. The sessions were fairly well attended and the subjects were both interesting and instructive.

The convention was called to order by John D. Marsac, chairman of the committee, who presided throughout the entire session, who also welcomed the delegates with his usual fraternal spirit.

The address of the evening was given by Rev. E. E. Angell, pastor of the Richmond Hill Pentecostal Church of the Nazarene, on "The Relationship Between the Church and the Sunday School," and was clean cut and to the point regarding the duty of the church to this most important branch of the work. After the address there was an altar service at which the Lord "came down our souls to greet, while glory crowned the mercy seat."

The Tuesday morning and afternoon sessions were instructive. The subjects were well handled and the hints on the departmental work were very useful.

The subject, "Best Methods in Primary Work," by Mrs. John T. Brown, superintendent of the primary department of the John Wesley Pentecostal Nazarene Sunday school, was rendered in an able manner and freely discussed in open parliament after the paper was given.

"The Value of the Men's Bible Class to the Sunday School," by John D. Marsac, superintendent

Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13).

Now, there is a beginning, that is, a starting place to everything. The beginning of a thirty-story building is the foundation; and before it can be laid the rubbish and the loose dirt has to be dug out and taken away. The master builders are very careful to see that the foundation is put down good and solid. Great and costly buildings have been condemned and torn down because the foundations had given away.

The foundation of true holiness is genuine repentance. We fear right here is where many fail. True repentance includes four things: (1) Conviction. (2) Confession of one's sins. (3) Forgiveness of one's enemies. (4) Restitution. Too many people stop with the first, conviction. They feel condemned, shed a few tears at an altar of prayer, which results in their feeling a little better, and they take that for regeneration. An individual who truly repents will ask forgiveness of those whom he has wronged. He will make everything right as far as it is in his power to do so. He will pay back everything that he has taken that did not belong to him, or that he has gained by false accusation, like Zacchaeus (Luke 19:2-9).

True repentance will result in a forgiving spirit. People who refuse to forgive others have never been forgiven themselves. "If ye forgive, not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15). We must make a clean breast of everything. The result will be a genuine case of conversion, and then we will not so easily go back into the world again. That kind of a person is a candidate for the second blessing.

We constantly come in touch with people who seek holiness at our altars, who never have been truly regenerated. They made a start in some meeting, joined some church, felt a little better, and thought they were saved.

After hearing us preach on holiness they come forward because they feel the need of something. They pray and really get forgiveness of their sins and think they have been sanctified. Then later, when they feel the stirring of the carnal nature, they get discouraged and often backslide.

Back to the beginning again. No building, however expensive, magnificent, and imposing it may appear, is a good building and safe to live in unless it is built on a good foundation. We can not build a true and strong experience of entire sanctification on a shallow, superficial, sandy foundation of repentance, and a

make-believe regeneration. People with that kind of an experience may hold out for a while, but sooner or later will show up their spiritually defective places. There will be a crack in the wall, because the foundation was not good. Their prayers will be dry. Their testimony will rattle like a cracked bell. They feel uneasy in a hot holiness meeting, where the fire falls; they get out of sorts with those who have a burning testimony and condemn sin of all kinds; they show a sour spirit. The Master Builder of the skies looks down upon them and condemns them.

Brethren, let us preach genuine repentance—the John-the-Baptist kind, that will make sinners shake and tremble and cry to God for mercy. And let us insist that seekers at our altars pray until they get through and know they are saved.

The next thing that precedes entire sanctification, or "the perfecting of the saints," as the apostle calls it, is entire consecration. No one has ever been sanctified wholly, nor can they ever be, without first consecrating everything to God—all they are or ever expect to be; all they have or ever will have. They must die to this old world. The old man must be crucified that the body of sin might be destroyed, etc.

Some people seem to put all on the altar, but they keep a string tied to it, and when the Lord calls for it they pull it off the altar. Everything is on the altar (so they say) as long as the Lord does not call for it. That is not sanctification, neither is it consecration. Full consecration always results in entire sanctification. God never fails to do His part after we do our part. Every truly sanctified person can say with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loveth me, and gave himself for me" (Gal. 2:20).

In conclusion we will say, brethren, our purpose as holiness evangelists is to get people ready for heaven. In order to get them ready for heaven we must get them sanctified, for without holiness no man shall see the Lord (Heb. 12:14). In order to get them sanctified we must first get them converted, and in order to get them converted we must get them to repent.

Let us continue to preach all these phases of the same gospel that John the Baptist and the Lord Jesus Christ preached. Let us be definite in our preaching.

NEW PHILADELPHIA, OHIO.

of the Utica avenue Sunday school, was terse and to the point. It clearly demonstrated the fact that the men's Bible class was a necessary factor in the Sunday school work and a much needed adjunct.

The paper, "How to Hold the 'Teen age' Scholar," was read by W. A. White, superintendent of the Spring Valley, N. Y., Sunday school, and was one that elicited much thought on the part of the hearers.

We could not fail to give expression of appreciation to those who helped to make the program a success. Especially would we mention the piano solos rendered by Miss Cora Herrschaft, and her brother William, both members of the John Wesley Sunday school, and the vocal solo by Miss Florence Eastham, of the Utica Avenue Sunday school; nor would we fail to mention the entertainment by the committee in charge of this part of the program. Mrs. John T. Brown, chairman of the committee, together with her assistants, made it possible for all to enjoy the convention, by providing refreshments for all those who attended.

The following officers were elected for the ensuing year: W. A. White, Spring Valley, N. Y., chairman of convention committee; Louis B. Reed, Bedford Pentecostal Nazarene Sunday school, Brooklyn, N. Y., secretary; Mrs. John T. Brown, John Wesley Pentecostal Nazarene Sunday school, Brooklyn, N. Y., treasurer.

LOUIS B. REED, Secretary.

FROM BROTHER E. M. SANDERS

The HERALD of HOLINESS is a welcome visitor in our home. We are still holding the fort, trusting and praying for God to help us plant holiness in Hot Springs, a very wicked city. We are here to stay until Jesus says for us to go.

May the dear Lord bless the readers of the HERALD of HOLINESS and if any of the family have to come to Hot Springs for the benefit of the water we are up on Park avenue and 315 Bowers street. Call on us. If the Lord puts it on you to come this way to hold a meeting just let me hear from you.

HOT SPRINGS, ARK.

EVANGELIST W. E. SHEPARD

Our meeting at Ashland, Ky., was held in connection with the Apostolic Holiness church, Rev. John Fleming, pastor. Our own church in Ashland, with Rev. J. A. Williams, pastor, stood nobly by the meeting and helped push the battle. There is perfect harmony between these churches, just as there should be with those of kindred faith and experience. Quite a number sought God for pardon and holiness, and the beauty of it was, that nearly every one came out clear as a bell. The crying and screaming at the altar were something out of the ordinary, and then when they prayed through it was a sight to behold. It was quite general to see them come through, leaping to their feet and shouting. That Ashland bunch of holiness people is about the liveliest I ever saw. Their pastor is a young cyclone himself, and with such an example, it is no wonder that the sheep follow. The large church was filled from night to night with many standing on Sunday nights. I have seldom seen a people so ready to purchase books, and so ready to meet the expenses of the meeting.

OLIVET UNIVERSITY

The Lord has been graciously pouring out His Spirit upon us in a very special manner the last few days. For weeks the Christians have been

praying for a revival in our midst and since Brother Stephen S. White, pastor of the University church, has been in our midst, he also has been urging prayer along this line. On Sunday night, April 21st, the special meetings commenced, which have resulted in great good, in the salvation and sanctification of many souls. The human leader is our pastor, Brother White, but the divine leader is undoubtedly the Holy Ghost. Seldom have we felt the presence and leadings of the Holy Spirit as in these meetings. Hearts have been touched and brought to God who have resisted the Spirit for many months. Seasons like this are brought about only through fervent prayer.

We are so grateful to the Lord for giving us this gracious outpouring at this time, for as any one who is acquainted with school work knows, during the latter part of the year there is a tendency to give the attention toward commencement programs, examinations, and plans for the summer, consequently there is little time for a real revival; but contrary to the rule, we have been visited by this gracious revival, for which we praise the Lord.

At the request of a number of parties, Brother White announced for last evening a healing service to immediately precede the regular revival service. At this time also the Lord was present and a number who were ailing were definitely touched and restored to health. Let us pray that God will continue to pour out His Spirit upon us.

J. E. HOOVER, Vice-President.

A GOOD PROSPECT

Some months ago Brother L. A. Laubham opened his home for preaching services and from Sabbath to Sabbath the pastors at Edmond and Victory preached on Sunday afternoons. The writer has spent three Sundays with the people. We have nine members living in Guthrie, or the vicinity. Great interest is being taken in the purchase of a church, and the tokens of a revival are manifest. Plans are being made for a summer meeting. We solicit the prayers of all praying people for the work in Guthrie, Okla.

C. B. WIDMEYER.

WHERE WILL I SEND MY CHILD TO COLLEGE?

REV. C. B. WIDMEYER, President.

This is a question that confronts most parents. We are living in a day of great requirements, high attainments, and excellent culture. The state institution presents itself, with the massive buildings, large libraries, trained teachers, free tuition, etc. The offer is inducing; but what about the religious influences of the children while in attendance at said school? Will their faith be strengthened in the Bible and the God of battles? or will it be undermined? Will such institutions make Christian workers out of our children? If we expect to get oats out of a threshing machine then feed the machine oat straw. If wheat, then wheat straw. The results are determined by the material on which the mind is fed.

The next school to present its claims is the Church school. In many respects this is far better than the above described institution. But we are forced to admit that many of the Church schools are teaching higher criticism, and evolution. Judge Rutherford, of New York, makes the following statement: "Ninety per cent of the presidents and professors of our religious schools are infidels." Perhaps the judge overdid the statement, since he was giving a lecture for Russellism, but the statement bears investigation. Billy Sunday makes the following assertion: "About fifty per cent of the professors in our colleges are known to be atheists."

Thus far in our discussion we have failed to answer the question. The best place that we know of and the safest, is the holiness college, and the school for the state of Oklahoma, is Oklahoma Holiness College.

FROM REV. J. E. GAAR

The meeting at Hugo, Okla., closed Sunday evening, in the midst of shouts of victory. There were some as great and powerful services as I have ever witnessed. Some very fine people were saved and sanctified.

The good pastor, Rev. V. B. Atteberry, is much loved and has the confidence of his people. He has some very excellent people in his church. He and his people certainly know how to make an evangelist feel that they appreciate him. The finances were raised with perfect ease.

They worship in a nice new church in a very desirable location in the city. There is really a great opportunity to accomplish much for the cause of holiness and our church.

HAMLIN, TEXAS.

OKLAHOMA HOLINESS COLLEGE

The year 1917-1918 is nearing a close. As we take a retrospective view our hearts are made to utter praises to the God of holiness. Progress has been made intellectually, spiritually, and financially. The two Districts of Oklahoma have rallied to the support of the college, the Western District pledging the sum of two thousand dollars on an old debt, and the Eastern District pledging two thousand dollars to equip the new administration building. We expect to have funds to pay the faculty in full by the close of school, or shortly after. The present faculty have been engaged for the coming year.

Our special Bible course was somewhat effected by the draft. Many who had planned to come had been placed in Class A, and were holding themselves in readiness to go. Brother J. W. Goodwin, General Superintendent, truly endeared himself to the school. We regret it very much that he took ill during the course and at the end of the second week was compelled to go home. At the annual meeting of our school board the degree, Doctor of Divinity, was conferred upon Brother Goodwin. President J. B. Chapman was called to hold the revival and a feast of good things was enjoyed. Every unaved student was at the altar and most of them prayed through.

Work is progressing on the Bresee memorial building. Since our last communication to the HERALD of HOLINESS we have decided to put in a basement, thus making it a three-story building. More than one thousand six hundred dollars have been received since the last report. Plans are being made for some three to five-day conventions over the state in the interest of the college, to raise the remainder of the amount needed to complete the administration building. Already over eight thousand dollars have been raised. The building will be completed during the summer and all will be ready for the opening of school next fall.

Oklahoma Holiness College will take Junior College relation at the close of this year. This was agreed to by the commission which met in Dallas, Texas, March 5, 1918, where the interests of the southern educational district were discussed. The General Board of Education is making a wise move in correlating our schools.

The enrollment of this year exceeds that of any of the past. Much building is being done in Bethany. Twenty-four new buildings have been erected during the last sixteen months. The prospects are that a number of new houses will be built this summer. We are receiving letters from a number of families who expect to move to Bethany next fall.

Commencement days are here. The baccalaureate sermon will be preached Sunday, May 20th. Graduating program will be given May 27th and 28th. Any one desiring information relative to the college or property in Bethany will please write the president.

REV. C. B. WIDMEYER, President.

BETHANY, OKLA.

A NEW WOMEN'S MISSIONARY SOCIETY

On December 5, 1917, five women met at the home of one of our folks and organized a sewing circle of the Women's Foreign and Home Missionary Society of the Pentecostal Church of the Nazarene, to be called the Inasmuch Circle. We began our work by packing two barrels of vegetables and canned goods and sending them, together with a package of infants' clothing, etc., to our rescue home at Swampscott, Mass. They were valued at twenty dollars.

Since then we have pieced and tied a comfort and have made a number of garments for busy mothers and others. We are now piecing another

International Sunday School Lesson, May 26
Jesus Silences His Adversaries

Mark 12:1-44.

GOLDEN TEXT: *Render to Caesar the things that are Caesar's, and to God the things that are God's.* (Mark 12:17).

THE LESSON OUTLINE.

BY B. F. HAYNES, D.D.

1. PARABLE OF THE HUSBANDMEN. (vs. 1-12.)

The lesson today opens with the parable of the householder demanding fruit from his vineyard. He sent several servants successively to receive the fruit of the vineyard, whom the husbandmen killed. Finally, he sent his son, his well beloved, saying, "They will reverence my son," but they killed the son also, supposing as he was the heir that they would seize upon the inheritance. His wicked hearers seemed to make the application, "And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way."

2. PHARISEES, HERODIANS, AND SADDUCEES SILENCED.

His enemies were not through with Him, however. They evidently deliberated very maturely and selected two committees to wait on Him to entangle Him in His talk. They first sent the Pharisees and Herodians, who propounded the question: "Is it lawful to give tribute to Caesar or not?" Displaying a penny in His hand, He replied, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Seeing how utterly He had foiled their enemies, the committee of Sadducees propound their problem, which they doubtless felt sure would confound Him. Their question related to the resurrection. They told of seven brothers who had successively had the same woman to wife, as one after the other died. "Last of all the woman died also." They wished to know whose the woman would be when they all rose from the dead? Christ eluded the meshes they had laid for Him and confounded the questioners by replying, "Do ye not therefore err, because ye know not the scriptures, neither the power of God? for when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels in heaven."

3. THE GREAT COMMANDMENTS. (vs. 28-34.)

a. The Master, putting them to silence by His wonderfully discreet answer, the Pharisees come to Him to take up the fight in which the Sadducees had failed. The Pharisees put forth a "lawyer" as their spokesman, who asked the very same question contained in our lesson, as propounded by a "certain scribe."

b. Jesus answered as to the greatest commandments by laying down the great law of love to God and man, declaring, "There is none other commandment greater than these."

This scribe agreed to the answer as the duplex command to love God and man, saying: "Thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding and with all the soul and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Wonderful answer this for a scribe! Truly wonderful also is this epitome of the great commandments. Love to man or our neighbor is all inclusive of all our social, political, and economic duties and relations. It comprehends that vast sum of details commonly covered by statutory enactments for the regulation of our citizenship. Back of this, we could even go further and say that love to God generally might be conceived to embrace the second department or love to man. Truly, as the Master said: "The second (love to man) is like unto it" (love to God). So that the whole duty of man in a sense is comprehended in LOVE TO GOD.

c. Jesus commends the answer. (v. 34.) "And when Jesus saw that he answered discreetly, he said unto him: Thou art not far from the kingdom of God."

Right among a band of His enemies Jesus discovered a leader who was so arrested by the wisdom and penetration and breadth of the Master's answers that he was drawn so close to Him as to warrant the words of Jesus, "Thou art not far from the kingdom of God."

We must never despair of reaching even open enemies and unbelievers. We must sow beside all waters, and persevere with faith in God and His truth and trust Him for fruit—even in the most unpromising soil.

Truth is mighty. Men can not stand against the truth of God. His Word "is mighty through God to the pulling down of strongholds."

4. JESUS AND THE WIDOW'S MITE. (vs. 41-44.)

As He sat over against the treasury Jesus beheld how the people made their contributions to the treasury. He saw a certain poor widow approach timidly and cast in two mites, which make only a farthing. Instantly He called His disciples and declared, "That this poor widow hath cast more in than all they which have cast into the treasury."

And MARK HIS REASON, "For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

a. We have here Christ's principle of measuring liberality in givers. This is not to be measured by the sum given. The great size of the donation has nothing to do with the relative liberality of the givers. Jesus would teach us that not what we give, but what we have left determines our liberality. The man with an income of twelve hundred dollars a year gives fifty dollars a year to the church. A poor widow who has no income, but possesses one dollar, which she gives to God's cause. She is inconceivably beyond in liberality the man who gave fifty times as much as she did. The man had left \$1,150 a year with whatever estate he owned. The woman had neither estate nor income left. We must appraise man's liberality always by what he has left after giving and not by the size of his gift.

b. Likewise we are to measure the love of the giver as well as his liberality by the amount left after giving. We give as we love and we are helped in our loving by our giving, when done in the right spirit and from the proper motive. "God loveth a cheerful giver." Our giving should be joyful, systematic, liberal, and loving.

comfort and starting some work for one of our missionaries. We meet every two weeks on Wednesday, from 10 to 4 o'clock. We have but two officers, president and secretary-treasurer; two committees, food and work; one rule, that there should be no gossiping; no regular dues, but a freewill offering is taken at each meeting. Our members are good givers and the money thus raised goes to purchase material for work, or for anything we think best to use it for. I hope we may hear of many other circles organizing.
MRS. M. B. FRENCH, R. F. D. 2, Brandon, Vt.

CHURCH NEWS

Olive Hill, Ky.

We have just closed our second revival in Olive Hill church, in which eight souls prayed through to victory. This makes one hundred either saved or sanctified this year. To God be all the glory. We were assisted in the meeting by our son Ralph. We have also lately held a meeting at Soldier, Ky., a point about ten miles from here, in which some souls prayed through, my son being the evangelist at that place also. We hope to see a Pentecostal Church of the Nazarene organized at Soldier soon. We are pushing the battle for God and the Pentecostal Nazarene church in these parts. May God bless His great church.—**N. G. Gaiswold.**

Leighton, Pa.

We have many things for which to praise the Lord, but desire to mention a few. First, victory in our souls; Jesus saves, sanctifies, and keeps just now. Hallelujah! Second, the way He has blessed in the church at this place during the last year. Souls have been saved and sanctified; the missionary offering two-thirds more than quadrupled, and the church debt of over seventeen hundred dollars paid. Glory to God! Third, the hope of soon getting to Africa. Our support for the first year has been guaranteed; money raised for our house in Africa, and about eight hundred dollars on our outfit and passage, as it costs much more to go via the Pacific, but we believe the Lord will provide all that is needed. Pray for your missionaries to Africa.—**J. F. PENN AND WIFE.**

La Junta, Colo.

We have just closed a three weeks' meeting and can report complete victory through the blood. Many souls testified to His saving and sanctifying power. Four united with the church. To God be all the glory. Brother D. M. Spell came to our rescue the last two weeks of the meeting and very greatly helped push the battle. How the Lord did use him to uncover sin! We saw those at the altar who had never been so broken up before. We gave the evangelist a nice collection. May the Lord bless him in the next field.—**H. J. BROWN, Pastor.**

Harmattan, Alta., Canada

I landed at Harmattan on Friday, April 5th. After a few days' rest from the long trip, I began to view the field. I found a few folks who were standing out for God and holiness, so on April 14th I preached my first sermon in Alberta. On April 24th I met with the people to talk over the future work in this part of the service. It was voted to organize a Pentecostal Nazarene church, so in the good providence of God, Brother Bury, District Superintendent, came and completed the organization on April 28th. God is giving us some good meetings. The prayermeeting last night was one of victory. Two held up their hands for prayer. We have some fine folks here and we expect by the guidance of the Holy Ghost to see things move for God. This is a needy field—lots of room for workers filled with the Holy Ghost, who have the lost of earth at heart. We are looking forward to the time when God will give us a church building to worship in. We are in the battle for God and souls.—**G. H. WEBB, Pastor.**

Beebe, Ark.

It has been quite a while since I reported through the columns of our good paper, which brings encouragement and joy to our hearts and

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BIBLE STUDY Young People's Society LIFE OF CHRIST SERIES

Christ: Tempted
 Matt. 4:1-10

By Rev. E. J. Fleming.

1. Let some one tell the account of the temptation of Jesus in a complete manner without adding any comments. Matt. 4:1-10; Mark 1:13; Luke 4:1-13.
2. By what titles is Satan known? John 8:44; 14:30; 1 Thes. 3:5; 1 John 5:18; Rev. 9:11 (destroyer); 12:10.
3. Is there any record that Jesus endured temptation from the Devil other than the "temptation in the wilderness?"
4. From what other source was Jesus tempted? Matt. 10:1; 19:3; 22:15 (first clause, 18; 22:35 with Luke 10:25).
5. Compare Gen. 3:1-6 with Luke 4:1-13 and Heb. 4:15 and give your conclusions.
6. Study the replies of Jesus and draw lessons for us from Luke 11:33, 34, and John 8:56.
7. What relation do the temptations of Jesus bear to us? Heb. 2:18; 4:15; 5:2; Matt. 26:41-53; Luke 22:31.
8. What character have inspired writers given to Jesus in view of the severe trial of his moral nature? Heb. 4:15 (last clause), 7:26; Isa. 53:9; John 8:46; 1 Cor. 5:21; 1 Peter 2:22; 1 John 3:5.
9. What lessons can you draw from the first attempt of Satan on Jesus? Matt. 4:3; Luke 22:35; Ex. 23:25; Deut. 8:3; Jer. 49:11; Matt. 6:25, 26, 31.
10. What lessons from the second attempt? Matt. 4:6; Deut. 6:13; 10:20; Rev. 19:10; 22:9.
11. Lessons from the third attempt? Matt. 4:8; Psa. 91:11, 12; 2 Cor. 11:14; Heb. 1:14.
12. In what respects are the same Tempter endeavor to overcome us? 2 Peter 2:18; 3:17; 1 Thes. 3:5; 1 Tim. 5:15; 2 Cor. 2:11; 1:3.
13. How does Jesus regard those who are under temptation? Heb. 4:15; 5:2; Ex. 23:9; Isa. 53:4, 5; Matt. 8:16, 17; 12:20; Phil 2:7, 8.
14. By what means did Jesus teach us to "war a good warfare" against temptation? Luke 4:4, 8, 19; Isa. 8:20; John 10:34, 35; Eph. 6:17.
15. Are we instructed what course to take when tempted? Heb. 13:3, 4; James 4:7; Eph. 4:27; Gal. 5:10.
16. Upon what source of strength are we always to depend? 1 Cor. 10:3; Rom. 8:35-39; Heb. 7:25, 26; John 10:20; Phil. 3:21; 2 Tim. 1:12; Jude 24.

lives each week. I am still serving the churches at Johnson Chapel and Russell Chapel. This is my first year with them. Thank God, there are some at each place who really know God and live the life. About a year and a half ago the church at Beebe called me as pastor. Everything is moving along in perfect harmony. We have a good Sunday school. They know how to make a pastor feel welcome and at home. Last fall the church at Cabot called me to serve them this year. We found some of as clean people as walk the earth. Some of their main members have moved away, but the Lord is helping us. It has been our privilege to have our District Superintendent, Rev. G. O. Crow, with us. God used him to bless the churches.—**EARL HARRIS, Pastor.**

Hugo, Okla.

We are glad to report victory through the blood. Our meeting, which began April 15th and lasted ten days, was one of good success. While the battle was hard for a while, the Enemy stubborn, the hot shots given out of the good old Book and prevailing prayer of Rev. J. E. Gnar, assisted by the church, forced a retreat by the Enemy and the glory came in. Souls went and sobbed their way to Calvary. Brother Gnar is a man of prayer and deep earnestness. His messages are plain, yet strong and almost irresistible. He is one who will help any church or community. We don't think any campmeeting committee, or church, would make a mistake in engaging him for meetings. Our church has been greatly benefited by his efforts. Our meeting with our church at Antlers begins May 4th. We covet the prayers of the children of God for this meeting.—**V. B. ATTEBERRY, Pastor.**

DEATHS

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

Allen—Brother Aubrey C. O. Allen left the church militant for the church triumphant on Tuesday, April 23d, after a severe operation the Saturday before. Brother Allen was born in Portsmouth, Eng., in October, 1887. He came to Stockton about four years ago and was converted the night of his arrival and sanctified shortly afterward. He has

Kingswood College

A holiness school located in the country. Our fall term opens September 14, 1918.

Write for new catalog.

W. B. DUNKUM, M.A., B.D., President.
 Kingswood, Ky.

been one of the most faithful workers in the church and filled efficiently every office he held in the church. Rev. D. S. Reed, District Superintendent, preached the funeral sermon, which took hold of Brother Allen's shopmates very deeply. We shall look forward to seeing him at the Eastern Gate.—**Joseph Gray, for the Stockton, Cal. church.**

Case—Mrs. Margaret Jane Case, wife of H. L. Case, died at Humphrey, Mo., February 23, 1918. She was the daughter of John C. and Martha C. McKee. She was married to H. L. Case in about 1878. To this union was born three children, Mattie, Jennie, and Susan. She was gloriously converted in a Cumberland Presbyterian meeting near Milan, Mo., in 1873. Her life was one of toil for others. She was a lover of spiritual things and was an earnest seeker after the deep things of God. She died suddenly of pneumonia. She was a member of the Methodist Episcopal Church, South, Humphrey, Mo., of which she had been a member for over twenty-five years. She left evidences in her dying hour that it was well with her soul. She was sixty-two years of age.—**W. H. Tullis.**

Gilliam—Jesus has once more called another of our little primary scholars to live with Him. We know not why, nor do we question His wisdom, but give Him back that which He gave for a little while, with a glad, willing "yes" to the whole will of God. Dwight, the two-year-old son of Otis B. and Lula Gilliam, died April 26, 1918. He was loved and missed by his parents and the two little brothers. He was buried April 28, 1918, in Mountain View cemetery, Walla Walla, Wash.—**Mary-H. Willis.**

Martindale—Willard S. Martindale was born in Erie county, Pennsylvania, January 25, 1918, and went to his eternal reward April 5, 1918. He was converted at the age of twenty and sanctified at the age of thirty-eight. Early in life God called him to labor in His vineyard and very faithfully he obeyed. He was a charter member of the First Pentecostal Nazarene church in Kansas, and with all his God-given powers spread the doctrine of holiness. The least that can be said is, faithfully he lived, victoriously he died. He was not sick, he just drew his garments about him and went to be with Jesus. Seven years of his life was spent in laboring for the Master in the Wichita Rescue Home, being the father of the motion. Rev. Fred Stedell conducted the funeral service at the Wichita church. The remains were taken to the old home at Moline, Kas., where Rev. B. H. Edwards had charge of the service in the Methodist Episcopal church.—**Mrs. Nora McCastlin.**

Shaffner—George W. Shaffner departed this life April 26, 1918, after an illness of three years and five months. He leaves a widow, five daughters, three sons, and a number of relatives to mourn his departure.—**Miss Clara Shaffner.**

PERSONALS

Sisters Bixsa and Martin, of Oklahoma, who are under appointment of the General Foreign Missionary Board to Africa, spoke at the morning service at First Church, Kansas City, last Sunday. They hope to sail in July.

Rev. Howard Wagner and wife, who sail this week for Japan, will start off last week on their way to San Francisco, from which place they will sail. It is always a great pleasure to meet our missionaries and to know them personally before they go to their fields of labor. Pray that these missionaries may have a safe voyage.

Mrs. Libbie Beach Brown, of Seattle, Wash., matron of the Lebanon Home for the redemption of erring girls, is a very welcome visitor at the Publishing House this week. She is attending the National Welfare Conference, which is in session in Kansas City.

Rev. D. W. Dobson and wife, of Oskaloosa, Iowa, are holding revival meetings in the Swedish Methodist Episcopal church in Kansas City.

Rev. F. W. Crowell, former pastor of Ketter Chapel church, has recently moved from Indianapolis, Ind., to Fairmount, Ind.

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B. F. HAYNES, D.D., Editor.
J. D. SCOTT, Managing Editor.

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The home of Rev. and Mrs. Lewis Bacheller, of Kewanee, Ill., was blessed on May 5th by the arrival of a daughter, Lucille Evelyn. Both mother and babe are doing well.

ANNOUNCEMENTS

Announcement—Full particulars of the death of our late General Superintendent, Dr. E. F. Walker, will be published in next week's issue of the Herald of Holiness.—Managing Editor.

Wanted—To buy all the books in the second year's Course of Study, except "Quiet Talks on Prayer." If you have such for sale address F. P. Cassidy, 433 East Fourth street, Lexington, Ky.

Notice to the Dallas District—E. H. Sheeks has resigned as District treasurer and Mrs. J. E. Gray has been appointed to fill out the unexpired term, therefore please let all church treasurers make a note of this change and send all offerings in the future to Mrs. J. E. Gray, District treasurer, Peniel, Texas.—E. G. Theus, Dist. Supt.

Wanted—A position with some traveling evangelistic party, as pianist, from June 15th to September 15th. Can furnish good references.—Miss Grace Kern, 483 Boswell avenue, Norwich, Conn.

Open Dates—I will have open dates after June 1st. I desire to slate with churches desiring the help of an evangelist. I am a commissioned evangelist of the Hamlin District. For reference I refer any one to Rev. J. E. Gaar, Hamlin, Texas.—H. A. Erdmann, Swenson, Texas.

Request—I am asking the readers to pray for the Lord to bless me in soul, body, and spirit. I am afflicted and suffer daily. I know that God has forgiven my sins and I desire to be kept sweetly sanctified all the time.—Thos. W. Fly.

Notice—I am expecting to return to my home in Pasadena, Cal., after the campmeeting season this summer, having been away for three years. I am loaded down with calls in the East and South, but would like to remain in California until after the holidays. If the way were open for meetings there. Any pastor desiring my help will please address me either at the Publishing House, or my home, 1244 Sierra Bonita avenue, Pasadena, Cal., where my family is now living.—W. E. Sheppard.

In the Evangelistic Field—Having made arrangements for the supply of my pulpit as pastor during the months of June and July, I will spend those months in evangelistic work. Any church or camp wanting my services please write me as follows:

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TELEGRAMS

AUSTIN, Texas.

HERALD OF HOLINESS:

A great day in our church yesterday; the largest crowd since the Williams-Robinson campaign. The altar was filled with seekers, many praying through. More later.

E. W. WELLS.

LINCOLN, Neb.

HERALD OF HOLINESS:

During the last week E. G. Anderson and myself have visited the following churches on the Nebraska District in the interest of Olivet: Grand Island pledged \$85; Newman Grove, \$465; Fairbury, \$115; Beatrice, \$165; Lincoln, \$1,000. Our churches have responded most generously to the Olivet appeal. Our pastors have been a great encouragement through their self-sacrificing efforts to lead their people on to victory in this tremendous undertaking. We are praying and believing that, before long the debt will be raised and Olivet continue to be a blessing to a lost world.

M. F. LIENARD, Dist. Supt.

MINOT, N. D.

HERALD OF HOLINESS:

The Dakotas-Montana Assembly has been changed from Norma to Sawyer, N. D.

WM. M. IRWIN, Dist. Supt.

BAKERSFIELD, Cal.

HERALD OF HOLINESS:

Revival with Evangelist Grose closed in high tide with eleven at the altar; many seekers and finders. The church was graciously uplifted. It was the best meeting in my three years here. The young people were greatly stirred. We took in thirteen new members.

F. A. SMITH, Pastor.

P. F. Belew, 108 East Twelfth street, Caruthersville, Missouri.

Open for Calls—Our plans for summer work have been unavoidably disrupted and we are now open for meetings anywhere. My wife plays the organ, piano, and guitar, sings, and does personal work. I am an elder and have been in the ministry six years. I have had more than three years in a theological school. Can furnish best of references. Address Elwood Taylor, Des Arc, Mo.

Wanted—Consecrated young women, not under eighteen years of age, for rescue and baby homes. Salary, fifteen, twenty, and twenty-five dollars a month, board, room, and laundry.—Pacific Coast Rescue and Protective Society, 195 Burnside street, Portland, Ore.

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DIRECTORIES

GENERAL SUPERINTENDENTS

E. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.

Foreign Missionary District Assemblies
British Isles.....Postponed indefinitely
Africa.....June 12-10

Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.

Cape Verde Islands.....June 12-16
Presided over by missionary in charge, Rev. John J. Diaz.

Central America.....July 3-7
Presided over by missionary in charge, Rev. R. S. Anderson.

China.....July 3-7
Presided over by missionary in charge, Rev. Peter Klehn.

Cuba.....July 3-7
Presided over by missionary in charge, Rev. J. L. Hinds.

India (eastern).....July 3-7
Presided over by District Missionary Superintendent Rev. George J. Franklin.

India (western).....July 3-7
Presided over by District Missionary Superintendent Rev. L. S. Tracy.

Japan.....July 3-7
Presided over by District Missionary Superintendent Rev. William A. Eckel.

South America.....July 3-7
Presided over by missionary in charge, Rev. R. S. Winans.

Mexico.....July 3-7
Presided over by missionary in charge, Dr. V. G. Santin.

Mexico (northern).....August 7-11
Presided over by missionary in charge, Dr. S. D. Athans.

Manitoba-Saskatchewan.....July 3-8
Rev. H. F. Reynolds.

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

San Francisco, Lindsay, Cal.....May 15-19
Southern California, Pasadena, Cal.....June 19-23

On account of the recent death of General Superintendent E. F. Walker, the Assemblies to be held by him have been assigned by the Board of General Superintendents to Rev. H. F. Reynolds.

J. W. GOODWIN.....Olivet, Ill.

District Assemblies

Colorado, Denver, Colo.....May 22-26
Idaho-Oregon, Nampa, Idaho.....May 29-June 2
Northwest, Portland, Oregon.....June 5-9
Dakotas-Montana, Sawyer, N. D.....June 12-16
Alberta, Drumheller, Alta., Canada.....June 19-23

E. T. WILLIAMS.....1422 Cahal ave., Nashville, Tenn.

[Notice—The first business session of each Assembly will be in the morning of the first day, as announced, at 9 o'clock. There will be an opening service of worship the night preceding the opening day. Pastors will arrange and announce accordingly.]

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta—James H. Bury.....Collingwood, Alta., Canada
Arkansas—G. O. Crow.....Morrilton, Ark.
British Isles—George Sharpe.....Glasgow, Scotland
14 Murrayfauld Drive, Parkhead.
Colorado—A. E. Sanner.....Kirk, Colo.
Chicago Central—Charles A. Brown.....Olivet, Ill.
Dallas—E. G. Theus.....Peniel, Texas
Dakotas-Montana—William M. Irwin.....Minot, N. D.
East Oklahoma—E. C. Cain.....Shawnee, Okla.
Florida—Homer L. Goodell.....Miami, Fla.
919 Fourth street.

Georgia—E. H. Kunkel.....Manassas, Ga.
Hamlin—J. Walter Hall.....Hamlin, Texas
Ableton, Texas.....April 27-28
Illinois—Bend, Texas.....May 4-5
Fox, Texas.....May 6
Dewey, Texas.....May 7
Hullwood, Texas.....May 8
Sunset, Texas.....May 9
Hico, Texas.....May 11
Mineral Wells, Texas.....June 1

Idaho-Oregon—N. B. Herrell.....Nampa; Idaho
1621 South Sixth street.
Indiana—U. E. Harding.....Newcastle, Ind.
East Thornburg street.

Iowa—E. A. Clark.....University Park, Iowa
Kansas—Fred H. Mendell.....Hutchinson, Kas.
424 East 7th street.
Kentucky—H. Rees Jones.....Louisville, Ky.
2105 West Walnut street.

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Serverville, Tenn.	September 5-15
Heiskell, Tenn.	September 19-29
Kingston, Tenn.	October 3-13
Townsend, Tenn.	October 17-27
Lewis and Mathews	
Grand Rapids, Mich.	May 10-26
Davison (Mich.) Camp	June 7-16
Alberta Dist. Camp, Drumheller	June 28-July 7
Alberta Dist. Assembly, Calgary	July 10-14
Alberta, Jubilee Camp	July 19-23
Lapeer (Mich.) Camp	August 2-11
Mt. Pleasant (Mich.) Camp	Aug. 16-Sept. 1
Permanent address, 303 W. Marquette Rd., Chicago	

The third annual holiness campmeeting will be held July 10th to 28th in beautiful Rupert Grove, located one mile from Bloomsburg, Pa., along the Columbia and Montour trolley line. The car stops at the entrance. Rev. W. W. Hanks and wife are the special workers engaged. For information address E. C. Krapf, 278 East Eighth street, Bloomsburg, Pa.

The Alberta Saskatchewan Holiness Association will hold the following camps:

Cabin, Sask.	May 31-June 9
Raglan, Alta.	June 14-23
Red Deer, Alta.	July 10-23

We earnestly ask for your prayers that God will help us to so labor with Him that His Kingdom will be truly advanced over these needy prairies through these camps. Plan to be with us.—M. A. White, Field Secretary.

The New York District campmeetings will be held July 12th to 21st at Groveside Park, Beacon, N. Y. General Superintendent Goodwin will preach each day. "Heart and Life Songs" will be used again, so bring yours. The Grove is reached by N. Y. C. R. R. or Hudson River Day Line to Beacon and trolley to grove. Send baggage care of Ray Mills. For further information write the secretary of the committee, W. A. White, Box 453, Spring Valley, N. Y.

Campmeeting Calendar

Annual District campmeeting, Olivet, Ill., May 30th to June 6th. Rev. Earl Curtis, evangelist. Beautiful camp grounds; commodious tabernacle. All invited.—Committee.

The Nashville campmeeting will be held July 11 to 28, 1918. General Superintendent R. T. Williams will be the evangelist, Rev. G. E. Waddle, pastor of First Church, Nashville, Tenn., and other workers will assist.

EVANGELISTS' DATES

Jarette and Dell Aycock—	
Antlers, Okla.	May 4-10
Prescott, Ark.	May 22-June 6
Shiloh, Okla.	July 4-22
Hodge, La. Camp	July 25-August 4
Hudson, La. Camp	August 15-25
Hove, Texas, Davis Chapel	August 29-Sept. 8
Waldron, Ark.	September 15-23
W. R. Cain—	
Caro, Mich.	May 10-June 6
Harry Joseph Elliott—	
Elwood, Ind.	May 9-26
Winchester, Ind.	June 10-July 4
St. David, Ill.	July 7-28
M. F. Grose—	
Angiola, Cal.	May 10-June 2
Humboldt County, California	June-August
Home address, 515 South E street, Santa Rosa, Cal.	
Lee L. Hamric—	
Duncan, Oklahoma	May 31-June 16
Prescott, Ark., Coney church	July 10-August 4
Home address, Box 103, Vilonia, Ark.	
Allie and Emma Irick—	
Liberty, Kas.	May 4-20
Moberly, Mo.	June 14-30
Jasper, Ala.	July 4-15
Mt. Hope Camp, Goddard, Ky.	July 18-29
Wayne, Kan. Camp	August 2-12
Hillcrest Camp, Nebo, Ill.	August 16-26
Ashland, Ky., Camp	August 30-September 16
Goss, Mo., Camp	September 20-30
W. Owen Jones—	
Sedro Wooley, Wash.	May 5-10
Mt. Vernon, Wash.	May 21-30
F. J. Mills—	
Bock, Minn.	May 12-22
Regan, N. D.	May 26-June 5
George and Effie Moore—	
Muskegon, Mich.	April 21-May 12
Mooke, Ind.	May 31-June 9
F. R. Morgan—	
Antlers, Okla.	May 4-19
Poteau, Okla.	June 1-16
Mansfield, Ark.	June 21-July 7
Marcus, Ark.	July 12-28
Lenox, Ark. Camp	July 29-August 11
Honday, Okla.	August 16-September 1
Drumwright, Okla.	September 6-22
W. O. Self—	
Andalusia, Ala.	June 10-30
Coolidge, Texas	July 11-21
Waco, Texas (camp)	August 2-12
Home address, Fort Aransas, Texas.	
W. E. Shepard—	
Newton, Kas.	May 3-19
Sioux City, Iowa	May 21-June 2
Cincinnati, Ohio	June 7-16
Lincoln, Neb.	June 19-23
Washington, D. C.	June 27-July 7
Huntington, W. Va.	July 11-21
Denton, Md.	July 26-31
Dayton, Ohio	August 1-11
Chariton, Iowa	August 15-25
Donalsonville, Ga.	August 28-September 9
Home address, 1244 Sierra Bonita avenue, Pasadena, Cal.	
W. H. Tullis—	
Mountain Home, Idaho	May 5-19
J. O. and Bessie West—	
Temple, Texas	May 1-26
Locker, Texas	June 28-July 7
Eddy, Texas	July 19-August 4
Roma, Texas	August 8-18
Stephen B. Williams—	
Oklahoma City, Okla. (Goutbey Meeting)	May 12-21
Blackwell, Okla.	May 22-26
Boswell, Okla.	May 29-June 9
Jacoby, La.	June 11, 12
Minussau, Ga.	June 14-30
C. C. Cluck and Wife, and J. A. McCammon and Wife—	
Lanhus, Texas	June 7-16
Halesboro, Texas	July 4-14
Noble, Ga.	July 28-August 4
Friendsville, Tenn.	August 8-18
Louisville, Tenn.	August 22-September 1

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Have your friends or acquaintances who are seeking or whom you would like to see seeking the blessing? Send them one or more of the books in this list.

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