

HERALD of HOLINESS

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

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EDITORIAL

The Bible and Sin



THE SIN question is one to be settled only by the Bible. There are two or three classes of people who disbelieve in sin, or so emasculate it by their definition that it ceases practically to be according to their teaching. Some definitely refuse to admit the existence of sin at all. Others sink so far below in the depths of sin as to lose all sense of its existence, their moral sense becoming so benumbed that they are past feeling and almost in the state of moral imbeciles. Such persons are indeed hopeless of ever being reached, save by some great disruption of their natures under grievous affliction, and the powerful convicting influence of the Holy Spirit. Only by such tremendous energies can such persons have their religious torpor broken and their consciences touched.

Another class of people simply decline to think about sin at all and thus become insensible or ignorant practically of its existence. If they ever think at all they feel that whether sin be real or not it is nothing to them. This, however, does not alter the fact or the nature of sin. It still exists and is true of these people as well as of any others in the world. All have sinned and come short. Scripture declares us all under sin and by nature in need of supernatural help from God.

It is to be observed that Scripture does not stop to prove sin to be. Sin is presupposed as a fact, which can neither be denied as a fact nor controverted, nor hidden or gotten rid of save in the one appointed way—by the blood. The Bible knows nothing about sin as designated by certain human teachers, when they call it something "good in the making"; as "a stage in the upward development of a finite being"; as a "taint adhering to man's corporeal frame"; as a "physical disease"; "a mental infirmity"; "a constitutional infirmity"; or as a "figment of the imperfectly enlightened, or theologically perverted, imagination." None of these absurd definitions is known or recognized in Scripture.

Sin and Iniquity

On the contrary sin is declared in the Word of God to be "transgression," "sin," and "iniquity." These terms are used in the Old Testament to designate this state of man by nature. Several things are said to be true of this sin. It is declared to be universal. It is needless to stop to quote Scripture to prove that it makes sin universal in the human race. Not simply the criminal classes and the debauched in moral sensi-

bility, but the respectable and the moral and the enlightened and the refined and the elegant—all have suffered by the fall and are lost in sin and exposed to death eternal in perdition, unless saved by the blood of Christ. As said by another, "Sin has affected *extensively* the whole race of man in every age, from the beginning of the world downward, in every land beneath the sun, in every race into which mankind has been divided, in every situation in which the individual has found himself placed; and *intensively* in every individual in every department and faculty of his nature, from the circumference to the center, or from the center to the circumference of his being."

Origin of Sin

But the Bible declares that sin had an origin. It originated in the first man's lapse from a state of innocence. This entailed disastrous consequences on his descendants. In the case of the first man himself, sin wrecked his whole nature, implanting in it the seeds of degeneration, bodily, mentally, morally, and spiritually, filling him with fear of his Maker, and burdening his conscience with a sense of guilt. Upon his descendants it opened the floodgates of corruption and ruin and iniquity, which quickly showed itself in the awful sin of fratricide and the rapid spread of violence in the world cursed by sin.

The Bible is also unequivocal in its teaching as to the culpability of sin. It is guilt and corruption. This was shown by the awful penalty affixed to the commission of sin. It is taught also when it is declared that "the wages of sin is death." Also in the warning "in the day thou eatest thereof thou shalt surely die." Also that "the wrath of God abideth on" the unbeliever.

These pictures are indeed dark and forbidding to contemplate. If we were to pause to quote the passages in which these awful facts are delineated it would be a gruesome picture. We take it for granted that the reader is familiar with them and pass on to a brighter side.

God in His Word assures us that, as black and terrific as sin is, there is pardon for it if conditions are met faithfully. It was this that constituted the pith of the "good news" which the angels sang on Judea's hills at the birth of the Savior. From the first page of Genesis to the last note of Revelation there is an undertone and louder refrain of assurance and hope and inspiration, that while God is of purer eyes than to behold iniquity, and can never clear the guilty, yet that He is longsuffering and full of mercy and wills

not that any should perish, but that all should meet the only conditions on which He can pardon and save them. There is given us the glad intelligence that He has made rich provision in the blood of His only begotten Son for the salvation of all who will come unto Him in repentance and faith for salvation.

Thus man's dismal condition of sin is met by God's ample provision in His Son's blood: sin and grace; guilt and pardon; the Devil and God. Here we have these extremes brought into close relation and it is seen how and wherein God has overcome Satan by the gift of His Son, to die that man might be saved from the ravages of sin entailed by the fall. How rich in mercy is our God who thus stooped to lift up the fallen and ruined of Adam's race from sin and death.

An Easy Task Seldom Done

WHEN WE think how easily a church paper could be put upon a self-supporting basis if all the preachers and a few laymen in every church would be as faithful as some of them are, it makes us sad. Marvelous indeed is it that a thing so fundamentally necessary to the prosperity of any local church should have to eke out an existence of dependence and poverty. Instead of this the church paper should be strong in its support and absolutely independent financially, and able to spend money on illustrations or special features at any time it desired. A worldly paper can be supported by capital and have its income supplemented by appropriations of money until its income from subscriptions and advertisements can amply support it. When it comes to a religious paper generally it is a policy of "root hog, or die." Make your own way, or die and go the way of ten thousand other ventures of religious journalism.

We have never been able to understand why some men of means do not endow some of our religious papers and enable them to do the wonderful work which stands out before them, but which they can not think of undertaking. If our people of means can not be made to see this marvelous opportunity and help the religious papers to do this work, there is only one other way left for it to be done. That is for the preachers to wake up and determine to see that their papers are supplied with the necessary money to launch out into every channel of usefulness and broader work opening to them.

It would be an easy task if the church members and the preachers felt the necessity and would take the trouble to undertake it. What a few have done and are doing is a proof of what might be done if the many would undertake the work. The trouble is the want of a conscience in the matter. If our people realized the tremendous influence of the church papers, and yet the great handicap under which they labor, they would be easier to be persuaded to begin the great work. Then if they only understood the limitations under which they labor and the increased usefulness and power the papers could have if furnished with the means to enlarge their scope, the preachers would gladly and quickly come to the rescue and run up the subscription lists to a point where the papers could do what they desired without subsidy of any kind. This would be the thing to do.

We came across an account in a religious paper of what one man did, which illustrates what might be done if the people would wake up and take hold each in his own way. A Sunday school superintendent on one occasion was seen to take up his church paper and hold it before the Sunday school, giving the name of the paper and calling attention to the different departments of the paper and telling of the rich bill of fare it contained each week. In the preaching service that followed the pastor took up the same line of work by saying, "There is a mighty fine article in this week's B—— upon this subject," etc. He talked of the article in a way that made many want to read it and by so doing awakened a decided interest in the paper.

Other pastors take a bundle of papers into the pulpit with them on Sunday morning, show them to the people, and distribute them among them. They make a talk on the duty of

the members taking the paper and urge its claims upon them. They follow this up in their round of visitations and solicit subscriptions and get a fine list of them. The pastors must keep the matter before their people, look after renewals, and make their church paper a matter of personal obligation as much as the preaching of the Word. Any pastor who does this can greatly help along the church paper, and if all would do this very soon we would have no further trouble about the support of the church paper. Brethren, will you please do this and help to increase the subscription list of your own church paper? Is it not a reproach to us that we can not be peculiar in this matter from other churches, as well as in our message and in other respects? Should we drift into the same channels of neglect in this matter that the other denominations have so long been in? Is it not wrong in us, when we have such a grand call and such a message to proclaim to the world? Should we not be peculiar in that our church paper would be the best supported paper in any denomination in the land?

"Stolen Goods"

IN 1870 THE people of Italy voted whether they wished to remain under the rule of the popes or would prefer a free, civil government. The Roman provinces voted 133,682 against remaining under the popes and 1,507 for the pope rule. This was nearly a hundred votes to one against the papal rule. In Rome itself there were 40,785 votes for freedom from Romish rule and only forty-six votes for the papal rule. Now in the light of these historic facts what shall we say of the cry of the papal dupes and henchmen that they demand a "restoration of the stolen goods" that were wrested from them by these votes? Mind you, they never mention this vote when they prate their hypocrisy. They only lie about territory which has been "stolen" from them. And it was stolen from them by the free votes of the citizenship at the tremendous majority as indicated—about a hundred votes to one in favor of disenthralment from Rome's bondage. Yet, in the face of these stern facts the Romish hierarchy has organized a regular propaganda, and this country is one of the theaters of the activity for the propaganda, by which to regain or have returned the "STOLEN" government of Italy to their lying and brutal control. We can not see how Mr. Wilson could get his consent to call on the pope in Rome in the face of the black and bloody and treasonable record of the papacy. Let Italy alone in her free government. Italy knows papacy and will never again go under the yoke as long as reason and memory survive and serve her purposes.

Do Not Neglect It

IT IS a matter of profound moment that we pray for the coming General Assembly. It is no answer that this meeting is too far off. It is the right time to pray for it. We must pray before and while the membership is being elected by the District Assemblies. We should pray that God will direct in the election by these Assemblies that the right men and women may be chosen who will most wisely deliberate and legislate for the church next September at Kansas City. There is great danger that the rush of current duties will cause a neglect of this important duty of special prayer for this body of legislators. The work committed to them is of the most profound moment, and they will need the help of our prayers. Many of them may be new in this phase of church work, and will desire the aid of our prayers. All of them, whatever their experience, will need and will greatly appreciate the prayers of the church which they are to represent in the capacity of lawmakers. Let our pastors remind their members of this matter and get it on their hearts, and let us besiege a throne of grace that God will especially bless and guide these men and women in the work committed to them.

Thoughts on Prayer

By ALPIN M. BOWES

PRAYER is represented in the Old Testament by the sweet incense which the priest burned upon the altar. The altar was a beautiful instrument, built of shittim wood and overlaid with pure gold, and adorned with horns and a crown of gold. It stood before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where God met with the priest. Upon this altar Aaron burned sweet incense every morning and every evening, "a perpetual incense before the Lord." This burning of the incense came up to God as a "sweet smelling savor," and its continual burning was in order that the incense might accompany all their sacrifices and order of worship.

It was a beautiful type of prayer. "Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven" (2 Chron. 30:27). "Let my prayer be set forth before thee as incense" (Psalm 141:2). The "elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Rev. 5:8).

In the composition of the incense four sweet spices are mentioned. Rev. G. D. Watson has used these different spices as a beautiful description of the four forms of prayer which we offer to God.

1. The first form of prayer which is mentioned is confession, which is represented by the spice of galbanum. This is the "gum of a tree that grows in Arabia and South America, and when ground has a pungent, fragrant odor, but is exceedingly bitter to the taste." "Confession of some element is the foundation of all prayer." The sinner, in his prayer for forgiveness, must confess his sins with a deep spirit of contrition, and that is always a bitter cup. The publican "beat his breast" and prayed, "God be merciful to me a sinner." How exceedingly bitter was the cup of David's confession. "The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow" (Psalm 116:3).

None of us can ever forget the bitterness of that cup of repentance. It was "exceedingly bitter to the taste," but it had, nevertheless, a "pungent, fragrant odor." God is pleased with the prayer of the penitent; it is to Him a "fragrant odor." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). And then there is the prayer of the broken-hearted backslider. No confession is more bitter, more humiliating, than his. But how sweet to the father were the bitter tears, and how fragrant to him were the heart-broken words of confession of his returning prodigal son!

There was a time when the backslider enjoyed sweet fellowship with his Father, and received all the benefits of a Father's love. Now the frown of God is upon him; he is unhappy and condemned. To confess his betrayal, his unfaithfulness to the very dearest Friend he has known is exceedingly bitter and humiliating. But it is the delight of God to hear that prayer which will restore the wandering child to his former fellowship.

Again, confession is a necessary element of the believer's prayer. He must confess his "indwelling corruption and wrong tendencies, with humiliation and self-abasement." That is assuredly a bitter experience, even like unto the sufferings of death—to behold one's heart

depraved, inclined to sin, the seat of an inherited evil nature, which "is not subject to the law of God, neither indeed can be." Oh, the blackness of carnality! When Isaiah discovered this within himself he cried out, "Woe is me! for I am undone; because I am a man of unclean lips." When Paul observed his carnal nature he confessed, "I see another law in my members, . . . bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Likewise, every believer must know and confess his depravity before he can pray. "Create within me a clean heart, O God." There is no sweet odor for God from the prayer of the proud, who seek to deny their depravity and reject the cleansing blood of Christ. "If I regard iniquity in my heart, the Lord will not hear me."

Finally, those who are wholly sanctified must pray with confession. We are dependent; we are weak of ourselves; we have many infirmities; we are powerless aside from God; we lack in wisdom. Such confession will always have the effect of mellowing, humbling, strengthening the life of the sanctified. It will preserve us from becoming heady, unsympa-

thetic, harsh, and self-opinionated in our spirit.

All confession is bitter to us, but the odor of it is a fragrant incense to God. He so delights in that attitude of men that He said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

2. The next element in prayer is supplication. It is typified by the spice of onycha, which is "a gum of a tree that grows in many tropical countries. It is fragrant, but is very cohesive, and sticks like glue to whatever it touches." It represents "supplication, pleading, holding fast, prevailing with God." Paul speaks of praying always with all prayer and supplication for all saints (Eph. 6:18).

We have a striking example of such prayer in the night scene of Jacob's wrestling with the angel. He was returning to make peace with his offended brother, Esau. He came to make restitution and he confessed his need of a blessing from God before he faced Esau. While he prayed alone the angel of God came to him and wrestled with him all night. Still Jacob had not confessed his evil nature. The angel dislocated Jacob's thigh, yet he continued the struggle until the angel said, "Let me go, for the day breaketh." Jacob said, "I will not let thee go, except thou bless me." He knew he needed that blessing, and he was determined to have it. The angel asked him his name, as much as to say, What is thy nature? Confess thy depravity. And he answered, "My name is Jacob;" supplanter, deceiver, trickster. And the angel blessed him there and he became "a prince of God."

No sinner will ever be forgiven without a full purpose to forsake every sin and follow Jesus. No Christian will be wholly sanctified with a half-hearted desire. There is no blessing for those who will not pray at an altar and who go away after a few minutes of a weak attempt; for those who come to an altar in a service and go out to giggle and visit and make no effort to find God between services; for those who are unwilling to fast and pray until they are blessed.

We need more onycha in our makeup. We can easily be blessed if we desire it as much as the little boy desired a drum. "Papa," he said, "I want a drum." "Don't bother me now," said the father, who was reading. But the boy continued to plead, "Papa, I want a drum." Finally the father said, "Johnny, if you don't keep still I will send you to bed." "But, papa, I want a drum." The mother took him up to bed, and at every step he repeated, "I want a drum; I want a drum." When he said his prayers he put his petition in his utterance. "Now I lay me down to sleep; I want a drum. I pray Thee, Lord, my soul to keep; I want a drum." His mother tucked him in bed and turned out the light. After a little time she went back to see if he were all right, and he was just falling to sleep, sobbing, "I want a drum; I want a drum." The next morning he had his drum!

3. The third element in prayer is intercession. It is represented by the spice of stacte. "This is not pleasant to the taste, but is of a healing virtue in removing pain from a sore." "The word 'intercession' means to go between two parties who are at a disagreement. The prayer of intercession is where we put ourselves between God and some person." It is a painful, heart-rending experience for the interceder, but it results in wonderful healing virtue for the object of the prayer. When God was displeased with Israel He said to Moses, "Let me alone, that my wrath may wax hot against them, and that I may consume them." And Moses said, "Yet now, if thou wilt forgive

The Betrayal

BY M. M. SUMMERS

Oh, the bright pages of Christian history,
And whose heart does not swell as he
reads

Of wonderful growth and of steady triumph,
Of thrilling lore and of noble deeds?

But all pride is chilled by one dark chapter,
Of that blighting and infernal blot;

Made by a disciple, whose name was Judas,
A loathsome betrayer. Hell was his lot.

On one black, chilly, and awful night,
In the sacred garden of Gethsemane,
To a heartless, sinful, and priestly mob,
Was betrayed the Man of Galilee.

Betrayal of country could not equal that deed,
Nor betrayal of wife, sweetheart, or friend,

Has been so awful since the dawning of time
As that ghastly, treasonous Devil-send.

A great man committed that woeful crime.
But why? The angry mob did he fear?

Or did he love the money far too well,
In the bag which he was chosen to bear?

Was he jealous of Peter, James, or John?
Or for reproof, revenge did he seek

On the innocent, loving Lamb of God,
Who was his Master, kind and meek?

Oh, poor, shivering, repenting Judas, did it pay?
At the loss of honor, friends, Christ, and soul?

Stained with innocent blood; goaded by guilt;
Scorned by thy plotters; oh, pitiful fool!

Thou miserable backslider, we inquire of thee,
Lashed by thy undying conscience to-day,

With your mite of silver, but a self-suicide,
As a hopeless child of hell, did it pay?

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their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Ex. 32:32). Had it not been for the intercession of Moses they would all have been destroyed.

In one of our campmeetings I witnessed a remarkable case of intercession. The young woman who was playing the organ went into the congregation and invited an old man to the altar. He refused. She returned to the platform, but was so burdened for him she knelt behind the organ and groaned under the heaviest burden for his soul. The old man left the tent, and my father followed him and told him he was taking a dangerous step to reject the call of God when that young woman was in such agony for him. He promised to go back if she were still praying for him. My father returned, while he waited, and found her still weeping and pleading for the old man's soul. The man came back to the tent and went directly forward, and the young woman, at once conscious of his coming, went down in front of him, and poured forth her soul in prayer until he was beautifully saved. He was a wicked old gambler, nearly seventy years of age.

4. The last element of prayer is that of

thanksgiving, "which includes praise; adoration, worship." It is represented by the spice of frankincense, the most fragrant of all spices. "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). When the wise men found Jesus they adored Him and offered praise.

The disciples were blessed of Jesus, "And they worshipped him, and returned to Jerusalem with great joy; And were continually in the temple, praising and blessing God" (Luke 24:52, 53).

The sweetest of all incense to God is that of praise, adoration, and thanksgiving. The sinner should pray and be thankful Jesus died to save him. The believer should pray and be thankful that Jesus "suffered without the gate . . . that he might sanctify the people with his own blood." The holy saints should continually praise him with "thanksgiving. In heaven the redeemed worship before the throne of God, saying, "Thou art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth."

Faith

By REV. C. H. LANCASTER

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

THE WORD "faith" in all languages, so we are told, conveys fundamental ideas of "fixedness, stability, steadfastness, and reliability." It has been well said, "A living faith will be accompanied by good works, as much as a rose must diffuse perfume, and a good tree bring forth good fruit." Jesus said, "Thy faith hath made thee whole," and St. Paul said, "By grace are ye saved . . . through faith" (Eph. 2:8).

1. What faith is:

(a) Substance. 1 John 5:14 says, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us."

(b) Evidence. "The Lord is far from the wicked: but he heareth the prayer of the righteous" (Prov. 15:29).

2. The Author and Giver of faith.

(a) Faith is the gift of God (Eph. 2:8).

(b) Jesus is the Finisher of our faith (Heb. 12:2).

3. How faith is obtained, and what it will do.

(a) By hearing. "So then faith cometh by hearing" (Rom. 10:17).

(b) By the Word. "And hearing by the word of God." Some one called of God must preach the Word.

(c) Faith opens doors. "They rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts 14:27).

4. The importance of faith.

(a) Faith pleases God. "But without faith it is impossible to please him" (Heb. 11:6).

(b) By faith Enoch pleased God. "By faith Enoch was translated . . . for before his translation he had this testimony, that he pleased God."

5. Different kinds of faith.

(a) Historical faith. A certain leper touched Jesus and said, "Lord, if thou wilt, thou canst make me clean" (Matt. 8:2). Here is real faith, living faith, believing faith, expecting faith, receiving faith. James, referring to Abraham, said, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). Faith and works go together.

(b) Dead faith. "Even so faith, if it hath not works, is dead, being alone" (James 2:17). May God save us from dead faith. There often seems to be much superficial work done about holiness altars. Workers sometimes get seekers so confused with a lot of humanism, such as pounding them in the back, beating the bench, stamping the floor, with an instructor perhaps on each side saying, "Believe; repent; confess; make restitution; take it by faith," and such like till the seeker is so confused he

can not pray, through. It is necessary for the seeker to have faith, and it is also important that he pray through to God and get real victory.

(c) Living faith. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). Some profess much and do little. *Good works and faith go together.* Living faith laughs in the face of difficulties, and rides over unfavorable circumstances. It lays hold of God's promises and will not be denied. Real faith can not be shaken. Let us urge seekers to pray clear through and strike rock bottom, and get something that will claim the attention of three worlds—heaven, hell, and earth. This will produce faith that will astonish the Devil, as well as some professors of religion.

HARTFORD, CONN.

Suffering Before Reigning

By I. T. STOVALL

Text: 2 Tim. 2:12. "If we suffer, we shall also reign with him."

LESSON, 1 Peter 4:12-19

INTRODUCTION. Things of cost are more appreciated than things we receive with little effort. He who labors hard and receives wages making his own living remembers where it came from when he starts to spend it. Great men in the business and political world did not reach their position instantaneously. They first worked at a humble job until they were qualified to rise higher. The way to Christian greatness is to start at the bottom of the ladder. Christ taught that if we would be exalted we must humble ourselves. God's people in different ages have been persecuted differently and for different reasons. The apostles suffered for teaching that Jesus is the Christ; Luther suffered because he preached that we are justified by faith; and today God's people suffer for testifying that they are sanctified as a second work of grace.

FIRST, the real Christian will have to suffer. In Matthew 5:10-12 Christ told us to rejoice through the persecutions, for there is a reward awaiting us. In Matthew 10:22, 25 He told His apostles plainly of some of the troubles and trials awaiting them. It is not popular in these days to be a real Christian, though it is in many places to be a church member. You ask people if they are Christians and most of them seem to be very proud of the fact that they are church members; for they will tell you that they belong to a certain church instead of answering your question. The follower of Christ is hated by the world. He does not love the things of the world. In fact he is just crosswise to the world.

SECOND, there are certain ways that the Christian will suffer. In Matthew 10:34-36 Jesus told the apostles who their worst enemies would be. To go with Christ often means that the Christian must turn his back upon his own kindred. There are many in the Pentecostal Nazarene church who know what the above Scripture means from personal experience. They have brothers and sisters in the Lord who give them more spiritual help, and sometimes more material help than the members of their own home. Another way he will suffer is by becoming a holiness professor. Many will treat him with respect as long as he only professes to be regenerated. But to be identified distinctly with the holiness crowd means that he will lose some supposed friends. Not

only that, but some ministers and churches will shun him.

THIRD, some who have suffered:—All of the patriarchs and prophets suffered as followers of God. The twelve apostles were persecuted and suffered for Jesus' sake. Thousands of the early Christians met violent death. There is a great deal said of Paul's persecutions. He was beaten with many stripes and put in dark prisons many times for preaching and testifying for Jesus. He said that he felt that bonds awaited him in every city. 1 Corinthians 4:11-13 and 2 Corinthians 11:23-27 give a record of a few things he went through. And, last of all but not least, we will mention Christ, our Master, who endured many afflictions.

From the very first His enemies sought His life.

CONCLUSION: Motives for enduring suffering. From the text we see that if we are willing to suffer for Jesus' sake we will get to reign with Him. So it will pay the Christian to endure the trials here for a short while, in order to get to reign with Jesus forever. In Romans 8:17, 18 Paul speaks of the great glory that shall be revealed in us if we suffer with Christ. In 2 Corinthians 4:17 our future glory is spoken of as having a far more exceeding and eternal weight as compared with our afflictions, which are but light. I am sure that "the toils of the road will seem nothing, when we get to the end of the road."

A Happy Hobo

By Evangelist W. E. SHEPARD

FLOATING around from one end of the country to the other, following the line of least resistance, like a chip on the sea driven with the wind and tossed, this hobo and his pal slipped from the freight train in Troy, Ohio, and meandered up street. For many years he had been floating around, except during four or five years spent in the penitentiary.

Passing by the Pentecostal Church of the Nazarene, where we were holding revival meetings with Rev. W. H. Hafer, pastor, he saw the sign in front and inquired if any one was welcome inside, and when answered in the affirmative he entered and sat in the rear.

He sat through the message and when opportunity was given to seek the Lord he found himself at the altar, and declared that he did not know how he ever got there.

In a few moments he suddenly threw up both hands and, with a look of unmistakable intensity in prayer, he cried out, "Pleasel Pleasel Pleasel!" The tears showed the penitential grief pent up in his troubled breast. A little pause and out from his pocket came a bag of tobacco. When sinners mean business they begin to unload. His head went down upon the altar rail. I asked him if he had ever been a Christian, and he replied that he was a backslider of twenty-five years' standing, and had preached the gospel. The burden settled deeper and deeper. Finally I said, "When the father saw the prodigal coming up over the brow of the hill, he ran to meet him." Immediately I saw the lines on his cheek gather, and I felt that it had struck home. Up came his head, his face beamed in smiles, while a tear rolled down his cheek. He leaped to his feet and shouted, "I've got home." He was so blessed that he fairly whooped. No one doubted his conversion. The look on his face, the tone of his voice, his actions, everything had the appearance of a genuine work of grace.

In a little while the services closed and a woman asked our stranger friend if he had any place to stay. He refused her hospitality, stating afterward that he was unfit to go to a decent place. I followed him to the door and with great effort induced him to accept a little money, thinking it would tide him over till another day.

That very night he told his pal what God had done for his soul and bade him farewell. He then took the traction car for Dayton, Ohio. Handing the conductor the money which I had given him, he was told that it was not sufficient to pay his way to Dayton. He asked the conductor to take him as far as it would go. He was put off at some cross-roads a number of miles from his objective point. At this place he crawled into some

hay or something in a barn and rested till morning. In the night he had a most beautiful dream, in which it seemed that the loving Savior came gliding by and folded him to His loving breast beneath a cape. This dream greatly blessed his soul at the time and all the following day. He awoke while the lightning was flashing and the thunders roaring, and he began to sing. The woman of the house near by soon called out to him, "Breakfast is ready." He supposed she was calling some one else, for he was not used to such calls. She said to him, "I heard you singing; you belong to the Lord, don't you? I belong to Him." So he went in and enjoyed his breakfast. The Lord was looking after His own.

Some twenty-four years ago a schoolmate had borrowed \$350 from him and this schoolmate is now a pastor in Dayton, Ohio. He had lost all trace of his creditor and so was unable to pay the debt through these years.

It was with the hope that he might find this pastor in Dayton that led him to make this trip. Walking the remaining distance to this city he found the church of which his former friend was the pastor, and learned his address. Having no money for street car fare he walked across the river into an aristocratic portion of the city and found the residence of the pastor, who was just about to enter his auto for a trip to Cincinnati. He was at once recognized, and told the preacher what God had just done for his soul. The pastor paid him \$75 in cash on the old debt, and told him when he returned from Cincinnati he would pay him the balance in Liberty bonds. He said the Lord had given him liberty and now he could stand the bonds.

That very afternoon he was present in the afternoon service of the revival meetings and gave in a glowing testimony to the saving grace of God. He could not properly express his new found joy, it seemed too remarkable. He said he had never before had anything like that. In his testimony he declared, "I was a poor, dirty, lousy, drunken hobo." When I shook hands with him that afternoon he placed in my hand double the amount I had given him the night before. His appearance was so different that one would hardly have recognized him. He had on a new suit of clothes, clean shirt and tie, and I noticed his finger nails were cleaned.

That evening he was present at the half-hour of prayer preceding the regular service. That night he was around the altar praying for sanctification. Converts do not oppose sanctification; it is the perverts that oppose. It was not long till he had swung out into the deep, and he claimed God had given him the Holy Ghost and sanctified his soul.

After the close of the meeting he told a number of the friends somewhat of his life;

Questions for Tobacco Users

BY REV. J. D. SCOTT

INASMUCH AS THE USE OF TOBACCO IS IN ITSELF UNCLEAN:

1. Is it not contrary to the spirit and teaching of such Scriptures as 2 Corinthians 7:1; James 1:21; and Isaiah 55:2? Would you not consider the use of tobacco to be a filthy habit with no material profit?

2. Is it not injurious to health? If not, why have so many eminent physicians and hygienists written against its use? Why was 11 per cent of the rejection of soldiers attributed to the direful effect of nicotine upon the vital organs, and why is 95 per cent of cancer blamed to the use of tobacco?

3. Is it not offensive to many? Why then have laws been made prohibiting smoking in street cars and other public places? Or, why do railway companies furnish special coaches for smokers?

4. Is it not a needless waste of money? Then why does Christian America spend many times as much for the gratification of a depraved appetite for tobacco, as for the evangelization of the world?

5. Is it not a dangerous habit? If there is no danger to others why do all factories, mills, warehouses, and so forth have large signs posted "No Smoking"? Did you ever read the statistics showing the great loss of property by fire each year caused by careless smokers? It will average about \$75,000,000 a year.

6. Is it not a wrong example for others

and especially for children? Then why do many parents who use tobacco forbid their children to use it? Why do they not want their boys to associate with cigarette smoking boys, if the example is good?

7. To be perfectly honest, do you not think it may be wrong to use it? Professor Towns, a noted author, says, "Cigarettes are responsible for the undoing of 75 per cent of the boys who go wrong." Statistics clearly prove that nearly all of the drug users and "dope fiends" were first cigarette smokers.

Final analysis:

- (1) If it is an unclean habit and contrary to the teaching of Scripture, and
- (2) If it is injurious to health, and
- (3) If it is offensive to others, and
- (4) If it is a needless waste of God's money, and
- (5) If it endangers the safety of my neighbors' property, and
- (6) If it is a bad example to set before children, and
- (7) If it degrades the morals of our young manhood,

Then, it stands to reason that since there can be nothing said that will justify the use of the filthy weed, and since the scholarship and brains of the world are against it, it must be wrong, and a sin against our own bodies, which are the temples of the living God.

KANSAS CITY, MO.

of wandering, riding brake beams, his penitentiary term, and now he had to make restitution and face another term. In the afternoon meeting he had pulled out a bunch of money order stubs, showing how he had made restitution that very day and had more to make. He said he had a sister living in Salem, Mass., and he had wired her of his whereabouts. His mother had died some years ago and left something of an estate, which had never been settled and could not be settled without his presence, and that now he was going to his sister and assist in settling up the estate. We bade him farewell and he departed. This was April 9th. On the 14th Brother Hafer, the pastor, received the following letter from him, written from Detroit, Mich., which will explain why he was in Detroit instead of Salem, Mass.:

DETROIT, Mich., April 12, 1919.

Rev. Will H. Hafer,
107 E. Canal St.,
Troy, Ohio.

My Dear Brother in Christ: I wish to tell you that I arrived at Dayton after attending the meeting at your church and where I was wonderfully blessed, and found two telegrams awaiting me; one from my dear sister whom I have had no communication with for over twenty years, and she said, "Come home. If you need any money, wire me." Oh! how good the Lord has been to me! I am here, brother, making restitution. I was employed here at one time by the person whose typewriter I am now using, and I embezzled \$150 from him, and bless God I have paid it. He said I could have the position again if I wanted it. He would not hand me over to the law. I have another crime I must face in Wisconsin, and I expect to meet my sister in Milwaukee in a few days, and I am going to make that right. I do not anticipate anything less than one year in prison, but glory be to God, I will have the dear, sweet, loving Jesus with me, and it will not be long until I will be out again, and then the old Devil had better look out.

I want to state, brother, that there was a work done in my soul that night, April 8, 1919, that will stand when this old world is on fire. I will write you again unless I get a prison term, which is quite likely, and then I would not bother you with my letters, as the privilege of writing letters from prison is very limited anyway. Now, brother, pray for me and remember me to the evangelist, that good hearted saint of God's, give him my love and all the rest of those good souls who were so good to me, and tell them they can rest assured that I am going through to the end.

Brother, there is some money coming to me from my mother's estate, so I understand, and I pray that I may not be entangled with the world through this money. It seems that this is the thing that I fear most of all, more than the prison sentence, that this money might have a tendency to draw me away from my blessed Master, and I would not give Him up for all the wealth of this old world. I know it is the root of all evil, and it has ruined many men better than I am. So, brother, have the church remember me on this special line. Thank God I got the witness of a clean and SANCTIFIED heart. Glory to God! [Here he placed some beautiful stanzas of appropriate poetry.]

Brother, I will state that I have chosen to do the settling up of God's business first, before the worldly affairs, such as the estate I mentioned. God showed me very plainly when I cried to Him for mercy that I would have to settle all this crookedness first, and by His help I am going to do this. That is why I wired my sister again to meet me up north.

I must wind up all this matter first, and then I am going to devote the rest of my life to serving the God who saved me. I will write you later, unless I go to prison; in that case you can rest assured it is well with my soul,

Stewardship and Missions

By REV. D. L. MOUNTS

THE EARTH is the Lord's, and the fullness thereof; the world, and they that dwell therein," is the declaration of the psalmist. We also read, "The silver is mine and the gold is mine." While the sweeping statement of Paul is, "Ye are not your own." "But," it is said, "my money is the fruit of my own hard labor and skill, is it not therefore mine?" Listen, it is he who gives you power to get wealth (Deut. 8:18). So that the most that can be said is that man is only a steward looking after his Master's business while He is gone to a far country. God is the owner, and in that day we are to give an account of our stewardship, not ownership. The old Jewish law of giving, which has never been abrogated, was the law of the tithe. "All the tithe is the Lord's." If this were required in the old dispensation—and the Jew really gave a great deal more—surely we in the more glorious Christian dispensation can not think of giving anything less. Yea, while the tithe is a sort of "holy of holies," everything we have and are should be holy unto the Lord." The giving of the tithe does not give us license to do as we please with the remaining nine-tenths.

As to missions, it has been said that the first and chief work of the whole church is to give the whole gospel to the whole world. That to live Christ and to give Christ to a lost world is the supreme business of every believer. The spirit of Christianity is the missionary spirit. "It is strange how some Christians can withhold from the world, without compunction of conscience, the best news that ever came into it." As Dr. Bresee said, "We are debtors to give to every man the gospel in the same measure that we have received it."

"The heathen are dying because some one else is unwilling to die." When we find one who is willing to thus die, we say, "Go." But when we say, "Go" to the missionary we should say "Go" to our dollars. Some one has said, "The church that is obeying the command 'Go,' is the only church that has the promise, 'Lo, I am with you always.'" But are we saying "Go" to our dollars? The average gift of each church member for missions is about forty cents a year. This is the gift of the general church. Thank God, the Pentecostal Church of the Nazarene gave \$2.75 per capita last year! The people of the United States spent more for ostrich tips in 1917 than the whole world gave to missions in ten years. Did some one say a "Christian nation"? Christian(?) women of this country spend ten times as much for jewelry as they do for the conversion of the heathen. How about the Pentecostal Nazarenes? "Oh," some one says, "our Manual is against the wearing of gold, and pearls, and costly array." Well, all right; it's in our church anyway, to some extent.

Listen to a quotation from John Ruskin, "As long as there is cold and nakedness in the world around you, so long there can be no question at all that splendor of dress is a crime." Yes, and how much more may we say the same as long as there is a soul unsaved, and the greater portion of the world in heathen darkness and the shadow of death! Listen again, "The life of the missionary abroad is a challenge to you and to me to live the same life of service and sacrifice at home."

as it will not be nearly so hard with Him with me as it was when I did not have Him. May God abundantly bless you and the evangelist is the prayer of your brother in Christ.

HOWARD CARLTON TRUSLOW.

Sacrifice! Do we know anything about it? We like to talk about and profess to know a great deal about the Christ of the cross, but do we know anything about the cross of Christ? Are we crucified with Him? Do we know anything about a holy life of self-denial and sacrifice for the lost of earth?

We have everything we need, and in some cases everything we desire, and yet profess to be Christians and make a great noise about wanting to save the heathen. Finney said that professing Christians who have a supreme regard for their own happiness, ease, and comfort are hell-bound souls! "Oh, how quickly will such drop into hell," said he. Oh, beloved! what are we doing? The world is perishing! "How can I be longer at ease with a soul going downward, lost for the lack of the help I might give!"

The heathen put us to shame. It is said that India spends more in idolatrous worship at the shrines of a single heathen deity—the goddess of cruelty—than the Church of Christ as a whole gives for the evangelization of the world. We read of some converted heathen giving all their savings, parting with their garments, giving part of their food, and even selling their beds to sleep on mud floors, that their heathen neighbors might have the gospel. When the crops of the natives of Burmah were destroyed, the natives brought five dollars to the missionaries for the spreading of the gospel among their heathen brethren. When the missionary remonstrated they replied, "We can eat rats, but they can not do without the gospel." And we "fare sumptuously every day."

In a mission station in China a man appeared recently carrying a large sack, from the mouth of which a wrinkled old hand held out some coins to the missionary. Upon inquiry the missionary found that the man's mother had coveted this joy of bringing her offering to the mission with her own hands, and this was the only vehicle he could afford. It was further found that she was so poor she had to mix earth with her scanty food that it might seem to go farther.

But we have some examples of real giving in our own land. George Sherwood Eddy tells of a young man and his wife in an eastern city who support their missionary out of a salary of eleven hundred dollars. He also tells of a widow in the late Dr. Gordon's church in Boston, living in one room of a tenement house, who gave eight hundred dollars in the missionary offering. When the doctor called and asked how she did it, she said, "Here I am comfortable and have enough living on two hundred dollars a year. But I should be ashamed to meet my Lord if I lived upon the eight hundred and only gave Him the two hundred." Oh, Lord! help us holiness people!

Mr. Eddy also gives this suggestion: "Suppose," says he, "we take the time to make an estimate of the items of our expenditure on paper, and note the annual cost of our necessities and luxuries. Let us add the amount we spent in advancing the kingdom of God, and see what per cent it is of our income. When we have finished the list let us honestly ask ourselves if we have spent all with thought of glorifying Him, and if we could hand over the account to our Master without shame, and

confident of His "Well done, good and faithful servant." Again, O Lord, help us!

We have heard it told of a man who, when he came to die, said, "What I have spent for pleasure is gone; what I have spent on myself is gone; what I have saved is gone; but what I have given to Christ that I have." There is only one way to have our money so that it will go on bearing compound interest forever, and that is to lay it up in heaven, "where moth and rust do not corrupt, and where thieves do not break through and steal." Jesus said, "Make to yourselves friends by means of the mammon of unrighteousness [money]; that when it shall fail they may receive you into the eternal tabernacles" (Luke 16:9, R. V.). Mr. S. D. Gordon gives us some beautiful thoughts on this passage. He says that if we have been faithful in the use of our money, when we enter heaven some one will come to meet us with a glad face. And we will say, "Pardon me, but I can't just recall your face. Where was it I knew you? In New York?" And he will say, "Oh, no. I never saw New York, and I never saw you before. My home was over in the heart of China. Our lives were very miserable there. There was a great tugging at my heart that nothing seemed ever to ease; but one day a stranger came to our village with some little books, and as we gathered about him he talked to us about Jesus, and you never can know how that story of Jesus came to me, and how much it meant. My whole life was changed, and my home and our village were changed. And since coming up here I have learned that it was through you that that man came, and I want to thank you. Next to Jesus, I think you are the best friend I have." And you will be thinking, "I'm so glad I gave that money. I had to pinch quite a bit, but that is nothing compared to the joy of this." And while you are thinking about it, here will come others from far-off India, and darkest Africa, and Rome-cursed South America, and the isles of the sea. Our friends made by the use of our money are "receiving us into everlasting habitations." Oh, that is the wisest way to use our money. Jesus adds this comment, "For the children of this world are in their generation wiser than the children of light." Let us at least be as wise as the unjust steward. We spend our money on ourselves, or hoard it, and fail to make friends of the perishing heathen. As Mr. Gordon says, "Money will fail some day. They pave streets with it up there. All that yellow stuff sticking to us in that day will be dead loss. The purchasing power of money ends at the line of departure out of this world."

We are to be coworkers with our Master in saving the world. He has entrusted us with several powers that we may use in the salvation of the lost. He has made us stewards. There is our own personal power; there is the power of our money; and there is the omnipotent power of prayer. We can't all go as missionaries, therefore we can't all use our personal power—the power of our lives—to the fullest extent; not every one of us has a great deal of money, so we can't all do much in that way. But we can all do a little; most of us can do more than we are doing. But there is one power that we can all use to the fullest extent—the omnipotent power of prayer and faith. Prayer and faith link us on to the Omnipotent. "All things are possible to him that believeth."

It has been said, "The best contributor to foreign missions is the man who engages in missionary intercession." And our Master is counting on us to use these powers. Some one has supposed the scene that he thinks may have taken place after Jesus went to heaven.

The Master is walking down the golden street one day, talking earnestly with Gabriel. Gabriel is saying, "Master, you died for the whole world down there; did you not?" "Yes." "You must have suffered much," with an earnest look into that great face. "Yes," again comes the quiet answer. "And do they all know about it, Master?" "Oh, no. Only a few in Palestine know about it." "Well, Master," says Gabriel, "what's your plan? What have you done about telling the whole world that you died for them?" "Well," the Master is supposed to answer, "I asked Peter, and James, and John, and Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others to tell others, and so forth, until the last man in the farthest land has heard the story and felt its thrilling power." And Gabriel, having had more than one contact with this earth, knows us folks down here pretty well. So he

is supposed to answer, "Yes, but suppose Peter fails, and after awhile John simply does not tell others. Suppose their descendants away off about the twentieth century get so busy about things—good or otherwise—that they neglect or forget to tell others, what then?" And back comes the quiet answer, "Gabriel, I haven't made any other plans. I'm counting on them."

Ah, yes, He is counting on us. He is counting on the Pentecostal Church of the Nazarene. He is counting on our missionaries; He is counting on our laymen to stand back of the missionaries; and He is counting on us preachers to preach and push foreign missions, and lay the burden on our people, keep them informed, and stir them up to holy enthusiasm, cheerful, sacrificing giving, and earnest prayer along the line of foreign missions. Can He count on you, and you, and you? Can the Master count on you?

Should We Look for the Lord's Coming?

By MRS. FANNIE ERB

NOWADAYS we are told from some pulpits, and through some religious papers, that we are ready for the Lord's coming, but not to agitate it by preaching, or speaking, or acting like He was coming soon, as it puts a damper on Christian activity.

Let us look at this proposition in the light of the Scriptures, and in the light of reasonable illustration.

We will suppose, in the first place, that a very worthy young man falls in love with a girl. He is handsome, wealthy, and desirable in every respect; she is poor, uncouth, and unlearned. There is nothing in her outward appearance to attract attention, but all he desires is a heart that returns love for love; and, to prove this, he puts her to a test: for if her love for him proves loyal, and all absorbing, he is able to transform her into a woman of beauty, culture, and refinement in future years.

So he writes her a letter (she has never seen him), fully explaining his wealth and endless resources, his love for her, and makes her many precious promises of future happiness—providing she meets certain necessary conditions; namely, believe what he says is true, love him with all her heart, and obey his requests. He tells her in the letter, that he is going on a long journey to prepare their home, that he can not tell her just when he will return; but she must watch for his coming that she may be ready to go to their future home immediately when he comes.

She reads the letter over and over to be sure that she makes no mistake; then, with great joy she believes and accepts his offer, and with broom in hand, she begins to set her house in order. But ever and anon she runs quickly to the gate, and gazes lovingly up the road, her heart longing for his coming. And because he does not yet make his appearance, she quickly runs back and, with greater zeal than ever, plies her broom and dust cloth, knowing that though he has not yet come, his promise is sure, and he will come, and perhaps very soon.

But, in order to try her, he sends persons to tempt and induce her, if possible, to betray her trust. One suggests a trip to the woods. "You have no recreation at all, you are just tied down all the time," she says. "Do come away for a little while, you will get your work done anyway." But she makes answer, "No, No. Do not tempt me. He knows just what work he allotted to me, and just how long it will take me to do it; and he will know if I trifle a minute." Another chides her with,

"Oh, why do you run to the gate so much? All you need to do is to keep your house in order, and when he comes, it will be all right." "Well, but I can't help it. My heart so longs to see him, and besides he said I should watch, and that is just as much a command as any other. And it inspires me with greater earnestness to have my work done, for I really want him to find me ready."

So she does not allow her labor to come between her and her personal love for her beloved, neither does she neglect her work to partake of ease and pleasure, but, coupling love with labor, she is ready any moment to leave her work and go with him.

And when he comes, and finds that she has diligently obeyed all his commands, will he not appreciate it, and love her all the more? But what sweeter token will he find, and what stronger proof of her loyalty, than the well beaten path to the gate? "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." "And unto them that look for him shall he appear the second time without sin unto salvation." Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: . . . and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

MARYSVILLE, WASH.

TRUE LOYALTY

CONNISKEY, Ind.

Will you kindly let me know the price of *The Youth's Comrade*; also one teacher's quarterly? We do not have the privilege of attending our Sunday school, but we value the literature and want our children to have our own paper and helps.

MRS. E. N. HOUSEHOLDER.

THE WORK AND THE WORKERS

C. VERN HARRIS AND WIFE

We have just closed a two weeks' meeting near Taylorsville, Ind., with good attendance. This is a very needy field. Some souls prayed through and others were under conviction. We expect to come back here in the near future, as the people are hungry for full salvation. Pray for us.

CENTRAL NAZARENE COLLEGE

In spite of drought conditions we are having a good year here in Central Nazarene College. The enrollment has been better than we had hoped for, and most of our students have remained with us the entire year. The spirit of revival has been on through the year. Every boarder professes the blessing of sanctification, a large per cent of the day students testifying to the same. The prospects for the coming year are flattering. The drought is broken, the prospects for a great crop were never better, the vacant houses are filling up, and we believe all will be filled in a few months. The faculty has been strengthened, new equipment in the library and other departments will be added, and state affiliation in our academy is expected soon. This will mean much to our students.

Commencement begins the 24th of this month, and closes Wednesday night following. Rev. B. H. Haynie will preach the sermon to the graduates on Sunday, the 25th. There will be an expression, recital Monday evening, musical recital Tuesday evening, graduating exercises Wednesday evening. We give a special invitation to all the friends of the institution. Come praying that the Lord may give us a special outpouring of the Spirit at that time.

E. D. CORNISH, President.

WHAT SOME OF THE STUDENTS SAY ABOUT CENTRAL NAZARENE COLLEGE

I thank God for bringing me to Central Nazarene College. This school has been to me one of the greatest blessings that ever came into my life. I firmly believe that a better faculty can not be found in any of the holiness schools, than we have had this year. It stands for thorough school work and true holiness. I am glad I came here, and that I have had the privilege of studying under such instructors. This is a good place for any young person who wants an education.

MAYA AVERILL.

The last two years, which I have spent in Central Nazarene College, have meant much to me both spiritually and mentally. Since coming here God has given me a greater vision of life and a lost world. Central Nazarene College is an excellent place for young people who are desiring to prepare for life's work. Our faculty is made up of God-fearing men and women.

MARY LOU BREEDLOVE.

BUDDIE IN IMPERIAL VALLEY

Greetings from the western front. Well, amen. Let me tell you just a little bit about the Nile valley of the United States, for if the United States has a Nile valley, it is the Imperial valley of southern California. It is hot enough to manufacture Egyptian mummies, and rich enough to produce ten times as much as its own population will ever need. There are more milk and butter and chickens and eggs and alfalfa than I have ever seen in any other part of the United States. Cows are so thick down in that valley that they have to saw their horns off to keep them out of each other's way, and the beauty of the valley is, it is almost filled up with the people from Texas. So many of our good Texas preachers are down there. Brother I. M. Ellis is pastor of the Holtville church, and no man, dead or alive, has a finer class of people than I. M. Ellis. His brother, W. E. Ellis, is also there, and Brother George Constable, Brother B. F. Neely, Brother Coughran, Brother Kilgore, and Brother Rye, and I think some other preachers. We had a beautiful meeting, and ran over three Sundays. I think we had about 105 at the altar, to the best of my ability to keep track of the people at the altar. Of course, Miss Virginia Shaffer was with me

to sing her great solos. I guess she is the most beautiful singer in the religious world, and so well saved and so filled with the Spirit that she sings and laughs and cries and praises the Lord while she sings; and, with that old crowd of Texas boys to shout her on, it was glorious. The Lord knows I did my best to preach the gospel of full salvation in a way that I will not be ashamed to meet any of the Holtville people, either on earth or up in heaven. But any one can do his best at Holtville, with that band of saints to shout him on. I did my best for them and they did their best for Miss Shaffer and me. They did the thing up in good shape. The boys in that valley don't do things on a small scale. They take offerings like they were all rich men, and at the close of the Holtville meeting Brother Ellis took a fine class of people into his church. At the close of the battle young Brother Brown, one of the fine young men from Hamlin, Texas, brought his car over and took Miss Shaffer and me over to El Centro, some ten miles, to catch the northbound train for Los Angeles. On the way from Holtville to El Centro is the old ranch of the famous writer, Harold Bell Wright. I was told the ranch sold a few months ago for \$80,000. The little house is still there where he wrote some of his most popular novels. We stopped and looked it all over and gathered some roses from the famous ranch.

After a few days' rest at home, we opened up in the suburbs of Los Angeles at the little church at Graham station, with Brother R. S. Williams. We ran here ten days, and had some twenty at the altar. Much good was accomplished for the church. The little flock had just moved their church almost a mile, and had paid for their work and about paid for their new lot. While our meeting was on we had one all-day meeting that was as fine as I have ever seen. The outlook for the Pentecostal Nazarenes has never been brighter than it is today in southern California. We are expecting the greatest Assembly at Pomona, opening about the 17th of June, that has ever been held on the District. Pray for us.

WASHINGTON-PHILADELPHIA DISTRICT ASSEMBLY

The Washington-Philadelphia District Assembly convened April 30th to May 4th, with Rev. L. B. Williams, pastor of the Washington, D. C. church. The first service was held Tuesday evening, April 29th, at which time our beloved General Superintendent J. W. Goodwin gave us a very able address, from the words, "Watchman, what of the night?"

The ones who preached during the Assembly were Brothers Goodwin, Fogg, of the New England District, and J. E. L. Moore. They were all at their best, and brought soul-stirring messages.

One of the special features of the Assembly was the missionary rally Friday afternoon and evening. The speakers were General Superintendent Goodwin, J. F. Penn, Miss Ora Lovelace, and Miss Myrtle Pelley. In the evening Rev. S. C. Krikorian, an Armenian, who is our missionary to Jerusalem, brought to our attention a very vivid picture of the crimes of the Turks. The large audience was moved to tears, when he told us how the Armenian men, women, and little children met death rather than deny their Lord and Master. Over a thousand dollars was subscribed for the Jerusalem work, and one hundred dollars was given in cash to Brother Krikorian for his traveling expenses. This was the greatest missionary service ever held on the District for spiritual power and liberal giving.

But the best and above all that we have to report is, that in all of the services seekers were at the altar, crying to God for pardon and purity, and many went on their way rejoicing. Sunday afternoon was the educational rally. The speakers were Dr. J. E. L. Moore, the retiring president, Dr. F. J. Shields, president-elect of the Eastern Nazarene College, and General Superintendent Goodwin. At the close of this service some thirty or forty young people came forward pledging themselves that they would go to school and prepare for any field to which God might call them. It was a beautiful

sight long to be remembered, also a great time of refreshing, as waves of glory swept over the congregation.

Rev. J. T. Maybury was re-elected District Superintendent. He is to devote all his time to the District work. The District pledged itself to raise over a thousand dollars this year for home missionary work. The District went over the top in every branch of the church work, and all the preachers returned home from this Assembly with a greater vision for big things during the coming year. It must be done, and it can be done, with God's help we will do it.

The delegates elected to the General Assembly are: Elders, Rev. J. T. Maybury, District Superintendent, Rev. J. A. Ward; laymen, C. R. Wilson, Mrs. J. A. Ward.

The Assembly was royally entertained by the Washington church, for they truly made us feel at home. Next year the Assembly will convene with the church in Norfolk, Va. Everybody plan to be there.

J. A. WARD,
Assembly Reporter.

A GOOD OPPORTUNITY

During the winter months, while being shut out from revival work, we planned the construction of a parsonage at the old Forestburg camp, which was finally completed. We were asked to take the work in hand in connection with two other small churches near, and thought for awhile this would be our field of labor for the coming year. But we soon discovered that the altitude and climate was against wife's health, and immediately arranged to come to the western part of the state. We were sorry to leave the brethren there, as the opportunity seemed to us very promising for a great work. They have a splendid camp shed, comfortable church building, and a new, four-room parsonage and some of God's true saints. There is a great field for a strong, wide-awake man. Should the Lord lay this work on your heart, write Mr. Tom Settles, Forestburg, Texas, or the District Superintendent. I am now located in the town of Higgins on the Santa Fe railroad, 120 miles east of Amarillo, Texas. We are now beginning meeting in the Methodist church, to continue thirty days. We plan to establish a church here; also one at Canadian.

B. F. PRITCHETT.

CUMMINGS-COX WEDDING

On the 27th of April, in the Pentecostal Nazarene church at Kingsland, Ark., under a beautiful arch formed of large white bells and drapery, surrounded by bouquets of lovely flowers, and in the presence of several hundred witnesses, Miss Dona Cox, of Kingsland, and Rev. R. E. Cummings, of Prescott, Ark., were united in marriage, the writer officiating. The bride is a deaconess of Kingsland church, and groom is a minister of the Little Rock District; also a discharged sailor, who, through all the temptations of navy life, stood true to God and his holy calling. We predict for this godly pair a useful life in the service of God.

ETHEL BARNHAM.

REVIVAL AT MEMPHIS, TENN.

On Saturday, May 31st, Dr. C. E. Hardy, president of Trevecca College at Nashville, Tenn., and Rev. E. C. Dees, also of Nashville, will begin a revival at 901 Chelsea avenue in the big, two-acre shady front yard of the Bethany Training Home. The meeting will run from May 31st to June 15th. We are praying and expecting a great meeting. You are invited to attend this meeting. We shall do our best to care for all our visiting friends. Should we fail to do so, it will be because of the lack of room. God is in our midst, and the work is moving nicely.

We have at this time twenty-eight girls and about fifteen babies. We have about twelve girls in the commercial department. The most of them are making fine progress. We have a number of fine girls in the home, but we wish to speak of one of our girls, whose parents are worth at least \$75,000. She was deceived by a young man, but has been blessedly redeemed. She is a beautiful girl and highly accomplished.

She drives a fine Studebaker car, and comes to the home twice each week and teaches music in the home. Two weeks ago, on Sunday at the afternoon service, she stood up in the presence of more than seventy-five people, and said, "I thank God for this home. I am so glad the Lord ever saved my soul." I am believing the Lord will make her a blessing to some one. Beloved, pray for this meeting, and for the work at Memphis.

A. J. VALLERY, Superintendent.

NAZARENE BIBLE SCHOOL AND ACADEMY

We are glad to report victory in the school as we near the end of another year. God has been graciously with us during the year, and has wonderfully blessed us. We are encouraged to press ahead and are planning on greater things in the future. To our friends we give the following outline of programs, and extend an invitation to all who can to come and spend a few days with us during commencement.

Saturday, May 31st, 8 p. m., literary society program.

Sunday, June 1st, 11 a. m., baccalaureate sermon.

Monday, June 2d, 8 p. m., music program.

Tuesday, June 3d, 10:30 a. m., literary society program.

Tuesday, June 3d, 2:30 p. m., deaconess and missionary program.

Tuesday, June 3d, 8 p. m., alumni program.

Wednesday, June 4th, 10:30 a. m., grammar school program.

Wednesday, June 4th, 8 p. m., graduates' program.

RAYMOND HODGES, Teacher.

EVANGELISTS R. R. STILL AND WIFE

We are again back at our own home in the Rocky mountains, just at the northwest base of old Pike's Peak. We have spent five months in evangelistic work in the Chicago Central and Indiana Districts. They have been five of the most precious months of our lives. The Holy Ghost has surely been upon us during every battle.

Our first meeting was with our church at Lerna, Ill. God gave us a very precious meeting at this place. A number of precious souls found real, old-fashioned victory. Our crowds were large throughout the entire meeting. Many nights the house was packed. There was awful conviction on the community for miles around. A large farmer living at the edge of town, and weighing about 350 pounds, who had had delirium tremens and whose blood was poisoned with alcohol and nicotine, rolled on the floor of his home all night and all day, and was marvelously saved. There are some splendid saints at this place.

Our next meeting was at Fithian, Ill., with Sister Grace Edwards. Much conviction was on the community and some new cases of splendid quality were beautifully saved and a number sanctified.

From here we went to the Indiana District. We held a two weeks' meeting at Shelbyville, where we have no church, then came to the Indiana preachers' convention and relished the able instruction of Brother Goodwin. From here we went to Elwood, Ind., with Brother Edward Van Buskirk. This brother is doing a splendid work.

We will prove up on our homestead June 10th, then return east again for a full summer of campaigning and tent work.

LITTLE ROCK DISTRICT

Rev. T. W. Hughes, the hustling pastor at Prescott, has bought and paid part on a parsonage. They have a good Sunday school and mid-week prayermeeting.

The church at Bell's Chapel has had some great battles to fight and hard propositions to meet, and the faithful few are moving on. Sunday school and prayermeetings are good. God is undertaking, and this church will succeed we are sure.

We visited Jaka Jones a few weeks ago. They have started a good Sunday school there, a fine prayermeeting, raised money to cell and paper the church, bought a good stove, raised a club of twelve subscribers for *The Other Sheep*, and promised to take the *HERALD OF HOLINESS* in many homes.

The church at Liberty is located in a fine country neighborhood, seven miles from Prescott. Rev. A. H. Lambert, pastor. We had a great time there Friday and Saturday, but the rain poured all day Sunday, until near sunset. We met a score or more of the faithful few for a night service, in which God greatly blessed.

The very wise and efficient pastor, Sister

Ethel Barham, is succeeding real well with the work at Delight. They have the vision and are making heroic efforts to succeed and God will hear and answer prayer.

Bethel is one of the well established churches on the District. We met there for a rally, had a number of visitors from other churches. The crowds were large, interest good, report of the work was fairly good, and as this church is in a neighborhood of loyal Pentecostal Nazarenes, we are looking for a fine report at the Assembly.

Notwithstanding the rain and backwardness of work on the farms around Kingsland, we found the folks anxious to attend the services. All apportionments ordered by the Assembly were practically paid in full to date. Rev. W. C. Thornton, the energetic pastor, was on the ground to help push matters, and God helped us to close out in a scene of glory. This is the only church on the Cotton Belt railroad from Texarkana to Pine Bluff, a distance of more than two hundred miles; right here is a great mission field, had we the funds and the workers to place on it.

We found everything in good shape under the pastoral care of Rev. J. B. Brandon, a man of real consecration and prayer, at Westmoreland. The little church is giving him a good support, the finances are coming easy, and we received five new members into the church. God permitted the services to close in a tidal wave of pentecostal glory.

There are many choice characters in this little church at Caynie. They are worshipping in a house belonging to the neighborhood. They are greatly handicapped for lack of a house belonging to the Pentecostal Church of the Nazarene. The pastor, Rev. W. L. Glaze, is a good man and is faithful in the service of his Lord.

The church at Pleasant Home is said to be the first church organized on what is now the Little Rock District. God gave us a great service, the crowd was large indeed, and right in the middle of the week in a rural farming district, too. We found one tither, one subscriber to the *HERALD OF HOLINESS*, and ten subscribers to *The Other Sheep*, with the promise of a good Sunday school and prayermeeting soon. We anticipate a forward movement in that community, and it shall indeed be a Pleasant Home.

The church at Mt. Moriah, as well at Pleasant Home, is being served by Rev. W. L. Glaze. This church has been neglected, many of the people have moved away, and yet there are some faithful few who are praying and striving to make things go. By the Assembly we expect to hear of many offerings of consecration upon this mount, named for one of ancient fame.

Our visit to Haynie's Chapel will be remembered pleasantly indeed. The saints were right in the midst of cantaloupe planting, and yet we had good services at night. Many of the members are tithers. Sister Barham, the faithful

Distribution of Space

It might be interesting to our people to know that last year we published 567 contributed articles in the *HERALD OF HOLINESS*, representing about 375 different contributors, fairly well distributed over our entire connection. During the year we also published 1,753 evangelistic and church reports, which are about five hundred more than were published the year before. This will explain to our church reporters why their reports have had to be reduced so much during the last year. It has been for the purpose of conserving space and not because these reports are especially objectionable. The reports are distributed by Districts as follows:

Alberta	15	Mississippi	13
Alabama	36	Missouri	56
Arkansas	48	Nebraska	38
British Isles	1	New England	165
Chicago Central	124	New York	16
Colorado	47	New Mexico	14
Dallas	55	North Dakota-Montana	23
Eastern Oklahoma	110	North Pacific	23
Florida	21	Northwest	60
Georgia	21	Pittsburgh	79
Hamlin	55	San Antonio	24
Idaho-Oregon	55	San Francisco	30
Indiana	119	South Dakota	3
Iowa	42	Southern California	89
Kansas	71	Tennessee	52
Kentucky	40	Washington-Philadelphia	35
Little Rock	42	Western Oklahoma	68
Louisiana	22	Manitoba-Saskatchewan	1
Michigan	40	Total	1,753

pastor, has the work in fine shape, is highly appreciated, and this is a fine community. The members are loyal, and many of them are jewels indeed.

The Little Rock church has by far the largest membership on the District. Rev. M. G. Jobe is the pastor, and is a good preacher and a hard and earnest worker. The members all love him, and the church has many faithful men and women, who are workers for the cause. All finances come easy, and they are planning for a meeting soon. Rev. C. B. Jernigan is to assist the pastor, and we are looking for great results.

The band at Bailey Branch is a faithful one of just nine members, all poor folks, and the greater part of the membership is women. Yet in their report we find that 90 per cent are active and loyal and also that 90 per cent attend the Sunday school and the prayermeeting. God is greatly blessing the work. Rev. J. W. Chism, the faithful pastor, has the work well in hand. He is a faithful, godly man, and is esteemed by the church. This church has the banner for making the largest donations for the traveling expenses of the District Superintendent of any church on the District; and, best of all, they shout the real praises of God while they take the offering.

God is greatly blessing the heroic efforts and faithful service of Rev. J. W. Middleton at Mansfield. He has handled the work wisely, carefully, and tenderly. Yet God has helped in such a way that all the faithful ones have really grown in grace and the knowledge of the truth. Since the Assembly the old church and parsonage have been sold and real desirable property (the Presbyterian church and parsonage) has been purchased right on the main street of the town. This church has many good members, who are God's anointed and pure. Brother Middleton is the right man in the right place.

Rev. Mark Whitney has just closed a successful meeting at Mansfield, Ark. Brother Whitney is a good preacher, a real practical evangelist, and a sane and safe collaborator with any pastor. The services of Rev. S. E. Garrett have been procured to hold a meeting at Mansfield, beginning June 15th. Please pray that sinners may be saved and many believers may be sanctified wholly.

W. B. PINSON,
District Superintendent.

BIBLE COLLEGE UNDERGRADUATES ENTERTAIN SENIORS AT OLIVET

Friday evening, May 9th, the Bible College undergraduates tendered a reception to the graduating class in the spacious dining hall of the university. The room was tastefully decorated with rugs and furniture lent to the students by appreciative citizens of Olivet. An excellent phonograph, with a number of sacred

song records, was furnished by Brother and Sister Park, and nothing was left undone by the friends of the Bible College that would contribute to the comfort and pleasure of our young people, or the success of the event. Miss Edith Long, the secretary of the entertaining organization, had charge of the program, and made the announcements. She was untiring in her efforts to make the occasion a success. Brother George L. Chesemore, president of the undergraduate class, made an excellent address of welcome. After this, prayer was offered as the Spirit led, and the power of God came down upon us in waves of glory, while shouts of praise and thanksgiving ascended to the throne of grace. Manifestly, the Holy Ghost was the honored guest of the hour, and the Lord was in the midst of His people.

Brother and Sister Lillenas, who have recently returned to Olivet, were with us, and favored us with one of their soul-inspiring duets. Sisters Lampton and Reynolds also favored us with a duet, and Brother Carl Nelson with a solo. Sister Cora Cook gave us an inimitable sermon in rhyme, Brother Nelson "raised a tune," and Sister Ettie Muse told us of the report she hoped to be able to bring back from India when she returned from that land on furlough. The event would have been incomplete without the class prophecy, which was read by Sister Velma Guthrie, and was one of her characteristic productions. The graduating class includes Sisters Elsie Jenks and Ettie Muse, and Brothers Robert L. Major, Ed Gallup, Arthur Nutt, Walter H. Thompson, and Albert J. Obrecht. Professor John Wesley Akers, vice-president in charge, and professor of systematic theology, was the guest of honor, and favored us with words of cheer and encouragement for the graduates, and the entire department. Promises were quoted for the encouragement of the seniors, and a ringing testimony was given to each member of the class. The in-

structor in Bible was also present, and received a generous share of appreciation.

The young people are doing all in their power to make him the happiest person on earth, and are succeeding admirably. The beautiful spirit of harmony that prevails, the responsiveness of the students to every effort put forth to help them, the delightful spirit of appreciation and co-operation they manifest at all times, with the remarkable progress they have made, both in knowledge and development of character and ability, all contribute to this end. The program closed with another season of prayer, during which God gave us a glorious melting time, and shouts of praise were mingled with holy laughter and tears of joy. The affair was more like an old-fashioned campmeeting than a formal reception. The refreshments served, both material and spiritual, were excellent. After prayer the graduates were congratulated by the undergraduates, and a scene of indescribable glory ensued. It was good to be there, and it was midnight before we could get away. This reception marks the triumph of the Bible training work begun in Olivet three years ago. God has built these young people up through His Word, until a finer company could not be found in all the world. He has made this work a pronounced success. Several others would have graduated this year who were compelled, for various reasons, to go out into the work before finishing the course. They are in pastorates, or evangelistic work, and are making good without exception. We hear nothing but good reports of their work. This work is so manifestly supernatural in character, that it would be folly for any man to claim the credit for it. God alone can perform such a work, and God alone shall have all the glory and praise for it. Olivet is to be congratulated on having such a work, and the entire Pentecostal Church of the Nazarene should render devout thanksgiving to God for the splendid work He is accomplishing here.

PROFESSOR H. O. FANNING.

old and is a thriving, healthy, growing church. It now has fifty members. There are souls kneeling at the altar at every service, twenty-four having prayed through since the revival. At our missionary meeting a young woman came forward and dedicated her life for the foreign field, and said God had called her into that work. To Him be all the glory. Our hearts are in tune with the great heart of God, and as He commands we move on. Pray for us.—C. V. Stevenson, Pastor.

Louisville, Ky.

April 6th was a high day with us. Rev. E. G. Anderson, of Kansas City, Mo., and Rev. G. E. Waddle, of Nashville, Tenn., were with us in the interest of Trevecca College. Three great services were held, which were times of refreshing from the presence of the Lord. Something over \$700 in cash and subscriptions was raised, which shows that our people have caught the vision of greater things for our schools; and also if we want the church to be at her best for God and souls we must educate our preachers and missionaries, and other workers as well. Then followed the coast to coast convention party, consisting of Revs. C. E. Ruth, Charles H. Babcock, Professor Arthur Johnston, singer, and Sister Johnston also was present and was used of God. The solos by Professor and Mrs. Johnston were especially good. Rev. Joseph Owen, one of the party, was not with us, having been detained at home on important business. As Brother Ruth or Brother Babcock would bring the message, under the inspiration of the Holy Spirit, the saints would get blessed and rejoice, and sinners would get under conviction, and an altar service would follow, where they would pray through in the old-fashioned way. The church was left in a better condition, spiritually, by their coming. Our people gave the party substantial financial aid to the amount of about \$100 or more, which shows their faith in organized holiness.—A. T. Burnett, Reporter.

Lowell, Mass.

The work is going on fine. Salvation is had in all our services. We had a beautiful memorial service for our Sister Perry, missionary to India. The young women of the Eastern Nazarene College circle brought flowers and also sent a check to Sister Tracy, daughter of Sister Perry. Our beloved pastor, Rev. A. B. Riggs, has resigned after twenty years of faithful and untiring service. The church has had a steady and splendid growth under his guidance. The debt has been erased and the mortgage burned. Although modest and retiring, a man of few words socially, his interest in and devotion to his people have been so sincere and untiring that it is in the capacity of pastor where he will be missed most. No individual or home has ever needed him but what he was there with ready sympathy and rare insight to help in every way possible to meet the need. Because of his intense interest in missions, many have gone forth to preach the gospel in this and other lands. We are looking up and trusting God to send us the right pastor for the future. We are sorry that Brother Riggs feels that he must go, but are very glad that the church has made provision for him; so that he will still reside in Lowell. Our Sunday school work is on the upgrade; good discipline and salvation go hand in hand, and our school has both. We have just had our District Assembly, a marvelous time, with victory all along the line. We are looking forward to this year as the greatest year of any Assembly year. Sunday, April 27th, was given to the delegates from the Assembly. The reports were very interesting.—Miss Eva Lombard, Reporter.

Elkhart, Kas.

We had a most gracious day last Sunday, April 27th. In the morning the doors of the church were opened. In the evening much conviction was brought upon the people by the pastor's message. The attendance is good and growing in all the services. The Lord is wonderfully answering prayer for the healing of our pastor, given him back his voice, and brought him back as it were from the grave. To Him be all the glory! The Lord gave us a revival in February. The preaching was done by the pastor, J. R. Helm, and visiting pastors, J. W. Wilson, of Bucklin, Kas., and Vernon Hodges, of Johnson, Kas. We have seen the need of more room in the future and bought the adjoining lot to the church, and have the charter and papers filed, which makes Elkhart church an incorporated church under the laws of Kansas. We are looking up and expecting great things from the Lord. By His

CHURCH NEWS

Oskaloosa, Iowa

The women of this church met recently at the home of Mrs. Sarah Bamford, and organized a women's missionary society, auxiliary to the General Foreign Missionary Society of the church. The following officers were elected to serve until the end of this Assembly year: Mrs. Sarah Bamford, president; Mrs. Esther Williamson, first vice-president; Mrs. Ella Roe, second vice-president; Mrs. Verline Graves, recording secretary; Mrs. India Burdick, corresponding secretary and treasurer; Mrs. Alice Pinkerton, superintendent of study and publicity. We expect to take up the study of worldwide missions. We feel especially interested in Japan, as the missionaries Rev. Howard Wagner and wife, were members of the Oskaloosa church.—Mrs. Alice Pinkerton, Superintendent of Publicity.

Jasper, Ala.

We are still forging ahead with the blessings of God upon us. We are undertaking great things for God. We went over the top for Trevecca College about double. We hope to do well both for home and foreign missions. Our revival with Revs. Allie and Emma Irick was a glorious success. It was in many respects a great meeting. The meeting has come and gone, but we are praising God for what it brought and left. The crowds were so large that many times there could not be found enough standing room. The finances were brought up and heaven was brought down, God was glorified, the blood magnified, and sinners horrified. Many were at the altar for both salvation and sanctification. The slain of the Lord were many. Thirty or forty testified to receiving a definite experience, and many of them came through in the old-fashioned, shouting way. A great healing service was held the last Sunday morning. When the invitation was given the long altar was soon filled with those who needed special help for their bodies. God came in power and divine favor, and many testified to God's healing touch. The revival closed in a blaze of glory with many praying through to victory. Nine united with the church, with others to follow. The following night Mrs. Irick gave a message on rescue work to a crowded house. Money to the amount of \$22.25 was laid on the Bible for that work. A missionary service was also held during the re-

vival, with an offering for that purpose.—H. J. Beaver, Pastor.

Augusta, Kas.

We have been in a battle at Gordon, Kas., against sin. God gave us souls for our service, and we organized a Sunday school. In three Sundays it grew from thirty-seven to sixty-seven. We are planning for a church there soon. Pray for us here.—M. P. Smith.

Emmett, Idaho

These are precious times with the Emmett church. The saints are taking new ground and learning the art of prevailing prayer. The attendance at the regular preaching services and also the Sunday school is increasing from Sunday to Sunday. Souls are finding God at almost every service. Yesterday nine seekers bowed at the altar of prayer, and some were happy finders. The blessing was so on the saints that the preacher could only give the altar call in the morning service, and four responded. We are going in for an old-fashioned revival. We will lay the corner stone for our new church this week. Pray for us that we may take this town for God. Five united with the church Sunday, and more are coming.—W. H. Parker, Pastor.

Yokum, Tex.

The revival is on here. Three were saved Monday night. We are expecting a landslide before we close. Rev. A. J. Mitchell, of Missouri, is assisting.—G. O. Crow and Wife.

Woodward, Okla.

Our Sunday school is growing nicely. We have good attendance and good interest, but we greatly need a library to hold the interest and attention of our young people. Please help us pray about this matter. We are expecting a good time at our May meeting.—F. C. Ewell, Superintendent.

Bicknell, Ind.

Things are going for God here. Since we have gotten into our new basement church we have been having glorious times. We held a revival a few weeks back, and eighty-six souls bowed at the altar during the three weeks' campaign. We are now looking forward to a greater meeting. This church is about one year

grace we mean to go through and keep on the victory side.—Mrs. Ada Helm.

Los Angeles, First Church

The last two Sundays have been great seasons of salvation at the Los Angeles First Church. Easter was the greatest day we have had for a long time. A great congregation was present, and several were at the altar. Last Sunday there were a dozen or more at the altar and some very happy finders. The battle is on, and we are looking up and trusting for greater things.—A. O. Henriks, Pastor.

Columbus, Ohio

The blessings of the Lord have certainly been on the Pomona church. The revival recently conducted by Brother Bud Robinson and Miss Shaffer was surely the greatest victory for God and holiness that has ever been in Pomona, Cal. We often told our people we would never be satisfied until we saw a real revival there and the house filled. Well, we saw the church filled, the prayermeeting room, we got extra chairs, and people were turned away. Not only did we have large crowds, but the presence and power of the Holy Spirit rested upon us. How it rejoiced our hearts to see the altar filled with seekers, and the light break through upon them in the old-time way. We had some great all-day meetings, with people who came from towns all around that part of southern California. We have never seen Uncle Buddie in the place with the Lord that he is in now. How the Lord helps him to get hold of the hearts of the people. It is wonderful. He preached some great sermons, and the nights that he gave the story of his life the house was packed. Miss Shaffer was marvelously used of God in singing the gospel. Really I feel that our people in general ought to know more of this young woman who has had much rare advantages in cultivating her voice, and now is using it to sing the gospel to precious, hungry hearts. It really seems as though she can sing you into the glory world almost. We think they are one of the greatest teams in the country, and plan to have them for a month's campaign just following the General Assembly here at Columbus, Ohio. It was during the revival that we received a call to take up the work here in our Columbus church. It was hard for us to leave the church and our many dear friends in Pomona, and the entire Southern California District, but it seemed in the providence of God for us to take up the work here. The dear folks at this place gave us a royal welcome, and we are expecting this to be a fruitful year. The second Sunday we preached there were eighteen at the altar, and most of them prayed through. My brother, C. Edward, is conducting meetings for us now, and folks are praying through at every service. And the end is not yet, praise the Lord. We certainly enjoy the HERALD of HOLINESS, and there is no paper in the country we like so well.—E. G. and Jamie Roberts, Pastors.

Pittsburgh, Pa.

Pittsburgh First Church has made herself felt in the world the last Assembly year. While we were not able to increase our membership as much as we desired, we have been able to make a good record; for those members we have, we have done nobly. Every obligation has been fully met, both local and District, the home and foreign missionary offerings totaling \$1,512.14; for Olivet \$1,470; pastor's salary of nearly \$1,400 fully met, and everything in proportion until the total raised for all purposes during the year amounts to \$6,455, and we close the year with nearly \$500 in our treasury. We thank God for this nice year's work and press on for greater things for the year ahead. Amen.—J. N. Hampe, Pastor.

Marshalltown, Iowa

God is blessing at this place. The attendance at all the services is increasing. We had a fine time at our Wednesday night prayermeeting and also at the Friday night cottage prayermeetings. Two holiness evangelists from Missouri joined the church last Wednesday night at the prayermeeting. We had a good day Sunday. The pastor preached at the morning service, Brother Gowland preached a missionary sermon at 2:30 p. m., and Brother Sellards preached a sermon at night. We are going up the hill, for which we give God all the glory.—J. H. Vance, Pastor.

Eby and Bresee Chapel, Ind.

We began our protracted efforts at Eby, March 19th. On the 23d Rev. C. E. Ellsworth, of Greenfield, Ind., came to us and helped us

until April 6th. In this meeting there were twelve who professed conversion and eight sanctification. The church was strengthened and much encouraged. Besides this we had one and one-half acres of land donated to us on which to build a new parsonage and raised \$685.50 in cash and pledges toward the building of the same. Part of this was given by the church at Bresee Chapel. On April 10th Brother Ellsworth went to Bresee and started a meeting there. Brother and Sister Harding were with us at Eby Saturday night, Sunday, and Sunday night. Then from here to Bresee Chapel Monday and Tuesday nights. Here eight claimed to be either saved or sanctified, and we believe that the church was helped a great deal. We hope to yet see more results of this effort. We closed there May 4th. Brother Ellsworth certainly preaches the Word and is fearless. We have enjoyed his labors with us and heartily indorse his preaching. We recommend him to any church needing a fire-baptized evangelist. We humbly bow and give God all the glory for what He has done for us and our churches here. Our hearts are encouraged and our faith renewed, and we expect to look up till Jesus comes. Amen. Please pray for us.—Earl E. Stevens, Pastor.

Muldrow, Okla.

We are getting along fine with our church work. The churches are in good condition financially and spiritually. Holt has a fine band of people. Paw Paw went over the top with pastoral support before half of the Assembly year was gone. Rev. E. C. Cain, District Superintendent, will visit my work May 17th and 18th. My meeting will begin at Paw Paw August 9th. Preaching will be by Rev. T. L. and Etta Mulanax, of West Tulsa, Okla. We are expecting a great revival. Sister Lucy Bailey will conduct the song services.—J. A. Russell, Pastor.

Louisville, Ky.

God has been visiting us at Louisville in a wonderful way the last three weeks. We were privileged to have the national holiness association convention with us April 15th to 20th, which proved a great blessing to the church and the salvation of about twenty souls. We followed the convention with a two weeks' revival with our District Superintendent as evangelist. The meeting closed with a sweep of victory, and there were about fifteen souls prayed through to pardon or purity. We can truly say that it was the best revival we have had since I have been pastor. At the close of the service we took in five new members, making a total of thirteen this year. Brother Pollard is a wonderful man of God and preaches the Word with no uncertain sound. We have felt a strong pull to the evangelistic field for some time, and we feel that now is the time God would have us enter the field. So after much prayer and waiting on God we will resign the pastorate here and expect to go on the field at once. We begin at Owensboro, Ky., May 11th, and are expecting a mighty revival from God. Any one desiring our help as evangelist address us 2403 West Chestnut street, Louisville, Ky.—L. W. Dodson, Pastor.

Skedee, Okla.

Our pastor, Rev. W. B. Walker, is a man of God. We have been praying and preaching to the people at Skedee and Pawnee, and the fire fell Sunday, May 4th. How the Lord did bless His people in such a mighty way till shouts were heard over a block at Skedee. The Lord saved five and mightily sanctified two. Our faithful minister, Brother Walker, brought the message, backed by the power of God.—Birt Moore.

Mt. Vernon, N. Y.

The fight is on in Mt. Vernon. Will our many friends please pray that we may have a time of refreshing from on high in this city? We have just commenced a series of meetings with C. E. Shaw, evangelist, and his wife, who was formerly Miss Bertie Higgins of this city. We expect to hold street meetings and cottage meetings and nightly services in the church until the Lord answers our prayers, blesses our efforts, and sends the fire to melt hard, sin-cursed hearts.—Rev. A. C. Schnabel, Pastor.

Racine, Wis.

The pastor and people of Racine church covet a large interest in the prayers of the whole church. A vigorous, aggressive cam-

paign for the salvation and sanctification of souls has been planned for the summer. This church will unite in the Racine union evangelistic campaign, May 18th to June 22d, with several live churches behind the movement, under the Compton evangelistic party, consisting of Lucius B. Compton, of Asheville, N. C.; K. L. Cramer, chorister, of Pittsburgh, Pa.; assisted by Kim and Nyland of our Chicago First Church and other workers. Our church will conduct a tent meeting June 24th to July 6th with Evangelist W. E. Shepard assisting. Revs. J. O. and Edna Wells Hoke, of Decatur, Ill., will assist us in another tent meeting July 23d to August 10th. W. J. Mueller will lead the singing, and Robert Tritton will have charge of the orchestra. A children's evangelist will be employed from June 24th to August 10th to have continuous, entire charge of work with children. Between these meetings Spring Park campmeeting will be held July 10th to 20th near this city, with W. E. Shepard and W. R. Cox as workers. We urge Pentecostal Nazarenes and other holiness people in Wisconsin and northern Illinois to get the benefit of one or all of these meetings and invite correspondence. Address the undersigned at 1221 Grove avenue.—E. J. Fleming, Pastor.

Nampa, Idaho

The four weeks' revival campaign here in our church is in the third week, and the Lord is pouring out His Spirit on us. Not a service is held but what souls have been at the altar for pardon or holiness. District Superintendent J. T. Little, from the North Pacific District, was with us for twelve days and God used His good messages to help the church uncover sin and carnality and bring souls to Jesus. Many seekers were at the altar, and God blessed in every service. On last Friday Evangelist W. E. Shepard arrived to continue the meeting over May 11th. So the battle is on. We had a great day Sunday, with large congregations and splendid interest. Forty-six were at the altar Sunday evening. Brother Shepard is preaching in his clear, definite, interesting, and scriptural way that brings definite results. The large Sunday school, superintended by Professor Swalm, is growing in every way. A nice missionary program was given and \$73 received for missions. An attendance of 373 was present on Easter, last Sunday 353. We are aiming at 400 before our Assembly in June. The work is steadily making progress, and we are looking forward for the closing week of this meeting to be the best. We have had some glorious tides of victory and joy sweep over the people. Pray for us.—J. W. Short, Pastor.

Wann, Okla.

Sister Myrtle Mangum, our returned missionary from India, was with us over the fifth Sunday and spoke both morning and evening. God certainly did pour out His Spirit upon us while she told us about the poor, sin-blighted souls over there and a few of the hardships our missionaries have to undergo. By God's grace and help we mean to hold them up by our prayers and means more than we ever did before. At the close of the evening service an offering was taken amounting to \$205.80 in cash and pledges. At the present time we are having a few days' meeting. Brother John Patrick is doing the preaching. God is honoring the messages, and our hearts are encouraged. He certainly lets the old gospel plow down deep, and our pastor, together with the entire church, is saying "Amen" to it. A few have been definitely blessed and we are praying to the end that others may before the meeting closes. We covet the prayers of all.—Mary P. Harris.

Rutherford, Tenn.

May 4th proved another good day at Zion. The blessed Holy Spirit was manifestly present, and the saints enjoyed sweet-fellowship. We had a full Sunday school and our pastor preached a fine sermon from 1 Peter 3:15 to a large and attentive audience. Brother and Sister Fisher were with us and favored us with some special songs which were much enjoyed. Put us on your prayer list.—Willie Minton, Reporter.

Augusta, Kas.

The Spirit has been upon the people in a wonderful way. There have been seekers at the altar, and in almost all of our services some one gets blessed and others are saved or sanctified. The church at Browtown is moved, and we

International Sunday School Lesson

June 1st

FAITH: WHAT IT IS AND WHAT IT DOES

Hebrews 11:1-10; 12:1, 2

GOLDEN TEXT: "Ye believe in God, believe also in me" (John 14:1).

THE LESSON OUTLINE

H. ORTON WILEY, D.D.

I. FAITH DEFINED.

1. Faith is the substance of things hoped for. The word "substance" signifies "subsistence" a firm foundation. Faith has a firm basis and this basis is the Word of God.

2. Faith is the evidence of things not seen. The word "evidence" may well be rendered by the term "conviction"—a state of mind produced by the demonstration of a problem.

3. This definition of faith is comprehensive and distinguishes sharply between true faith and mere presumption, or logical reasoning, which is so current in the superficial forms of Christianity at the present time. Faith gives certainty to the soul and rests unreservedly in the merits of the atoning blood of Jesus Christ for salvation.

II. A GOOD REPORT THROUGH FAITH.

The first statement concerning the triumph of faith is that by it the elders obtained a good report. Works apart from the grace of God avail nothing. True works of grace spring from a renewed heart and are accomplished by faith in the promises of God. One of the greatest lessons to be learned in the Christian life is, that by faith we are to trust God to work out through us His perfect will. The five loaves and two fishes would have been a meager supply for the great multitude, but when given to Christ in faith were multiplied to feed five thousand people. We are held responsible not only for what we have, but for what it may become through faith.

III. FAITH AND THE FRAMING OF THE WORLDS.

The reference doubtless is to the creation of the material fabric of the universe. The world as it appears was not made out of the things that appear, hence could not have been made out of pre-existent matter.

IV. FAITH AND AN ACCEPTABLE SACRIFICE.

Abel offered a more excellent sacrifice than Cain because his gifts were brought in faith. Cain brought a eucharistic offering of the fruits of the ground, thus acknowledging the being and good providence of God. Abel brought a lamb as an offering, acknowledging his own sinfulness and faith in the atoning blood of the Savior who, according to the promise, should bruise the head of the serpent.

Through faith Abel received a testimony from God that he was righteous. God accepting his gifts for the sake of the coming Lamb of God which should take away the sin of the world. Faith apprehended the merits of the coming Savior then as faith apprehends the work of the Savior in the past in this dispensation.

The faith of Abel in the atoning work of

Christ secured for him a lasting influence, and the first in the catalog of those who have won victories in the name of Christ. The omission of the names of Adam and Eve is significant, in that while it is possible that they may have been saved, the enormity of their sin forever prevented their names from being counted among the worthies whom God chose to honor.

V. FAITH AND BODILY TRANSLATION.

Enoch was translated by faith that he should not see death. This earnest of final redemption found in the Old Testament is only a foregleam of the redemption which Christ should purchase for all of His people. We may be redeemed from sin here, and sanctified to God, but the glorification of the body will take place when Christ shall come again in final triumph.

Before his translation, Enoch had the testimony that he pleased God. This testimony likewise was secured through faith in the Word of God and in the promise of the atonement, for without faith it is impossible to please God.

The faith which pleases God is (1) faith in the being and personality of God; (2) faith which moves one to approach Him with a petition; (3) faith which believes that such approach will be crowned with success; (4) diligence in seeking until the request is answered.

VI. FAITH AND DELIVERANCE FROM JUDGMENT.

1. By faith Noah feared the judgments of God about to be visited upon a degenerate world, whose thoughts were evil continually, and being warned of God believed the word as revealed to him concerning the coming crisis.

2. By faith, he made preparation to escape the calamity coming upon the world, and for 120 years preached repentance to the people and prepared the ark for the deliverance of himself and family.

3. By faith in the coming Savior, who likewise was to be a refuge for those exposed to eternal danger, he obtained the righteousness which is by faith.

VII. FAITH AND THE NEW COVENANT.

With the old world destroyed by water, with the restoration of a people through Noah and his sons, the world soon drifted again into sin as before. God called Abraham to head a new race which should show forth the work of God in redemption and through whom the promised Savior should come.

By faith Abraham, when called to go out into a place which afterward should be his inheritance, obeyed God, and went out in full dependence upon God, not knowing whither he went.

By faith he also sojourned in the land of promise, dwelling in tents, because he had respect to the promise and looked forward to a city which had foundations, whose builder and maker is God.

BIBLE STUDY FOR DEACONESSSES EXPOSITION ON LUKE CHAPTER IV

BY NELLIE J. BARRETT

This most interesting chapter gives an account of Jesus' forty days' fast and temptation in the wilderness. Satan approaches Him from three different angles. First, questioning His divinity, He appeals to the fleshly appetite; next to the desire for power and dominion; last, seeing that Jesus meets every temptation with the Word of God, he, too, adopts that method; bidding Him, if He be the Son of God, to perform a most singular, unusual, unnecessary, and spectacular feat; reminding Him of the promise of God in the ninety-first Psalm. Jesus answered, "Thou shalt not tempt the Lord thy God," and the Devil left him for a season.

Jesus returns to Galilee. Soon His fame begins to spread abroad. Coming back to the home of His childhood, He entered the synagogue and read from the sixty-first chapter of Isaiah, declaring that this Scripture is now fulfilled. His townsmen wonder at His gracious words; at length become offended, incensed, furiously angry, and seek to destroy Him.

God help us to bear His words with joy, even though they condemn our stupidity, ingratitude, prejudice, and carnality. Praise the Lord! From all these and like passions and evil tempers, the blood of Jesus cleanses and delivers.

Jesus escapes from them and goes down to Capernaum. This city, we learn, is the home of Simon Peter, in whose house He is entertained. Here He heals Peter's mother-in-law of a fever. At Capernaum the spirits of devils recognize Him, and declare Him to be "The Holy One of God," and "Christ the Son of God."

The people of Capernaum desire Him to locate in their midst. This He can not do as He is sent to preach to all.

Note the sagacity and knowledge displayed by Satan and his spirits or angels. As we have seen, he is a great scripturist, as manifested in the temptation in the wilderness. Truly, we need the abiding presence of the Holy Ghost, in order to meet and overcome this powerful foe.

meeting was held here in Falmouth in February. This was a great blessing to the church, and also resulted in the salvation of several souls. Brother Spoelstra, of Harrietta, and Brother Buxton, of Lake City, were with us for a few services. God put His seal upon their messages. The attendance was good. Brother Bradley, our District Superintendent, was here five days in March. There were several seekers at the altar and three were sanctified wholly. This little church is surely getting ahead. The work at Merritt, twelve miles from here, looks very promising. We are believing for great things at Merritt during the coming summer. Brother and Sister Hanks, of Nashville, Mich., will be with us for ten days in June. The saints at Merritt love God and have the burden for lost souls. We expect to have a church building at this place in the near future. Pray that God will give us grace and wisdom to do His work.—Fred and Myrtle Sharp, Pastors.

Hugo, Okla.

The Lord is still on our side down here in the southeastern part of Oklahoma. Miss Myrtle Mangum was with us two services and lectured on missions, and the little church raised \$517.50, the most that Hugo ever did for missions; but Hugo never had such a lecture on missions in the history of her life. Any church that fails to have Miss Mangum to visit it, has missed a great blessing in several ways. Her presence is a great inspiration, her zeal and burden for the lost will encourage your folks, and most especially your young folks. If you haven't had her, try to arrange to get her to your church at once.—F. R. Morgan, Pastor.

Mitchell, Ind.

The church here in Mitchell is steadily marching on to victory. The Lord has wonderfully blessed us in the last year. Rev. U. T. Hollenback organized the church here in December, 1916. He served as pastor for almost a year. Then the church called Rev. E. E. Robinson, who has been with us almost two years. We have only a small membership, but we have some loyal people who are willing to sacrifice and it is wonderful how God has verified His promises to us as a church. This spring we had a wonderful meeting with Rev. L. N. Fogg as evangelist. It was a time of settling down in God. Brother Agnew came to us in April and was an inspiration and a great blessing to us. With the aid of the pastor, he helped us raise

are in a meeting there. We will press ahead for a week or two there. Our tabernacle meeting will begin here the 29th of May and run through the first three Sundays of June. Brother J. M. Mitchell will be the evangelist. We ask the good saints to pray for us.—J. M. Mickey, Pastor.

Brooklyn John Wesley Church

Our New York District Assembly was one of blessedness to preachers and delegates. Rev. E. E. Angell was re-elected District Superintendent. He expects to devote most of his time to the District, as soon as he can get some one as pastor for his Richmond Hill church. There are no special changes in the pastoral relations of the District, but they are about the same as last year. Brother Hoople and I are to remain as pastors of the John Wesley Church for the next Assembly year. There has been some blessed spiritual work done on the District during the year. Never was there so much money raised for missions as this last Assembly year. More money than ever was raised for missions during the Assembly. The work for the new year has begun at the John Wesley Church in Brooklyn. The church has been thoroughly repaired from top to bottom, including new church pews, and a fine, large sign at the front

of the church. The interior of the church is as greatly changed as when a soul gets saved to God. General Superintendent Goodwin said he could hardly believe it was the same church. To God be all the praise. We believe God will send in all the needed money to pay the bills. All that was done was greatly needed to be done, and done reasonably in these days of the high cost of living. In the opening of our new Assembly year we gave the first chance to the raising of four foreign missionary pledges in John Wesley Church, and that one collection proved to be over \$900; nearly as much again as last year. We expect the missionary offering for this church alone, for this year, will be over \$1,200. The dear Lord gave us a blessed day last Sabbath, the first since the Assembly. Victory ahead! Many of the Brooklyn people saw the new outgoing missionaries to Africa as they took steamer yesterday. They are now on their way to that darkened land to lift up Jesus as the Light of the world. God bless them. "Keep on believing."—John Norberry.

Falmouth and Merritt, Mich.

We are praising the Lord for the privilege of preaching the gospel of full salvation here in northern Michigan. God gives us victory in our own souls and also in the work. A four weeks'

money to buy a parsonage. We have a nice bungalow within two squares of the church, and well furnished. Our pastor has just moved into it. We praise the Lord for it all. Under the leadership of our dear pastor and wife we have been able, by the help of the Lord, to gain ground. We are expecting to go to the Assembly over the top in our finances. We are expecting a great time the first Sunday in June, as we have our Children's day program.—Nellie M. Smith, Secretary.

Iola, Kas.

The Iola church is glad these days because the church debt has been lifted and the property cleared from all incumbrances. Praise the Lord for His wonderful goodness to the children of men. Our Sunday school is climbing, and we are looking forward to our Children's day program, which we will have the 18th of May. Also to the group meeting of the southeast Kansas churches at Lafontaine, on June 5th to 8th.—H. Milligan, Pastor.

REQUESTS FOR PRAYER

No request will be published in this department unless signed by the person making the request. This will explain why some requests have not been published. While we do not publish the names, we must keep a correct list of all names listed. Please write name and address plainly.—Managing Editor.

109. A sister in British Columbia desires prayer for the success of a new Sunday school, which she is organizing.

110. A brother in Texas asks prayer for the healing of his wife, who is very sick.

111. A sister in Columbus, Ohio, sends the following request for the healing of her body: "Nine months ago I went to the hospital and was cut open for tumors, but they found I was full of cancers and could not operate on me. I am taking the Lord for my healer, and ask you to join with me for my complete healing."

112. A pastor in New Hampshire requests prayer for the salvation of a family of three.

113. A brother in Kansas desires prayer for the conversion of a traveling man, who is greatly discouraged and cast down.

114. A sister in Colorado asks prayer for her brother, who is a sanctified man but greatly discouraged.

NOTES AND PERSONALS

Evangelist J. O. Burnett, of Liberty, S. C., is engaged in a tent campaign in Savannah, Ga., and some are being saved and sanctified.

Rev. N. J. Hepburn, who has accepted the pastorate of our church at Sioux City, Iowa, called at Headquarters last week while passing through the city.

Evangelist C. C. Sellards, of Clifton Hill, Mo., is conducting some evangelistic services here in the city. Brother Sellards has recently come to us from the Independent Holiness movement.

Rev. U. T. Hollenback announces his engagement to Miss Alma Robinson, a minister in the Apostolic Holiness church, to be married on June 3d. They plan to engage in evangelistic work for the summer.

Rev. Robert Loeb, of Casper, Wyo., writes that he will gladly give \$50 to start a home mission fund for the work on that great District. This is a good start, and if others will do the same, we will soon have some good centers of fire in that great open country.

Rev. H. S. Hester and family, of Olivet, Ill., paid the Publishing House a very pleasant call last week on their way to Winfield, Kas., for evangelistic meetings. They have recently closed a successful meeting at Ogden, Ill., where they organized a new church and bought property and started the work off well.

ANNOUNCEMENTS

Wanted—Sanctified carpenters and painters, at \$7 a day for eight hours. Steady work. Address Robert Loeb, Box 642, Casper, Wyo.

Wanted—I would like to get in touch with some one who will have a good, second-hand gospel tent

for sale about the month of September. Address me at Cheshire, Ohio.—W. A. Lockwood.

Pentecostal Nazarene Campmeeting—Rev. C. B. Jernigan, of Bethany, Okla., will hold the fifteenth annual campmeeting at Pilot Point, Texas, July 17th to 28th. Plan now to attend.—I. L. Flynn, Pastor.

Announcement—Any of our friends passing through the city will find the Pentecostal Church of the Nazarene located at Sixth and Forest streets, Des Moines, Iowa. Take the Sixth avenue car.—Agnes Frye, Pastor.

Revival Continued—Our revival at Lone Star church, Neb., will continue through the month of May, with Evangelist D. M. Spell. We ask the prayers of the HERALD of HOLINESS family.—Rev. Roy Whisson, Pastor.

Notice to Ohio District—Thomas E. Pool, 12 North Glenwood avenue, Station D, Columbus, Ohio, has been elected missionary treasurer for the Ohio District. Please send all missionary monies for the District to him.—T. E. Pool.

Rally—There will be a holiness rally at the camp ground of Coffeyville, Miss., June 28th and 29th. Our District Superintendent and wife is to be with us, and a special invitation is given to all the preachers.—W. F. Norman, Pastor.

Ten Days' Revival—Rev. A. G. Jeffries, of Peniel, Texas, will conduct a ten days' revival meeting for the church at Whitesboro, Texas, June 27th to July 7th. We invite all of God's people to pray and co-operate with us in this meeting.—I. L. Flynn, Pastor.

North Pacific District Assembly.—The North Pacific District Assembly will convene at Newberg, Ore., June 17th to 22d. Dr. R. T. Williams is the presiding officer. Let us have a full attendance at this first Assembly of the North Pacific.—F. E. Blackman, District Secretary.

Notice—Rev. Lyman Brough, of Surrey, N. D., will conduct a revival for the church at North Little Rock, Ark., the first three weeks of September. Any churches near that would like to secure him after that date while he is in this part of the country, should write him at once.—I. T. Stovall.

Notice—Just recently wife and I cast our lot with you dear people, joining the church at Marshalltown, Iowa. We are now open for calls and are both consecrated to go anywhere God may lead and direct. Any one wishing our services will please address us at Clifton Hill, Mo.—C. C. Sellards and Wife.

Important Notice—Rev. M. M. Bussey is finishing a successful year with the Redlands church. He feels God's call to enter the evangelistic work in the coming year. He has served us faithfully, and we, as a church, take pleasure in recommending him to any who will need his services.—Alice Flisk, Secretary.

Notice—The preachers' convention of the Little Rock District will be held at Mansfield, Ark., beginning Friday evening at 8:30 o'clock and closing out Sunday evening at the usual hour, from June 27th to 29th. All are invited, free entertainment, good music, and a gracious time for all who come looking to the Lord and praying in the Holy Ghost.—W. B. Pinson, District Superintendent.

Church Home Wanted—Will some pastor or member of the Pentecostal Church of the Nazarene where there is a good live church and Sunday school, nearest to Fayetteville, Ark., write me, as we want to find a home near that kind of a church. We also ask an interest in the prayers of all Christians for the salvation of my boys. Address me at Route 3, Box 111, Fayetteville, Ark.—Mrs. N. G. Sanders.

Notice to Indiana District—There will be a preachers' meeting of the preachers, workers, pastors, evangelists, Dr. A. L. Whitcomb, District Superintendent U. E. Harding, and many others, from May 28th to June 1st, at Muncie church, Ind. Everybody is welcome, and entertainment free. For further particulars write the pastor at 308 West Howard street, Muncie, Ind.—Everette O. Chalfant, Pastor.

Announcement—The annual Rice County Holiness Association tabernacle meeting will be held in Lyons, Kas., in the large tabernacle, built for the purpose, from June 1st to 15th. Rev. W. O. Nease, of California, will have charge of the preaching. Rev. A. L. Hipple and wife, of the singing. Pray for a Pentecost. Plan to be with us. For information write Mrs. E. L. Carter, Lyons, Kas., Secretary.—T. Keddie, Reporter.

Notice—After nearly three years in the pastorate, which have been richly blessed to my own heart and to many others, I feel strongly led of the Holy Spirit to enter evangelistic work again after our Southern California District Assembly, June 18th to 22d. My first meeting has been planned with the church at Donaldsonville, Ga., July 6th to 20th. I shall be glad to hear from those who need help. Address Rev. M. M. Bussey, 926 Alta street, Redlands, Cal.

Announcement to Dallas District—The Damron-Douglas evangelistic party are to begin in our Judean campaign at Beaumont in June. Let every midweek prayermeeting on the District make this great cause a special object of its petitions. Where churches are behind with their pledges, the pastors will please take the matter up at once, and send the amount to our treasurer. From this on please be regular with your offerings.—E. G. Theus, District Superintendent.

Announcement to Dallas District—Ash Grove, Callis, Liasie, Lufkin, and Peniel are the only churches on the Dallas District which have gone over the top in the Publishing House offering. But a little over half of the \$500 we are pledged and for which our note is out, has reached our treasurer. Pastors will please take this matter up with your churches at the earliest date possible, and make up the full average of 50 cents a member for your full membership where you have failed to reach this amount.—F. G. Theus, District Superintendent.

Ready for Work—My only son, Theodore Henry Elsner leaves an excellent position with splendid prospects to enter the evangelistic field next month with his wife. They both sing together and accompany themselves with guitars. Son also plays the trombone and his wife the piano. God has blessed his ministry, especially among the young folks, with the altar full of seekers. Any church looking for a new team full of holy fire, swing, and a burden for souls that brings results, will make no mistake to give them a call. His permanent address is 1428 Pacific street, Brooklyn, N. Y.—Henry Elsner.

SOUND DOCTRINE

By Rev. William Edgar Fisher

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TELEGRAMS

FAIRFIELD, Idaho.

HERALD OF HOLINESS:

First fifty thousand on victory campaign for Northwest Nazarene College reached at Fairfield, Idaho, May 11th. Total average to date \$110 a member. Arrangements now perfected for victory campaign throughout entire educational district.

H. ORTON WILEY,
N. B. HERRELL.

BLUFFTON, Ind.

HERALD OF HOLINESS:

Another church organized on Indiana District. Closed four weeks' campaign at Huntington, Ind., organized with forty members. Fourteen hundred dollars pledged for pastor's salary first year. Strongest church at organization in history of District. Workers were George and Effie Moore, A. L. Whitcomb, U. E. Harding and wife, and Clyde E. Green.

CLYDE E. GREEN.

AN URGENT APPEAL

Central Nazarene College at Hamlin, Texas, has been visited by a severe hail-storm, breaking out the windows and ruining the roof on the administration building and girls' dormitory, drenching the buildings with rain. The approximate damage to the institution is \$1,500. The roof on the administration building contains eighty-five squares and the girls' dormitory is also a large building, and both buildings will have to have new roofs on them at once to save them from ruin. Now the school is not financially able to do this; in fact it is only in answer to prayer and the sacrifice of some of His faithful children that the school has even kept going the last two years, which have been the worst drought in the history of the country. The banks here have been faithful to the institutions, but they have been carrying the farmers (for this the third year) with very little return, and are not in a position at this time to take care of the situation for us. So we appeal to every reader to do what you feel the Lord would have you at this time. We have property here valued at more than \$50,000, have a good school this year in spite of the drought and war conditions, and, with a bumper crop all over the West almost assured, the prospects for the school are very bright, and it would be too bad to let the buildings go to ruin. Let every reader please send something, much or little, to J. C. Henson, Business Manager, Hamlin, Texas.

CENTRAL NAZARENE COLLEGE.

E. D. CORNISH, A.B.,
President.

J. WALTER HALL,
District Superintendent, President
of the Board.

L. LEE GAINES, Secretary of Board.
J. C. HENSON, Business Manager.

Alberta District Camp—Know all men by these presents: That beginning on the fourth day of July in the year of our Lord 1919, in the city of Red Deer, province of Alberta, of the Dominion of Canada, the Devil and his forces shall sustain a tremendous and inglorious defeat at the hands of the God of battle, whose Captain is the "Man with the drawn sword," and whose soldiers are all those who know God and whom God can trust with a real burden for the lost souls of the time and place above mentioned. For further information regarding the Alberta District campmeeting write to Rev. A. C. Metcalf, Box 301, Red Deer, Alberta, Canada.

Recommendation—Any one desiring real Spirit-filled evangelists for revival meetings will find them in Rev. C. E. Shaw and wife. We have had one or both of them in several different meetings. Brother Shaw is a young man of unusual gifts, his ability to quote Scripture being marvelous. Both he and wife are powerful preachers, being great believers in "praying through." Sister Shaw is a gifted young woman, being a talented musician. Her solos never fail to reach the hearts of the people. We consider any one fortunate who is able to secure the services of these two Holy Ghost workers. Address C. E. Shaw, Crest, Ga.—Rev. E. L. Dodson, M. P. church; Rev. P. L. Duke, Christian church; Mrs. W. T. Beggs, Christian church; Miss Martha Anderson, M. E. church.

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B. T. WILLIAMS.....Nashville, Tenn.

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Northwest (Yakima, Wash.).....June 11-16
North Pacific (Newberg, Ore.).....June 18-22
Dakotas-Montana (Vanhook, N. D.).....June 25-29
South Dakota (Mitchell, S. D.).....July 10-20
(If division is voted by Dakotas-Montana Assembly)
Indiana (Indianapolis, Ind.).....August 20-24
Michigan.....August 27-31
Iowa (Des Moines, Iowa).....September 3-7
Missouri (Maplewood, St. Louis, Mo.).....Sept. 10-14

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1285 Sierra Bonita Ave.

San Francisco (San Francisco, Cal.).....June 4-8
Southern California (Pomona, Cal.).....June 18-22

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124 North Twentieth street.
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Kansas—E. J. Lord.....Hutchinson, Kas.
918 North Poplar street.
Kentucky—C. R. Pollard.....Nashville, Tenn.
904 Gallatin road.
Little Rock—W. B. Pinson.....Texarkana, Texas
1802 West Fifth street.
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Vandervoort, Cove (Vandervoort).....June 3-7
Wickes, King (Wickes).....June 8-15
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3328 Fourth avenue, Regina, Sask., Canada.
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1825 Gardner avenue.
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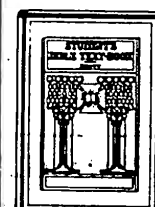
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CAMPMEETING CALENDAR

Alberta-Saskatchewan Camps—Cabri, Sask., June 6th to 15th. Workers Mrs. M. T. Clink, Misses M. A. White and M. A. Dunnington, and Rev. J. H. Bury. At Hugan Butte, Mont., June 20th to 28th. Workers, Misses M. A. White and M. A. Dunnington. Alberta annual camp, held at Edmonton, Alta., July 10th to 28th will have Evangelist W. H. Huff, and provincial workers—Rev. J. S. Duum, president, M. A. Dunnington, secretary.

An Illinois Camp—A campmeeting will be held at Manville, Ill., from June 25th to July 6th. Workers Revs. C. W. Ruth, W. B. Yates, Harry Morrow and Wife. Address Wilder Hobbler, secretary, Manville, Ill.—H. Morrow.

Nazarene Campmeeting—Pasadena University grounds, Pasadena, Cal., July 10th to 25th. Special workers Rev. and Mrs. Robinson, Rev. Charles H. Babcock, John E. Moore, leader of singing, and Miss Virginia Shaffer, soloist. For further information address Rev. C. E. Cornell, 576 North Chester avenue, Pasadena, Cal.—C. E. Cornell.

Michigan Camp—The Isabella county interdenominational holiness campmeeting will be held at Mt. Pleasant, Mich., July 11th to 25th. Workers, Rev. Frank E. Arthur, professor in Chicago Evangelistic Institute, and Edward E. Mieras, superintendent of Liberty Gospel Tabernacle, at Camp Custer, Mich. For further information address A. E. Ford, 203 South Fancher avenue, Mt. Pleasant, Mich.

National Campmeeting—Mt. Vernon, Va., July 31st to August 10th. Workers George J. Kuntz, of New York, Joseph N. Speakes, of Kansas, L. L. Pickett, of Kentucky, Bessie B. Larkin, of New Jersey, Bertha Munro, of Indiana, and others. Board and lodging for eleven days \$9. Address H. B. Hosley, 307 D street, Northwest, Washington, D. C.

Pike's Peak Camp—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado Springs, Colo., August 5th to 17th. Workers Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Hestwood, of Kinsley, Kas. Address Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo.

Cleveland, Ind., Campmeeting—This camp will be held August 23d to September 7th. Workers Revs. Will Harnay, A. Adams, and John T. Hatfield, with Sam Franklin, leader in song.

EVANGELISTS' DATES

Lyman Brough:
Mohall, N. D. June 8-22
Ottawa Lake, Mich. June 29-July 13
Elmdale, Mich. July 18-27
Oakley, Minn. July 30-August 17
W. R. Cain:
Lincoln, Neb. May 25-June 8
Irvine, Ky. June 15-29
Payne, Okla. July 3-13
Pola, Kas. July 17-27
Inverport, Okla. July 29-August 10
Wichita, Kas. August 13-24
Springerton, Ill. August 28-September 7
C. C. Cluck:
Home address, Dodd City, Texas.
Atwood, Okla. June 12-22
Halesboro, Texas July 4-14

Goddard, Ky. July 17-27
Doisonville, Texas August 1-10
Friedland, Tenn. August 14-24
Louisville, Tenn. August 28-September 7
Manassah, Ark. September 11-29
Ector, Texas October 10-19

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

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

H. J. Elliott:
Home address, Nampa, Idaho.
Van Hook, N. D. June 15-20

W. E. Frederick:
Bloomsburg, Pa. July 25-August 3
Northeast District Campmeeting August 8-17

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

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

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

Allie and Emma Irick:
Home address, Pilot Point, Texas.
Calumet, Ala. May 29-June 6
Ellis, La. (camp) June 20-30
Ebenezer, La. (camp) July 4-14
Lufkin, Texas (camp) July 18-28
Webbs, Ky. (camp) August 1-10
Hillcrest, Ill. (camp) August 15-22
Des Arc, Mo. (camp) August 29-September 7

W. P. Jay:
Nampa, Idaho June 4-8
Halfway, Ore. June 15-July 6
Richland, Ore. July 13-August 3

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

J. M. Mitchell:
Home address, Berryville, Ark.
Augusta, Kas. May 30-June 15
Ottawa, Kas. June 18-July 6
Pleasant View, Mo. July 25-August 10
Honey Chapel, Ark. August 15-31

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

William O. Nease:
Address, Box 14, Meridian, Texas.
Lyons, Kas. (camp) June 1-15
Eldorado, Kas. June 19-July 2
San Antonio, Texas July 4-20
Chanute, Kas. July 22-August 3
Meridian, Texas (Mountain camp) August 7-24
Crandall, Tex. (camp) Aug. 29-Sept. 14
Hico, Texas September 18-October 5

C. E. and May Roberts:
Princeton, Ind. May 18-June 1
Yukima, Wash. June 7-15
(Revival and Assembly)
Upland, Cal. June 17-22
(Assembly)
Mitchell, S. D. July 10-27
(Revival and Assembly)
Salem, Ore. August 1-10

William D. Shejor:
Home address, Bloomsburg, Pa.
Lehighton, Pa. May 23-June 1
Pisgah, Md. June 8-22
Chilamuxen, Md. July 11-20
La Plata, Md. (camp) July 25-August 3
Leslie, Md. (camp) August 8-13
Street, Md. (camp) August 14-21

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

Mrs. Bessie Williams:
Home address, 650 Bryan avenue, Ft. Worth, Texas.
Hugo, Okla. June 13-29
Coleman, Texas June 13-23
Milano, Texas July 15-27
Bridgeport, Texas August 1-17



"She Hath Done What She Could"

There is hidden a wealth of meaning in these words, spoken by the Savior in commendation of one who, out of the depths of her love, expressed her devotion to the Master. To us it is not given to thus signify our allegiance to Him. Nevertheless forget not, "Inasmuch as ye have done it unto one of the least of these."

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AMONG OUR DEACONESSSES

SOUTHERN CALIFORNIA DISTRICT

We are glad for the privilege of having an opportunity, through the kindness of the Managing Editor of our much-loved paper, the *HERALD of HOLINESS*, of becoming better acquainted with the deaconesses all over our land, and so we, the deaconesses of the Southern California District, extend the right hand of fellowship to those of every other land and clime. We shall be glad, also, and expect to be benefited by the reports, not only of individual work, but of the united efforts of the various Districts which may be reported from time to time.

Two years ago the deaconesses of this District organized for the purpose of holding conventions every three months in different places in the District. These have been very instructive and profitable in every way. We have a president, vice-president, secretary, and treasurer. This not only brings us closer together as individual workers, but we have the opportunity of hearing every phase of the work discussed and enlarged upon in a profitable way.

Often times shouts of victory are heard in the camp, and we go home at the close of the day refreshed and better equipped for the various duties that lie before us. We have a short business session each time we meet, and then the time is given to topics previously given out; those calculated to be helpful, not only to the deaconesses, but to every child of God in every walk of life. Our last meeting was held at Ontario, Cal., before our District Assembly in June, April 17th. The pastor of the church in which we held our meeting was there, and gave us a hearty welcome. Also two other pastors of the District were in attendance, and all gave us a pressing invitation to visit their churches at our earliest opportunity, which we will only be too glad to do.

Many of our people of Los Angeles First Church, as well as all over this District, are these days spending much time in waiting upon God and results are sure to follow.

Mrs. J. A. JAYNES, Secretary.

DEACONESSSES IN OKLAHOMA

Brother Hudson came to us on the third Sabbath in April. He preached a powerful sermon at 11 o'clock. Three young girls were at the altar and all professed conversion. At night Brother Hudson lectured on the orphanage work. The children and young people were especially interested, and the Lord is moving on hearts.

Sister Jones, an Oklahoma City deaconess, visited us at this time. She preached twice acceptably. She was a blessing to the homes she entered. Pastor Richey and his wife are forging ahead. One of our girls, a child of our Sabbath school, feels a call to the mission field. Our Dorcas Society is interested in the Peniel Orphanage. We will make some garments for the children, divide our bed linen with them, send them what money we can gather, and hold them up in our prayers.

May God's richest blessing rest upon the deaconesses and God's people throughout the church.

NELLIE J. BARRETT,
District Deaconess.

DEACONESSSES IN KANSAS

Greetings in Jesus' name: How glad we are that He causes us to triumph through grace divine! For many weeks our church services have been hindered here in Hutchinson by state and town quarantine, but God has been moving upon people's hearts as He has visited many and taken away loved ones. We have had some opportunities to visit the

sick and pray for the dying, and we trust that some have found help in Jesus.

Since the first of the year I have been traveling with Brother Lord in his visits among the churches in the northern and eastern sections of our state. God has blessed us much, and given us some souls for our hire. Also He has assisted me in helping to create an interest in our Bible school located at Hutchinson, Kas. In about two months and a half over \$2,000 was subscribed for this work. We thank God, take courage, and continue to press the battle for souls. Amen!

We were so glad to read the letters from our dear New England deaconesses, and also a note of victory from Oklahoma. We wish all of our deaconesses would write about their work, and thus inspire and bless each other. We may be scattered and hard pressed in the battle, but as we stand, each in her place round about the camp, we shall be enabled to go straight up before us and possess the land. Glory, hallelujah!

Mrs. E. J. LORD, Deaconess.

ROBINSON MEMORIAL DEACONESS MISSIONARY FUND

For some time many in our deaconess association had been feeling that God would have us extend our work, and we began to look about for an open door. During the year 1918 God gave our District deaconess, the late Alice M. Robinson, the vision of what He would have us do, and in March, 1918, we voted to take the support of one of our own deaconesses, Mrs. Gertrude Thatcher, who with her husband had been called to Japan.

In communication with our General Board of Foreign Missions, we found that her support had already been provided for by a certain church on another District, and they suggested that we take the support of Mrs. Pearl Jenkins, who, with her husband, had been called to Africa. While we desired very much to provide the support for the first deaconess missionary to go from our association, yet we willingly yielded to the judgment of the board, and accepted Mrs. Pearl Jenkins as our missionary to support in Africa. Because of conditions brought about by the late war, she has not yet been permitted to go. However, we expect that some time during the coming summer her feet will press the sands on Africa's shore. The longer she stays with us, the more we love her.

At our annual meeting during the District Assembly, April, 1919, we voted unanimously to dedicate this fund to the memory of our late District deaconess, Alice M. Robinson, and call it the "Robinson Memorial Deaconess Missionary Fund." This will not be confined to deaconesses alone, but any one who reveres her memory may make contributions to this fund; and she, though dead, will still be speaking.

CORA M. HUDSON,
Recording Secretary.

TEN YEARS OF SERVICE

I am praising the Lord for the privilege of being a worker together with Him. Ten years ago the Lord called me into the deaconess work, and I can truly say they have been ten years of blessed service. Many homes have been visited and hearts have been touched by the story of Jesus and His love; many blessed seasons of prayer and times of refreshing from the Lord with the sick and shut-in ones. Food, shoes, and clothing have been given to needy families. His divine glory fills me, and it is so blessed to be in His will and service.

Mrs. MARGARET WALDIE,
Deaconess at Beverly, Mass.

AT THE NEW ENGLAND ASSEMBLY

It was with grateful, yet sad, hearts that we came up to the twelfth annual Assembly of the New England District. God in His wise providence has permitted death to enter our ranks and take from us two of our best deaconesses. Others of our number were not privileged to be with us on account of sickness. How we miss their sweet spirit and wise counsel. Still we must not be discouraged, but must fill in the gap and press on with even greater zeal in this great work. God has called us to do.

Our association was splendidly represented, there being twenty-one of our thirty-one members present—the largest delegation for several years. Each deaconess reported that the last year had been one of great blessing and victory, and that she was more determined than ever to press on, conquering and to conquer in this great battle. Two of our number, Mrs. Margaret Waldie and Mrs. Mary Isaac, having completed the course of study were consecrated, and four newly licensed deaconesses were added to the roll.

We are planning and expecting great things this coming year. The Lord has put upon us a tremendous task, and given us wonderful opportunities. May we feel the responsibility that rests upon us as deaconesses, and rise to every opportunity. Let us not fail God at any point, but obey Him in everything, whether it be great or small. Pray much, believe much, and do much.

Mrs. PEARL JENKINS,
Corresponding Secretary.

NOTICES TO DEACONESSSES

The deaconesses' meeting of the New England District will be held at Derry, N. H., Tuesday, June 3, 1919. Let every deaconess make a special effort to be present, as this meeting will mean much to the people of Derry.—Mrs. Pearl M. Jenkins, Corresponding Secretary.

The Hutchinson, Kas., church has invited us to hold our deaconesses' convention with them June 2d to 4th, in connection with the commencement exercises of our school. The convention will open at 10:30 a. m., June 2d, with a workers' conference and reports. Many good things are being planned. Free entertainment will be provided for you. Let every one of our deaconesses plan to come; for it will be a great blessing to our work.—Mrs. E. J. Lord.

Sister Ballard, our secretary of the deaconess association of Western Oklahoma District, is going away, and I will receive all reports and remittances during her enforced absence, which may last over Assembly time. All monies will be promptly forwarded to our treasurer, who will receipt me. Prepare and forward reports on or before the fifteenth of July. My address is Box 25, Ryan, Okla.—Nellie J. Barrett, District Deaconess.

Deaconesses of the New England District desiring new ties are requested to send to Mrs. Pearl M. Jenkins, 50 Rantoul street, Beverly, Mass., who will supply them at cost. The object of this is that all ties may be uniform.

DEACONESS BONNETS

Deaconess bonnets may be obtained from the following persons: Miss Emma Lind, 5452 Wentworth avenue, Chicago, Ill., price, \$3.50; Mrs. N. C. Radford, 631 East Twenty-eighth street, Los Angeles, Cal., price, without ties, \$2.50; with ties, \$3.25.