

HERALD of HOLINESS

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

Vol. 7. No. 12. WHOLE No. 324

KANSAS CITY, MO., JUNE 26, 1915

EDITORIAL

Great Utterances



JOHAN LORD, author of “Beacon Lights of History,” has given to the world in that great work of fifteen volumes, a benefaction which will make his own fame imperishable and remain a boon to English speaking peoples as long as the language continues to be spoken. Usually as men become distinguished in any scientific or literary branch, they trend away from God and faith in the supernatural. Here is a man who has given to the world a series of lectures on the great historic, epochal characters of the world's history from the beginning down to the present, in fifteen portly volumes, in which he shows himself to be a master of history. Not only does he show himself familiar with its dry details, but he is also a firm believer in the underlying philosophy of history and the divine providence ramifying it.

It is refreshing to read after so lofty a genius, whom learning has not made mad, but who shows so reverent and Christian a spirit. All through the great work this is true. We give illustrations from one lecture, the one on Mohammed: “I never read, and I never heard, of a great man with a message to deliver, who would not have sunk under disappointment or chagrin but for his faith. Everywhere do you see the fascination of error, so that it almost seems to be as vital as truth itself. When and where have not lies and sophistries and hypocrisies reigned? I appeal to history. I appeal to the observation and experience of every truthful and candid mind. You can not get around the truth. It blazes and it burns like the fires of Sinai. Men left to themselves will more and more retrograde in virtue.”

How true is this observation. How unlike so many literary men who laud human nature and minify or deny sin and sin's innate and outward work on man, claiming that by natural means, with time and culture, men will lift themselves out of the “limitations” and “natural misfortunes” which they refuse to denominate sins. Thus divine interposition is dispensed with altogether. The mighty energy of the divine Spirit is not needed, and hence is but a myth or a silly dream according to the creed of these savants.

But hear a man of broad and deep brain, who has consecrated his splendid talents to delving into this world's history, and, after a lifetime of such study, comes forth convinced that history is but the footprints of the Almighty. He says: “What, then, is the hope of the world? We are driven to this deduction—that if truth in itself is not all conquering, the divine assistance given at times to truth itself, as in the early church, is the only reason why truth conquers. This divine grace, promised in the Bible, has wrought wonders wherever it has pleased the Almighty to bestow it, and then only. History teaches this as impressively as revelation. Christianity itself, unaided, would

probably die out in this world. And hence the grand conclusion is, that it is the mysterious, or, as some call it, the supernatural Spirit of Almighty power, which is, after all, the highest hope of this world. . . . It is “not by might, nor by power, but by my spirit, saith the Lord.” Man is nothing, his aspirations are nothing, the universe itself is nothing without the living, permeating force which comes from this supernal Deity we adore, to interfere and save. Without His special agency, giving to His truths vitality, this world would soon become a hopeless and perpetual pandemonium. Take away the necessity of this divine assistance as the one great condition of all progress, as well as the highest boon which mortals seek—then prayer itself, recognized by Mohammedans as the loftiest aspiration and expression of a dependent soul, and regarded by prophets, apostles, and martyrs as their noblest privilege, becomes a superstition, a puerility, a mockery, and a hopeless dream.”

How sound, evangelical, and scriptural is the faith which penned these sublime utterances. It is the same simple, childlike faith in the reality and necessity of the supernatural which animates and cheers the poor denizen in the humble cot on the mountain side. It is the same sublime faith in the helpfulness of the divine Spirit which dispels the gloom of the sorrowing, forms the solace for the dying saint, or nerves the soldiers of the cross to valiant service for the Master, to uncomplaining submission to persecution, or to seraphic exultation amid the fires of martyrdom.

How the faith of this great author puts to the blush the irreverent and skeptical assumptions of many an occupant of the pulpit today. Many preachers have theorized, refined, and philosophized in their materialistic lines on the supernatural and on prayer and other fundamental truths until they have reduced religion to mere materialism, and destroyed the simple faith of thousands of their hearers. Thank God, the old faith stands despite stabs from its friends, as well as its enemies, and that true, genuine research and learning are not necessarily antagonistic, but are confirmatory and corroborative of the old simple faith once delivered to the saints.

Staggering Figures

BROTHER TRACY writes us from India concerning our editorial of November 21st last, entitled “Staggering Figures.” In that editorial we called attention to the great mass movements in India, called often great revivals of religion and made so much of in the papers of the different churches. We were doubtful at the time of the genuineness of these movements as revivals of religion and made it clear in our editorial that we had doubts. Even after personal interviews with Bishop Warne, so long a mis-

sionary to India and a bishop of the Methodist Episcopal church, we had doubts. Brother Tracy sets us entirely at rest that we are right in our surmises and that these movements are not in any true sense revivals of religion.

In his letter he says that the missionaries do not require the abolishing of caste, but allow it in those they baptize into the church. We are glad that our missionaries insist upon genuine work and refuse to make terms with the Enemy or allow any practices which have been the curse of the country and people to be brought ever into the church. This is exactly what the missionaries of these other churches are doing, through lust for numbers we suppose. Pitiiful indeed it is that this curse of lust for numbers, which has wrought so disastrously in our home country, should be allowed to do its deadly work in the foreign fields.

Comparison has sometimes been made between the slow progress of our missionaries in the foreign field, and the rapid work of other churches through these mass movements; very much, of course, to the disparagement of our work. This will be shown by the facts, which we here call attention to, to be entirely unjust and wrong. Let our missionaries be willing to be slow but thorough. Brother Tracy says our missionaries could have a mass movement if they were willing "to take the low caste people into the church, caste, heathen practices, and all." We are glad they refuse to do this, but insist on quality not quantity in their work for God and souls. Of all things let this lust for numbers be kept out of our work and from our workers in mission fields. Let the work be done on a pure gospel basis. If we never make a convert in a hundred years, but bear a true testimony to a true work of God, it will be far better than to achieve an immense work numerically upon merely worldly or rather heathen grounds, which seems to be the nature largely of the work being done in the so-called mass movement in India.

Our missionaries are doing a great work not at all barren of numerical results in these fields. Let them understand that they represent a church which stands for a real gospel salvation and not a hurrah work of mere surface and veneer. We want nothing but a gospel work of true salvation and nothing less. The church will not get impatient for results. We have learned to wait on God and let Him bring it to pass. Never let the missionaries feel discouraged because these mass movements are barred forth in our homeland by visiting missionaries as a wonderful work of God, as if they were real revivals of religion. The facts are truly staggering that churches should thus be swept off their feet by these men and made to accept such superficial work as genuine.

We will publish Brother Tracy's letter and let our people see the facts for themselves as he shows them to be. It seems the contagion of the craze for church social work has been allowed to cross the seas and curse the foreign work, as it has debauched the home churches on this side. It is practically conceded now by nearly all the prominent church divines and workers of the large churches that the church now is called to save people in the mass by social reform and economic work along all lines, and the slow process of individual salvation is becoming a thing of the past. Material and social improvement of the masses and not salvation of the individuals is now the work to which the church is being called, and men are giving themselves up to this work of mere reformation instead of regeneration. Yet God has never changed His plans and never changed His conditions or His commission to His Church. Human nature has never changed and can not, save as God changes it by personal and individual salvation by the power of the Holy Ghost.

Let us stick to God and God's plan, and do His work on His lines and according to His original and only orders given us.

EVEN ON FUNERAL occasions machine-bound preachers betray a blindness to the distinction of defending and abusing the Church.

"YE ARE THE LIGHT of the world," God in men, shining through their tongues, working through their hearts, illumines, cheers, wins, uplifts, and transforms other men.

THE DEVIL succeeds more by his truth than by his treason. Not unadulterated errors, but errors mixed with truth are the engines of his successful havoc. The truth in his errors is his motive force.

The Son in the Spirit

THE SAINTLY John Fletcher utters a profound truth in the following words: "To reject the Son of God manifested in the Spirit, as wordly Christians are universally observed to do, is a crime of equal magnitude with that of the Jews who rejected Him when manifested in the flesh."

It is pitiable and astounding, the loose and unscriptural views entertained of the nature and work of the Holy Spirit by many professing Christians. In the thinking of many He is regarded as a thing or influence. In the minds of some His nature is degraded to the level with the influence of spirit of an author or worker exerted upon the mind and nature of the reader and student. Thus the Spirit of God is esteemed to be simply the influence of God exerted upon the world. An error concerning the Spirit more dishonoring, not to say insulting, to the triune God, or more ruinous in its effects on those committing it, it were difficult to conceive. It directly and flatly contradicts the Word of God, which distinctly and with elaborate pains teaches the personality of the Holy Ghost. This error likewise contradicts God himself, who recognizes the distinct, personal nature and works of the Spirit. It offends the Son of God who has exalted the Spirit to an equality with Himself in both His personality and His divinity. It grieves and dishonors the Holy Spirit himself, who claims throughout inspiration a distinct, personal, intelligent existence, and who attests this truth in the consciousness and in the experience of every truly awakened soul saved through the blood of the Lamb.

Different in character, but no less fallacious and damaging in results, is the kindred error which admits His personality but claims He is a created person. This error strikes fatally at His divinity. He is not only a person, but a divine person—very God. To deny His divinity not only robs Him of His true nature, but robs us of all hope of receiving benefit and blessing through His gracious offices. Nothing short of God can efficaciously interpose for man amid the darkness, wreck, and ravage of his lost estate. Blessed be God, the Spirit's divine nature is indubitably ascribed to Him in the Word, by the works therein attributed to Him, and by the equal honors conferred upon Him with the Father and the Son, in the prayers and writings of the inspired penmen.

In an important sense the Son represents the Father, and the Spirit represents the Son. The Father gave the Son, the Son gives the Spirit. The Son was given to the world, the Spirit is given to the Church. The Son was given that men might be saved from their sins; the Spirit was given that the children of God might be cleansed from their sin. Sinners are reconciled to God by the Son; believers are sanctified in Christ Jesus by the Spirit. The Spirit convicts the sinner of his need of a Savior; He convicts the believer of his need of a Sanctifier. He represents Christ in all His work of convicting the sinner, regenerating the penitent, sanctifying the believer, and of succoring, guiding, and keeping the child of God amid all the vicissitudes of life. To limit the work of the Spirit, therefore, is to limit the work of Christ and to do Him dishonor.

It did not atone for the Jews' sin of rejecting Christ that they admitted His doing many wonderful works. "Never man spake like this man;" "He doeth many wonderful things;" these were not eulogies by which they could atone or palliate the crime which expressed itself in the cries, "Away with this man, and release unto us Barabbas." So the wordly Christians of today do not mitigate their offense against the Spirit when they admit that He convicts the sinner and regenerates the penitent, but dispute His willingness to sanctify the believer.

PRAYER, MORE THAN PENCE, is the great need of the Church today. Yet, despite the avarice of men, it is easier to get pence than prayer out of people.

BEWARE HOW YOU rebuke or speak of those who oppose you. One may be sinful in reproving sin, uncharitable toward uncharitableness. We must not "hold the truth in unrighteousness," but "speak the truth in love." Remember that "Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, *The Lord rebuke thee.*"

Rivers of Living Water

BY REV. PAUL GOODWIN

DWIGHT L. MOODY once said that there were three kinds of Christians. There are "third of John" Christians, "fourth of John" Christians, and "seventh of John" Christians. For in the third of John, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." While in the fourth of John we read, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." But in the seventh of John and the thirty-eighth verse we read, "He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water." So there are plainly three kinds: water baptism, well of water, and rivers of living water Christians.

Now there is no question about water baptism being a scriptural practice, for Jesus himself was baptized. The apostles always baptized their converts and sometimes preached about it, for Peter said in his pentecostal address, "Repent, and be baptized for the remission of sins . . ." We thank God that it was our privilege to be baptized by immersion, but thank God also that our church draws no lines on that point and makes no discrimination between those who are sprinkled, poured, or dipped.

In the long and bitter religious controversies over baptism it seems that many have lost the real spiritual significance of the rite. Repentance is a radical turning from sin, regeneration is a radical change of heart, and baptism is a radical symbol of an inward and outward change. It is a loud spoken open confession to a whole world that the soul is for ever done with sin and the old sinful crowd and is going with God if it costs him his life. When the waters closed over my head in baptism it seemed as if every bridge was burned and the old life was gone for ever; let the old crowd jeer and sneer and point their fingers in derision, let the world beckon and allure with all its charms, let come what may, sink or swim, survive or perish, the whole thing was settled and I was going with God. When a man goes under like that it means something.

Yet there are thousands of good people up and down this country who have gone down dry and come up wet, and have never experienced a change of heart before or after. There are thousands of "water baptism" Christians who have never had one cool drink out of that "well of water" that Jesus told us about. God pity them! They have been carrying around an old husk without any substance inside. They have a beautiful sign but no goods inside for sale. They wonder why they get such little comfort out of religion and long for something better.

Bless God, there is something better for Jesus told us about a well of water which would keep our thirsty souls for ever slaked and would "spring up into everlasting life." There is a heart experience. There is a divine infusion of living water, . . . of new life, of what we call regeneration. There is a complete renovation, a complete transformation inside and out when one is born of the Spirit. That is better than a "dry" form of water baptism.

Truly regenerated Christians are not dead Christians. There is something like a spring about that first experience. It is live, fresh, active. It puts a spring in the heel and a sparkle in the eye and a joy in the soul that the Devil can't reproduce or imitate. "I tell you the living spring can not be stayed in action. If you have a cistern full of water it will be quiet enough, but if it be a spring it is for ever seething, bubbling, gushing" (Spurgeon). The soft drinks and pink tea of this old world will look tame to a man who has ever had one good drink out of the well of salvation.

Yet how many folks there are who can point to the stump back on the farm where they prayed through, but now, sad to say, haven't

enough spiritual life to give anything but a "poor, weak worm of the dust" testimony. They have a "well" experience, but it has green scum on the top. It is to be hoped that they get into the kingdom, but they will "endure religion" unto the end instead of enjoying it. They have a hard time to pump up a testimony. They are embarrassed when the pastor calls on them to pray.

I remember an old pump they had back on the farm that was so worn out and the well was so shallow that we had to keep a can of water for a "starter." You had to pour down the water and pump with all your might, and finally you got a little trickle. There are folks just like that. They never get blessed by themselves. They have to be started and pumped and coaxed and begged. But it's a hard business. Some are quite sincere. They want to do the Lord's will, get souls saved, and be a blessing, but they can not give out for they haven't enough for themselves. They feel a lack, they feel narrow, they do not have the overflowing efficiency. They want to broaden out and bless their community, but they are always engaged in keeping their own little stream flowing when they would like to be flowing out in mighty rivers of blessing. Brother, is that your experience? If so, there is something better for you. Jesus told us about it.

"Rivers of living water" — what is this experience? The next verse explains it. "This spake he of the Spirit, which they that believe on him should receive." Ah, that must be Pentecost. The baptism with the Holy Spirit like "rivers of living water." What a beautiful picture. This is not something you have to "work up" or make yourself. This is a mighty power to flow in and out of your soul like a river. What beautiful points of likeness there are between a broad, flowing river and this pentecostal experience.

1. A river is powerful, and when people get this Spirit-filled life they are powerful. "Ye shall receive power" (Acts 1: 5). See that river as it turns the wheels of industry, generates electricity, runs the factory, and performs for man a thousand other indispensable duties. Brother, that is what God intends us to be. Sources of spiritual power. Not tinkering all the time with our own little experience, but to just let the Spirit flow out in mighty rivers of influence creating conviction, being spiritual dynamos, lighting up the community, mighty in prayer, like an unseen but steady power influencing men for God.

2. These are "living waters" and therefore life-giving. How a river gives life to the surrounding community! Since time immemorial that magnificent river of Egypt, the Nile, has flowed down through a three thousand mile expanse of desert land. At certain times of the year it has overflowed its banks, and brought life, food, and happiness to the people. What a picture of the Spirit-filled life. If we have this blessing, friends, our family will flourish around us and our neighborhood will be kept green, there will be young Christians growing along our banks, we will be growing some fruit for heaven, we will create a spiritual garden wherever we go, we will be a regular oasis in the desert of this old world, we will have life-giving water to quench the burning thirst of those who are dying in sin all about us. Thank God, we will not only be powerful, but fruitful Christians.

3. Again, notice that a river is burden bearing. It bears the ships of commerce with food for the hungry and clothes for the needy. Without complaint it offers its broad bosom to the ocean-bound liner and fishing smack alike and bears them down to the sea. God wants us not only to make heaven ourselves, but He wants us to carry somebody along with us. This poor old world needs some burden bearers who will get underneath its sorrows and heartaches and lift it up in mighty prevailing prayer to the

great heart of Jesus himself. Death, sickness, awful loss or trouble has come and just across the way somebody is longing for a little help, for a word, or a prayer that will help them bear the heavy load over the hill.

4. This river has a perennial flow. It doesn't have to be pumped up in meeting or revived at campmeeting. It flows all the year round, it never runs dry in summer, and it never dries up in the desert. It flows just as well on the back side of a desert as it does in the holiness meeting. What is the reason? How does that dear old saint keep sweet in her soul and a smile on her face no matter how hard and dry the conditions? People wondered how the River Nile, after flowing through the world's greatest desert, could pour into the sea 61,500 cubic feet of water per second, until one day they traced that river to its source where, cradled among the snow-capped hills, lay that enormous lake of Central Africa, Victoria Nyanza.

And if you could trace that flow of spiritual power and victory back into the soul of that sanctified one there you would find the abiding, perpetual presence of the blessed Holy Ghost. Hidden away in the secret closet of prayer, alone with God, the rivers of living water flow in, which later will flow out in deeds and words of kindness, in a godly, holy life, in a glowing, victorious testimony that blesses our thirsty souls and melts the hardest sinful heart.

5. It is an overflowing experience. It is spontaneous. It does not wait for open doors, if there are no open doors it will make some. It will spread out into new fields and overflowing its banks will make the country green for miles around. It sometimes breaks out of the old channels, it doesn't always follow the program, it occasionally shocks the conservative and sends a chill down the backbone of formalism. It is so different from the time-worn, self-induced, painful exercises of formal religion that some people brand it as extreme. But it blesses the poor, dried up church, and gets hold of the heartstrings of unconverted men and brings things to pass. It started at Pentecost and spread until men said it "turned the world upside down," and bless God, this experience can still be found in the world today.

6. The best of all is that the supply is abundant. There is no scarceness or skimping or saving back when company comes, but there is enough for the family and the visitors and strangers and all the hungry hearts in the whole world! "Rivers," says Chrysostom, "not river to show the copious and overflowing power of grace. And living water, i. e., always moving, for when the grace of the Spirit enters into and settles in the mind it flows freer than any fountain and neither fails nor empties nor stagnates."

The dear old woman who had lived in the backwoods and had skimped and saved and economized and gone without all her life exclaimed with rapture when she gazed upon the ocean for the first time, "Thank the Lord, at last I've seen somethin' that there's enough of." Jesus said, "I am come that ye might have life . . . and that ye might have it more abundantly." There are two glorious experiences of salvation. It is the heritage of every Christian to have that abundant life. It is the privilege of every "well of water Christian" to have rivers of living water."

PROVIDENCE, R. I.

The Best and Greatest

In my mind the HERALD OF HOLINESS is the best and greatest paper that ever came into my home. I look for its visit with the greatest delight, and prefer it before all others. For years I have taken many religious papers, but now I am coming to realize more and more that with the HERALD OF HOLINESS I do not need the others so much. May God bless the Board and the employees of the Publishing House, with great grace and victory, and make them more and more efficient in spreading scriptural holiness over these lands until Jesus comes.

J. A. WARD.

The Church

In Four Parts--Chapter III.

BY REV. J. C. HENSON

THE NEXT point I want to notice is that the churches had their regular pastors, and some of these pastors were women. Romans 16:1, 2, "I commend unto you Phoebe our sister, which is a servant of the church at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." Now, Sister Phoebe had charge of the church business, and Paul exhorts the brethren to assist her, not to dictate to her, in whatsoever business she had need of them, and he says she had been a great help to him as well as others. But one says, Brother Henson, haven't you read the Scripture, where it says, "Let your women keep silence in the churches?" Yes, but didn't you notice it said let the man keep silence just before it did the women? In 1 Corinthians 14: 34 it says to let the women keep silence; but the twenty-eighth verse of the same chapter says, "Let him keep silence in the church," so you see this must have been local or we would have them all hushed and no gospel messengers left.



REV. J. C. HENSON

It also says for the women to ask their husbands at home. Again this could not apply to all, for some women are so unfortunate (or fortunate) as not to have a husband. Then again I never saw a man who preached, "Let your women keep silence in the churches" who practiced it, for they all let them sing and of course that breaks the silence. I notice that a woman preached the first resurrection sermon by the command of Jesus when He said to the women who were first at the sepulcher to go tell His disciples and Peter that He had arisen from the dead. And when Jesus met the woman at Jacob's well and revealed Himself to her she carried the news to the city, and that one sermon came very near converting the whole city (John 4).

An objection is often argued that the organized Church is just a sect. Well, this may be, but the sectiest sect is the no-sect, and their cry is, "Come out of her, my people." Of course join the no-sects and start another no-sect sect, and somebody else will get to lead and wear the bell. But if the Pentecostal Nazarenes are a sect, I want to congratulate them for having the Apostle Paul as General Superintendent. You say, Are you Pentecostal Nazarenes claiming Paul? Sure. Everybody seems to like Paul, even the fellow who is bogged down in the seventh chapter of Romans, having his ups and downs, doing the things that he did not want to do, and leaving undone the things that he ought to do. Surely "Jordan is a hard road to travel," and he doesn't want any more religion, for, of course, the way he has to endure already, he doesn't want any more than he thinks he can get by with. But he says that Paul was a Christian, in the seventh of Romans, and he was doing these things. He doesn't want to get any letter than Paul, but he overlooks the fact that the eighth was written after the seventh, and whatever was his condition in the seventh he got out in the eighth. Paul was a holiness preacher of the old-fashioned "second blessing" type, getting his commission direct from the skies. (Read Acts 26:18.) He was to preach sanctification by faith as the inheritance of those who had had their sins forgiven; and he got so radical in writing to the Hebrews he said without it they could not see the Lord (Heb. 12:14). Paul was not only a holiness

preacher, but a Nazarene, and ringleader at that.

In Acts 24: 4, 5 where he was before Felix, the prosecuting attorney, Tertullus, presented the charges under three heads, or a threefold charge. Against him personally, as a citizen, and against his religion. Hear him, "We have found this man a pestilent fellow [against him personally], and a mover of sedition among all the Jews throughout the world [as a citizen], and a ringleader of the sect of the Nazarenes [against his religion]." But, one says, that is only a charge against him by his enemies. I know that, but I want you to read his reply to the charges. "And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." So you see that Paul denied the other charges and challenged the proof, but when he came to the charge against his religion, which was that he was a ringleader of the sect of the Nazarenes, to this charge he said he confessed unto them that after the way they called heresy so he worshiped the God of his fathers.

Now as we have the Church pretty well organized by divine authority, the names enrolled, the lawmaking body located, the pastors on their charges receiving new members into the Church, with the Superintendents in active service we would like to notice a little about

the ordinances of the Church, which are the sacraments of baptism and the Lord's Supper. Some argue the case that the Bible says in Ephesians 4: 5, "one baptism." Well, that is what we believe. Also we believe in the one Lord, but twofold in His nature, human and divine; also in the one great salvation, which includes the two works of grace, regeneration and sanctification; the one Church, the visible and the invisible; and the one baptism—but it must of necessity be twofold in its nature, to correspond with the church, and so it is.

Some people have a way of dividing up the man and giving the Lord half (the spirit) and the Devil half (the sinful body)—but the strangest thing about it is that they take the Devil's half and baptize it, and deny the Lord's half of any baptism at all. Now this seems to be very unfair and it seems like favoring the Devil's half. The fact is, both halves of man belong to God, and not even the body is left to serve the Devil, 1 Cor. 6:18-20, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." If both halves belong to God, and they do, therefore the Lord has arranged for the baptism of both halves; so we have the visible baptism for the visible man, administered by the visible minister, in the visible church; and the invisible baptism of the Holy Ghost, for the invisible man, administered by the invisible Christ, in the invisible church, and thereby we get both halves baptized. The same rule will hold good regarding the sacrament, the visible and the invisible, or the two in the one.

What was the Bible Written For

BY MISS Z. IRENE DAVIS

THE BIBLE was not written to teach science, although it contains something about the stars, the wonderful way in which man was made, and various other things relating to food and drink. It was not written to teach history, although it contains much history. It was not written to teach literature, although it contains great orations, fine poems, and dramas of the best character. It was written for more than all these.

It was not written for the purpose of agreeing with science, and it could not, because science does not agree with itself from one year to another. And if the Bible should agree with science today, it would not tomorrow, because the findings in that subject are constantly changing.

A number of years ago a teacher of science could point to the window and say that it was transparent; the transom was translucent, while the pine door was opaque.

In 1894 a man in the laboratory began to investigate and he found when he got a certain kind of ray, which he called an "X-ray," because he had studied algebra, he would turn it upon the pine door and you could see through it. The statement that the pine door was opaque was no longer true. A bunch of keys was hung on the back of the door. An X-ray was turned on, and the class was asked what was on the other side of the door. "A bunch of keys," was the reply. The physician turns the X-ray on a patient and literally sees through him, and even observes what he had for dinner.

Physics is the study of energy. Chemistry is the study of matter. A college professor took a drop of water, divided it, and subdivided it until the smallest particle of water was a molecule. The hydrogen and oxygen were then separated until only an atom was left. The time was when an atom was defined as the ultimate particle of matter, but owing to the advance that science has made, the atom is no longer the ultimate part of matter. The electron is the lightest known part of matter, or one two-thousandth part of an atom.

Now the vital truths of the Bible are eternally the same. The findings of science change, but God's love for man, and the divine remedy for sin never vary. You can not divide or subdivide faith without having faith to begin with. Faith, even like the grain of mustard seed, can raise or remove a mountain. You can divide and subdivide disobedience to the law of God, until you can scarcely tell with the human eye whether it is disobedience or not, but if there is a fraction of treason "the soul that sinneth it shall die." You can multiply and add to that little sin until it is as large as all the "shalt nots" of the Decalog, and still the divine promise spans the sinners' haven of refuge, like a rainbow, "Though your sins be as scarlet, they shall be as white as snow."

Professor Henderson, of the Ann Arbor University, once told of a man who came to him about his literary daughter. "She is a genius," he exclaimed. "She has written some stories, and I would like to have you read them."

The obliging professor read them, but he did not share in the father's enthusiasm. The aspiring writer had never been outside of Ann Arbor, Detroit, or Kalamazoo. She had never seen the mountains, the prairies, or the ocean. Yet she described them all, and a storm at sea. What was the result? Her writing was just a string of words put together. She was writing about something of which she knew but a very little. It did not appeal to the understanding or the heart. There was no experience.

Why was Tolstoy a great writer? He wrote out of his experience. An Uncle Tom's Cabin could not be written now, because we are not having Uncle Tom's Cabin experiences. That girl was not a genius because she had not had experience.

In the Bible are things that stir the soul. We are not interested as to whether these men understood biology or astronomy. What touches us is the deep and wonderful experiences of these men. The abundance of their life appeals to us. We see in the pictures that

they have left us that the human heart has not changed. We learn that nothing but the grace of God can change human nature from a downward tendency in the opposite direction. It is the only Book ever written that tells us how to become more human, like the Son of man and more divine like the Son of God.

Science has to have its standard. Newton launched the corpuscular system of light. After the findings of this celebrated scientist there was a long period of inactivity. Students said, "This man has said it is so, and of what use is further investigation?" Another scientist de-

clared that light is transmitted from the sun in transverse waves. This latter theory has been found to be correct.

Now the Bible standard, which is the Decalogue, has been adopted by every civilized land, as a basis for its government. The Bible standard of honesty, regard for human life, sobriety, worship of the Supreme Being, remains the same. These standards are not lowered to please any one. No man in any country who murders, steals, lies, breaks the Sabbath, lives immorally, or speaks evil of others, can be at his best. God's Word will never pass away.

their little supply He gave it to them to feed the multitude and when all were fed there was more left than they had at first. Then Jesus commanded the disciples to get into the ship and go unto the other side of the sea, while He sent the multitude away, after which He went up into a mountain to pray. There He remained until the fourth watch of the night, which was about three o'clock in the morning. The disciples were now in mid-sea and the ship was tossed about, for the wind was contrary.

We often meet the contrary winds in life. It is not all smooth sailing. There are winds of adversity, of disappointment, of discouragement, of poverty, and sometimes a gale of despair. At this time the disciples saw Jesus coming to them walking on the waves and they were afraid. Jesus spoke to them. When Jesus speaks to us in time of trouble it always brings peace. "It is I; be not afraid," were the words of Jesus as He drew near. Peter, knowing the voice, asked to be permitted to come to Him on the waves. Jesus said: "Come." Peter came down from the ship and walked on the waves until he saw the wind was boisterous and the waves rolled high; then he was afraid and began to sink. So with us, as we try to walk on the great sea of life. While we keep our eyes on Jesus we can walk with safety, but when we look away to the contrary winds and see the waves of tribulation rolling high about us then it is that we lose faith and begin to sink. When Peter found himself sinking he looked away to Jesus and cried, "Lord, save me." "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

Jesus did not leave Peter to struggle alone in the waves, but when he looked to Jesus He immediately stretched forth His hand and lifted him up. We find while passing through life that in our trials and discouragements there is ever a helping hand stretched out to help us up if we but look that way.

TOPEKA, KAS.

Wherefore Didst Thou Doubt

BY MRS. J. S. HUMBERT

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" (Matthew 14: 31).

THE ABOVE was spoken by Christ to Peter on the Sea of Galilee. Having just heard the sad news of the beheading of John the Baptist, Christ takes His disciples and goes into a desert place to be away from the multitude. Their hearts were made sad by the death of so useful a man. As you will remember, John the Baptist was the forerunner of Christ. It was he who preached in the wilderness, saying: "Prepare ye the way of the Lord, make his paths straight." He was also a relative to Christ and He loved him as such.

So is the great heart of Jesus moved in sympathy for us in our grief at the removal of our loved ones by death, having himself passed through the same trying circumstances when He took on Himself the nature of man and walked in the earth: "Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psa. 34:19).

Again Christ and His disciples were sad because of the wickedness of King Herod, who for the sake of his wicked oath commanded the life of this good man to be taken. John the Baptist had before this told Herod of his great sin in having his brother's wife, gaining the displeasure of the mother of the damsel who danced before the king, thus causing the dreadful oath to be given.

There is existing in our land today a class of people who, like Herod of old, for their oath's sake have taken the lives of good and useful men because they dared to tell them of their sins.

Thus burdened with these sad thoughts and weary with the day's labor, Christ takes His disciples and departs into a desert place to be alone. Soon the people hear of their retreat and follow them from the cities and villages. On seeing the multitude Jesus was filled with sympathy and taught the people and healed their sick. We see from this that Jesus was never too weary to minister to His children when they called upon Him for help.

It was now drawing near the eventide and the disciples besought Jesus to send the people away that they might buy themselves bread to eat; but Jesus said unto them, "Give ye them to eat." Here, now, the disciples find one of those great impossibilities of obeying the Lord's commands, which we so often come across in our lives. How often when we feel God's call for us to do a certain work do we shrink back and say "impossible." We have no education, no talent, no money, no ability, no way open; and a thousand other impossibilities will arise, and the longer we look the more we will find, and no wonder, for we are looking to such a poor source for help, namely, ourselves.

Here were those poor disciples. Christ commanded them to feed His great multitude, and instead of trustfully obeying, they looked to their baskets and there were only five loaves and two fishes. It was impossible. Christ had asked too much of them; they had no ability. But Christ said for them to bring Him the loaves and fishes and commanded the people to sit down. There were about five thousand men,

besides women and children. He took the loaves and fishes and looking up to heaven blessed and brake, and gave the loaves to the disciples to give to the multitude. They all ate and were filled and they took up of the fragments that were left twelve baskets full. They had more left than they had at first. So it is with our impossibilities. God knows all about our inability. He does not ask us to bring to Him what we have not. He knew how many loaves and fishes the disciples had and He asked them to bring Him the few. We can not do God's work in our own strength any more than the disciples could feed the multitude with their small supply; but if we will bring our ability, be it ever so small, and give it to Jesus, and then go forth trustfully, He will call down heaven's blessings upon it as upon the loaves and fishes, and He through us will accomplish the work he desires done.

Christ could have fed the multitude with the loaves and fishes without the aid of the disciples, but this was the work He had given them to do and He was only helping them to do what in their strength was impossible. So after having called down heaven's blessing upon

Smiles and Tears

BY E. F. STANTON

There are happy smiles and bitter tears on faces everywhere;

There are brightening hopes and blasted dreams in hearts of joy and care.

In all this world of bliss and woe, in sunshine and in rain,

We see the hands of love and hate producing peace and pain.

The cares of life annoy the souls who do not love our God;

The "yoke is easy," and "burden light" if cleansed by Jesus' blood.

"Come unto me," the Savior calls, "and be ye saved today.

I am the sinner's sacrifice, the Life, the Truth, the Way."

Oh! could we lift the blinding veil from faces that are sad;

Could tear-dimmed eyes behold the love of Him who maketh glad;

This earth would be a lovely type of God's celestial home,

Where all the sanctified shall meet and never, never roam.

The tree of life for ever doth bloom in heaven's land of peace;

There vernal flowers shed rich perfume, and hearts find sweet release;

With brightening hopes, through rifted clouds I view the coming day.

When God's divine and loving hand shall wipe all tears away.

In heaven above with Christ, the Lamb, who died to save the race,

The ransomed ones with harps of gold shall carol God's free grace.

Oh! weary heart, decrease thy tears, increase thy smiles today;

Let Jesus tune thy soul to sing for ever and for aye.

LONE WOLF, OKLA.

Bread or Tobacco, Which?

BY REV. P. L. PIERCE

IN OBSERVING the food regulations and conservation in our country, when so much depends on our food supply in this great world crisis, I was made to think of some benefits that could be realized by conserving the wasted land and labor that should be used in producing food; especially that part which is being used to grow and manufacture tobacco.

A careful study of the latest official statistics, which can be obtained from Mr. L. M. Estabrook, chief of the Bureau of Agriculture, Washington, D. C., reveals the information represented in the following figures and comparisons:

Tobacco culture in the United States for 1917, official report:

Acres in cultivation.....	1,446,600
Production per acre.....	827 lbs.
Total production.....	1,199,451,000 lbs.
Total farm value.....	\$297,422,000
Farm laborers.....	300,000
Factory laborers.....	240,000
Total number of laborers.....	540,000

This same land if planted in wheat would produce 27,485,400 bushels (estimates based on wheat production in same states where tobacco is grown). This wheat could be planted, harvested, and made into flour with only 45,000 laborers. This would leave a balance of 495,000 laborers to engage in food production, and if they should all engage in raising wheat and making flour they could produce and manufacture 250,000,000 bushels. This would furnish about one hundred pounds of flour for every man, woman, and child in the United States. Can you not see that every acre planted in tobacco and every pound sold and consumed in support of such planting is helping to make the food shortage more serious? We are in a world war for democracy; our allies are depending on us for bread, the food administration declares bread will win the war, and if bread fails, our armies will fail. What shall

we do? Shall we continue to squander this force of fertile soil and man power to indulge the abnormal appetite and injurious use of tobacco, when it imperils our homes, the freedom of which is made sacred by the blood of our fathers?

Think of this when you buy your next supply of tobacco, and when the children of war stricken countries cry for bread just remember that you are helping to increase their woe and want by your wilful waste.

Have these facts and figures percolated the nicotine lining of your brainpan with sufficient force for you to see the criminality of this needless waste? If not, read it again, then answer these two questions: First, is it patriotic to raise, sell, or use tobacco? Second, are you a patriot?

Tobacco is the admitted cause of many diseases, including heart disease, palsy, insanity, cancer, and consumption, and is the cause of no less than twenty-five thousand deaths in our land every year.

Nicotine, the essential principal of tobacco, is so poison that one drop placed on the tongue of a cat produces convulsions, and death in two minutes. It has been demonstrated that

neither cannibals nor buzzards will eat the flesh of tobacco users.

The people of the United States spend one billion dollars annually for tobacco, and yet pious people will excuse themselves by saying the Scriptures do not condemn it. Well, let us see what say the Scriptures.

"Know ye not that your body is the temple of the Holy Ghost" (1 Cor. 6:19).

"If any man defile the temple of God, him shall God destroy" (1 Cor. 3:17).

"Wherefore . . . touch not the unclean thing; and I will receive you" (2 Cor. 6:17).

"From all your filthiness, and from all your idols, will I cleanse you," "I will also save you from all your uncleanness" (Ezek. 36: 25, 29).

"I will take away . . . his abominations from between his teeth" (Zech. 9: 7).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

SHERMAN, TEXAS.

Five Thoughts on Isaiah 56:11

BY REV. RALPH GRISWOLD.

CONTINUAL GUIDANCE. "And the Lord shall guide thee continually." Life has often been represented as a sea voyage met with winds, storms, and tempests. As we stand on the shore and view the ship as she glides safely away from the harbor and launches forth upon the great, now peaceful ocean, all looks well and in first-class condition; but we know that sooner or later she must meet with storms, winds, and great tempests, and we ask ourselves the question, Will she be in as good condition when she reaches the other side? In like manner, as the Christian starts or sets sail out on the ocean of life all may run smooth for a time, but we know from sad experience that sooner or later he must meet with great temptations and trials, and again the question may be asked, Will he be in as good condition when he reaches the other side? It depends upon who is the guide, or who is at the helm.

If Jesus is our Pilot then all is well, and we shall make the desired haven; and not only in as good condition but in a much better and more perfect condition than when we started. He will be our "shelter in the time of storm" and will guide us safely home at last. He likewise will speak "Peace, be still" to the storms when they are too great for us, if we have Him in the boat.

Again the psalmist represents the Christian life as a shepherd's journey with his sheep (Psa. 23). He shows us how the great Shepherd will guide us continuously through every crisis of the journey, and even through "the valley of the shadow of death," and we need fear no evil, for He is with us and is able to guide and guard us continually. How blessed to know that He is our Guide. "He knoweth the way that I take," and "when he has tried me I shall come forth as gold."

2. INWARD SATISFACTION. "And satisfy thy soul in drought." The person who has never known God has never known what it is to be satisfied. The sinner is dissatisfied, looking here and there among the pleasures of the world and failing to find that for which his soul is longing. When he finds God in the pardon of his sins he finds, for the first time in his life, his soul's need and is satisfied. But as he goes on in the new found experience his soul begins to hunger for the "second rest," and in full surrender and consecration he submits to the "crucifying" process, and the cleansing blood is applied to his heart by the Holy Spirit. Then is he entirely sanctified and satisfied, and does not "hunger or thirst any more."

A sanctified man is perfectly satisfied, not in the sense that he does not want more of the

grace and knowledge of God, but in that he is no longer carried about with every wind of doctrine that comes along, such as the third blessing of tongues and the fire act. Thank God for an experience that makes one contented, stable, and satisfied. One finds in Him "the satisfying portion." But still we say with the psalmist in a fuller and more complete sense. "I shall be satisfied, when I awake, with thy likeness."

3. SPIRITUAL HEALTH AND HAPPINESS. "And make fat thy bones." Physical health is a great blessing for which we should be very grateful indeed, and having it should do everything in our power to preserve it. God will surely hold us accountable if we do not. We should take the proper amount of exercise, eat the proper

amount and kind of foods, and treat our bodies as they are the "temples of the Holy Ghost." How much more then is it necessary for us to have spiritual health. What a great blessing it is to know that God has made it possible, has laid within our reach and power the means whereby we can develop strong, healthful souls. By much prayer, and meditation on His Word, we can grow and be healthful and happy and our spiritual bodies be made fat. Thank God for a good spiritual appetite, for the privilege of being spiritually happy and healthy.

When one is in a healthy condition physically he is better able to enjoy life and be happy; so when he is in a good, healthy, spiritual condition he is better able to rejoice in the Lord, and be a "hallelujah" Christian. God wants us to be healthy Christians, and He also wants us to be happy, for he says "The joy of the Lord is your strength."

4. FLOURISHING FRUITFULNESS. "Thou shalt be like a watered garden." What is more beautiful and more refreshing than a well kept garden. As the gardener toils in it from day to day, and the rain comes down upon it from time to time, it grows and becomes more beautiful. When it matures and puts forth its fruit then the gardener puts forth his hand and gathers it in, and thus the garden is not only beautiful but also useful. God wants us, who are the "planting of the Lord," to flourish in beauty and also in fruitbearing, that when the Gardener comes He will find us bearing "much fruit." The way we are to bear fruit is by abiding in Him, and He abiding in us, for the branch can not bear fruit of itself; and the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "The righteous shall flourish like the palm tree." "They shall still bring forth fruit in old age."

5. AN UNFAILING FRESHNESS OF SUPPLY. "Like a spring of water, whose waters fail not." Some years ago we lived on a farm in southern Kentucky, and on that farm down under the hill, and coming out of a large cliff, was a never failing spring. It didn't matter how hot the summer or how cold the winter, that spring flowed on just the same, and was a continual blessing.

I am glad that we can have a Christian experience that is like a "spring of water, whose waters fail not." We are made a channel of blessing so that all with whom we come in contact are refreshed and can quench their thirst. Thank God for an experience that never "runs dry," but flows on and is uninfluenced by the surrounding changes of the spiritual seasons. The kind of experience where we can shout just as much at home as at campmeeting is the real kind. "A well of water springing up into everlasting life." It is unfailing, and always fresh, and there is a bountiful supply always on hand Amen.

Jesus, the Sanctifier

BY H. E. BENSON

THERE are a great many different theories on sanctification. Some teach that we are sanctified wholly at regeneration; others that we are sanctified by growth; and still others that we are sanctified at death; while yet others teach that we are sanctified in the fires of purgatory. Here we have four different theories on this great doctrine of sanctification.

We all know that all of these theories can not be right. However, there is a way to be sanctified. We say that Jesus is the Sanctifier and if Jesus be the Sanctifier He has only one way of sanctifying the people. We will turn to the Bible and see which way this is. In He brews 13:12 we read, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate." How was He to sanctify them? "With his own blood." So we find that by the blood of Jesus we are sanctified. If we preach sanctification in any other way except by the blood of Jesus we are preaching a false doctrine.

"GRATITUDE."

BY ALICE B. LEWIS.

When I think what God has done for me,
I bow my head.

When I feel what love He has for me;

The blood He shed;

What suffering and anguish —

Gethsemane, the cross —

When I think what God has done for me,
I bow my head.

When I think what God has done for me,
I bow my head.

When I see what thought He gives to me,
I feel no dread.

He fills my soul with glory;

He keeps my heart so clean;

When I think what God has done for me,
I bow my head.

When I think what God has done for me,
I bow my head.

When I see what change He's made in me

And how He's led —

Yea, touched this earthly temple —

Wrought wonders in my life;

When I think what God has done for me,
I bow my head.

When I think what God has done for me,
I bow my head.

In deep gratitude, humility,

Glad tears I shed.

He takes me through the shadows,

Sustaining all the way.

When I think what God has done for me,
I bow my head.

When I think what God has done for me,
I bow my head.

Rejoicing in His promises,

This way I tread.

I'm feasting, yes, I'm feasting —

I'm bound for heaven — my home.

When I think what God has done for me,
I bow my head.

CHICAGO, ILL.

As Christ is the Sanctifier these above named theories are wrong. As to the first one — sanctification at conversion — we find in John 17:17, "Sanctify them through thy truth: thy word is truth." This prayer of Jesus to the Father was after the apostles had been converted. So if Christ's apostles were not sanctified at conversion, neither are we today, for the Bible says that God is "the same yesterday, today and for ever." Therefore He has the same way of saving people today as He had in the days of the apostles. Then we see from the Bible that this "get-it-all-at-once" theory is wrong.

As to the second theory — sanctification by growth — it leaves the blood of Jesus completely out. The people who are expecting to be sanctified this way are looking to growth to sanctify them, and not the blood of Jesus; so this theory must be wrong.

Also, as to the third theory — sanctification at death — this, like the second, leaves the blood entirely out. It leaves one looking for death to sanctify and not the blood of Jesus. So, like the other one, this is wrong, too.

The fourth — sanctification in the fires of purgatory — leaves the blood out, as do the other two. It looks to the fire to cleanse or sanctify, and not the blood. So, like the others, we must cast this one aside, and say with the poet,

The blood, the blood is all my plea,
Hallelujah, it cleanseth me.

Now, as to our text, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate"; some one says, We see that the blood is the only Sancti-

fier, but when is it going to sanctify us? I answer, The very moment one gets ready for it to sanctify him. That is, the moment he consecrates his all to God; lays his all on the altar, all that he is, all that he ever will be, all that he has, or ever will have, all that he knows or don't know, or ever will know; reputation, friends, and loved ones; when he takes his hands off and says, "Lord, here I am and all that I have. It's all yours to be used to your glory, for time and for eternity." Thank God, Jesus by His own precious blood will sanctify him wholly. The poet was longing for this great blessing of full salvation when he wrote these great words,

Lord Jesus, I long to be perfectly whole,
I want Thee for ever to live in my soul.
Break down every idol, cast out every foe,
Now, wash me, and I shall be whiter than snow.

Beloved, today Jesus wants to sanctify you wholly. He suffered, bled, and died upon the cross that He might sanctify the people. If you are a sinner come to Jesus for pardon. He will gladly take you in. Christ is calling, "Come unto me." If you have already been converted or born again, come to Jesus for sanctification. He's waiting, is ready and anxious to cleanse your heart and give you this great blessing "without which no man shall see the Lord" (Heb. 12:14).

Christ Jesus died that "he might sanctify the people"; that is, cleanse the old Adamic nature or inbred sin out of our hearts. So if you have been converted come to Jesus and get the "old man" of sin destroyed, the "carnal mind" taken out, and the flesh crucified.

MALAKOFF, TEXAS.

scribe the simple remedies that we ourselves have been dispensing all these years, and very ill or serious cases she is not allowed to handle without orders of a doctor? Hence you will see we are doing nothing about the hospital until we know there is a doctor, and that he is coming to the field. Then we will work at it, for we have no greater need.

Christ in the Church

GERTRUDE COCKERELL

THE CHURCH'S first duty is to herself, her own increase, her own edification (Eph. 4:16). But to pursue this as an end instead of means, would be to defeat her own purpose. Her duty consists in maintaining right relations with, and a right attitude toward, both Christ her Head and her fellow-members in His body. Then and then only, is she prepared to fulfill her destiny. This is a matter of grave personal import. How can we be right with God and wrong in thought, word, and deed with regard to fellow-members. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (1 John 4:20). "Hateth" or "loveth not," active or passive, both alike speak of alienation from God.

Brethren, we do well to pause here and take our bearings. We can not too strongly emphasize the truth, that to be right with God we must be right one with another. This is the first condition for healthy, effectual action on the part of the Church.

We are not told to like, but to "love one another." "Like" has to do with "natural affinity," kindred spirits, and is therefore subject to the law of nature. Divine love begins where human love or liking ends, and because divine, makes possible the otherwise impossible. "It filleth not." It is out of touch with Christ that the disintegrating forces are set in motion and we can look askance at a brother, speak slightly of a sister, inflict positive injury upon some fellow-believer.

And now let us see that part of the Church we represent seeking to fulfill our mission. What is it? "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10). She is to know to make known. The wisdom of God is centered in Calvary, the only tryst where God and man can ever meet. And what does "calvary" stand for? Briefly, Satan's defeat and Christ's victory. This it meant to Him. Through Him it meant this to the Church—ourselves. Does it? Are we in our corporate and individual capacity testifying by life and lip, that through Christ Satan is to her, the Church—us—a conquered foe, the victory of Christ hers—ours? Are we saved, or being saved "to the uttermost" in all the relationships and conditions of life? Are we in these coming off "more than conquerors," and always led in triumph, through Him who died that we might live? How impossible all this apart from Christ our Head! How equally impossible apart from His brethren and ours!

As we have seen the Church is a spiritual body, and as such is assailed by spiritual foes. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

But in Calvary these same principalities and powers received their death blow, where Christ despoiled them, openly made show of them, triumphed over them (Col. 2:15), and is now "far above all!"

Do we know, as a Christian community, just how and where we stand? Is Calvary our acknowledged basis, and Christ's resurrection our Magna Charta? "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "Likewise reckon ye also yourselves to be dead indeed unto sin,

The Need of a Training School in Africa

BY H. F. SCHMELZENBACH

WE ARE all still on the victory side. And for myself, Jesus is my all in all, praise God. It is raining here all the time or most of it, but our God is letting us see souls saved, one here and one there every few days. The work is growing on our hands faster than we are receiving workers to take care of it.

As for the building work we are moving forward on this line, too. The hard rains have held us back some, but we have two church buildings practically finished, and have started on two others. We have been opening up many outstations, and hope to open up many more in the near future. In visiting these new places from time to time I find there are many who want to go to school. After thinking and praying about the matter, I have come to the conclusion that it will take a lot of money to put good schools at all of these outstations. So we called a meeting and brought the matter before all the missionaries on the field, and we decided that the best way to solve the problem would be to have one central school, where we could have two or three women missionaries in charge, and bring the school up to such a standard that we could turn out good native teachers and preachers for our own work in these outstations; and these outstations could be the places from which to get our native workers. As one after another feel the call of God on their souls they will be glad to come to the training school, and once away from their homes and own surroundings they will find it easy to go to more remote places to preach the gospel. We have been doing some work on a small scale here at Peniel on this line, and several of our boys are already a great help in kraal visiting, and preaching from place to place; but they are far from ready to send out on their own responsibility. The trouble is our staff is too small, and we do not have missionaries enough to give them a better training so that they can be the help we need at this time. This great need keeps growing on our hands as the work grows. In other words, each one of us has his hands so full that there is no one to give these boys and girls the time it takes to train them properly.

So what we are praying about now is that two women workers, who have the call of God

upon their souls, be sent us for educational work in dark Africa. They must be women who have a burden for the souls of the people as well as for their education, so that they will be ready to give the gospel while teaching them and training them for their life work. They could begin at once in the school work, and this would be a help to them in the study of the language.

True, it will mean a considerable expense, but as we see it we do not think it will be as great an expense as it will be without such a school. The food problem, we believe, can be solved by working the farm that the government gave us not so far from Peniel. When the year is good we can raise about eight hundred dollars' worth of native food on this farm, and we can also raise some on the place here at Peniel. Of course, there are chances when the crop goes bad, then we must call for help. The reason we do not put the school at the place where the farm is is because it is in a fever place; but it is not so far from Peniel but that we can bring what we raise there to the school.

Of course we shall need money for the necessary buildings. We need a home for the women's quarters for the natives. Here we can do most of the building of stone, and Brother Neilson and myself could do the stone work, and Brother Shirley the carpenter work. About five hundred dollars would put up these buildings.

From what we know of Miss Pelley and have heard of her activity in Christian work, we feel that she is one who would be of great help to us just now. One thing is that we just must have help soon, for the work is more than we can manage properly with our present small staff of workers.

If you should ask what progress we are making with the hospital, I am sorry to tell you that we can not do one thing toward the hospital until we have a doctor to put into it. The government will not allow a trained nurse to take a case in this country without a reliable doctor over her. No matter how much she knows or how well she can carry on her profession, she must only work under a doctor. For instance, you may say, Why can not we do something about the hospital since we have Miss Cole, but Miss Cole is only allowed to pre-

but alive unto God through Jesus Christ our Lord" (v. 11).

Not only must this truth be received objectively, i. e., What Christ did for us by virtue of His death and resurrection, but subjectively in us as a Christian community. And this means collectively and individually, "a calvary and a resurrection" as Dr. Gordon expresses it; life and death, death and life alternately and simultaneously in evidence. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10).

How different the outcome of Church life if these truths are vital, or mere doctrine. If the former, conflict indeed, but assured victory set off against it in pleasing contrast, and now compensation: If the latter a painful striving to maintain consistency of life and action and make a show of unity in a corporate body.

whose union is not in and of the Holy Spirit. Christ works from the center to the circumference. Is Christ the center of our church and unit life, and by the Holy Spirit allowed to minister in His own house? The center is His place. He assumes it only at our request.

Oh, we need all that the Church stands for in the purpose of God and this in concerted action. Let the truly regenerate in these the closing days of this dispensation sink all minor differences and distractions and stand shoulder to shoulder in serried ranks, for the fast approaching conflict. Principalities and powers, mustering their unseen array, wait—yes, to strike the mortal blow to our brethren and sisters on the battlefield, but let us wave over all the blood stained banner, and shout Zion's song of victory in the midst of seeming failure and defeat.

WELLINGTON, NEW ZEALAND.

One of Russell's Errors

BY REV. WALTER C. BRAND.

NOTICE his exegesis of Acts 15:14-16. For the sake of clearness I shall confine myself to this one error, although many others could be pointed out that are perhaps more serious than this. I quote from "Plan of the Ages," page 81: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name [a bride]. And to this agree the words of the prophets; as it is written, After this [after this people from the Gentiles have been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down." "After the work of this gospel age is completed, then the promises to fleshly Israel will be fulfilled."

Now what is the true meaning of this text? Notice that Luke originated only the few words ending with "as it is written"; while the words "after this" form part of his quotation from the prophet Amos (9:11,12). Luke seems to have quoted from the 70 Greek translation, in which Amos 9:12 reads, "That the remnant of men, and all the Gentiles upon my name is called, may earnestly seek me, saith the Lord who doeth all these things." As "after this" is quoted from Amos, its antecedent must be found in the previous words of Amos, and not in those of Luke, uttered eight hundred years later; but Russell explains "after this" to mean after the taking of a people out from the Gentiles, a thing Amos does not mention till later, and which therefore can not be the antecedent of his "this." What he meant it was to be after is not so clear, but probably after certain judgments which God would bring upon disobedient Israel, of which all the preceding part of the chapter treats.

Benson paraphrases it thus: "After this [after the Jewish dispensation expires] I will return to my people in mercy; and will build again the tabernacle of David—that is, the house or family of David. I will do this by raising from his seed the Christ, who shall erect on the ruins of his fallen tabernacle, a spiritual and eternal kingdom."

In passing, notice the difference between Benson's idea of the tabernacle of David, and Russell's idea that it means his earthly dominion. The tabernacle was where God manifested Himself to His people. David erected a tent for the ark, and God speaking of it says: "I have not dwelt in an house; . . . but have gone from tent to tent, and from one tabernacle to another." The revisers change "tabernacle of the congregation," to "tent of meeting," because it was the place for man to meet God. Read Exodus 25:42-45; and 40:34-35. Amos refers to the religious aspect of the reign of David, rather than its political aspect. The latter he would have called David's scepter, palace, or throne.

"Song and praise was the service of David's attendants before the ark; a type of the gospel separation between the sacrificial service (Messiah's priesthood now in heaven), and the access of believers on earth to the presence of God apart from the former" (J., F. & B.).

The purpose of Luke was to show from Old Testament prophecy that the coming of the Gentiles to Christ (as many had done under Paul's preaching) was then in order, not that they would come in a subsequent age. The present status of believing Gentiles, was the question under discussion by the council, and Luke quoted that text because it bore right on that point; but if Russell's explanation of the text was correct, what bearing would it have on the question?

Sure, the HERALD OF HOLINESS is a blessing to me and it gets better all the time and I have faith to believe it will so continue. I am truly thankful we have such a good paper, full of soul food and so many good things, and I wish I might be able to secure new subscribers. I am the only Pentecostal Nazarene in this vicinity, and all is war excitement. I am hoping they may yet come this way if Jesus tarries.

Mrs. Wm. Roberts.

ADEL, IOWA.

The Pentecostal Nazarenes as Buddie Sees Them

GREETINGS to the Pentecostal Nazarenes scattered abroad! Great opportunities are yours for the fields are white unto the harvest and the laborers are few. In 2 Timothy 4:2 St. Paul said, "Preach the Word," and in Isaiah 55:11 we read, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." So, we see that the preacher that has a Bible and knows how to preach it has an everlasting job and he is doing business for eternity, and eternal things are at stake, for, if we believe the Bible, the souls of men are the eternal things that we are to deal with. That being the case, we see what the grand old apostle meant when he said, "Preach the Word," and we also see what our heavenly Father meant when He told the old prophet to tell the world of lost men that His word should not return unto Him void. I don't wonder that St. Paul said in Hebrew 4:12 and 13, "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. Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do."

Now beloved, we are not the only people that preach and believe in a full salvation, but thank the Lord we are among that number and in many places the little Pentecostal Nazarene church is the only place in the whole city where a salvation from all sin for all men can be found and that gives us a great field, for it is a fact that in no city or town, where there may be more churches than ours that preach holiness, none preach it straighter than the Pentecostal Nazarene boys, and they are ready and willing to help every pastor in the city. When it comes to helping the other fellow they are not churchy, but, in some places, if they open the door of the Pentecostal Nazarene church to receive members, some people are ready to brand them as churchy and sectarian. But I know the boys from Old Orchard, Me., to Seattle, Wash., and must say that to a boy of the great Pentecostal Nazarene crowd I never knew a set of holiness boys to be so ready to throw open their church doors to everybody and everything that is for good and stands by the other fellow to their last dollar, to equal the Pentecostal Nazarenes. To me they are the most wonderful set of boys in the whole world; in fact, they are world beaters. They honor the blessed Holy Ghost. They hold

up a Christ that is the eternal Son of God. They carry a Bible with them that they believe from the word "In" in the book of Genesis to the word "Amen" in the book of Revelation. There is not a Pentecostal Nazarene on earth that thinks that Jesus Christ ought to have gone to some college and studied under some professor. They are as clear as the sun at twelve o'clock in the day. As to their teachings, there is not a muddy one in the crowd. A few have run muddy and at once left the church and found a place in some other churches where they were allowed to teach muddy doctrine. In some few places in our work there have been some divisions, but to the number they are so small that you can't find anything now that looks like division among the Pentecostal Nazarene people. Less than a half dozen little bands might be found, and when they think of the church as a whole, they have never been so well united since the day the church was organized as they are today. Their outlook was never so bright as it is today. They as a people never loved Jesus and a lost world better than they do today; they never loved each other and everybody else on earth better than they do today. In some places a few people left us seeking a new church home. They were good people and thought that they were doing the best thing for themselves, and they love the Lord Jesus with all of their hearts. Many of them see now that their new church home was not as good as the one that they had left, and many of them are coming back and will be better satisfied now than they were before their move. Many things that looked so fearful sometime ago we now see with the rough edge off and they don't look half so dangerous. It would have been two miracles put together if we had brought all classes of good people together and found every one of them perfectly satisfied. It is natural that a few good people would want something new every now and then, but as the new wears off, then we see that it is no better than what we already had, and probably not near as good. That is the condition now, but everything comes to them that wait, and the land is now open to the great herd of Pentecostal Nazarene boys, and they have nothing to do but keep sweet and level-headed and good-hearted, and the field is theirs to possess, and thank the Lord, they are doing it. Let us keep true and keep on fire and keep as sweet as honey, and keep level-headed, and keep the up-look and walk on our knees and pray out of our hearts and give out of our pockets and shout in the teeth of the Devil and preach the Word, and victory is ours. Glory be to God! Keep your faith! Walk in the light. Amen!

BUD ROBINSON.

The First Sunday School in Satgaon

MRS. L. S. TRACY

"Let us go to the Mang people [low caste] in the town across the river from our camp, and have a Sunday school today," said the missionary to the Bible women on Sunday morning.

We were in the village of Satgaon about twenty miles from Buldana, but the children had never heard of or been to a Sunday school before the missionaries came, and they were afraid. We had tried to entice them before to repent a verse or song after us by offering them a picture. But fear overcame their desire for a picture that time, and we kept the pictures. However, this morning we went with a good supply of pictures, and had faith we would succeed this time. So over two rude bridges of logs and stones, across the two arms of the river we went, and climbed the steep bank near the Hindu temple with its idols of stone, daubed with red paint; and close beside it—hardly three feet from its entrance—we sat down on a crude rope bed—the customary chair for us in the villages. Sometimes it's only a burlap bag or a blanket spread on the ground.

The old idols made no objection to our Sunday school and we began

Christ is my Savior,
Very happy am I;
At the time I am glad
On running to Him
He makes me glad.

They like to hear our songs and always beg for another. But today there was great excitement, because the sugar-cane mill had begun to work yesterday, and early that morning the "first fruits" were finished and half were to be offered before the idols and then distributed to the poor of the town. This custom has prevailed for generations in this country; after all, it is the Bible idea only perverted to suit the heathen mind. So the children found it hard to keep their minds off from the prospect of the long looked-for feast of fresh sugar. Several minutes were spent waiting for them to get settled down. At last peace reigned, as no sugar was in sight yet, and one of the Bible women read the Sunday school lesson. It was about Jesus calling His first disciples.

"Now, say these words after me and memorize them, and the messiah will give you a picture," said the Bible woman, "do you want a picture?"

"Yes," all agreed.

"Very well, repeat these words after me, 'Jesus said unto him.'" All was quiet. "Say those words," urged the Bible woman. "If you want a picture, say those words, 'Jesus said unto him.'" No response.

After perhaps ten minutes of talking, urging, and persuading we induced one or two of the heathen women to say the verse, in order to lead on the children, and gradually we had a goodly number saying, "Jesus said unto him. Follow me." It was just what Jesus was saying to them, and some of those women and their husbands were hearing His voice, and we trust will soon follow Him. Pray for them! Their children were attending their first Sunday school. They had never heard the story of Jesus before this year. The night before they had seen some lantern pictures of Jesus in the manger, the wise men coming from the east, and others, and heard what it meant to all the world—themselves included. The message was so new they could scarcely grasp it. We gave out about twenty cards, some few boys of a high caste coming quite near and learning the verse also.

The confusion and noise and odors gave us a headache, but we thanked God we had succeeded in having them learn at least one Bible verse. Some of them may forget it, but they have taken the name of Jesus upon their lips and heard the message, "Follow me."

MISSIONARY

En Route to the Mission

BY MISS ETTA INNIS

This month has been not only one of the most busy but one of the very best. God has blessed in ways we thought not of.

This month I had a new experience. An old woman whom I found in my kraal visiting, when I first came to the station, died. She was converted several months ago on one of my visits there, but she never got to church. Knowing she was going to die soon, on one of my visits, she told me that she wanted to be buried like a Christian. All of her people being heathen, I doubted if that wish would ever be realized, but the Lord can bring things to pass.

One morning a little boy of the kraal came, telling me the woman was dying, and wanted to see me. I went over, and found her in a dying condition. She again brought up the subject before the whole kraal. I told them what our laws were, and if she was buried like a Christian they must not practice their heathen custom after her death. Her husband being absent, they were afraid to consent, but said they would send a messenger to the husband, and if he consented it would be all right.

I had no idea she would live until the messenger returned, as it was a two-day trip, but she did; they returned and gave her the message of consent, and she died about five hours afterward. I took charge.

Not being able to get a man who understood digging a Christian grave, as they only dig a hole in the ground and set the dead up in it, I took three heathen men and one of my boys and went over on the mountain side, and they, under my direction, dug the grave.

It was the first time I ever had charge of digging a grave, and while sitting over there on the mountainside with these heathen men, not a woman in sight, a most impressive feeling came over me, that I was indeed in Africa.

I sent my boys over to the store and got the man to make a coffin, and as we put her in the coffin the people looked on in amazement, but God blessed the service.

As I returned home at sundown, wet and hungry (it had rained nearly all day and there was no house to go in), I felt it had been a day spent to the glory of God.

They kept their promise and mourned for the woman according as I told them. The head man of the kraal, his wife, and children have since been coming to meeting, so I am expecting fruit from that day's labor.

One who was converted this month was an old woman who lives about seven miles away. I saw her in the congregation for two or three Sundays and on the third Sunday, I think it was, I spoke to her about becoming a Christian. Imagine my surprise when she answered by saying, "That is what I am coming for, but no one told me what I must do." You may know I quickly told her. She did everything as I told her. God saved her, and she has one of the happiest old faces I ever looked upon. My school-boys are coming in fine. Pray for them all, and pray for the Christians that they may be filled with all the fullness of God.

The Lord is keeping all that I have committed unto Him.

Chang Chien Hsuen's Testimony

Chaocheng, China.

To the Christian Brethren in America:

I wish to make known to you how God in His great love saved me from sin. Truly it is through the love of God that I am saved. He saved my soul and body, and now He has chosen me to be His servant. I have received grace for grace. Not only has God manifested His love to me, but He has also moved upon the hearts of you dear brethren and caused you to contribute means so that here in China, through the preaching of the gospel, souls are being saved. This truly is the manifestation of God's love and the love of you in America. Following is my experience, how I was saved from sin:

My home is in the province of Shantung, about one hundred and thirty miles west from Tsinanfu. I had the privilege of going to school for eight years, and later I secured a position in the court of my home city, Puchou. I went deep into sin, and it seemed there was no way out.

The third month of the first year of the republic of China a preacher from Nankuantao came to Puchou to preach, and as I listened to him he said: "The foreigners have come to preach to us the gospel that saves our souls. They open schools and hospitals." As I was sick at that time I inquired where there was a mission hospital, and I was told at Changtufu; so I went to that place. The three weeks that I was at the mission I had a good chance to listen to the preaching each day. When I went home I read my Bible and prayed daily, but as there was no mission near my home and as I had nobody to help me along, I grew cold. I felt troubled and did not find peace. At night when I was awake I would question myself as to why I forsook my Lord. I again determined that I would pray more, and so I prayed that the Lord might send some one to Puchou to open a mission.

The Lord did not forsake me, but He heard my prayer, and in the third year and the tenth month an outstation was opened at Puchou. I attended regularly the services. Later I attended a revival meeting at Chaochenghsien and received much help. I went home with the determination to pray until I had the assurance that my sins were forgiven. Two months later I again went to Chaochenghsien, and on the nineteenth day of the first month of the sixth year, at ten o'clock at night, I received forgiveness of my sins. Later at a revival meeting I received the Holy Ghost, and in the sixth month I was baptized and received into church fellowship. I know that I am not my own, but I have consecrated my all to the Lord to be used in His service.

The Holy Ghost so led that I was sent out to preach the gospel. As I have gone from place to place God has in a marvelous way supplied me with the needed strength.

I feel so unworthy of these many blessings, for I was without hope in this world; but now God has chosen me, the weak vessel, to preach the everlasting gospel. I know God's grace is higher than the heavens and deeper than the earth. I can not thank and praise the Lord enough for all His goodness. I beg you, brethren in Christ, pray for the church here at Chaochenghsien and Puchou.

May grace and peace be with you all, Amen.

Respectfully,
Chang Chien Hsuen.

THE WORK AND THE WORKERS

NAZARENE BIBLE INSTITUTE

Truly these are days of blessings for the school of Des Arc, Mo. We are expecting every room in the dormitory, as well as every available dwelling on the hill, to be occupied this coming year. A number of families are expecting to move to the school soon. We would like very much to get in touch with a teacher who is able to teach music, piano, and expression.

I. B. SIPES.

READY FOR A CALL TO MISSISSIPPI

The fire is still burning. Thank God we are still holding the fort and expect to fight until we die. Wife and I have joined the Pentecostal Church of the Nazarene at Marcus, Ark. If any one wants a meeting in Calhoun county, Mississippi, I will be glad to serve you, as I sowed my wild oats there in that county, and have been asking the Lord to let me go back over there and tell them about the dying love of Jesus. I am saved and sanctified and all out for God and a lost world. Pray for me and the work at Hot Springs. God bless the HERALD OF HOLINESS. Address me at 615 Bowers street, Hot Springs, Ark.

E. M. SANDERS.

BY EVANGELIST C. B. JERNIGAN

I am in the midst of what promises to be a great revival in Paris, Texas. I just got started, and there were a number of seekers forward last night and some are praying through in the good, old-fashioned way. We are here for victory and to plant a Pentecostal Nazarene church. Rev. J. H. Irwin is song leader, and his wife pianist, and my daughter Johnny violinist. Great crowds are in attendance and deep conviction is on the people. We are in evangelistic work and feel very much at home, while God did bless us in the pastorate at Ponca City, Okla. My home address is Bethany, Okla.

BY REV. J. E. BRASHER

I am now in Pensacola, Fla., with Brother L. G. Adams in a revival meeting. We began the 2d day of June and will close today. We are holding the meeting in a tent. The Lord is blessing us with good music and has helped us preach the Word with a decided degree of freedom. I have a big month's work for July and I need your prayers that God may continue to heal my body until I am completely whole. Praise the Lord. Pensacola is a great wide open door for the truth. There are thousands of enlisted men and also laborers here doing service for Uncle Sam, who need salvation.

BY REV. C. P. LANPHER

It was our privilege to be at Olivet camp, and God truly gave us a great time, especially the closing days. The committee wisely secured that old-fashioned preacher of righteousness, Rev. E. E. Curtis, of Watertown, N. Y., again this year, and the way he put the gospel plow down was a joy to real saints and a consternation to the worldlings and unspiritual. Real appreciation was shown for the ministry of Brother Curtis, which was expressed in a real, tangible fashion in the banner offering given him this year. The last two nights of the camp the long altar was filled with crying seekers. Truly it was good to be there. We have closed our labors at Marshalltown, Iowa, and are scheduled to conduct one tent meeting in Iowa and one in Illinois. We have no definite plans for the future, but are awaiting the disclosure of God's plan for us as we need to know it. Mail addressed to us at 303 West Church street, Marshalltown, Iowa, will reach us.

BY EVANGELIST F. W. COX

I am now in a meeting with Rev. J. M. Davidson, our pastor at Bradford, Pa. The church is small, but we have had several seekers so far, and a good spirit in the meeting. We will continue for another week. Rev. Mr. Davis is holding the fort well and is a blessed man to work with, and he and his good wife have God's blessing and the confidence of the people. Bradford, Pa., is sweet to my memory. I was pastor here over twenty years ago in the Free Methodist church. God gave me a wonderful revival. The crowds were so large that some, it is said, tried to gain access to the meeting by rearing ladders up to the window. The work was thorough. Many of the old friends have been true, and some are coming nine and ten miles to our present meeting. Some were remarkably saved and sanctified, and some were marvelously healed; one Jewess and another woman blessedly so. It was a great time. Old Christians say they have never had a meeting to equal it.

BY EVANGELISTS JARRETTE AND DELL AYCOCK

During the latter part of May we were in a battle against sin in Antlers, Okla., where Brother Atterberry is pastor. Our calaborer was Rev. F. R. Morgan. We found some fine people there, and we were well entertained and something over fifty were saved. Twelve of that number were sanctified and twenty-four joined the church. On May 22d we began in our church at Prescott, Ark., Brother Whitten, pastor. God blessed our work here also and over forty prayed through, about half of them sanctified. A number of subscriptions for the HERALD OF HOLINESS were secured on the last night. Saturday, the 15th, we began at Bridgeport, Okla. Our address is Atwood, Okla.

A BEAUTIFUL PENTECOSTAL NAZARENE WEDDING

On the evening of June 6th at 8 o'clock occurred the marriage of Kenneth H. Wells, of University Park, Iowa, to Eunice M. Oaks, of Indianapolis, Ind. The wedding took place at the First Pentecostal Church of the Nazarene at Indianapolis. The writer officiated. It was a beautiful Christian wedding.

The pastor, Rev. J. G. Nickerson, had announced the same and at 8 o'clock many people were assembled and the door was closed. After a solo by Rev. Von Stevenson, pastor of our church at Ellettsville, Ind., Mrs. Eva Seaman played the wedding march while the father and the bride met the minister, and the bridegroom, at the altar, and presented his daughter to Mr. Wells. After the ceremony the couple knelt in front of the altar for prayer. The scene was impressive. These young people were students of Central Holiness University, of University Park, Iowa. They are both members of the Williams-Robinson party, and are well mated for a happy journey through life together. They are a splendid couple. The evening was spent at the bride's home, where a number of guests spent a most delightful time and many beautiful gifts were presented.

U. E. HARDING.

BY EVANGELISTS THEODORE AND MINNIE LUDWIG

Since our last report we closed a hard fought battle near Arlington, Kans., with Brother Dech as the faithful shepherd of the flock at that point. Brother Dech is doing good work and has a zeal for the salvation of souls which is commendable in every pastor. The Lord blessed in the proclamation of His blessed truth. Some walked in the light and prayed through. The Lord gave us quite a breaking up time the last Sunday night. Several souls came to the altar after we had dismissed, and heard from heaven.

On May 19th we began a three weeks' siege at Spencer, Iowa. The pastor of this little flock, Brother Miller, is greatly afflicted with a peculiar and mysterious nervous trouble. The best physicians do not seem to understand it and are unable to give any relief. He was not able to make the arrangements himself for the meeting and could not get out to a single service, which he so much desired. Let the readers remember Brother Miller in prayer. Fifteen to twenty souls bowed at the altar for both works of grace and most of them heard from heaven. One sister was sanctified at home and a boy received the cleansing during the preaching the last night. The Free Methodists took active part and were greatly blessed. There ought to be a uniting of the holiness forces in Spencer to accomplish greater good.

Leaving Spencer we stopped for a three days' visit with Mother Ludwig and sister, Mrs. J. F. Miller, near Fairbank, Iowa. We were made to rejoice greatly and to see our prayers answered on the last morning before we left, when we had the privilege of praying mother through to victory for holiness of heart. She is now eighty-two years of age and greatly afflicted in body, and has been bedfast for almost three months. Her heart was hungry for the fullness of God and while sitting on her bed and leaning over on our shoulder in prayer the light from heaven broke in upon her soul with praise and thanksgiving, for the Sanctifier had come. A few minutes later we had the joy of seeing their hired girl, who was brought up in the Lutheran faith, break down and in tears of repentance pray through beside mother's rocking-chair, to pardon for all her sins. We say glory to Jesus for answering prayer.

We arrived at Musentine and began the battle on June 14th. Mrs. Maude Hume is the efficient pastor. Two souls bowed at the altar last night, Sunday, the 16th. They came direct from their home, walked down the aisle, and knelt at the altar during the preaching. HERALD OF HOLINESS readers, remember us at the throne.

GOULD-CROSBY WEDDING

Rev. J. Glenn Gould, pastor of our church in Haverhill, Mass., and Miss Mildred E. Crosby, daughter of Mr. and Mrs. O. L. Crosby, of Lynn, Mass., were united in marriage on Monday, June 18th, at 8 p. m., at the home of the bride, 90 Western avenue. Rev. S. W. Beers, pastor of the bride, was the officiating minister, assisted by Rev. John Gould, Superintendent of the Pittsborough District, the father of the groom. Rev. and Mrs. Gould will reside at 7 Tenth avenue, Haverhill, Mass.

BY REV. J. H. VANCE

Rev. Allie Irick and wife are at Moberly, Mo., in a revival meeting. God is pouring out His Spirit for preaching, praying, and singing. The crowds are coming, interest is increasing, and the saints are coming in from other places to help push the battle. We extend a cordial invitation to God's people from every quarter who can to come and help in this battle. Come prepared to entertain yourself and to make a freewill offering to finance the meeting. We are expecting to plant holiness in this city to stay. The meeting continues until June 30th.

SEMINOLE, OKLA., REVIVAL

I feel like reporting our good meeting just closed at this place. We had a great time in the Lord. There were upward of twenty-five prayed through in the old-time way. We closed Sunday night with sweeping victory. We will have a Pentecostal Nazarene church there as soon as Brother Cain comes down to organize. There are a lot of the finest people there I ever met, and there can be a good work established at that place. Rev. I. E. Flynn and wife are doing a fine work. We will begin our next meeting at Earlsboro, Okla., the 14th. We ask the prayers of the saints that God will give us a great meeting at that place.

REV. J. H. KING AND WIFE, AND A. LANDON.

BY EVANGELIST AUGUST N. NILSON

It was my great privilege to attend the great ministerial convention of the Indiana District last month. There were some great papers read, and the discussions were lively, but none the less edifying. Brother Chalfant's paper on "Christian Patriotism" ought to be sent to the United States congress, and General Superintendent Goodwin's sermon on "Five Scriptural Reasons Why the Kaiser Can't Win the War" was simply immense.

From Newcastle we went to Greencastle and had a very profitable time for eight days with our many friends. We preached for them and a few got the victory. From there we went to Fern, Ind., for a two weeks' meeting. A few at this place, too, found the Lord. Among those who got through was a man who, at the last night of the meeting, jumped over a barbed wire fence, walked around to the altar, knelt down, and prayed through to victory. The meeting the last night was conducted in the open air. We are at the present just beginning a tent meeting at Victoria, Ill., for the first Methodist Swedish church ever organized in the world; the real cradle of Swedish Methodism. The outlook is good, but the outlook is better. Pray for us. Address me at 2109 Troost avenue, Kansas City, Mo.

DISTRICT PREACHERS' CONVENTION

The Washington-Philadelphia District held its first preachers' convention May 30th to June 24, with the Park Lane, Va., church. Rev. C. R. Mateer and his people royally entertained us and the whole affair was a joy and delight to all.

District Superintendent Rev. J. T. Maybury presided over the sessions during the days and the following brethren preached at nights: Revs. J. T. Maybury, J. A. Ward, W. D. Shelor, and J. N. Nielson, with Tomus Trumbauer preaching Sunday morning and J. F. Penn, outgoing missionary to Africa, in the afternoon. A nice offering was given for missions and the convention closed with eleven praying through at the altar and two others in the audience after a stirring message by our young Brother Nielson.

Many good and helpful papers were read and discussed, and we believe that every pastor returned to his charge feeling it was good for him to have been present at this meeting. The next meeting is to be held in connection with the annual District missionary convention, October 14th to 18th.

During the above meeting a plan was set on foot for the purchasing of a canvas tent to be used in the interest of home missions on our District. Several meetings in new fields have already been arranged for and the tent will be put to use at once. We feel this to be a great thing in view of there being so many fields within the bounds of our District that are untouched by full salvation preaching.

W. D. SHELOR, Secretary.

MISSISSIPPI DISTRICT

We are yet alive in the Mississippi District, and under the blessing of God are moving on. We have had Rev. S. W. Strickland and his wife with us since March 15th. God has been giving gracious victory in the meetings. Their first meeting was in the Houston church with Rev. Mrs. S. E. Galloway, pastor. God gave some choice souls in the meeting and six additions to the church. We are expecting to make Houston a strong center.

Next we had them in a two weeks' meeting at Coffeyville. God was with us there and the church will feel the effects of the meeting. Brother and Sister Theo Fly royally entertained the workers. The work at Coffeyville will be followed up by Brother Shepherd, pastor at Post Oak church. The third campaign was at Merigold with the big District tent. We trust that this is the beginning of a good work at Merigold. Brother George Narborough, with the assistance of his friends, entertained the workers and made possible this meeting.

The writer, on leaving the meeting, left Rev. R. S. Rushings, pastor of the Cleveland church, to assist the evangelist in the last week of the meeting. Brother Rushings will take care of the work there.

We then took the big tent to Memphis, Tenn., for a fifteen days' campaign. Brother Strickland did some fine preaching and often the altar was filled with seekers. God was with us in every service. The writer gave a series of sermons on dispensational truth, which were owned and blessed of God. Sister Strickland and Sister Galloway did some efficient work in this meeting. The workers were entertained in the Bethany Training Home, where services were conducted at 8 a. m. each day. Several of the girls were saved and some were called of God to special work.

I find Rev. A. J. Vallery, superintendent of the home, to be one of the most efficient rescue workers I have ever met. God is certainly blessing the work in his hands. It is his good fortune to have Miss Minnie Katenbury as matron of the institution. I believe the prospects are bright for a strong church in Memphis in the very near future. If you have some of God's money, you will make no mistake to send some of it to Rev. A. J. Vallery, 901 Chelsea avenue, Memphis, Tenn.

We are now engaged in a battle at Tupelo, Miss., and there are bright prospects for a great meeting. Pray for us here. We expect to continue the services here through this month. We expect to organize a church in Tupelo at the close of the meeting and are planning to build a church house soon. S. E. GALLOWAY, *Dist. Supt.*

BY EVANGELIST JOHN T. HATFIELD

For some time we have not been making very extensive reports, in fact we had nothing much to report, but we have been busy. Yet we have had very poor picking. Now what next? Well, you will want to know where on earth we have been. We have not been to France, but first we were down to "Lodohai," where the pasture was very short; "Mephioseth" was still there with his crooked feet, and had been reading our reports, so he requested us not to write their meeting up. He acknowledged that they were in a bad shape, and in a very poor condition, and were ashamed of their feet. He also confessed that their tribe had split, there were divisions, and sad to say, they were fighting each other; yet singing with great gusto, "I'm living in Canaan now." But when they were not singing they were talking about each other's crooked feet. Their disease was so chronic that we failed to get any cure from any of our remedies. We tried a good many kinds; first we gave them some cactus pillets to stimulate their hearts; then we gave them some pills for their livers; then some "one-night corn cure" for their feet; but all of no avail. Finally, as a last resort, we blistered them with an application of croton oil, and that made them spre. When we left they were still complaining.

We came next to Ai, a little city, a place of defeat. They were small in numbers and still growing less, and doing nothing. They spent much of their time talking about big victories in bygone days. They were still talking about their big Jericho, how they marched around and blew their rams' horns and shouted, and the walls fell down, etc., etc. They reminded us more of a broken-down aristocracy, living on the faded splendor of the past. Their fine clothes looked slick and threadbare, and their faces had the appearance of old, faded photographs.

Now, we were in two other places similar to these, which we shall not report, but they had all come to the place like Israel of old, they were not taking any new territory from the enemy, but were fighting and robbing each other. For many years in the early holiness movement, when they were united, they had meetings of great power, but since they have split into many factions they are not seeing so many of those great and powerful meetings. They are spending too much time opposing each other. What the most of us holiness people need is a real pentecostal baptism of holy fire upon our holiness, and if we don't look out old Nebuchadnezzar will march over and capture the whole mess of us and carry us all to Babylon, except a few old grandpas and grandmothers who are not able for the journey, who will be left to hang around the walls of Jerusalem and kiss the stones and mourn over Israel's captivity. Lord, wake us up!

REV. C. E. CORNELL CLOSES SUCCESSFUL PASTORATE

[Report of Rev. C. E. Cornell, pastor of the First Pentecostal Church of the Nazarene, Los Angeles, Cal., to the annual church meeting held Wednesday evening, May 29, 1918.]

My Dear Fellow-Laborers:

I have completed the perfect number of years as the pastor of First church, Los Angeles. These have been years of growth with more usual responsibilities, but years of gracious and constant victory. I firmly believe that no pastor has ever served a church seven years with as little rebellion, and as little opposition as the speaker. They have been years of testing, but years of splendid overcoming; years of exceedingly hard work, but years of strengthening spiritual muscle.

The church has been able to maintain a fair degree of spirituality. Comparing ourselves with the average church, the spiritual atmosphere has been high, but comparing ourselves with ourselves we have not cooled off, but have kept fairly hot. The spirit of revival has been constant, and with but a few exceptions souls have plunged into the fountain week after week. For this we praise our God!

The church has also kept in unity, only slight exceptions here. The Sabbath services have maintained a healthy average, the Sabbath school and the prayer-meetings have not retrograded. The young people, although losing heavily, are making steady and persistent progress. The spiritual tide has been such that very often heavenly gales have swept over the congregation, indicative of God's pleasure and blessing. The days and scenes witnessed by the fathers have again and again been repeated here. Such scenes as we often witness are not expected and are never seen in the average church. It is to be fondly hoped that there may be frequent and greater outpourings of the Holy Spirit in the days to come.

The last year has not relieved us of important responsibilities. The Nazarene University has been in a crisis, and careful and peaceful attention has, of necessity, had to be given to that institution. Thank God, the day of deliverance is at hand. What a relief to those who have been carrying the burdens. In these strenuous war times the work of the church is hindered, and generally speaking, spirituality is at a low ebb. This makes our work the more difficult, but the more important. Many have passed to their heavenly reward the last year, and a number have moved, so that we have but 551 members to report as against 976 reported for last year. This is a loss of 425. Only forty-nine persons were received into church membership the last year, that is, from June 1, 1917, to June 1, 1918. More members might be gathered in if more attention was given to this particular branch of the work.

The record stands as follows: 1911-12-146, 1912-13-164, 1913-14-223, 1914-15-89, 1915-16-76, 1916-17-114, 1917-18-49; total, 781 for the seven years.

Our financial showing is very encouraging. A very large sum of money has been given during these seven years. Here is the record: 1911-\$19,307, 1912-\$17,083, 1913-\$16,323, 1914-\$14,987, 1915-\$19,307, 1916-\$12,278, 1917-\$17,225, 1918-\$16,000.00, estimated; total, \$125,688.70.

This is an average of \$17,955.53 a year. The drain upon us this year has been severe. We have cheerfully responded to the many appeals, especially for the Nazarene University. The subscriptions and money given to this institution will probably reach \$75,000.

Eighteen hundred dollars have been applied on the church debt, but owing to our sacrifice in the interest of the Nazarene University the debt has been reduced but slightly. However, the trustees hold assets of over \$2,000 that if it is hoped can be gotten in hand to apply on the church debt. Let me suggest, this church of necessity, to live and care for its own, will need to very soon reserve its funds, even if others suffer, that the church may not be indebtedness and improve and beautify the buildings so necessary for its perpetuity.

I desire to record my deep appreciation of all officials, the deaconesses, the officers and teachers of the Sunday school, the young people, and every man and woman who has contributed to the work of the church. They have wrought nobly and God has been pleased to smile upon us. With a church board of more than thirty; with numerous problems and perplexities at times arising, insurmountable; yet, withal, we have come through with little jarring, little real disturbance. Scores of our official meetings have been held without a ripple to mar the peace and quietness of the soul. This is the triumph of perfect love in the heart.

I arrived in Los Angeles, March 24, 1911, and preached my first sermon in First church Sabbath morning, March 26th, subject, "The Effectual Prayer." This, I trust, has characterized my ministry during these last seven years. I have surely endeavored to have a prayer church. What success we have enjoyed is largely due to the ministry of intercession. This must characterize the work of the church in the days to come, if you succeed.

I now cheerfully lay down my work as your pastor, to be taken up by another. I am sorry for any failures, and regretful for any mistakes. I think, however, I leave the church with the love and respect of nearly every one. I shall pray fervently for you, and thank God for my many friends. As my work will not be so far away, it is hoped that we may see each other occasionally, but none of you must ask me to perform any function that be-

FIVE NEW SONGS

We have just issued five new songs as follows: "When My Feet Have Crossed the Golden Strand," Octavo, 15c.

"Not Made for this World." (Solo).
 "If I CLING TO THE CROSS." (Duet).
 "Sweeter Every Moment." (Quartet).
 "Pilot Me." (Quartet). The four for 10c.

All five for 25c, postpaid.

Secure our new song book, "Songs of Beulah," for your camp. Price 15c the copy.

Haldre Lillenas, Auburn, Ill.

longs to the pastor here. You must be loyal to him, as I am expecting the people he leaves to be loyal to me.

I respectfully submit this brief report, and pray that God may richly bless each one.

In the bonds of perfect love,
 C. E. CORNELL, Pastor.

-RUBY SCHOOLHOUSE, CORRAL, IDAHO-

Some of us have gone through testing and trying times since I last reported. The writer spent part of the winter in a hospital and had to have his right foot amputated, but God has taken us through. Praise His name!

We are out here where we do not hear a sermon very often, but we love to hear the Word preached. Brother Holmes has been with us and preached many times, and God always blesses and owns the services. Pray for us and the work here.

Mrs. F. R. RUBY, *Secretary.*

FLORIDA DISTRICT

Accompanied by Brother C. E. Shaw we began a month's meeting here just outside of Jacksonville. Right in the midst of our good meeting Brother Shaw was called home. Dr. N. B. Shade came on at once and threw himself into the fight, as the writer had taken sick and was unable to proceed without help.

God gave us a good meeting. There were some old-time cases of repentance and restitution and praying through. Jewelry was laid aside, things fixed up, and a new order of things prevailed. We felt the Lord's leading that a church building ought to be erected, and after some trouble and delay a lot was donated, part of the material is on the ground, and we expect to see it completed soon. Our soul says yes to the whole will of God, and we go on expecting nothing else but victory. Hallelujah! Pray for us.

HOMER L. GOBEL, *Dist. Supt.*

BY REV. H. H. HOOKER

Our first meeting of the season was with our church at Dora, Ala., with Rev. A. B. Anderson, of Florence, as evangelist. The meeting was a hard pull, but a few found the Pearl of great price. Brother Anderson is a fearless preacher of the truth and knows how to win the hearts of the people.

From Dora we went to Florence for a siege meeting. Rev. P. M. Covington, District Superintendent, was with us the last two weeks of the meeting. More than thirty-five deserted the ranks of sin, ten of whom joined the victorious Pentecostal Nazarene company. As a result of the meeting the local church bought a new concrete church that was built and owned by an individual. This property was bought for less than one-third of its real value. The owner and his wife joined the church and donated the other two-thirds of the property. The first service was held in this new commodious building the last Sunday afternoon of the meeting. Great grace was upon this service and shouts of victory were heard from every side.

Brother A. B. Anderson, the wide-awake pastor of this aggressive church, is a young man of rare ability and is much loved by his people. The Sunday school under the able leadership of Brother Joe Patrick is making wide strides. Pray that God will give us souls as we labor.

NORTHWEST DISTRICT ASSEMBLY

The fourteenth Annual Assembly was held in the beautiful South Methodist church on Union avenue, in Portland, Ore., June 4th to 9th. Dr. Goodwin presiding. From the opening service until the close God's presence was manifested in a marked manner. Dr. Goodwin endeavored himself to all our hearts. He is one of those rare individuals who grow with acquaintance. Some of us will never forget his instructions to the class for ordination.

The most important business transacted was the division of the District. One forenoon was given to debate and the vote showed about two to one for division. While strong convictions were shown by stirring speeches on both sides of the question, a sweet harmony prevailed, and after the smoke of battle cleared away we loved each other as well as before. The District was divided by the coast range mountains, the eastern District retaining the name of "Northwest District," and the western section taking the name of "North Pacific District." Rev. J. T. Little was chosen Superintendent of the North Pacific District, and Rev. T. E. Beebe, of New England, Superintendent of the Northwest District.

Both the Northwest Nazarene College and the missionary rallies were times of great spiritual power and also financial results. Thousands of dollars were raised for both causes. Our people are catching the vision. The church reports, generally speaking, showed substantial increases. Victory was the clear note ringing from every testimony. There seemed to be an absence of light emotionalism, so often seen in a large gathering, but there was present that deep, spiritual tide of union and glory that will bring results the coming year.

Through all our hard fought battles on the Assembly floor, victory brought no exultation and defeat left no sting. Such love and harmony is only seen in the truly sanctified.

A class of five were ordained to the ministry, and two were consecrated deaconesses.

DOBMAN D. EDWARDS, *Reporter.*

GEORGIA DISTRICT PREACHERS' CONVENTION PROGRAM

To be held at Manassas, Ga., June 27, 28, 29, 30, 1918.

THURSDAY.

7:30 p. m. Song service, special music by College Quartette.
8:00 p. m. Sermon, "Second Coming of Jesus," Mrs. W. L. Duncan.

FRIDAY.

9:30 a. m. Devotional—Rev. G. L. Irwin.
10:00 a. m. "Pastor, His Influence, Results," Rev. W. R. Hanson.
11:00 a. m. Sermon, "Our Absolute Need of the Holy Ghost," Dr. E. P. Ellyson.
2:30 p. m. Devotional—Rev. W. L. Duncan.
3:00 p. m. Paper, "How to Promote a Revival Spirit on the District," Dr. A. O'Bannon, Rev. G. L. Irwin.
3:30 p. m. Open discussion—Above subject.
7:30 p. m. Song service, music by College Quartette.
8:00 p. m. Sermon.

SATURDAY.

10:00 a. m. Devotional—Rev. A. L. Fowler.
10:30 a. m. Suggestive methods for opening up new work, Rev. J. A. Boyd and Rev. C. E. Shaw.
11:00 a. m. Sermon to Christian workers, Mrs. Emily M. Ellyson.
2:30 p. m. Devotional—Rev. Henry Eason.
3:00 p. m. Suggestive methods of supporting our school, Dr. E. P. Ellyson.
3:30 p. m. Sermon, "Why Preach Holiness?" Rev. W. R. Hanson.
7:30 p. m. Song service, special music, College Quartette.
8:00 p. m. Sermon, "Is the Kaiser the Anti-Christ?" Dr. E. P. Ellyson.

SUNDAY.

10:00 a. m. Love feast—Rev. G. W. Grice.
11:00 a. m. Sermon, "Your Redemption Draweth Nigh," Dr. E. P. Ellyson.
3:00 p. m. Song and praise service—Rev. J. A. Boyd.
4:00 p. m. Sermon, Rev. J. O. Burnett.
7:30 p. m. Song service and special music by College Quartette.
8:00 p. m. Sermon.
We will have other preachers and workers with us at this time and we expect to arrange for all to take part in this convention. On Sunday we will have dinner on the ground. The public is invited to all these services.

REV. E. H. KUNKEL, Dist. Supt.
HARMON J. EASON, Dist. Secy.

PASTORAL ARRANGEMENTS OF THE NORTHWEST AND NORTH PACIFIC DISTRICTS

Northwest District.

District Superintendent, T. E. Beebe.
District Secretary, Alpin M. Bowes.

Idaho.

Post Falls.....To be supplied.
Kellogg.....C. B. Langdon.
Oneway.....Arthur Gilliam.
Rock Creek.....Alfred Gilliam.
Harvard.....Brother James.
Moscow.....L. W. Goss.
Pine Grove.....Mrs. Lillian DeWitt.
Troy.....D. Halstrom.

Oregon.

Condon.....To be supplied.
Pendleton.....Charles Maxon.
Madras.....To be supplied.
Winlock.....Myron Blanchard.

Washington.

Cheney.....J. H. Crocker.
Colfax.....Ira D. Brown.
Diamond.....Frank Davis.
Grier.....L. R. Blackman.
Parker.....H. S. Neal.
Lincoln Heights.....To be supplied.
Walla Walla.....Elsie M. Wallace.
Chelan.....Vert Anglin.
Dayton.....B. L. Simmons.
Cardfield.....Mrs. Mae Budd.
Huntsville.....Cornelius Cooney.
Spokane, First.....C. Warren Jones.
Walnut Grove.....J. M. Butcher.
Yakima.....Alpin M. Bowes.

North Pacific District.

District Superintendent, J. T. Little.
District Secretary, Frank Blackman.

British Columbia.

Victoria.....Samuel Snavley.

Washington.

Bellingham.....Samuel Mendel.
Camas.....J. W. Frazier.
Monroe.....W. S. Rice.
Ridgefield.....To be supplied.
Tacoma.....To be supplied.
Everett.....B. T. Flannery.
Marysville.....C. D. Erb.
Nullicoo.....A. H. Smith.
Seattle.....G. S. Hunt.
View and Diamond Hill.....J. C. Scott.

Oregon.

Albany.....Gus Wachsmith.
Ashland.....Dorman D. Edwards.
Canby.....J. A. Butcher.
Hemlock.....Mable M. Holmes.
McMinnville.....To be supplied.
Newberg.....C. A. Baker.
Oregon City.....C. A. Ketter.
Portland, First.....C. Howard Davis.
Portland, Brentwood.....C. U. Fowler.
Portland, Sellwood.....B. H. Morse.
Portland, Scandinavian.....J. G. Bringedahl.
Portland, Highland Park.....W. P. Keabaugh.
Rogue River.....E. D. Patterson.
Salem.....Aaron Wells.
Tillamook.....To be supplied.

CHURCH NEWS

St. Joseph, Mo.

The little band and its pastor were greatly encouraged by a few night services given us by our brother, Evangelist Julius Miller, and his gifted wife, as they were passing through our city. They are true Pentecostal Nazarenes. His preaching was good and her singing beautiful. At the last night service two bowed at the altar and claimed victory. Praise the dear Lord for the blessings He bestowed on us this year.—LIZZIE WHITED.

Nashville, Tenn.

We are moving along reasonably well in our work. God is blessing His preached Word. One interesting feature of the work is our Friday night Bible class. We spend an hour each week on a book, beginning at Genesis. Dr. C. E. Hardy has just closed a meeting for us. If any of the brethren who read this are having financial trouble just preach on tithing some day, then get the church to tithing. One who has never tried it would hardly believe what it will do. God bless the HERALD OF HOLINESS family.—HARRY H. WISE, Pastor.

Pocahontas, Mass.

On Sunday evening, June 2d, we had our third annual missionary exercises. Those taking part formed outside of the church and marched in singing. "With banners waving we will forward go," while each one carried an American flag. The church was very prettily decorated with flowers. The exercises were among the best we have had for quite a while. After the exercises Pastor Cole gave a short talk on foreign missions, after which the collection was taken. In this collection we got fifty dollars for foreign missions.—MABLE H. WARD, Reporter.

Rod Key, Ind.

We are on the firing line here. We have made two or three sieges upon the city with the old-time gospel. Sister Minnie Morris was with us in a three weeks' meeting and shelled the city with her red-hot messages. About twenty-two seekers were at the altar. We never enjoyed working with any one more than with Sister Morris. She understands the perplexities and problems of a pastor. We are determined to fight the battle to the end. We have no intentions of retreating, but are demanding an unconditional surrender from the Enemy. Sister Gill, corresponding secretary of the Women's Foreign Missionary Society, and Sister Ira Akers, first vice-president, were with us over the Sabbath, June 16th, also Saturday night, and organized a society with eight or nine members. Sister Akers gave us some very inspiring messages, which will remain with us for some time. The Sabbath night service closed with one woman, who had been raised a Catholic, praying through to victory, and the spirit of God falling upon His people gloriously. We are small, but are trusting God, who is almighty. Remember us in prayer.—REV. H. P. GROVE, Pastor.

INTERNATIONAL SUNDAY SCHOOL LESSON

July 7.

BEGINNING THE CHRISTIAN LIFE.

Acts 16:13-15; 25-34.

GOLDEN TEXT: "He that will let him take the water of life freely" (Rev. 22:17).

THE LESSON OUTLINE.

B. F. HAYNES, D.D.

A. JOHN THE BAPTIST'S TESTIMONY AND ITS FRUITS (John 1:35-37).

Looking upon Jesus as He walked John said to two of his disciples who stood with him: "Behold the Lamb of God." Hearing this the two disciples followed Jesus. Jesus, beholding them following Him, asked them what they sought. They answered with the question, "Master, where dwellest Thou?" as much as to say, "We seek Thee." He bade them follow Him.

One of these two was Andrew, who hurried to find his brother Simon Peter to whom he made the passionate and profoundly significant announcement: "We have found the Messiah, which is, being interpreted, the Christ" (Vs. 40-50). He brought him at once to Jesus, who in receiving him said to him, "Thou art Simon, the son of Jonn. Thou shalt be called Cephas, which is by interpretation, a stone."

The following day Jesus finds and calls Philip. Philip calls Nathanael and says: "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathanael hesitated with the anxious question: "Can there any good thing come out of Nazareth?" Philip proposes the only fair and sensible test for his satisfaction by answering, "Come and see."

This indicated the strength of satisfaction which Philip had found in Jesus, and the testimony he bore was a challenge to the faith of Nathanael which succeeded. Seeing him coming Jesus said: "Behold an Israelite indeed, in whom there is no guile." Surprised at the Master's knowing him, Nathanael asked Him, "Whence knowest thou me?" Jesus said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." This proof of divine knowledge overwhelmed Nathanael who gave absolute adhesion to the deity and kingship of Jesus in the wonderful confession: "Rabbi, thou art the Son of God; thou art the King of Israel." Upon this Jesus promises him still greater things to come.

B. CONDITIONS OF DISCIPLESHIP (Acts 16:13-34).

In all the preceding cases there was obedience rendered by the called. They obeyed and followed and received. They obeyed the call, followed the Savior, and received His favor and friendship and further light.

We have further illustrations of these conditions of discipleship in the apostolic evangelistic labors. As examples take:

(a) Lydia, the first convert in Europe. Landing at Philippi, Paul was addressing a

company of women "by a river side." Lydia was one of His hearers "whose heart the Lord opened, that she attended unto the things which were spoken of Paul." She was baptized and her household, and entertained Paul while he was in Philippi.

(b) The Philippian jailer is another convert made through the labors of the great apostle. Startled and convinced by the miraculous deliverance of Paul and Silas from the Roman prison, the jailer "fell down before" them and cried, "Sirs, what must I do to be saved?" The issue is squarely made in this question as to the condition of salvation and Paul meets it squarely by announcing the only condition of salvation. The answer was, "Believe in the Lord Jesus Christ, and thou shalt be saved." The jailer believed and rejoiced, with all his house, and was baptized straightway.

(c) It must be remembered that faith is always operative in every case of personal salvation whether expressed or not. It is always implied where not expressly stated. It was as truly present and as actively exercised in the case of Lydia as in the case of the Philippian jailer. Indeed, it is the one and the only condition of salvation. It implies or presupposes or is necessarily followed by every other step involved in salvation.

Mr. Wesley expresses its solitariness as a condition of salvation tersely. He says faith is the only condition which issues in salvation even though we conceive of no other condition possessed; and that though we conceive a seeker as possessing all other conditions, faith is the one condition on account of which a person is saved.

(d) Universally available. God's infinite wisdom and goodness are seen in this condition. Faith is a universal principle among men. Confidence lies at the very basis of peace, happiness and success in the home, in business, in all things. Destroy conjugal faith and home becomes a hell. Remove or shake public confidence and panic ensues and bankruptcy and ruin overspread the land. Everywhere faith is essential to the safety and the successful on-going of things.

This universally prevalent principle God takes and makes the great condition on which He suspends the atoning benefits of the death of His Son. Faith is thus the easiest, most familiar, and most simple condition God could have adopted. It is one possible to all men at any and all times and never out of the reach of any one under any circumstances.

Had He prescribed a sum of money, however small, or a pilgrimage to some city, or any other act or exercise, vast numbers of people would have found such condition of salvation entirely out of their reach. Besides those who could have met such conditions would have had "whereof to glory" and salvation then would have been "of works and not of grace."

So we should praise God for this condition on which He has so wisely suspended His saving grace through the sacrifice of His Son.

Burnside, Ky.

The Pentecostal Church of the Nazarene at this place is pressing forward. Sister Mary Ardis is our pastor, and we have preaching the first and fourth Sundays in each month. Brother H. Rees Jones, D.D., our District Superintendent, and wife were with us June 9th. He preached three good sermons and had seekers at the altar. Two were saved and the church very much encouraged. Brother Jones is a fine man and a good preacher, and we are looking forward to the time when we can have him to hold us a revival. We ask the prayers of the HERALD OF HOLINESS family.—J. L. JOHNSON.

Ottawa, Kan.

Sunday, June 16th, was a banner day for the Ottawa church. The Sunday school attendance was especially good. An increased interest and attendance is manifesting itself in the work of the Sunday school, for which we render praise unto Jehovah. The Sunday evening service was very well attended, a number of new faces being noted in the congregation. God gave us liberty in preaching the Word and the Holy Ghost was faithful to convict the people. One hand was raised for prayer. We are praying and believing for a revival. In all your prayers remember Ottawa. We are planning to entertain the group meeting over June 30th. Pray that this may be a time of salvation.—E. R. SNOOK, *Pastor*.

Modoc, Ind.

We are glad to report victory at this time. We have just closed a ten days' revival meeting, which was a great blessing and inspiration to the church. Rev. George and Effie Moore were with us last winter, and we felt their work was not done here and called them back at this time. We were more than pleased with their inspiring songs and plain and powerful preaching. The finances came easy, about six souls prayed through and were sanctified, and ten united with the church. Rev. Mrs. Mary B. Akers, of Anderson, Ind., first vice-president of the District Women's Missionary Society, was with us a few weeks ago and organized a society for our local church. We expect to come up to the help of the Lord against the mighty along missionary fields. The Lord is blessing us beyond our expectations and the outlook is fine for a great work at this place.—LYLE O. GREEN, *Pastor*.

Shawnee, Okla.

We praise God for His wonderful saving and keeping power. Our church here at Shawnee is moving on with a triumphant tread, with victory perched upon our banner, and the blessed Holy Spirit to lead us on. Our pastor, Rev. L. A. Bolerjack, is a real Spirit-filled man of God, and is doing some great preaching. Our Sunday school, with Brother Smith as superintendent, is moving on with great success. Our Young People's Society, with Sister Robison as leader, is a blessing and inspiration to all. Our meeting will begin July 5th with Evangelist Aycock to do the preaching. The saints are praying and planning for a great revival. We would ask the prayers of the HERALD OF HOLINESS readers for this meeting, that God will give us many precious souls in the fountain.—JOHN AND MONA CLOUD.

Miami, Fla.

On June 2d the Pentecostal Nazarene Sunday school of Miami rendered a very interesting missionary program, which was enjoyed by all present. After the mite boxes had been turned in and the collection taken it was found that a liberal offering had been given to spread the gospel in foreign lands. Our Sunday school is in excellent condition with a good attendance each Sunday. Our superintendent, Brother J. H. Eby, and family, who are charter members of the church here, have left us to take up their abode at Moorehaven, Fla., and while they will be greatly missed here, we know God can use them to work for Him there. Brother N. H. Eby has been elected superintendent and is doing his work well. Our cradle roll department, but recently organized, has fifteen members, which we consider a good beginning. God is blessing in each service, and it has been our glad privilege to see souls at the altar nearly every Sunday night praying through to victory. Praise His name. Brother S. M. Stafford is a true shepherd to his flock, and we are pressing forward to the mark of the prize of our high calling, which is in Christ Jesus.—Mrs. S. G. HOUSE, *Church Reporter*.

Winchester, Ind.

Our church here has just closed one of the greatest pentecostal revivals that Winchester ever had, under the searching and penetrating sermons of Rev. Harry J. Elliott, of Nampa, Idaho, who was amply able to locate or uncover sin in all of its hideous forms. We can not say that the meeting was so great as to the number saved or sanctified, but the work of holiness is now rapidly being established in our city. We feel quite sure that the Pentecostal Nazarene church is the coming church of the age, because it stands for peace, purity, and power, which gives it a clean life record and a sure passport for heaven. The church was dedicated yesterday after a strong sermon by Brother Elliott. Over fourteen hundred dollars was donated, sufficient to pay off all of its indebtedness, put in a new heating plant, and to do some other necessary repairs, which will make it a clean, healthy, and a respectable home for the indwelling of a spiritual people. The Anderson, Ind., Pentecostal brass band, which furnished the music, was

BIBLE STUDY

Young People's Society

Lesson Thirteenth.
LIFE OF CHRIST SERIES.
Christ: Example.
1 Peter 2:18-25.
By Rev. E. J. Fleming.

1. By what four words is our great Exemplar described? Heb. 9:26.
 2. In what particulars was He an example of holiness? Heb. 4:15 (last clause); Isa. 53:9 (last clause); 1 Peter 2:22; 1 John 3:5 (last clause).
 3. What impression did the exemplary conduct of Jesus make upon worldly minds? Luke 23:22, 41, 47; Matt. 27:19, 24.
 4. What can you say of the obligation to follow the example of Christ? 1 Peter 1:15, 16; 2:21 (first clause); Phil. 2:5; John 13:15 (first clause).
 5. Wherein are we instructed in Mark 10:43-45? Gal. 5:13 (last clause); 6:2; 2 Cor. 4:5 (last clause); Luke 22:27.
 6. What difference do you see between "Thou shalt love thy neighbour as thyself" and "As I have loved you, that ye also love one another"?
 7. How did Jesus exemplify the "new commandment"? John 13:31; Lev. 19:18 (last clause); Rom. 5:8 and 10; Gal. 1:4; Eph. 5:2.
 8. In what sense could it be said, "For even Christ pleased not himself" as in Romans 15:3 (first clause)? Ps. 40:6-8; Matt. 23:30 and 42; John 4:34; 8:29 (last clause).
 9. In what manner can we profit by Christ's example as recorded in Romans 15:3 (first clause)? Rom. 14:19; 1 Cor. 9:19-22; 10:32, 33; Phil. 2:4.
 10. What example did Jesus set in obedience? John 14:31 (last clause); 15:10 (last clause); Phil. 2:8; Rom. 5:19 (last clause); Heb. 5:8. Lesson? 1 Chron. 10:15 (first clause).
 11. Wherein can we profit by the exhortation enforced by Christ's example as seen in Romans 15:7? Rom. 14:1-3; Matt. 10:40-42; 18:5; Phil. 2:20; 3 John 8.
 12. What precious marks of character did Jesus exhibit? 2 Cor. 10:11 (first clause); Ps. 45:4; Isa. 42:3; Matt. 11:29; 1 Peter 2:24.
 13. After what manner did Jesus enforce the spirit of gospel love? Eph. 2:5; 5:25; 2 Cor. 8:9; 1 Tim. 2:6; Rev. 1:5 (last clause).
 14. Obedience to what Scripture does His example in No. 13 enforce? Eph. 3:17 (last clause); 4:2 and 15 (first clause); 1 Cor. 10:14; 1 Thess. 4:9; 1 Peter 4:8; 1 John 3:10.
 15. How shall we profit by the teaching of 1 Peter 2:21? Matt. 10:38; 16:24; John 16:33; Acts 9:16; 14:22 (last clause); 2 Tim. 3:12.
- What is an exemplary follower of Christ? Discussion.

such as we can give praise and as worthy of a good name. It was filled with the spirit of push and pull, hence was inspiring and an uplift to us all. Brother Elliott has been doing some strong and powerful preaching for the last three weeks, and now leaves us with only a well wish for a successful future. Had it not been for the vision of Brother Fleming, our faithful pastor, we would have come short of our present success; but, praise the Lord, we are now in the Enemy's country and on shanting grounds. The walls have fallen.—J. H. WILLIAMS, *Reporter*.

OLIVET UNIVERSITY MARCH

The Executive Committee having charge of the campaign to raise the debt against Olivet University feel grateful to God and the people throughout the country for the marvelous things that have been accomplished since the campaign started. We are within fifteen thousand dollars of the goal, but it will require unusual faith and some more sacrifice if we secure the whole amount.

The committee believes that our Sunday schools could greatly help us secure the amount, and we have, therefore, after prayerful consideration, decided to ask our Sunday schools to have an Olivet University March on Sunday, July 14th, and we urge the pastors and Sunday school superintendents to give the children and young people an opportunity at this time to contribute to the fund to save Olivet University. It is for the children and young people that the school is needed, and they will want a part.

Take an offering and mail it to E. G. Anderson, Treasurer, Room 9, 304 West 63d St., Chicago, Ill.

M. E. BORDERS,
EDWIN BURKE,
W. G. SCHURMAN,
E. G. ANDERSON,
R. T. WILLIAMS,
J. W. GOODWIN,
Executive Committee.

Montrose, Colo.

It gives us great delight to be able to report that God is smiling upon the church at this place. We were called here as pastor for the ensuing year, and have been here some three weeks. In this time a few souls have been saved and sanctified, and seven have been received into the church. This brings our membership to ninety-two, and there is present a sweet spirit of unity and the holy fire burns. So we march on. Our two week night services are attended by a crowd of seventy to one hundred and twenty-five. We have five services on Sundays, including Sunday school and Young People's Society. Last Friday night six new members were received into the church, among whom was Rev. A. C. Wilbanks, an ordained elder of the Southern California District. We trust he may find in Colorado a hearty welcome and a useful field. Finances are coming nicely, and we expect to keep our sails up for further heavenly breezes.—ROY AND ESTHER HOLLENBAEK, *Pastors*.

People's Church, Providence, R. I.

God is giving us a good tide of salvation. Seven hungry hearts have sought and found victory in the last few weeks. Two, a young man and young woman, rose and asked for prayers in the Thursday evening prayer service, came forward and found blessed victory. Sunday morning our Sunday school gave a missionary program following the one sent out by our General Foreign Missionary Board. It proved to be very successful, both in raising funds and arousing interest in missions. We have been specially blessed in having Brother and Sister Jackson, missionaries to India, and Brother and Sister Jenkins, missionaries to Africa, with us in missionary services. They mightily stirred our hearts and aroused some of our pocket books and gave us a fresh vision of what we can do under God for missions next year. Brethren, pray for us.—REV. PAUL GOODWIN, *Pastor*.

Norfolk, Va.

We have just closed a very successful revival at this place with Rev. Jonas Trumbauer, of Allentown, Pa., and Miss Flora N. Ruth, of Burrows, Pa., as the evangelists. God wonderfully poured out His Spirit on this meeting and victory was ours. The preaching and singing were anointed by the Holy Ghost and found lodgment in the hearts of men and women, thirty-six souls knelt at the altar for cleansing and pardon, the shouts of newborn babes went up to the throne, as well as the believers who praised God for the cleansing blood that sanctified them holy, and burnt out the "old man." Brother Trumbauer and Miss Flora are real old-time preachers, and will be a blessing to any church that should desire a revival. Miss Flora will remain in Virginia for a couple of months in tent meetings, which we expect to hold. Last Sunday was a great day of salvation. In the morning we received two members into full membership with more to come.—J. W. HENRY, *Pastor*.

Oskaloosa, Iowa

Two memorable meetings in our midst have passed into history. The first was a month's campaign under Rev. E. E. Angell, of New York, which preceded the National Holiness Association campmeeting. Under Brother Angell's ministry the church received great benefit, and seed was sown in hearts that still springs up in fruitage. He has a strong insight into human lives, and preaches a gospel above doorstep gossip and frivolous living. Our church discontinued the Sabbath evening services and attended the campmeeting, which was the best in recent years. One of the features of the camp was the memorial service held partly in honor of our General Superintendent Walker, who was one of the vice-presidents of the National Holiness Association. We feel that a successful camp means success for our church, for a blessing upon the mother surely falls also on the daughter, and we all belong to the same crowd. Glory! Brother J. A. Ward is on his annual vacation trip among his people in New York, and we eagerly anticipate his coming.—Mrs. DORA SHERMAN, *Reporter*.

Denver, Colo.

This has been the banner year for the church here at Denver. Never in its history has the power of God been so manifested. This year we have pledged \$600 for foreign missions, \$200 for home missions, \$131 for Olivet University, and \$25 for the Hutchinson school. All obligations were paid in full at the Assembly, so we start with a new slate. Our Sunday school is on the upgrade. The attendance reached 102 last Sunday. Sunday evening at 6:45 we meet at the church for prayer, then go on the street and march for several blocks to a public corner, where we hold a street service, in which souls find their way to God. The church and board are working in perfect harmony with our pastor and wife. Last Sunday ten new members were received into the church. We are yet looking ahead for greater things. Our tenth annual Assembly closed May 26th with a shout of victory. The spirit of perfect love prevailed through the meeting. The last year has been the best in the history of the Colorado District. Over six thousand dollars was pledged for the various causes which were presented. The evening services were evangelistic and resulted in the salvation of many souls. We are looking forward to the coming year as being a year of greater victories.—Mrs. C. L. ROBINSON, *Reporter*.

ANNOUNCEMENTS

Notice—Any one having any of the course of study books for sale, please write me at Yuma, Colo. I have calls for books in each course.—C. J. Howard.

Wanted—To correspond with some church that is expecting to call a pastor this coming September. Address E. E. Wiggins, evangelist, 265 Pearl street, Richmond, Ind.

This is to state that Rev. William Wilson has resigned the pastorate of the Pentecostal Church of the Nazarene in Canon City, Colo., withdrawn from its membership, and his resignation has been accepted.—A. E. Sanner, Dist. Supt.

Wanted—Middle-aged woman desires a position as housekeeper for Christian family without small children. Address Mrs. Carry E. Anderson, 444 South Seventh street, Walla Walla, Wash.

PERSONALS

Pastor S. M. Stafford, of Miami, Fla., writes that God is giving them great victory and souls are being saved and sanctified almost every Sunday.

The revival meetings at Kansas City First church continued under the leadership of Evangelist John T. Hatfield until the middle of last week, when the church decided to take a three days' breathing spell and open another ten days' here with Evangelist W. E. Shepard, who will be here until July 7th.

Rev. George E. Scott wishes to call attention to a mistake in his address given in the Assembly minutes. It is Manchester, Ohio, instead of Akron. Those desiring his services will address him at Manchester, Box 251.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4024 Agnes ave.; office, 2100 Troost ave.

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

Foreign Missionary District Assemblies.

British Isles.....Postponed indefinitely
Central America.....July 11-17
Presided over by missionary in charge, Rev. R. S. Anderson.

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

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. Wiggins.

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

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

Manitoba-Saskatchewan.....July 3-8
Presided over by Rev. H. F. Reynolds.
Address, Morse, Sask., care of Mrs. Wilson.

J. W. GOODWIN.....Providence, R. I.
230 Pleasant St.

R. T. WILLIAMS.....1422 Cabal ave., Nashville, Tenn.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta—James H. Bury.....Collingwood, Alta., Canada
Arkansas—G. O. Crow.....Morrilton, Ark.

Russell's Chapel, Ark.....August 1-12
Florida—George Shimp.....August 21-September 2
British Isles—George Shimp.....Glasgow, Scotland
14 Murrayfield Drive, Parkhead

Colorado—A. E. Sanner.....Kirk, Colo.
Chicago Central—Charles A. Brown.....Olivet, Ill.
Dallas—E. G. Theus.....Peniel, Texas
Dakota-Montana—William M. Irwin.....Minot, N. D.
East Oklahoma—E. C. Cain.....Shawnee, Okla.
Florida—Homer L. Goodell.....Miami, Fla.
319 Fourth street.

Georgia—E. H. Knicker.....Manassas, Ga.
Hamlin—J. Walter Hall.....Hamlin, Texas
Idaho-Oregon—N. B. Herrell.....Nampa, Idaho
1621 South Sixth street.

Indiana—L. E. Harding.....Newcastle, Ind.
East Thornburg street.

Iowa—E. A. Clark.....University Park, Iowa
Kansas—Fred H. Mendell.....Hutchinson, Kas.
425 East Fifth street.

Kentucky—H. Ross Jones.....Louisville, Ky.
2105 West Walnut street.

Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—T. C. Leckie.....Ellis, La.
Manitoba-Saskatchewan Mission—C. A. Thompson,
Box 208, Regina, Saskatchewan, Canada.

Michigan—C. L. Bradley.....Berlin, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—W. E. Dehorst.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Omaha, Neb.
412 South Twenty-fourth street.

TELEGRAMS

DES MOINES, IOWA.

HERALD OF HOLINESS:

Sunday a great day in Des Moines at big brown tent. Evangelists Williams and Robinson are doing great preaching, and growing in favor. Reports are to effect that city has not been so moved in years. Auto loads from all parts of state in attendance. Thirty-five at altar to date.

E. A. CLARK.

PASADENA, CAL.

HERALD OF HOLINESS:

Southern California District just closed its greatest Assembly. Victory and harmony throughout. Superintendent Eckel re-elected on first ballot. Assembly pledged fifteen hundred dollars for Publishing House, thirty-five hundred for church extension, and fifteen thousand for missions. Over eleven thousand dollars raised for Pasadena University. Closing day one of power and glory.

C. J. KINNE.

- New England—N. H. Washburn.....Beverly, Mass.
- New York—E. E. Angell.....Richmond Hill, N. Y.
701-102d street.
- New Mexico—J. E. Threadgill.....Estancia, N. M.
Star route, Box 27.
- North Pacific—J. T. Little.....Newberg, Ore.
- Northern—T. E. Beebe.....T. E. Beebe
- West Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood boulevard.
- Pittsburgh—John Gould.....Columbus, Ohio
1233 Hunter avenue.
- San Antonio—Wm. E. Fisher.....San Antonio, Texas
128 Princeton avenue.
- San Francisco—P. G. Linweaver.....Stockton, Cal.
455 E. Wyandotte street.
- Southern California—Howard Eckel, Los Angeles,
Cal., 1405 East Thirty-ninth street.
- Tennessee—F. W. Johnson.....Nashville, Tenn.
Care Trevecca College.
- Washington-Philadelphia—J. T. Maybury, Baltimore,
Md., 825 West Lombard street.

EVANGELISTS' DATES

- Jarette and Dell Aycock:
 - Shawnee, Okla.....July 5-22
 - Hudson, La. Camp.....July 25-August 4
 - Hove, Texas, Davis Chapel.....August 15-23
 - Wadron, Ark.....August 30-Sept. 8
 - September 15-20
- W. R. Cain:
 - Bloomington, Ill.....June 13-30
- James B. Chapman:
 - Dallas, Texas, Station A.....June 10-30
 - Group, Texas.....July 8-21
 - Mary, La. (Pt. Jessup camp).....July 26-August 4
 - Erick, Okla.....August 8-18
 - Bebe, Ark.....August 23-September 1
- C. C. Chick and Wife, and J. A. McCammon and Wife:
 - Halesboro, Texas.....July 4-14
 - Noble, Okla.....July 28-August 4
 - Friendville, Tenn.....August 8-15
 - Louisville, Tenn.....August 22-September 1
 - Seylerville, Tenn.....September 5-15
 - Helskell, Tenn.....September 10-20
 - Kingston, Tenn.....October 3-13
 - Townsend, Tenn.....October 17-27
- F. W. Cox:
 - Curtis, Neb.....June 21-July 7
 - Kenton, Ohio.....July 18-28
 - Trichsville, Ohio.....July 30-August 14
 - Milton, Pa.....August 15-25
- A. F. Daniel:
 - Bounds, Mo.....June 20-July 14
 - Pleasant Ridge, Ark.....July 18-28
 - McCloud, Okla.....August 1-18
 - Lead Hill, Ark.....August 22-September 8
 - Carlow, Mo.....September 12-22
- Harry Joseph Elliott:
 - Elwood, Ind.....June 14-30
 - Anderson, Ind.....July 5-21
- M. H. Gross:
 - Humboldt County, California.....June-August
 - Home address, 515 South E street, Santa Rosa, Cal.
- Lee L. Hamble:
 - Preseott, Ark., Coney church.....July 10-August 4
 - Home address, Box 103, Vilonia, Ark.
- B. H. Haynie:
 - Texasarkana, Texas.....June 10-30
 - Bea, Okla.....July 5-14
 - Kingston, Okla.....July 20-August 11
 - Kingland, Ark.....August 10-25
 - Haynes Chapel.....August 30-September 8
- Oscar and Nettie Hudson:
 - Peniel, Texas.....August 1-11
 - Mulberry, Ark.....August 10-25
 - Calumne, Ark.....August 30-September 8
- Arthur P. Ingler:
 - Palouse, Wash.....June 13-30

- Seattle, Wash. (camp).....July 4-14
- Spokane, Wash. (camp).....July 18-28
- Allie and Emma Irick:
 - Moberly, Mo.....June 14-30
 - Jasper, Ala.....July 4-15
 - Mt. Hope Camp, Goddard, Ky.....July 18-29
 - Waco, Kas. Camp.....August 2-12
 - Hilcrest Camp, Nebo, Ill.....August 10-20
 - Ashland, Ky., Camp.....August 20-September 10
 - Goss, Mo., Camp.....September 20-30
- Lewis and Mathews:
 - Alberta Dist. Camp, Drumheller.....June 28-July 7
 - Collingwood, Alberta.....July 9-17
 - Alberta Association Camp, Red Deer.....July 9-23
 - Lupper (Mch.) Camp.....August 2-11
 - Mt. Pleasant, Mich., Camp.....Aug. 10-Sept. 1
 - Permanent address, 341 W. Marquette Rd., Chicago.
- Haldor and Bertha Lillenas:
 - St. Louis, Mo. (camp).....June 28-July 7
 - Caro, Mich. (camp).....July 11-21
 - Lincoln, Ill. (camp).....August 9-19
 - Normal, Ill. (camp).....August 23-September 2
- J. E. and Dessie Inza:
 - Excelsior Springs, Mo.....July 7-28
 - Omaha, Ill.....August 2-18
 - Norman, Okla.....June 7-10
 - Ironton, Mo.....June 21-July 4
- Theodore and Minnie E. Ludwig:
 - Muscantine, Iowa.....June 14-30
- F. J. Mills:
 - Oslo, Minn.....June 27-July 7
 - Ryder, N. D.....July 18-28
 - Parshall, N. D.....August 1-11
 - Wabek, N. D.....August 14-25
- George and Effie Moore:
 - Indianapolis, Ind.....June 10-July 14
 - Lynn, Ind., Cherry Grove Camp.....Aug. 18-Sept. 1
 - Home address, 1133 Holliday St., Indianapolis, Ind.
- F. R. Morgan:
 - Mansfield, Ark.....June 21-July 7
 - Marens, Ark.....July 12-28
 - Lenox, Ark.....July 29-August 11
 - Honolulu, Okla.....August 10-September 1
 - Drumright, Okla.....September 6-22
- August N. Nilson:
 - Victoria, Ill.....June 16-July 7
- John Norberry:
 - Auburn, Pa.....June 22-30
 - Silver Heights, Ind.....August 1-11
- C. E. Roberts and wife, and F. W. Surfied and wife:
 - Oakdale, Cal.....June 30-July 14
- John and Grace Roberts:
 - Alb., Ark., camp.....July 12-22
 - Vincent Springs camp (Dyer, Tenn.).....July 20-August 5
 - Main Springs camp (Prescott, Ark.).....August 9-19
 - Liba camp (Martin, Tenn.).....August 23-September 2
 - Wild Cherry camp (Wild Cherry, Ark.).....September 6-16
- 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:
 - Kansas City, Mo.....June 24-July 7
 - Huntington, W. Va.....July 11-21
 - Denton, Md.....July 26-31
 - Duylon, Ohio.....August 1-11
 - Charlton, Iowa.....August 15-25
 - Donalsonville, Ga.....August 28-September 9
 - Bethany, Okla.....September 13-23
 - Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.
- Howard W. Sweeten:
 - Delanco, N. J.....June 27-July 7
 - Darby, Pa.....July 8-18
 - Reading, Pa.....July 19-29
 - Beacon City, Mich.....August 3-14
 - Mayber, Mich.....August 15-25
- W. H. Tullis:
 - Nyssa, Ore.....June 9-28
- Mrs. Bessie Williams:
 - Mertons, Texas.....June 21-July 7
 - Salado, Texas.....July 18-August 4
 - Reeds Lake, Texas.....August 9-25
 - Cameron, Texas.....September 8-23
 - Georgetown, Texas.....September 27-October 13
 - Hondo, Texas.....October 19-November 3

“He That Winneth Souls Is Wise”

The first thought, purpose, and prayer of every earnest Christian is to win souls. If every church member would be a soul winner, how quickly the world would be evangelized; what glory would rest upon the church and what rejoicing there would be among the angels in heaven.

Soul winning can not be learned from books, but a person filled with the Spirit can obtain much valuable help and many suggestions from the writings of others who have had years of experience in this work.

The Soul Winner's Gospel

BY GERRIT SNYDER.

The author of this little book is one of those who have been favored with success in personal evangelism, and he aims to help others as he himself has been helped in this work. The book is characterized by simplicity and directness. The saving doctrines of the Gospel of John are here presented as interpreted and applied in personal work, with resultant conversion. This book will be of interest and profit to every Christian worker.

It should be in every church and Sunday school library, as well as in every Christian home. 141 pages, cloth bound, 50c, postpaid.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue
Kansas City, Mo.

Campmeeting Calendar

Pentecostal Nazarene camp at Benlah Park, Allentown, Pa. August 9th to 18th. The workers are Evangelist Earl Curtis and W. W. Hanks. Address: T. L. Wieand, 119 North 12th street, Allentown, Pa.

Southern Maryland campmeeting is at La Plata, Md., in charge of Rev. J. T. Maybury and Rev. J. H. Penn, August 9th to 18th. Address Rev. J. H. Penn, Harrington, Del.

The Grand View Park campmeeting will be held at Haverhill, Mass., from June 25th to July 7th. General Superintendent J. W. Goodwin and Professor J. E. L. Moore, D.D., will be the preachers.—S. W. Beers.

The twenty-first annual campmeeting at the Main Spring camp ground will begin on Friday before the second Sunday in August, continuing ten days. Rev. John F. Roberts and wife will have charge of the preaching.—Sam Westmoreland, Secretary.

The third annual holiness campmeeting will be held July 19th 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.

There will be a holiness campmeeting in the Dallas District of the Pentecostal Church of the Nazarene, nine miles southeast of Brown, Texas, beginning Saturday night before the first Sunday in July. It will run until the third Sunday night. Rev. James B. Chapman, of Peniel, Texas, will do the preaching.—J. Presby.

The Alberta, Saskatchewan Holiness Association will hold the following camp:

Red Deer, Alta.-----July 19-28

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 peoples through these camps. Plan to be with us.—M. A. White, Field Secretary.

Annual campmeeting of the Washington-Philadelphia District is to be held at Leslie, Md. (North East P. O.) July 18th to 25th. Rev. J. T. Maybury, District Superintendent, will be in charge, assisted by the pastors of the District. Board will be \$1 a day; tents to rent with board floors \$1.75. This camp is located on the B. & O. railroad, half way between Baltimore and Philadelphia. For further information address Rev. Jonas Trumbauer, 326 Franklin street, Allentown, Pa.

The third annual Nazarene campmeeting for eastern Colorado will be held on the campground of the Olivet Pentecostal Church of the Nazarene, six miles north and two miles east of Kirk, Colo., August 23d to September 1st, 1918. General Superintendent Roy T. Williams is the evangelist in charge, assisted by the pastor of the Olivet church, Rev. D. I. Vanderpool, and a local corps of workers. For information write A. E. Sanner, chairman of camp committee, Kirk, Colo.

The first District campmeeting of the Alabama District is to be held at Jasper, Ala., on the county fair ground July 4th to 14th. Rev. Allie Irick and wife are the special evangelists. Dr. E. P. Ellyson and wife, with the girls' quartet from the South-eastern Nazarene College will be with us part of the time. Tents and houses will be furnished free to all who will come. If interested write either P. M. Covington, Jasper, Ala., or J. W. Randolph, Dora, Ala.

A District campmeeting for the San Francisco District will be held at Oakdale, Cal., July 4th to 14th. Tent meeting is to begin June 30th with the C. E. Roberts-Suffield band as workers. Rev. P. G. Linaweaver is the District Superintendent. This camp is to be held in what is known as the Santa Fe grove. In the city limits, and only a few blocks from the Santa Fe or Southern Pacific depots. For information address Rev. D. S. Reed, Oakdale, Cal.

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. Board and lodging can be secured at reasonable rates. All persons expecting to attend please write immediately for information concerning lodging. It is especially desired that the preachers of the Tennessee District who expect to attend write immediately to Miss Fannie Claypool, 133 Fourth avenue, North, Nashville, Tenn.

A big campaign of old-time religion is to be held by the Williams-Robinson evangelistic company June 16th to July 14th in Des Moines, Iowa, under the auspices of the Pentecostal Church of the Nazarene of the Iowa District. The great District Camp and Preachers' Convention will be held the last ten days. The meeting will be in Good's park, at the corner of 17th street and University avenue. You can reach this place by taking the Center street car. For information concerning tents and camp accommodations address Rev. E. A. Clark, District Superintendent, University Park, Iowa.

There will be a campmeeting on the New York District at Groverville Park, Beacon, N. Y., July 12-22. General Superintendent Goodwin, the evangelist, will preach every day. One-room cottages, \$2; board at dining hall, \$1 a day. Season ticket, \$7. Children who are under twelve have one-half rates. Double beds with blankets, comforters, and pillows. Bring sheets, pillow cases, and towels. Take the New York-Central to Beacon or take West Shore railroad or Hudson River Day Line steamers to Newburg, ferry to Beacon, and trolley to Grove. "Heart and Life" song books will be used. Lots for sale. Address W. A. White, secretary, Spring Valley, N. Y.

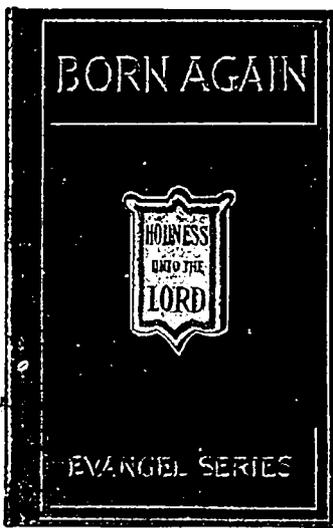
The twenty-ninth annual campmeeting of the Kansas State Holiness Association will be held in Linwood park, Wichita, Kas., August 15th to 25th. The workers are Rev. H. C. Morrison, Rev. Charles Spalke, Rev. Will Huff, Miss Stella McNutt, and Rev. H. B. Wallin and wife. Orders are already coming in for tents. The association extends a general invitation to everybody who loves the Lord to make special effort and sacrifice, if need be, in order to be on hand for this feast of good things. For information write to Rev. R. E. Gilmore, 2001 Gold avenue, Wichita, Kas., or Rev. W. R. Cain, 515 South Vine avenue, Wichita, Kas.

The twelfth annual Spring Park campmeeting will be held at Racine, Wis., commencing Friday evening, July 12, 1918, and closing Sunday evening, July 21st. Evangelist W. B. Cox, of Greensboro, N. C., Evangelist C. C. Brown, of Carlinville, Ill., and Rev. F. K. Smith will be in charge of the services. Mrs. E. R. Hansche will lead the singing. For further information address W. J. Hansche, Racine, Wis.

A campmeeting will be held at the Ft. Jessup, La., camp ground from July 26th to August 4th. Rev. James B. Chapman, of Peniel, Texas, will be the preacher, and Rev. Tom Smith will be the singer. We are looking for a great camp this year. We are making some additions in the way of seating the great crowds who come.

B. C. DILLON, President.
J. H. MITCHEL, Secretary.
REV. WESLEY SISMAN.

A holiness campmeeting under the auspices of the Pentecostal Church of the Nazarene will be held at La Plata, Md., August 9th to 18th inclusive. Rev. J. T. Maybury, District Superintendent, will have charge of the spiritual part of the meetings, assisted by Rev. K. O. Arthur, Rev. D. E. Higgs, Rev. C. J. Penn, and others. Mrs. D. E. Higgs will lead the singing. All trains stop at the grounds. There is also a daily bus to and from Washington. For further information address Rev. J. H. Penn, president, Harrington, Del. The public is cordially invited.



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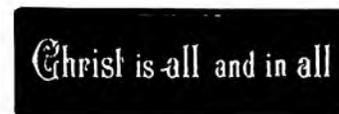
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