

HERALD of HOLINESS

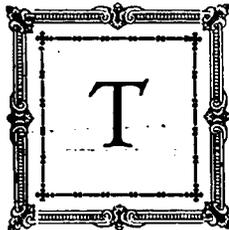
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

A Most Important Move



THE Board of Publication, at their recent meeting in Kansas City, did nothing of greater importance than deciding to start a movement for the raising of some twenty thousand dollars with which to pay off the debt and complete the capital of the Publishing House. This will enable the House to pay off all indebtedness and go up to the next General Assembly out of debt and in splendid shape. They will be able to show a fine volume of business and a most prosperous state in every way. We have long been extremely desirous to see this debt wiped entirely out and our House in a state where it can pay cash for everything and thus be in a position to do business on the best basis.

We were disappointed and mortified at the failure to raise the entire amount on the occasion of the Hallelujah March. The Publishing House is by all odds the most important of all the claims and solicitations made upon our people for money. We believe in all the others, but in the Publishing House we have a superior and exalted interest, which not one of the other interests approaches. This House lies at the very basis of all the others. If we fail in our Publishing interests we fail everywhere. Our holy literature goes forth the most eloquent and potent plender for all these other interests. Our holy literature cements our church and makes us all one under God. It is a sacred ligament, which binds us together, and informs us, enthuses us, and makes us mighty under God for doing great things.

It is a matter of profound surprise that the church did not respond with alacrity and meet the call made upon her for the fifty thousand dollars last year. Now that we are to have another opportunity, let us with joy raise the entire amount asked at our hands and place this most important interest, which the church has in hand, free of debt and with sufficient capital in hand to do the business for the church which the House is called upon to do. In no other way can we do the same amount of good with the same sum of money. All the institutions and interests of the church will be most markedly advanced by such a step as the raising of this money. God will smile upon us in the performance of this duty. The entire church will be thrilled with new life and zest and all our work will feel the wonderful impulse of new life and activity.

Let all our preachers take hold with determination. In doing so they are helping to place in the field and keep in the field assistant pastors, whose influence will make their own labors far more effective and abundant. Their labors will be multiplied by the papers and literature the House sends forth weekly. In no other way can the pastors help themselves in their ministerial influence and labors than by this step now soon to be undertaken, of liberating the House of all debt and putting the capital in its hands by which the

papers and books can continue to be sent forth to bless humanity and help the preachers save the people and lead them to higher things.

The Enabling Grace

THE GREATEST obstacle, and the greatest danger to the child of God in his spiritual progress is his consciousness of innate weakness. More than the tyranny of any former habit, or any special besetting sin, this consciousness of personal weakness is a source of discouragement and puts us in danger of real despair as we view the obstacles to be overcome and the spiritual altitudes to be climbed. The precious doctrine of pardon through the blood of Christ is not enough to meet this want, for this is a want which is felt by every pardoned and regenerated soul, and it is felt the most keenly by those who strive to live most faithfully in this divine life.

It is not strange, therefore, that to the people of God, and not to sinners, there is the sweet assurance so repeatedly given by prophets, apostles, and by Christ himself, of an enabling grace by which the child of God shall be divinely girded, purified, filled, and qualified to walk in the way of His commandments and to achieve the utmost triumphs of spiritual life. Some of the terms employed are bold, even to the verge of endangering free agency when taken alone. We desire the reader to give the most thoughtful, prayerful attention to a few verses of Scripture wherein is taught this precious doctrine of an enabling grace.

In Ezekiel, thirty-sixth chapter, beginning with the twenty-fifth verse, God says: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The careless reader might be led into presumption by the sweeping terms of this promise, but this danger is averted by a parallel passage, from the pen of the careful, logical, philosophical Paul, who says: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure" (Phil. 2:12, 13, R. V.). Here human volition is carefully guarded. This enabling grace does not substitute or abate human responsibility. God does not supernaturally, regardless of or despite our volition, work in us or for us, but He graciously and divinely causes us "both to will and to work."

We have another reference to this enabling grace in Paul's Ephesian prayer — the most sublime passage of Scripture in

the inspired canon (Ephesians 3:14-21). These petitions, uttered, be it remembered, for "the saints which are at Ephesus, and to the faithful in Christ Jesus," were that they might be "strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints, what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge," closing with the climactic petition, "that ye may be filled unto all the fulness of God."

Where, Paul, can power sufficient be found to accomplish such a work for the children of God? That even regenerated people need such a work we are compelled to admit by the very terms of your prayer; but the great question with us is, where is this power? Whence comes it? How and where does it work? He answers these questions, and his answer harmonizes perfectly with his declaration already quoted, with Ezekiel, and with the entire tenor of Scripture. This power, or dynamite, works within us. Listen to the words with which he closes this prayer of all prayers: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (R. V.).

There is not a sweeter truth in the entire range of revelation than that God has for every child of His an enabling grace, in addition to His pardoning love—His Spirit put within us—"causing" us to do His will through ten thousand weaknesses and disabilities inherited, acquired, or from any other source, which obstruct the pathway of duty, hampering, annoying, and discouraging us in our struggles. Thank God, there is a "power that worketh in us," sweeter in its charms, more subtle in its ramifications, more constant in its ministrations, and more powerful in its influences, than all the machinations and resources of the Enemy of our souls.

While it is against God's regenerated children that the Tempter levels his chief artillery and exhausts his utmost resources, it is to his regenerated children alone that God comes proffering this precious enabling grace, this Spirit within us, this power that worketh within us by which we can do His will, keep His statutes, and achieve the lofty heights of spiritual excellence to which God graciously invites us. To the soul swept by storms of fear and doubt from its own innate weakness these precious words come as a gracious benediction, assuaging the storm, quieting the sad and grievous tears and doubts as the soul drinks in the marvelous import of the thought that God himself, the infinite, omnipotent Father, proposes in the person of the Holy Ghost to come into us and cause us to "walk in my statutes." Oh, wondrous promise! Oh, precious truth divine! Lift up your spirits, ye discouraged children of God. Raise your faith to the apprehension and appropriation of the treasures of this mine of the gold of Ophir.

Striking Figure of Speech

PAUL'S style of writing is distinguished, among other things, by a wonderfully apt and felicitous use of figures of speech. A notable case is his employment of the term "old man" to designate the carnal mind, or that corruption of nature or depravity which we inherit by birth, and which attaches to us, or inheres in us, after regeneration, and which is to be removed by a second work of grace.

Let us look at the photograph of this "old man" as drawn by Paul himself. Paul originates the figure, and he best knows the truths he intended to illustrate by its use. Remember, too, that the portrait he draws of this "old man" is a description of a character within a character—the "old man" of sin and carnality within the regenerated man. As we watch the apostle's pencil as it draws the dark portrait of this "old man" let us ask ourselves, "Does that describe anything in me?"

Note, first, that he calls this principle of carnality our "old man." We can trace no significance whatever to the prominence given the age of this principle of evil in the use of the figure except that it refers to its inherited nature. It came from Adam, and, therefore, is at least six thousand years old. Most appropriately, therefore, he denominates it the "old man." In Romans, Paul emphasizes the imperious, despotic character of the "old man": "Knowing this, that our old man was crucified with him, that the body of sin might be done away so that we should no longer be in bondage to sin" (Rom. 6:6, R. V.). Herein he sets forth the object of the crucifixion of the

"old man" as being that we may be delivered from his despotic domination. The same truth comes out in Romans 7:23, 24: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Then comes his exclamation: "O wretched man that I am! who shall deliver me from the body of this death?" Here the "law of sin" and the "body of this death" mean precisely the same thing which he employs the term "old man" to express elsewhere. These passages are the heart wail of a regenerated soul in a warfare with innate corruption and longing for deliverance.

What Christian has not felt this internal struggle with inward tendencies? You know you are a Christian; your conversion perhaps stands without a cloud, in your history. You can place your hand on your heart today and say that you love God. Your life and conduct bespeak the same thing. You are a man of prayer, living for God, devoted to His cause, and fruitful in good works, yet are you not conscious of an enmity within the secret recesses of your nature which it requires a constant and a hard struggle to keep down? Not only so, but have you not been astounded at times at the audacity of this "old man" within, because of the foulness and baseness of the temptations with which he assails you? How your heart experience has answered to Paul's delineation of this feature of the "old man"! Exhorting the Ephesian Christians to put away this "old man," he says: "That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt, after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth" (Eph. 4:22-24, R. V.).

Language could not more cogently express the corrupt, deceitful, base character of this despotic principle of evil than the above words of the apostle. Are not good men often startled at the low, base uprisings in their own natures? Are they not often brought to shame and confusion at the mystery of these temptations? And although they may successfully resist them, do not many misconstrue them, not understanding their origin, and conclude that they are not Christians because of such fearful internal temptations? Doubtless the Devil has caught many a good man in this way. Having hidden from his eye the truth of this treacherous principle within the regenerate he stirs up that principle to its lowest and basest depths, and then uses it to persuade the victim that he is not a Christian.

In the preceding passages this "old man" is called "deceitful." How true to our experience is this attribute of his character! Often when by prayer, perseverance, and earnest resistance the regenerated refuse to be brought into sin by this "old man," his assaults subside. We seem to be absolute victors on the battlefield. The "old man" seems to be utterly and for ever gone, and we start forth on a new career with unclouded skies above us, with a song of victory in our hearts, and our pathway one of radiance and roses. Then at the most unexpected moment we are suddenly tripped, and find ourselves in a hard hand-to-hand struggle with this same "old man." He was not dead, but only dissembling. His quietude and inactivity deceived us, putting us off our guard and preparing us for one of his most violent assaults.

What a blessed truth that God has provided for the death of this "old man." His Word says he must be crucified, and in his crucifixion is our deliverance from a life of conflict and warfare with an internal, despotic, deceitful, corrupt enemy.

PAUL NEVER ATTEMPTED to amuse or entertain his Jerusalem hearers with stereopticon lectures; nor did Barnabas operate a magic lantern. They were too busy delivering the message the Master gave them. His work demands haste.

LEAN RELIGIOUS living means lean religious giving.

WHEN A MAN serves humanity he serves God.

WHEN MONEY LUST gets into the soul the Holy One gets out.

GOD crowns the man who crucifies self.

TRUE CHRISTIAN LIFE is a realizable fact, and not an impossibility.

Are We Able?

BY REV. R. E. SCRIBER.

WHEN the Lord called the Israelites to go up and possess the land of Canaan, it seemed to be an impossibility from the standpoint of man, but when God called, it meant that it *could* be and *must* be done.

About the first thing of which Moses thought after the Lord had called him and told him to lead the children of Israel into the land prepared for them, was the fact that he was incapable of so doing. Perhaps he might have been in his own strength, but God does not call a man to go up and possess the land in the face of difficulty in his own strength. All God wants is the man. If we were to stop and consider every difficulty that the Lord calls us to go through before we become Christians, very few of us would ever start in the way; but as we go along the Lord always opens up a way of escape with every trial or tribulation. Moses had a great place to fill and looking upon it from a human standpoint, of course, he felt himself unfit; but God had the place for him and no one else could fill it but Moses, because every one of us have our place to fill and, if we fall short, something that would otherwise be accomplished will be left undone. Had Moses failed, where would the children of Israel have landed with their idolatry? Some say that God would have raised up another man to fill his place, but in raising up another man to fill the place of Moses, some one else would have been required to have filled this man's place, and so in either case, there would have been a vacancy.

There are many intricate problems that require not only experience, but also the hand of God to solve them, and God, in His wisdom, would not ask us to solve these problems and then withdraw Himself from us, knowing that we are unable to do so. Therefore, whenever God calls and lays His problem upon our hearts, let us always remember that God will see us through, no matter the circumstances.

Many of our churches today would go down in utter defeat while facing the problems that come upon them every day, but in this day and generation God requires but one thing, and that is to use all that we have and He will supply the rest. In Daniel we are told that God's people should be strong and do exploits. Now, if God wants us to be strong and do exploits, He means for us to launch out and not doubt by saying, it is an impossibility; for nothing is impossible to the man who trusts God. When we complain that we are not capable of going on to victory with so many difficulties in the way, God asks us to do but one thing, and that is to use that which we have in our hands. How often do we wonder that God has called us to do the work that is laid down before us, but God's wisdom is always better than any theory ever concocted by man, so when God calls, we may rest assured that no mistake has been made. Realizing this, let us go on to victory that is so certain when we are in His will. How wonderful it is that although we may not be numbered with the class that is called useful from the world's standpoint of view, yet we may be used to the advancement of God's kingdom if we will but allow God to use that which we have at our disposal.

Often just a kind word will do all that is necessary to win a victory for Christ, while others may not be won so easily; but when God calls and leads us, we know that He leads aright and good will come out of our efforts. God's promise is, "My word shall not return unto me void, but shall accomplish that whereunto it is sent." If we are all true to the call of Christ and publish and teach His Word, a fruitage is bound to be given, or God's Word is not true.

Oftentimes our faith is weak, when we see the difficulties of life facing us, but in order to be at our best for God we must face all the problems that come unto us, knowing that our God understands and all things will work together for His glory and our good. "Professing the gospel of salvation to such a degree as we

do, while claiming the scriptural experience of holiness of heart, also proclaiming from the house-top, as it were, that nothing is impossible with our God and calling Him our Father, the world often looks on and wonders why more is not accomplished. Is it God's fault? No. We can not blame God, for He is doing His best to find some one who is willing to be used to propagate His plan of salvation for man. The reason we fall short is not because we are unable, but because Satan has blinded our eyes to the great possibilities that lie just before us if we will only accept their offer. Some one has pictured opportunity as bald-headed with the exception of a lock of hair on the front part of the head. We must grasp it as it comes to us or it will be past, and when past there is no way of catching it. God help us to utilize every opportunity that presents itself for the advancement of His kingdom.

God has placed within the reach of all of us some talent that, if properly used, will bring forth fruit to His glory. "What is this in my hand?" God has surely placed something there that may be used to the upbuilding of His kingdom. Is it lying idle or am I using it? If it is lying idle, the Devil is pleased with it, or if it is being used to some other purpose than the glory of God, Satan is receiving the benefit. If we would only put it into God's service, I am sure we would be surprised at the result.

When Mt. Pelee on the Island of Martinique was lying dormant, every one felt themselves secure, but one morning Mt. Pelee shook off the chains that seemed to hold her and became a mass of molten lava. Just so if we would shake off that dormant or that sleepy spell now binding us down and become filled with the fire of

the Holy Ghost, what an asset we would be to the kingdom. Are we holding back, when it may mean the resurrection of lost souls from sin to live for ever with Christ? If so, let us cut all the bands that bind us or our talents to the world, and give ourselves unreservedly to the work of the Master. Do we have a voice? If so, let us make glad sounds of music ring in praise and honor to Christ our Redeemer. Have we a few spare moments? If so, use them in praying and visiting and promoting God's cause in all its branches. Is there finance at our disposal? If so, allow God's work to receive the benefit of it. In other words, if God calls us to do some work in His kingdom, never say we are not able, for if God calls, God knows best and it *can* and *must* be done.

If His hand is laid upon you to do something which seems impossible, He knows best, so let Him have His way and go on. If Martin Luther had stopped to consider that he was but a mortal man before taking the step that he did, the Enemy would have defeated him; but not stopping to realize this he launched out and took God at His word and, in so doing, the world has heard of him and God's cause has been promoted in a marvelous way. We may not fill as large a place as Martin Luther, but God has called us to a work, so let us do it to His honor and glory, for we are able to go up and possess the land in the name of our God.

Still realizing that we are but men and the problems confronting the work of the eternal kingdom are still great and complex in many ways, it makes us see ourselves as nothing before them; but with an all-wise, all-powerful God who bids us slay the Goliath of the enemy, not by our might, but in the name of the God of Abraham, Isaac, and Jacob, all things are possible. God formed worlds out of nothing. We are something. What a mighty power for good we *could* be and *must* be, for we are exhorted to redeem the time for the days are evil.

The Manifestation of Love

BY REV. J. D. SCOTT.

"God is love."—1 John 4:8.

WE ARE taught in theology that one can no more determine the moral character of God by the material universe which He has made, than he can determine the moral character of a mechanic by the machine which he has invented. Yet nature is in perfect agreement with the Word of God, and reveals to us that God is very benevolent in His character. If man were only a natural or physical being, like all the rest of God's creatures upon earth, there would be no need of divine revelation or any kind of supernatural communication between God and man; but the light of nature and human reason would be quite sufficient.

All nature reveals to us God's care and concern for our material welfare; the waving fields of golden grain in great variety, the luscious fruit hanging from both tree and vine, the many varieties of vegetables which grow in rich profusion, all for the good and comfort of the physical man. Then there are the blooming flowers with their fragrance and beauty, the songs of the birds in the great, green forests; the towering mountain peaks, clad with perpetual snow; the rich, fertile valleys; the sparkling waters of the rivulet as it goes dashing down the mountainside; the mighty streams as they flow through the land, spreading wealth and prosperity everywhere, and all the beauties of nature telling us that there is a God who loves and cares for His children.

But man has a social and spiritual nature and there is nothing in all the light of nature, nor in the realm of the physical, which will reveal to him spiritual things.

God is love, and without controversy great is the mystery of godliness. "God was manifest in the flesh; justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Jesus Christ was the manifestation of God's love to

humanity. He was the expression of the very secret impulse and heart throb of the Father, and if you desire to know God's attitude toward humanity study the life of His Son, Jesus Christ, as He came in vital touch with every phase of human life in its minutest details. Jesus manifested His Father's concern in our social life by attending the wedding feast, and there performing his first miracle to add to the pleasure of that happy occasion. If you want to know God's attitude toward those whose heads are bowed with sorrow and whose hearts are stricken with grief, go with Jesus to the home of Jairus, the widow of Nain, or to the grave of Lazarus. Here you will clearly see the manifestation of divine love.

Again Jesus saw the multitude and was moved with compassion for them, because they were as sheep having no shepherd; thus revealing God's plan for a shepherd and a fold. If you would know the feeling of the Father heart of God for lost sinners it is clearly revealed in the attitude of Jesus toward that same class. See Him cast the devils out of that poor Gadarene, and send him back to his home, clothed and in his right mind to testify and preach to his own people. Watch Him again as He enters the home of rich Zaccheus and dines with him, bringing the glad message, "This day is salvation come to thine house"; and again as He stands in the presence of a poor harlot, condemned by an angry mob who would stone her, and hear Him say, "Neither do I condemn thee; go, and sin no more."

The greatest accusation which was ever brought against Jesus was that He was a friend of publicans and sinners. If this was God's attitude toward them it should be easy for me to determine what my attitude should be. This passionate love was manifested again at the crucifixion; for while Jesus was hanging on the cross He saved the repentant thief, and

prayed for the forgiveness of that wicked mob, that marched around his cross, wagging their heads, mocking, and deriding Him, saying, "Let Christ the King of Israel descend now from the cross, that we may see and believe;" but even in their derision they confessed what has been the claim of the Church down through the centuries. "He saved others."

Love is the greatest word in human language. It is a mystery, which can only be fully revealed to the finite mind by the revela-

tion of God, through Jesus Christ His Son, who was manifested to us in human flesh, with human desires and appetites, and susceptible to human suffering, temptations, and sorrows. God is love. That love was manifested to us in the life of His Son. It is also manifested to the world in the life of His sanctified children. God is love, whether on His throne in the heavens or in His temple of clay, which temple ye are. "And if God dwells in us He will manifest His love through us."

ways. We have simply mentioned these few points by way of illustration. Jesus said, "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also." Saved or unsaved, we are here for a short while only; we will soon pass on. Where are we going?

Happy indeed is that soul who can claim a mansion in that "house of many mansions." When we give it serious thought, it does not seem that any soul whose title is clear to a mansion in the sky, could possibly find any circumstance or condition to cause darkness or despondency. What hardship, or loss, or suffering, or persecution, is worthy of consideration when you can sing:

My heavenly home is bright and fair:
Nor pain nor death can enter there;

Are you poor? So was your Lord, and countless others of the choicest spirits who now adorn our Father's house. What matters it if you are deprived of many things which the rich of this world enjoy? What matter if you are sick and have suffering while many of the wicked seem to have no trouble? Poor souls; they are soon to be cast into outer darkness while you are to be carried by the angels unto your "Father's house" never more to know suffering or privation.

Are you unnoticed by the world? Never mind, the world doesn't know about your family connections and your rich inheritance. The day will come when, as you walk the streets of the New Jerusalem, you will be recognized as a member of the royal family.

Have your kindreds passed on, and are you lonely here? Surely you would not wish any of them back. Soon you will hear the summons to join them on the other shore.

In this world people often have to toil and save and wait to get the means to take them to the place where their loved ones are, but you will have no fare to pay on your journey home. When the summons comes, you will only have to fold your hands and fall asleep, or, to hear the summons to rise to meet Him. In any case, Jesus himself will receive you as He said, that where He is, there you may be also.

Perhaps your mother is there, and your father, and maybe brothers and sisters are safely housed in the many mansions. Then why should you have any fear to go? It will indeed be a home-coming, where the family circle will never more break up. There'll be no long struggle to pay for that home. It is "a place prepared for you."

When members of a family are wisely scattered in distant lands how fondly they look forward to a family reunion. How those in the old home exert themselves to prepare for the expected loved ones: The house is cleaned and decorated and everything is put in readiness for the home-coming. And, when the meeting finally takes place, what gladness and joy, tempered only by the sight of a vacant chair. Some dear one has gone beyond the reach of earthly meetings. There is also the thought that soon again they must part. How different the home-coming in that heavenly land. Those who there await the coming ones have no shadows on their joy. That meeting is to know no parting. One by one they are gathering, but, thank God! none are going away. Home at last! Home for ever!

Oh think of the home over there,
By the side of the river of light,
Where the saints, all immortal and fair,
Are robed in their garments of white.

Oh think of the friends over there,
Who before us the journey have trod,
Of the songs that they breathe on the air,
In their home in the palace of God.

My Savior is now over there,
There my kindred and friends are at rest;
Then away from my sorrow and care,
Let me fly to the land of the blest.

I'll soon be at home over there,
For the end of my journey I see;
Many dear to my heart over there,
Are watching and waiting for me.

Heaven. A Home-coming

BY REV. C. J. KINNE.

"Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered unto his people."—Gen. 25: 8.

"And Isaac gave up the ghost, and died, and was gathered unto his people."—Gen. 35: 29.

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."—Gen. 49: 33.

"So David slept with his fathers."—1 Kings 2:10.

"And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."—2 Sam. 12: 22, 23.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom."—Luke 16: 22.

WE FIND that in the Scriptures the idea was always prevalent that the faithful who departed this life were gathered unto their fathers. Abraham was called the father of the faithful, and one of their chief desires was to be gathered into Abraham's bosom. Jesus himself embodies this idea into His account of the death of the beggar, who was "carried by the angels into Abraham's bosom."

Human nature redeemed by the blood of the Lamb and saved from sin, is still human nature, and naturally there is love and longing for the kindred who have gone before, so heaven will be a home-coming. Perhaps we can better apprehend this by using a very human illustration.

Let us contemplate the lot of a family living in a crowded city in rented quarters. They are toiling for daily bread, and have no little anxiety and care to provide for the needs of all the family. They learn that an inheritance is left them, consisting of a beautiful home in a land of perpetual sunshine, and of fruits, and flowers. Immediately their thoughts are turned toward that land, with a longing to go there. They begin to make all of their plans looking to a removal to their permanent home. They do not consider it with a constant dread of the possibility of some member of the family being the first to leave for the new home, but rather do they count that one favored who shall first be permitted to make the journey.

Possibly the father gets his business arranged so he can leave, and go to put the home in readiness for the family. When he leaves the family there is no thought that they will not see father again, nor after his departure is there feverish anxiety and desire for his return. Of course, there is a longing for his presence and companionship, but the desire is not for his return, but that the family may go to him.

Perhaps when he reaches the place he finds that it will be some time before he can send for the family. They pass the time of their sojourning as pilgrims, and make no arrangements for anything that would cause any lack of readiness for sudden departure. They are only staying for a while, and are expecting a summons to go home. In a little time the father sends for John. He wants his company

and needs his help. Now do the family feel sorry for John and mourn his lot? Rather, is not John looked upon as the favored one? Is he not the first one to be called to join the father in the new home? His will be the pleasure of enjoying the balmy atmosphere, the beautiful scenery, the companionship of his father, and, he will see and enjoy the new home.

How the others wish that they could go with him! To be sure, they love him and would not deprive him of the privilege of going, but how they long for their time to come. After a time the father sends for Mary. He and John need a woman in the home. They need her company and her help, but they are not yet able to send for the whole family, and mother will have to stay with the other children, so Mary must go. Now the family is pretty well divided. The number of those who have gone on before is growing. But there is no desire for their return, only an increase of the desire to go to them. Every act of life is regulated with a view to sudden departure. They are going home. How their desires are increased and intensified by the glowing description of the new home, which their loved ones send them. They do not mind the minor hardships and annoyances which they are called upon to endure. Are they not soon to go to a better country? What matters it if they can not have that new carpet for the house, or those new garments they want? They are but sojourners, and will soon depart to join their loved ones who have gone on before.

Then, the joy when the summons comes; no dread, no fear, no hesitation—they are going home.

The figure might be pictured out in many

In His Likeness

BY MARTHA HEDLUND

Make me more like Thee, O Jesus,
Fill my heart with tender love;
Not to earthly things around me,
But to Thee and things above.

Let me die to all that's earthly,
Let me live for Thee below;
And prepare me for Thy coming,
With my garments white as snow.

Jesus, put Thy seal upon me;
Savior, mark me for Thine own;
Keep me day by day, I pray Thee,
Till I stand before Thy throne.

Everywhere upon my journey,
Till I reach that other shore,
Help me tell that wondrous story
That the lost Thou dost adore.

That Thou didst leave Thy heavenly home
And come down to us below;
For to live and walk among us
And our every weakness know.

Jesus, help me point to Calvary,
Where Thou didst die upon the tree;
That our sins may all be pardoned
By simple, childish faith in Thee.

Jesus, when at last Thou callest me,
And my time on earth is o'er;
Oh, go with me through the Jordan
Till I reach the other shore.

LOS ANGELES, CAL.

True Prayer

BY MRS. FANNIE ERR.

A GREAT deal is written nowadays about the need of prayer, but there does not seem to be any distinction made between right and wrong praying; there seems to be an impression that all praying is right praying, and the more one prays the holier he is, no matter what the motive for his praying may be.

Now, we know that the Catholics put great stress on prayer, and they will go over their beads over and over, again and again, and cross themselves at every turn, if they are very pious and devout. Then the Mohammedan will jabber his prayers during the livelong day, no matter what he is doing, or where he is, and all false religions make much of prayer, because the Devil in all of these wrong doctrines is the center of worship, and of course he is a slave master—is never satisfied—and makes his most devoted worshipers think they are more holy than others, because of their long vigils in prayer, being under the false impression that all prayer is right prayer.

Now, James emphatically tells us that sweet water must come from a sweet fountain, so that a prayer, be it long or short, is acceptable to God only when it comes from a pure motive; but prayer that comes from a rebellious, proud, selfish, or any other wrong motive, is never heard at the throne of God.

Elijah's Baal worshipers exceeded him by far in earnestness, zeal, and length of their praying, but to no avail, while Elijah uttered a few necessary words, and the fire fell.

Jesus said that we should not use vain repetitions, as the heathen do, for they think they shall be heard for their much speaking, for our Father knoweth what we have need of before we ask Him, and the prayer He left on record as a pattern for our praying is not a vain jumble of words, but the most condensed, plain, far-reaching prayer ever uttered, and only the humble, submitted, forgiving, loving heart can pray it as it ought to be prayed.

How many times we hear prayed on this order: "O Lord, you just must save John; he is my only boy and it would kill me to see him go wrong." Now, what is the matter with this prayer—what are the underlying motives? First, we see irreverence, a commanding, bossy spirit; next we see selfishness. We are to pray just as earnestly for every one, as we do for our own loved ones, for with God there is no respect of persons, and all people are just as precious to Him as our loved ones are. The next point is, if the son had gone wrong the disgrace and the shame would be too much for the parent's reputation, and hence there would be no use in living longer, and therefore God must come to the rescue, because to allow so valuable a person to die would be a great calamity, so we see the last false motive was self under it all, and God can force no one into salvation.

Then again, "O Lord, I know I have everything on the altar, and I don't see why you don't sanctify me. I am willing to do anything you want me to, but you just must sanctify me tonight." See the rebellion in this prayer, the faultfinding, the false accusation flung right in the face of God. If God does not sanctify it is sure proof all is not on the altar. Then we have all heard the boastful prayer, like the Pharisee, which Jesus gave as an illustration of a prayer that went unheard, but the poor sinner with a true motive smote upon his breast and with a few words, "God be merciful to me a sinner," was justified.

The thief on the cross did not do any loud crying, or desperate yelling, or long tugging, but uttered a heartfelt, humble petition of very few words, and Jesus immediately gave answer, even more than he had asked or thought. The prodigal son said, "I will arise and go to my father and will say unto him," but he never had a chance to really make his full prayer, but actions speaking louder than words, he received what he wanted, for the father read his inner

prayer, though it did not all come to the surface.

So we see that God does not have to be coaxed, or threatened, or commanded, in order to bring an answer to our prayer, but the simple, childlike, trustful, humble petition from a sincere heart will never go astray.

Then again, we never read that Jesus prayed like this, "Now, Father, I am going to do this or that today, and I want you to bless it." No, He said, "Father, not my will but thine be done," and like little Samuel, "Speak; for thy servant heareth;" instead of commanding God and telling Him what ought to be done, they are willing to take their orders from Him, and let Him do the dictating and managing.

Jesus, after preaching his first sermon in Nazareth, was led to the brow of the hill with the intent to kill him. Stephen, after giving that marvelous address before the council, was taken out and stoned, although his face shone as an angel's; so liberty and unction on our preaching, when it comes from God and is for His glory, always means the hatred of the car-

nal professor, which brings persecution, so that the true prayer of a real sanctified heart is, "O Lord, give me strength to preach Thy Word with boldness; may it run and be glorified, that souls may receive light and understanding. All the results are committed to Thy keeping, only help me to be faithful, to deliver Thy message without fear or favor, completely dead to every one, and only alive unto Thee." Thus to be a Nathan, an Elijah, John the Baptist, or any other messenger of God, means something, for God's messages are not sugar-coated, and they are not intended to entertain, or please, or humor folks; but they are intended to cut to the heart, to arouse, awaken, and cause people to see the awfulness of sin, God's wrath against sin, the deceitfulness of sin, etc., and that can only be done when the soul has been baptized with the Holy Ghost, and strength is given from on high. Jesus will not say to the goats on His left hand, "Ye did not pray," but, "I was an hungered, and ye gave me no meat," etc., as no doubt these people were great pray-ers, because they were professors.

Prayer as an act can be cold, rigid, and formal, or wild and positively bolsterous, and irreverent; it can be the worst of bondage, compelling one's self to pray so many hours each day, keeping the watch close by, and so glad when the time is up; can be idolized just like the Sabbath, or water baptism, or any other ordinance or outward act. But prayer as the divine breath of the soul, the very life of the inner spirit, can only proceed from a heart that is fully right in its attitude toward God. Jesus said to the woman at the well, "Ye worship ye know not what," "And they that worship him must worship him in spirit and in truth."

Such a heart will have continued communion with God, will pray as it were without ceasing, without unnecessary force, or bondage, quietly, or earnestly, privately or publicly, long or short, prostrate, sitting or standing, or walking, just as conditions demand, or circumstances allow, but always under the control of the Spirit, "for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26).

Such a one is not looking for recognition, therefore is not disappointed at not receiving it; has nothing to complain of, for his wants are simple and few, and the Father more than supplies them. From such a heart arises a perpetual stream of sweet incense; of utter submission to the divine and complete will of God, and prays as Fenelon: "O Lord, I know not what I should ask of Thee. Thou only knowest what I want. O Lord, give me, Thy child, what is proper, whatsoever it be. I open my heart to Thee; smite or heal, depress, or lift me up, I am silent, I offer myself in sacrifice."

Thus we can readily see that it is not the long or short praying, for Jesus said the Pharisees made long prayers for a pretense, and they should receive the greater damnation, but it is the condition of the heart. If the heart is pure, there will be just as much praying done as God requires, sometimes more, sometimes less, just as the conditions and circumstances require or allow; not strained, or forced, or put on, on one hand, neither neglected, or undervalued, or put aside on the other, for prayer is just the same as any other divine requirement, as giving, attending the means of grace, etc., because nothing can take its place. If God says, "Pray all night," giving a hundred dollars to missions will not take its place, but if God says, "Give a hundred dollars to missions," a whole week of prayer will not answer God's purpose. So each have their respective important places, and can not be dispensed with, but neither one or all of these can take the place of a clean heart, for it is not by works, but by grace are we saved, and the child of God will find as the years go by that his prayers are more and more simple, and as the selfish element and self-centered spirit is more and more eliminated from his prayers, that his constant desire is that God will help him to be faithful, that the main motive of his life is to please God, in his prayers, as well as in everything else.

It is finished

BY MRS. B. V. LA ROSE

The judgment hall is passed;
Mount Calvary reached at last;
The cross is raised; the spikes are driven;
The Savior hangs between hell and heaven.
The blood flows out in a crimson tide—
It covers sin—world wide.
The mob is gathered about the cross;
Not seeking Him because they are lost,
But to scoff, ridicule, and jeer.
They believed Him not; neither did they fear.

But suddenly the sun was darkened;
The earth shook and trembled;
The rocks and mountains crumbled down;
The forked lightning pierced the skies—
The Savior of the world now dies.
The mob is hushed—truly, truly, they say,
"We've crucified the Son of God today."
Homeward they turn; their consciences
smitten;

Their breasts they smite,
And settling down around them
Is the darkness of night.
Innocent blood now they have shed,
By sin in their hearts to the deed they were led.

Then one came, Joseph by name,
And asked for the body of our Lord,
That he might place it with care in the new
tomb there

To await the Eastern morn.
The first day passed; the second came;
And, lo! the third is here.
And an angel from heaven with power given,
In obedience to the Father's command,
Came on that Easter day and rolled the
stone away.

And our Savior, He liveth again!
Loving Mary Magdalene drew near
Her blessed Lord to see—
But when the empty tomb she viewed
Her heart was filled with fears,
Her eyes were drowned in tears;
"They have taken my Lord away," she said,
"Oh, that to the place I could be led!"
But while at the tomb she did weep and
tarry,

Jesus to her did appear,
And gently calling her name—"Mary!"
Driving away all her fears,
Bidding her to go and tell His disciples
That He is risen and liveth again.
Today this message to you and me is given,
"Go ye forth and preach the gospel,
Let the banner be unfurled," for, He said,
"Lo! I am with you, even unto the end of
the world!"

ROSE, IDAHO.

Manifestation of the Holy Ghost

BY REV. H. N. MORRIS.

HERE are some things that are not the manifestations of the Holy Ghost: One possessed of the Holy Ghost does not speak of himself—of what he has done, or so much of what he is going to do. "But when the Comforter is come, * * * he shall testify of me." (John 15:26.) Not every one who goes off on a tangent as a holy ranter, separating himself from others because he has received some new light, has the Holy Spirit. "These be they who separate themselves, sensual, having not the spirit" (Jude 19).

Not every sign or track that looks like the real is safe to follow. My father, brothers, and myself were out hunting on horseback in the deep snow some years ago, when well into the timber we came across, as we supposed, the sign of a deer. Father said: "Wait, boys, be quiet; talk low, here is a deer track." We followed the (sign) track over the hill, down into the ravine, around and around, back on the other side of the hill close to a large rock. We raised our eyes and saw the object of our seeking, and, lo and behold! It was a calf.

When Moses came down off the mountain and heard the wild, hilarious shouting, he saw signs of something that caused a great commotion, but when he had found the real object of their worship was a golden calf he was heart-broken. The writer remembers when but a small boy, of attending an old-time Methodist revival, where the real spirit of God was manifested—some wonderfully saved, some gloriously sanctified. In this meeting there was one noted bad man saved from all his sins, and afterward entirely sanctified. He was a man of great faith and personality. Folks were drawn to him and looked for and expected great things of him. Poor man, he took his eyes off the God of heaven, saw the exalted position of himself—the people following him—and from this viewpoint of himself declared that he did not believe in "human organization" or the organized church. He pulled away from the church folks and had meetings in his own house. By and by he thought he could do anything that Christ did, so he walked several miles from home with a number of his followers to a mill pond to walk on the water. When at the place, boosted by his ranting followers, he walked into the water, walking and treading until he reached the other side. The people shouted: "The body was weak, but the soul which had God in it would not sink." He went home, that hilarious, ranting crowd following. Other meetings were held. Some very curious things were done, which I shall not mention here, but one bright moonlight night, after he had been making signs to one of his close followers and saying things which none of the sound-minded could understand, all at once he walked out of the house, the people following (as they said) to see him go up like Enoch. He did not go up, but certainly did come down, lower and lower, until finally he was trying to curse the devil out of folks. "Whosoever shall exalt himself shall be abased" (Matt. 23:12).

The following are some things which are signs of the Holy Ghost: God always has loved humility. The Holy Ghost comes in to abide for ever with the meek and lowly, so we find humility is one of the signs of the Holy Ghost. "He that shall humble himself shall be exalted" (Matt. 23:12). "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6). "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10).

Since we know our sins forgiven, our names written in heaven, Jesus praying for us to be sanctified (John 17:17); Paul beseeching the brethren to prove the good and acceptable will of God (Rom. 12:1-2), which is our sanctification (1 Thess. 4:3); "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go

forth therefore unto him without the camp, bearing his reproach" (Heb. 13:12-13);—it is very plain that as it takes so much humility and abandonment to the will of God to receive the Holy Ghost, or be entirely sanctified, for we are sanctified by the Holy Ghost (Rom. 15:16); we certainly will have to keep humble to keep sanctified.

—Wisdom is another sign of the Holy Ghost, but not the wisdom of this world, which is foolishness with God (1 Cor. 3:19). This wisdom is further described in Jas. 3:17. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Then again in 2 Tim. 1:7 we read, "For God hath not given

us the spirit of fear; but of power, and of love, and of a sound mind." This wisdom, or sound-mindedness, comes from a pure heart, which is given to us by the incoming of the Holy Ghost.

The crowning blessing of Jesus Christ is the baptism with the Holy Ghost. "Ye shall be baptized with the Holy Ghost" (Acts 1:5). It indeed is not a third blessing of "tongues" or "fire"; but He was with us (John 14:17), now He is in us. "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). When we have Him we are filled full. "Filled with the spirit" (Eph. 5:18). "Filled with all the fullness of God" (Eph. 3:19).

In all of this is manifested the love of God. "Our love made perfect" (1 John 4:17). And herein are we "wise as serpents, and harmless as doves" (Matt. 10:16). Praise the Lord, it settles every question about every word of doctrine. "If any man will do his will, he shall know of the doctrine" (John 1:17).

The Greatest Battlefield

BY MRS. LILLIE D. BOWHILL.

ON THE battlefields of Flanders and Picardy these last six weeks great battles have been fought. History has made new records. The great battles of the past have been outnumbered in slain and wounded, and new devices for man-killing have astonished the world. Science and invention have united their strength in devising war machines and contrivances that distance all former achievements in the arts of war—all for the killing of man.

All German aggression in this present war has been for world power. To this end the Germans have fought, and to this objective they still bend their energies. All told, their mighty struggle is for one-man power—the kaiser of Germany—to rule the world. Against this, and for national life and democracy the nations arise. This is man to man.

There is a battle so great that none but God could interpose; so fierce in conflict that none but the Son of God could intervene—the battle of the soul against sin. The battlefield—the human heart, wherein are fought all the battles of life; and with this objective, personal freedom from sin, with the freedom wherewith the Son maketh free.

The struggle of life is against the powers of darkness, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Trials and temptations, sorrows, afflictions, hard things to be endured, pin pricks, and, but

for the Lord, overwhelming miseries are the human lot, and all call for heart truthness and for the decision of the will Christward. Upon the decision of the will depends human destiny for two worlds—here, and hereafter. The battle against sin is on, and the conflict is in the heart.

The Lord alone can lead us through the hard places and give victory. The Lord alone can speak to the heart and cheer it in times of trial and difficulty. When fire and flood come, He is with us with words of comfort and help, and with His deliverance. As Daniel and the three Hebrew children received, so receive we. "He thinketh upon me" is manifested continually, and the burden is lifted as we look upon Him. But another form of attack comes, and we must be alert to let Him lead us. We are prone to struggle with things until we see that we can not meet them, and that they must be turned over to the Lord. Calvary power alone can meet the strong things that come upon us.

In the experiences that try us most—that bring the heart face to face with principles that make or break the life; make, if we are true to God; break, if we are untrue—the soul is instructed in the deep things that are made known to those who walk in rugged ways and hard places. Otherwise the soul would be at ease, and not alert. It is the soldier who does not sleep at his post, who is trusted and rewarded. So with the spiritual.

The Lord wants us to be subdued unto Him and to be so conformed unto His will that the bitter lessons and long fought difficulties shall be mastered, if the heart keeps true. If we question the overcoming that we are called to reflect upon the experience that comes upon rising some fine morning, when everything seems against us and everything hits us, and not a thing goes right. What is it? What causes it? We have in no wise yielded a point of faith, nor have we transgressed; but here we are with the powers of darkness arrayed against us, and the battle is on. Fight we can not, for everything hits us in the face, and our only recourse is unto the Lord, who will deliver. His covenant power alone can meet the conditions. He vanquished the powers of darkness that we, through Him, might be overcomers in the very times of need and heat of battle.

The price of our freedom from sin is the death of Christ on the cross. His the shame of the cross; because our penalty for sin was met in Him, who became sin, in whom was no sin that we, purged of sin in our hearts, might henceforth live without sin to the praise of His glorious name.

The battle against sin will endure so long as life lasts, but always with overcoming as we believe.

"As a man thinketh in his heart, so is he."

ONTARIO, CALIF.

Arouse Ye Soldiers!

BY LILLIAN PLEKHAMP

Arouse! ye Christian soldiers!

The Lord hath need of thee.
Until this warfare is ended
Let our hearts in love be blended,
And help set some captive free.

March on! Keep on the firing line!
Keep the banner flying high!
On! On! Through fire, anywhere;
He assured the fourth One shall be there
To set some captive free e'er he die!

Sing on, pray on, shout on!
Till the walls are leveled low!
We always have power to stand,
When led by God's omnipotent hand,
And a host is saved from the foe.

On! On! but lo! our armor is gone!
We've on our bridal garments fair,
See, beloved, no foe is at hand,
"Tis Jesus with His holy, shining band—
—(Oh, joy of joys!)—'Tis the meeting in the air!
LOGAN, OHIO.

The God of This World

BY REV. H. M. CHAMBERS.

IT IS made clear in 2 Cor. 4:3, 4 that the special business of the god of this world is to delude people who do not have a saving acquaintance with our Lord Jesus Christ. People thus deceived and misled by the Devil are described further in Ephesians 4:18, as having the understanding darkened, so that spiritual truths and values can not be discerned.

In every age in which he has been permitted to operate, the god of this world has sought and obtained a large following. While he was an unfallen archangel, his capacity for leadership was doubtless very great, and through this ability came the awful temptation by which he fell. Unfortunately, his power as a leader does not seem to have been diminished by his fall, and so has become the greatest menace humanity has ever known. His high-handed revolt in heaven being defeated, he was ejected, and was permitted to raise the black flag of rebellion against divine authority here on earth. The question is frequent, "Why was so great a calamity as the fall of Lucifer permitted in heaven, and why after his defeat there should he be permitted to tempt mankind?" This question may be answered with another, "How else could the most exalted privilege of choosing good in the presence of evil have been extended to either angels or men?" If no occasion or possibility for wrongdoing is allowed, where does the credit lie for doing right? God desires, both in heaven and on earth, living illustrations of the fact that he that ruleth his own spirit is greater than he that taketh a city.

Let he frighten Eve by too bold an attempt to dispute and break divine authority in Eden. Satan suggested that God was arbitrary, and that if his suggestion was received and acted upon, a democracy would result, which is "government of the people, by the people, and for the people," and is the very best form of human government. Foolish Eve! to be so blinded by satanic lies and slander, as not to see that God had already made them in the very freest sense self-governing; that no form of government is so exalted and free as where conscience under divine counsel is the court of appeal. The only pure democracy the world has ever seen was in Eden; but deluded by the Devil, Adam and Eve acted as though it was an absolute monarchy. What the Devil really accomplished in Eden was the switching of the moral center of gravity from God to himself, thus preparing the way for the rulership of the "kosmos," or inhabited earth by himself. Since then, man has fought, bled, and died on many a hard-fought field in order that a world kingdom might be established, but world power has always been built on selfish principles, and has had the Devil for its instigator and inspiring genius. From the time that Satan showed Jesus the kingdoms of this world and the glory of them, in the wilderness temptation, down to the present wicked, cruel, and altogether selfishly ambitious attempt of the German kaiser to gain world dominion. Whether that of a Nebuchadnezzar, an Alexander, or a Caesar, the court of every world empire has been a cesspool of moral filth, and the government proceeding from such tainted and rotten sources could be nothing else than vicious. Deluded by the Devil, every one of these world rulers supposed he was "it," when in reality he was only a puppet, performing as Satan worked the wires.

We will do well to trace the awful river of blood coursing through Europe today, back to its diabolical source, which is the god of this world, who is cutting the throats of the nations, and piling a pyramid of corpses high as the sign of his empire. The Devil will not hinder, but rather will help the kaiser to ascend this ghastly pyramid, and to transfuse the topmost corpse with a bayonet as he attempts to pin to its bosom the blatant bloody banner, "Deutsches ueber alles." The Devil can well afford to assist the kaiser in his vain efforts, for their interests are at present identical.

duped human leaders, he can lead the people astray by the ten thousands and millions, through carnal leadership. Thus he prosecutes his purpose of becoming the prince of this inhabited earth, as Jesus called him (John 12:31). He is more than the god of this age (2 Cor. 4:4). He seeks to be absolute world ruler, using, as we have noticed again and again, human agents to gain that end.

He has ever sought to blind and deceive, by attaching a religious motive to his movements, and to give a pious color to his purposes by appointing a chaplain for each of his organizations. Thus for years he has impregnated our religious atmosphere with the opiates of hell through the maintenance of two forms of false religious propaganda. The one has been to strike at the heart of evangelical truth through destructive criticism, which by the irony of fate, has had its seat in German universities, and the church has very largely followed the fad of "finishing off" its preachers at these seats of conceited and tainted learning. Acting in perfect harmony with this studied and persistent poisoning of the fountains of faith, a flood tide of worldly conformity has been let loose on the church in spite of plain scriptural warnings like that of James, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" until

the following scriptures are being fulfilled with a vengeance: 1 Timothy 4:1, 2; 2 Timothy 3:1-5, and 2 Peter 2:1-3.

Had the Church continued true to the divine command, through the course of the years, tarrying until endued with power from on high, and then in the glow and unction of that endowment untiringly and persistently disciplining all nations, the awful tide of false doctrine would never have swept in; nor would the seductive influence of wordliness have caused her to fall, and forfeit her power. The Church which Jesus loved, and for which He gave Himself, thus had it within her power by the faithful fulfillment of her mission, to have made the present world war an impossibility. The Church, in her backslidden condition, and her spiritual stupor, has withheld her money and her young people from the foreign fields, and now we must send men in almost unlimited numbers into the bloody fray, and money without stint for war expenses.

What is the task awaiting a recreant and sluggish people? It is not that the "Beast of Berlin" be overthrown merely, but him of whom the kaiser is a strong type, the god of this world. "The prince of the power of the air, the spirit that now worketh in the children of disobedience." How win the battle? "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." This method may be unpopular, but thank God, it has not become obsolete, and will ever be effective.

Robbing God of the Tithe

BY REV. GEORGE W. MARINE, C.S.R.

Ye have robbed me . . . in tithes (Mal. 3:8).

THERE are two kinds of robbery, namely, that of taking things, in the actual possession of another person, by violence or fraud; and that of withholding from him those things to which, though not actually in his possession, he has a just and a lawful claim. In the former sense, we can not rob God. In the latter sense, we may rob Him of our affections, praises, services, and property. We, at this time, desire to notice only one of the ways that we rob God, and that is the way pointed out in my text, in tithes (the tenth) of every dollar that is really ours.

Somebody has said, "Robbing God is a great evil." He has given us so much, and shall we make Him no return? What would we have had, how could we have, and what could we have were it not from His bountiful hand that handeth it to us? How wretched, how poor, and what awful depths of poverty without God. It is He who giveth us all things freely—bless His holy name. May the cry of our hearts ever be, "What shall I render unto the Lord for all his benefits to me?" A man who is ungrateful to God is vileness itself. Who can love God? Who can trust God? And who can hope for any good thing from Him who knowingly robs Him? The man who knowingly robs God would rob any of God's creatures, had he the opportunity, without being detected in the matter. Search your hearts, ye who are guilty of robbing God; let conscience speak, and hearken to its voice. The man who robs God robs himself. How can he expect the blessing of heaven, either in temporal or spiritual things? How can such a man expect the blessedness of the future state? Who would like to stand in his lot? He makes himself poor, he has disgraced himself by robbing God—the Judge is at the door, His voice is now heard. Hear it: "Ye have robbed me in tithes."

Judgments speedily follow: "Ye are cursed with a curse." The windows of heaven are shut; the blessings of God withheld, the devourer destroys, and the vine casts her fruit before the time. Is this not so? Is it not a fact that all our churches are feeling that the awful hardness of the hard times that are now upon us is because God is being robbed? Would not each church in all this land and country flourish, prosper, and shine for God if every

Christian would stop robbing God? Are we not worshipping God more with loud demonstrations than we are with silent, secret, and honest tithing? Can we not worship God more with the tithe than we can with the loud shout without it? Is there not more comfort, in religion when doing right than when doing wrong? Is not the tithe of all God's children the means by which God would have His work go on among men? Are you not aware of the eternal truth that ninety cents in the hand of God will do you more good than the whole dollar in your own hand?

I see the duty of tithing in the Bible, I rejoice in the practice of honest, careful tithing, and am a witness to the fact that from the very day on which I began to tithe God has kept the windows of heaven open to me both in spiritual and temporal things as He never did till I stopped robbing Him and made up my mind to be a Bible Christian. Moreover, if any one has the least doubt of God's dealings in this matter let him put God to the test. "Prove me now herewith, saith the Lord" (Mal. 3:10). I am writing these lines not for the sake of your money, but for your sake. You want to be your best for God. Then why not let Him have His way not only with you but also with yours?

Robbing God is a sin which can not be hid from Him. He observes our conduct at all times. We should reflect seriously on the evil of robbing God. To you it may not appear to be an evil. It is easy to put darkness for light. Whatever you may think, this crime is alarming and dangerous.

Convinced of this evil let us humble ourselves and restore to God His own. It will be our wisdom to remember that our consecration and dedication of our all included the tithe, that trusted to us to use to His glory. Tithe and be God puts in our hand not as ours but as blessed, or fail to tithe and be cursed.

VENICE, CAL.

We appreciate the HERALD OF HOLINESS as the greatest full salvation paper in the land. It is fully up to the standard in mechanical make-up, and is unsurpassed in editorials and contributed articles. A Pentecostal Nazarene home that does not receive the HERALD OF HOLINESS is abnormal.

P. L. PIERCE, Sherman, Texas.

History of Phoenix Church

BY REV. ORVAL J. NEASE.

THE BIRTH of the holiness work in Arizona is not unlike the birth of any Spirit-sealed accomplishment, for Arizona's full gospel enterprise was born in a revival. In January of 1911 Rev. L. J. King began a revival which lasted three months. It was one of the old-fashioned variety, in which God came and many found victory. This was about the first Holy Ghost preaching that was done in Arizona, and back to this time we date the birth of our now Pentecostal Church of the Nazarene in Phoenix. There was no organization effected at this time. Because of this, the flock scattered and much of the results of this great meeting were lost, but the all seeing eye of God was still guiding. In the spring of 1912 Rev. King came again to Phoenix, holding a month's meeting in the old Majestic theater building. This meeting, too, was signally blessed of the Lord. Desiring to profit by the mistakes of their former meetings, a few of the saints met together, effecting the organization of a holiness band in the Salvation Army hall. About twenty charter members were enrolled.



FIRST PENTECOSTAL CHURCH OF THE NAZARENE, PHOENIX, ARIZ.

The next step was to obtain a place for worship. The people were poor, but their purpose was fixed. Their first meeting place was called the "Sheep Pen." A lot was leased in a prominent part of the city. On this a high board fence was built, making an inclosure about fifty by sixty. One corner was roofed, providing shade on the platform. Many souls knelt in the dirt around the altars of this humble "Sheep Pen" and in truth found the Door of the true sheepfold. How marvelously the grace of God was manifested in His power to save, sanctify, heal, and keep. Rev. Ford Hendrickson became their first pastor, but only remained about two months, after which Rev. Weaver W. Hess was called as pastor, taking charge in July of 1912. God truly blessed the "boy preacher," giving him the hearts of the people, and for two years he led the holiness band, known as the People's mission, from victory to victory.

In the fall of 1912 a gentleman owning a building that had been partially destroyed by fire, suggested to the mission leaders that if they would repair the damage done by fire that they would be welcome to use the building for church services. This proposition was readily accepted, the "Sheep Pen" was bidden farewell and the mission moved to the repaired store building. Here Rev. Hess, by the support of his father and others, started the first Bible school of Phoenix. About seventeen were enrolled, Brother Hess doing the teaching. By the end of the first semester so many had enrolled that another teacher was employed, thus Hebron Bible School had its beginning, the initial year's enrollment being about forty.

The school and mission together now grew so fast that new and more convenient quarters were sought. A lot was leased and money raised to erect a mission hall of ample size to accommodate the people. Sinners as well as saints rallied to assist in the erection of this building. This humble brick building witnessed many outpourings of the Spirit and many mighty conflicts with the Enemy, but God blessed and prospered them. Sometimes they would become somewhat lukewarm, but good evangelists were called in from time to time and their spirits were revived and awakened.

After Brother Hess left for another field of labor bolsterous waves arose. There being no

regular pastor, many wolves in sheep's clothing got in and the flock became divided.

In the spring of 1914, Rev. William O. Nease was called to hold a meeting for them. They rented an old theater, called the Wigwam theater. Big loads start slowly and so it was with this revival. The people were gathered together, the gospel trumpet blown, and about one hundred and fifty souls knelt at the altar for either pardon or purity. That was a great meeting, for God heard and answered the cries of His people.

At the close of this meeting a holiness organization was effected and Rev. Floyd Nease, the writer's brother, was called as their pastor. The young people's spiritual vigor and activity were some of the encouraging features. The prayer services were miniature campmeetings. How the love of God was shed abroad in the hearts of the people, the work prospering, and members increasing!

It seemed to be the ordinary thing that when the work was prospering under one leader's hands, he should be called away and a time of relapse would follow, in which much that had been gained would be lost. So this occasion was not an exception to the rule, for in just a little over a year after Brother Floyd Nease's

arrival he resigned to return to his school work, and the people were left without a leader.

In the two months that intervened between pastors, many lost their grip and some "cooled off" until they were later found at an altar seeking pardon. It was in November of 1915 that the writer was called as pastor to the little holiness band at the People's mission. There were, of course, many problems to be solved, but God helped us. We were somewhat handicapped. We had no other church of our kind within hundreds of miles and therefore we were left as an independent work, but we felt there was much more that could be accomplished if under the proper organization.

Christmas time came. We opened a Christmas holiness convention, which was to last a week. Providentially Rev. C. B. Jernigan came to Phoenix at that time. We asked him to preach a few times during the convention. A revival resulted which did not close at the appointed time, but ran on for another week. Many souls were saved and all the church revived. This led to the organization of the First Pentecostal Church of the Nazarene, which was effected January 28, 1917, with sixty-eight charter members, Brother Jernigan doing the organizing.

Events transpired so rapidly then that it was difficult for us to keep pace. A large church property was about to be vacated. A property worth from twenty-five to thirty thousand dollars, well located, and beautifully furnished. After much prayer we felt God wanted us to have that building. Friends and enemies told us we were presumptuous and overstepping, that we never could pay for the building, and that failure would give the cause of holiness an awful blow; but God said, "Go in," and we went, like Abraham, by faith, not knowing whither we went. We raised our first payment of twenty-two hundred dollars and moved in. We had a revival, and felt the place was ours. From February, when we were organized, until our June Assembly, over three thousand dollars passed through our hands. We also had at that time about ninety members.

Now we are closing our second year. It has been a glorious year. Souls have found God. There have been about fifty additions to the church, and by Assembly time more than six thousand dollars will have been given for all purposes this year. The spirit of harmony prevails and we are looking for greater things. We are pushing out to the surrounding country and expect God to give us many Pentecostal Nazarene churches in the Salt River valley. We have already organized one at Chandler and they are pushing ahead. Pray for Arizona.

Leprosy, a Type of Sin

BY W. P. COLVIN.

"And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed."—Matt. 8: 2, 3.

LEPROSY in the old Bible dispensation was one of the most terrific diseases that was ever known. When persons had leprosy they were put off in some place to themselves and when they saw a man coming they threw up their hands and cried out, "Unclean."

Leprosy and sin are analagous; (a) all classes alike are subject to it; (b) it is of small beginning; (c) loathsome, repulsive; (d) incurable by human skill; (e) contagious, diffusive; (f) results in separation and banishment; (g) terminates in death.

Leprosy is especially a type of inbred sin because it is transmitted to posterity—hereditary; it is a constitutional disease—a condition, not an act; it was never pardoned, but cleansed away.

The man in our Scripture by his very earnest petition, recognized and acknowledged his condition. Oh! that we could get sinners to acknowledge their sins and come to the Lord like this poor leper did. "He that covereth his sins

shall not prosper; but whose confesseth and forsaketh them shall have mercy."

This man had unquestioning and unwavering faith in the power and ability of Jesus to heal him, "thou canst." Oh, that people today might have faith to believe that Jesus could heal them of that awful disease of sin, that is leading them down the dark road to destruction. "With out faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him." Salvation must be by faith alone that it may be by grace alone.

The leper manifested proper humility. Luke says he "fell on his face." God resisteth the proud, but giveth grace unto the humble. Immediately his leprosy was cleansed. The cure was instantaneous. So it is in pardon, with one word, one touch, all the guilt is swept away. In like manner the deliverance from inbred sin is instantaneous. A gradual destruction of the "old man" is as unreasonable as it is unscriptural. There is a gradual approach to the blessing so far as the human side of sanctification is concerned, but when the consecration is entire and faith perfect the work of cleansing is instantaneous, divinely wrought. The "blood cleanseth" is always in the present tense.

Chinese New Year

Another Chinese New Year has come and gone, the holiday which in some respects takes the place of our Fourth of July and Christmas combined. During this holiday season, lasting two weeks, the shops are closed and even the poorest people take a vacation from their work. Visiting, feasting, card-playing, gambling, and such like are the order of the day. Christians and inquirers, however, after the customary visiting the first few days, can not take part in these other sinful pastimes, and are glad to find some other way of spending their time. Consequently we have held station classes for both men and women, and we were glad to see so many attend this year. About thirty men and twenty women were enrolled. There were Bible classes for those more advanced, as well as classes for inquirers and beginners. Several old women patiently spent hours over some simple hymn, such as "Nothing but the Blood of Jesus," trying for the first time in their lives to master a few Chinese characters. There was real conviction for sin in some cases, and these prayed through. Others prayed to the true God for the first time, and we trust these, too, shall soon have the assurance of salvation. We were especially encouraged to see some in the classes who, we believe, will eventually become workers, evangelists, and Bible women, of whom we are so greatly in need. "Pray for these, prospective 'Jabbers in the harvest.'" We would be glad to receive support for some of these while they continue their studies. Here is an opportunity for some one desiring a substitute on the China mission field.

We are praising God for the awakening which seems to continue as the weeks go by. The chapel is filled to its capacity on Sundays, and yesterday we were obliged to hold two overflow meetings, one for children and one for women. The unusually large crowd yesterday was due partly to the fact that there are so many refugees who have come to the city to escape the robbers. A band of two or three hundred have been plundering the villages in this district for some time and last week they came within ten miles of the city. They have killed a number of men, and scores of others are taken and held for ransom. The amount of the ransom depends on the wealth of the captive, but they demand as much as three or four thousand dollars. Cartload after cartload of people and household goods have been coming into the city, and many of these refugees are taking advantage of this opportunity to hear the gospel. The authorities here seem to be helpless, as the robbers are well armed, and the number of soldiers too small to attack them. There seems to be little hope for relief until after the harvest in June. We hope it will be a bountiful one, as the drought and later floods of last year largely account for the hunger and desperation of the robbers this year.

The boys' and girls' schools have both reopened after a vacation, and a number of new pupils are enrolled in each. Accommodations are far from satisfactory and we are praying that the crowded and unsuitable conditions may soon be relieved. We could use one thousand dollars at once, and would it not be a good investment when boys and girls are being saved who will later become Christian workers? Our Sunday school is also growing. Last Sunday there were one hundred and forty-six present. "And the end is not yet, praise the Lord."

Friends and supporters of the Nazarene Mission in China, your prayers and labors have not been in vain, for the reaping time has already come; and we

MISSIONARY

trust you will continue steadfast in your intercession for your work and workers in China. "He is faithful who promised."

Yours for God and China's millions.

Ida Vieg.

A Missionary to the Jews

I was converted in my eleventh year, preached my first sermon before I was twelve years of age, and have been preaching the glad tidings of salvation ever since. Thank God for the privilege! I was sanctified in my fifteenth year. It is only the grace of God that has kept me without a break with my Beloved all these years. When the Lord sanctified me over twenty-two years ago He assigned my life work to me. I said, "Thank you, Lord, for a job." I knew I was to go to the foreign field. Among what people I did not know, but in spite of obstacles, an infidel father, a weak mother, whose only comfort was myself. I was determined to go to the foreign field. I did not sit idle while waiting for definite orders. I studied, nursed, did deaconess and evangelistic work in my home city (New York).

April 1, 1900, the Lord sent me to work among the foreigners (the most neglected field on the globe), the Jews in New York. I said, "Thank you, Lord, for locating me. Thank you, Lord, for the job." Then I asked the Lord to supply me with fishing tackle and bait and when thus equipped I did as the disciples did, let down on the right side. I made from twenty to forty calls a day. I often had a congregation of from ten to fifteen persons (who followed me up through the house to know my business) in a dirty, dark little kitchen, to whom I opened and explained the Scriptures, answered questions, etc.

I was the only missionary who visited and talked to the Jews in their homes, preached eight times a week in Jewish and once a week in English on the street corners, at a mothers' meeting, a men's meeting, and a children's sewing school.

Iron Cots Needed for Hope School

In a recent letter from Miss Lela Hargrove, who is in charge of Hope school, Calcutta, India, she indicates that they are greatly in need of some iron cots. An offering was received for this purpose several months ago, but it was not sufficient to purchase all of the cots needed. Sister Hargrove stated they should have at least \$125 more. We received thirty-five dollars from the Berachah Home, Arlington, Texas, as a special offering for India, which has been placed in the fund for the purchase of these cots. We still need ninety dollars. We trust our friends will respond to this appeal and send in the money. We need these cots in order that our boys and girls in Hope School may have a place to sleep. Please help us meet this urgent need.

E. G. Anderson, Treasurer,
2100 Troost Ave., Kansas City, Mo.

I have seen a number converted, some become missionaries to their own people, some to China and other parts of the world, and some even give their lives for their new belief. I have had eggs, tomatoes, stones, and bags of muddy water thrown at me. I have been spit at. In all these things God has so wonderfully protected me that nothing has ever touched me yet. I was almost put behind the bars several times, and threatened with my life. I had to be protected by an officer of the law from the cars to the meeting house and back on the cars. I had to stop preaching now and again long enough to put out a fire that had been started in the meeting house, then finish the message. I have been escorted to the train from the meeting house by a mob, a brass band, consisting of horns, dishpans, harmonicas, shouting, and anything else that would make a noise; but by patient seed sowing and proving to them that we love them and have come to do them good in spite of their ill treatment, we have had results. Praise the Lord!

I helped to get one young girl out of the insane asylum, who was put there for her belief, and I took my life in my hands to keep another out of the asylum for the same reason. Two years I collapsed with nervous prostration and was laid aside. My work ceased. I could not say, "Thank you, Lord." I felt the Lord gave me the talents and the language to work with, not to lay aside in idleness in the prime of life; but many are the beautiful lessons I learned that year. I spent that time at St. Mary's College, located in Luke 10: 39. Rest is not quitting the busy career. Rest is the fitting of self to its sphere. I learned that all things do work together for good to those who love the Lord. I learned to give thanks always for all things (Eph. 5: 20). When I thanked God for laying me aside and I gave my beloved field of labor over to Him, made Him responsible for it, and put my will in the center of His, then the glory fell.

In September, 1917, at the preachers' meeting in Danbury, Conn., the Lord restored my nerves and healed my body. Praise His name! I am a licensed minister and consecrated deaconess. I preach the gospel, then put on my bonnet and a gingham apron and go into the homes and show my congregation how to live and put in practice what I preach.

I have been holding a mothers' meeting on Tuesday evenings in Brownsville among the Jews. I have distributed many thousand tracts in five languages, preached on street corners, in shops at noon, and in churches, in three languages. I have now over ten thousand tracts in five languages to open the spring campaign. I am waiting on God to reveal His will concerning me.

I ask an interest in the prayers of the Herald of Holiness family that I might be kept in the center of His will, realizing that a missionary is God's person in God's place, doing God's work, in God's way, and for God's glory.

Mrs. Anna Loeffler, Brooklyn, N. Y.

A "Medicine Hand"

One day an elderly Japanese woman said to a missionary, "I am glad to see you, because I have heard that this Jesus has a 'medicine hand' and can make sick people well again." The missionary told her that this was quite true, that Jesus could heal all kinds of sickness, but that the first and most important thing was to get the soul healed of its sin sickness. The woman readily confessed her great need of both kinds of healing, committed her case to the Great Physician, and went away with the joy of the Lord in her soul and a new touch in her body.

THE WORK AND THE WORKERS

ANOTHER CHURCH IN INDIANA

Still another church, which makes thirty-nine in all, and the District is not yet four years of age. God is with us and we are keeping clean. There is not a tobacco chewer, nor a lodge member in the number unless he told a falsehood to get in. Rev. H. J. Elliott and the writer began a meeting at Bicknell, Indiana, about five weeks ago, and the Lord blessed Brother Elliott in the preaching, and the writer in singing and giving "talks." Twenty-seven were received into a new church at Bicknell by our District Superintendent, U. E. Harding on May 13th. The organization was completed except the elections and call of a pastor, which the writer will conduct May 24th.

During the preceding revival there were a goodly number saved, reclaimed, and sanctified. Brother Elliott won the people, not to himself only, but to God. He is a very clean man and preaches the truth.

URAL T. HOLLENBACK.

A SOLDIER'S APPRECIATION

I am now in the service of my country, as well as my King. I like the HERALD of HOLINESS as much, if not more, than ever before. Many a time in the hours of depression, it has been a Godsend to me. And many a time it has led me to a closer communion and walk with Jesus and our Father. May God bless it to the benefit of many souls. Asking your prayers as I am now engaged in this struggle for religious as well as civil liberty. I am prayerfully yours and His.

FRANCIS B. HAYES.

22 M. G. BRL. CAMP FREMONT, PALO ALTO, CAL.

EVANGELIST W. H. TULLIS

We closed our meeting at Mountainhome, Idaho, last night. The meeting was a success in some ways. It was a battle from the first. The weapons that God has put in our hands never fail to do something for the saints or to tear up the Devil's kingdom. There were some sanctified and some saved. There were four at the altar the last night. The seed of the just and that which was sown in this meeting is sure to bear fruit. There is a Sunday school there now, that has about thirty members. There will soon be a class organized, with possibly a dozen members of the salt of the earth. That is what I believe can be done.

Our next meeting is to be in Samburg, N. D. I will be in the East all summer. I can give some one a meeting if they want the old-fashioned gospel. Write us at Samburg after June 5th.

NOTE BURNING AT DES ARC

The last week was indeed a great one in the history of the Nazarene Bible Institute at Des Arc, Mo. On Wednesday evening of the 16th, the commencement exercises were held, followed by services each evening until Sunday. This was a day never to be forgotten by those present. Many friends and patrons of the school gathered under the old camp shed, and after a thrilling message on the accomplishments of faith, with raptured hearts we saw the notes amounting to \$1,031 reduced to ashes, and rejoiced that this school was now free from debt. How we thank God for those who made this hour possible, who by their sacrifice have attested their faith in God and full salvation, that for which our holiness schools stand.

Nor would we fail to express our appreciation of the president of the school, and pastor of the church, I. B. Sipes, for his untiring zeal and energy in raising this money, in the midst of unbelief and discouragements. Truly his has been a marvelous faith!

J. C. Walker, pastor of the church at Malden, Mo., was the preacher for the occasion. His sermons were forceful and inspiring. Mrs. Walker, with her sweet spirit, was a blessing to all. Souls found God, and we separated feeling that surely God was with us.

ORA Y. LOVELACE, Reporter.

EASTERN AND NEW ENGLAND NOTES

Many of the holiness pastors and lay delegates of the New York District of the Pentecostal Church of the Nazarene went home from their District Assembly like giants refreshed with new wine. Oh, what a gracious Assembly it was. The writer has not seen the like in many, many years. To God be all the praise.

The Richmond Hill, N. Y., holiness church has given its godly and self-sacrificing pastor, Brother Angell, an increase in his salary. This increase

Institute, of North Scituate, R. I., spent a few days in the New York District Assembly, held in the John Wesley Pentecostal Nazarene church, Brooklyn, N. Y. Brother Moore is fully committed to holiness work up and down the land. His work at the school in New England is being felt there. He is greatly encouraged for the future of the school. JOHN SOMERBY.

HOME MISSIONARY CAMPAIGN

We are at last encamped in our first stopping place, the lovely New England town of Newfields, New Hampshire. We have a fine location in the center of the town on a piece of land donated by a citizen here. God has wonderfully manifested His interest in this work by supplying us with a fine, big tabernacle tent, a dining tent, and several smaller ones for sleeping. A large auto truck decorated with the words "Home Missionary Campaign" on the side, carries us around in grand style, and the fine piano that we have for the meetings makes us feel that we haven't sacrificed much yet. The weather was at first bad, and we had to take down the big tent, for fear that it would be blown to pieces.

The people are melting up, and bringing in supplies, and we are believing God for a big break in Newfields. But supplies will never satisfy us. We are praying with faith that we may have some souls for our hire before we leave town. Some have been sanctified and others re-touched with God's grace. We believe all heaven is interested in seeing the old-time gospel of full salvation preached to these towns, that have long languished for the need of a pentecostal revival of religion.

God gave us a great day Sunday. Not very great crowds came in, but conviction fell on those who did come and in the afternoon nine came forward and prayed earnestly for reclamation or sanctification. In the evening they came again, and eleven more came to the altar. God is breaking through. The people are bringing in good things to eat, and the victory is coming, hallelujah!

REV. L. N. FOGG AND PARTY.

J. P. ROBERTS IN THE WEST

On April 10th, after bidding home folks, workers, and girls of Rest Cottage good-by, we took the train for Los Angeles where we were met by four grown children and son-in-law. It was indeed a treat to be with them again after being separated for some time. We feel the Lord answered prayer and allowed our son, Floyd, to remain in the United States until we could see him again, as he is stationed at Camp Kearney and expects to be called any day. No doubt Camp Kearney is one of the largest and best equipped camps in the United States.

By invitation of the mess sergeant we had the happy privilege of taking supper with Floyd in the dining hall of the ordnance company.

Since coming here we have met many of our old friends, workers, and preachers whom we have labored with in other days. Truly it is a great benediction to be associated with them again. We have attended a number of gatherings, namely: All-day meetings at Pomona and Uplands, the funeral of our dear Dr. E. E. Walker, and two evangelistic meetings, one at Holtville, where Rev. W. E. Ellis is the faithful pastor. Brother Ellis and wife have brought things to pass the last year and the church is in a very prosperous condition. This church was founded a few years ago by Rev. Dennis Rogers. The other was at Pomona, where our brother, E. G. Roberts, and wife are pastors. They are highly appreciated and dearly loved by the people of their church, and also by people of the community and other churches.

At Pomona we had the great privilege of attending the Los Angeles county Sunday school convention. There were about seven hundred guests.

We have spoken on rescue work at a few places and our Pentecostal Nazarene people have responded liberally.

News comes to us each week that the Lord is marvelously blessing at Rest Cottage in our absence. John Roberts and wife are in charge. One among the many that have come to Rest Cottage

Loyalty to Our Government

Some of you are familiar with the fact that a few days ago a report was published by certain newspapers charging the Pentecostal Church of the Nazarene with disloyalty to the government in the present war.

We do not know how this report was originated, whether by a malicious desire in the heart of some enemy to hurt us, or by some unwise, thoughtless statement on the part of some member of the church. We are not so much concerned just now with the origin of the report, but we do feel deeply hurt, inasmuch as the report is absolutely false.

Within the last few days several of our Assemblies have sent telegrams and resolutions to Washington, giving assurance of our patriotism and loyalty to the government in this war for freedom.

Our boys from every section of the country are today serving the government, and they are to be found in almost every branch of the service. Our people everywhere are liberal buyers of liberty bonds and war stamps.

We owe our religious freedom to this great liberal government, and we urge our people to be loyal in this terrible time of conflict, and while our boys are going to the front with boys of other churches, we urge our people to buy bonds and in every way possible prove their loyalty and love for the country in this needy hour.

H. F. REYNOLDS,
JOHN W. GOODWIN,
R. T. WILLIAMS,

General Superintendents.

was well deserved, and the members of that church know that they have a pastor whose eye is single to the glory of God and the salvation of precious souls.

The Groveville Park, N. Y., holiness campmeeting folks are very much enthused over the prospects of the coming summer campmeeting. The prospects for next summer's camp are the best since the camp began some years ago. General Superintendent Goodwin of the Pentecostal Church of the Nazarene is the special evangelist engaged for this camp. Being the New York District camp for the Pentecostal Nazarene church, all the preachers on the District will be there to preach, sing, and do all they can to see a multitude of souls saved to God.

The Utica avenue and the John Wesley Pentecostal Churches of the Nazarene, of Brooklyn, N. Y., are each to supply a tent to push full salvation up and down the New York District of this church. It is expected that ere the summer and fall campaigns are over that many souls will be saved and sanctified to God, and the work greatly advanced.

Rev. Paul Hill, who has been District Superintendent of the New York District of the Pentecostal Church of the Nazarene for the last two years is to be pastor of the Pentecostal church of East Rockaway, L. I., for this Assembly year. May God bless pastor and people and may many souls be saved and sanctified to God this year, who shall stand for ever. Let the good work go on. Professor Moore, of the Pentecostal Collegiate

since we left was a poor girl eighteen years old, homeless, friendless, penniless, and diseased. She had to be brought on a cot. It will mean sacrifice and extra toil and labor for the workers and girls, but it is all love service. It will pay in the sweet by and by. Rest Cottage always has a room for one of her kind.

We thank you one and all for every deed of kindness in behalf of Rest Cottage and inmates. The future never looked brighter and we never were more determined than now to press the battle and give the unfortunate girls another chance in life.

J. P. ROBERTS.

BY EVANGELISTS ALLIE AND EMMA TRICK

We thank God for His unspeakable gift unto us! The service of the King is delightful to our lives. We just closed a good meeting with Pastor Beaver at Liberty, Kas. We had salvation work at the altar. This is one of the most spiritual, aggressive, and united churches we have labored with in many years. The pastor is a godly, humble, holy, promising young man. His wife is a devout, helpful, faithful, elect lady.

We were entertained with the pastor and wife in a large stone residence, that was rented especially for this purpose during the meeting, and the dear friends brought in many good things for the table. What great times we had praying and shouting!

Our needs were supplied with all joy and blessing. We had a very fruitful rescue rally on last Sunday afternoon. Some of earth's very suit live here and are pushing the battle for God and souls. At this writing we are in a tent meeting with Pastor Kiemel, at Lafontaine, Kas. We will be here for three Sundays, then we go to Moberly, Mo., June 14th to 30th.

We lost a great exegete, a prince among preachers, a leader among men, a father in the church, and a champion of holiness when Dr. E. F. Walker went to heaven. Yet the Pentecostal Nazarene church will march on, because it was not founded by man or around man or men, but by the lowly Nazarene, hence, it must and will go on and spread the world around. Glory!

SAN FRANCISCO DISTRICT ASSEMBLY

The San Francisco District Assembly was held in Lindsay, Cal., May 15-19. Our dearly beloved Dr. Walker was to have presided, but God took him. Sadness and sorrow, yet rejoicing, was in the hearts of the people. We were fortunate in being able to get General Superintendent H. F. Reynolds to preside over the Assembly. He did so with dignity, grace, and humility, and endeared himself to us more than ever.

It was a great Assembly. Some declared it the greatest ever held, while others said it was the best in years. There was not a ripple on the Assembly floor. Peace and harmony prevailed. Reports showed marked increase in nearly everything. There was a net gain of fifty members in spite of the losses during the year. Finances showed an increase. The District Superintendent gave a good report showing a year of hard and faithful service amidst trying circumstances and difficulties, but in great victory.

Rev. Howard Eckel, District Superintendent of the Southern California District; Rev. C. J. Kinne, and Evangelists C. E. Roberts and wife were among the visitors at the Assembly and rendered good service to us.

More than \$5,000 was raised in cash and subscriptions for home and foreign missions for this year. Of this amount \$2,000 is for the foreign work and \$1,200 for home work in opening new fields; \$1,000 for Japanese work, and the Japanese said they would put dollar for dollar to this, or \$1,000 from the Japanese themselves.

P. G. Linawenver succeeded Rev. D. S. Reed to the Superintendency of the District and will make his headquarters in Stockton, Cal., where Mrs. Linawenver has accepted a call to the pastorate. Permanent address will be given later.

The people of Lindsay speak the highest praises of our people for their conduct in the homes where they were entertained. The restaurant man and the waitresses said they never had such a fine and good crowd as this to wait on.

Brother Roberts preached on the last night, the meeting being held in the Methodist Episcopal church, and several sought God and were blessed of the Lord.

Great credit is due Dr. Reynolds, under God, for the manner in which the Assembly was conducted.

We start out with bright prospects and expect the greatest year in our history.

P. G. LINAWENVER,
Secretary of the Assembly.

BY EVANGELISTS HENRY AND IRENE BELL

Page, Neb., is getting along splendidly in spiritual things; that is, the class. There were twenty-one to prayer-meeting Wednesday to hear Rev. L. Forman preach. He is the Free Methodist pastor at Ainsworth. We have not organized yet, and prefer to wait till we have another meeting in July, as there are only five families represented in the class. A girl was sanctified last Sunday. Mrs. Bell and I have turned the work over for

Big Drive For Church Extension

October 13, 1918, is the tenth anniversary of the great union Assembly held at Pilot Point, Texas. No one who was there will ever forget that meeting, either in this world or the next. It was one of the greatest religious gatherings in all history. What it meant to the spread of scriptural holiness in this and foreign lands will never be known until the Lord returns with ten thousand of His saints. Since then the membership of the Pentecostal Church of the Nazarene has increased nearly 400 per cent, and every enterprise of the church has expanded and intensified in like ratio. That event should be fittingly celebrated in all our congregations world-wide, and in what more appropriate way could it be done than to make that "Church Extension Day"? That day was a rebirth of our church, a day when our sun of hope burst through every cloud of doubt, and since then we have marched forth to the uttermost parts of the earth, without a doubt or misgiving that God was with us and leading us on. And that He will still lead in the coming years no one can doubt who has any spiritual vision, and recognizes the hand of the Lord in the affairs of men. We have made such strides forward as has not been seen since the days of Pentecost. But we have not gone forward as we should and could. There is still much land to be possessed. We have delayed and hesitated on one of the most vital undertakings of our church. We have neglected to expand at home as fast as we might have done. If we had first established a strong extension society we would have been much better prepared to carry on the work that we have undertaken for the Lord. But we are waking up to the worth and vital need of at once building a great extension work. All over the land there is an opening of our eyes to the need of this cause. Oh, that the vision could be caught at once by all of our people! How they would rally with their thousands to make this cause the mighty factor that it should be! The money is coming. Amen!

Let every pastor begin at once a campaign of education. Get your people stirred. One dollar a member is asked in this big drive. Begin now to save the nickels and dimes for that day. All that is raised by birthday and other offerings between this and October 13th will be credited on the drive, and will help that much in bringing up the offering to the one dollar a member.

The HERALD of HOLINESS has kindly side-tracked every plan of the paper to help put our church extension cause "over the top." The editors know that it will pay to get this work going. It will give a broader foundation for all the work of the church. Our schools, missions, Publishing House, and all the other great



REV. J. N. SPEAKES.

enterprises of our Zion will be aided by church extension.

There will be much in the HERALD of HOLINESS about the work, and we will be glad to answer any inquiries. Literature has been published and more will be prepared soon.

Remember October 13th will be "Church Extension Day."

GENERAL BOARD OF CHURCH EXTENSION.

JOSEPH N. SPEAKES, General Sec'y.

the rest of the summer to Rev. D. E. Fisher. He is a good preacher, and will be able to feed the flock well. We expect to help in a meeting in Iowa soon, where we hope to see a church. Pray for this meeting.

CHICAGO CENTRAL DISTRICT

Since my last report God has let me visit quite a number of the churches on the District besides my other work, and I can truly say that it was a delight to my soul to mix and mingle with the precious pastors and people of the District. After spending Friday, Saturday, and Sunday, March 15th to 17th, with Brother C. H. Strong, pastor at Bloomington, Ill., I was privileged to spend three delightful days with the saints at Mansfield, Ill., preaching for them each evening. They are a precious people and Miss Howe is a splendid pastor.

From there I went to Butlerford, and paid these dear people and their pastor a visit of three evenings. Sunday, March 24th, was spent with the Fithian, Ill., church, where the Lord helped me to preach three times. They, with their faithful pastor, had been in a splendid revival for three weeks, with Mrs. Edna Wells Hoke as evangelist, for the first two weeks of the campaign. Fithian church is on the upgrade.

After spending a few days at home, during which time I attended the group meeting of the churches at Olivet in the interest of the university, where about \$3,000 was raised, I went to Decatur, Ill., where I assisted Brother and Sister Hoke in a two weeks' meeting in the West Side church. The Lord was with us in this meeting, and a few souls found the Lord. Brother and Sister Hoke are certainly busy pushing the work of the kingdom in Decatur, taking care of two churches, and they have a loyal band of people.

April 21st found me in Racine, Wis., where I had the pleasure of attending the dedication of their splendid new church and enjoying the gracious ministry of General Superintendent J. W. Goodwin and Rev. W. G. Selurman. It was a great treat to be at this place and enjoy the feast of good things with Brother and Sister Fleming and their noble people. I stayed over for Monday evening the 22d, where I witnessed the baptizing of thirteen persons by Brother Fleming in the baptistry in the new church. Brother Fleming, has been used of the Lord, together with his faithful people, to rear as beautiful a church as you rarely ever see. They were beginning a revival campaign with Rev. August Nilson.

From there I went to Milwaukee, where I found Brother Hammer in a special meeting with Evangelists Lewis and Mathews. I was with them two evenings and was edified by listening to our

brothers sing, play, and preach, and witnessing the profession of ten souls.

Crossing the state of Wisconsin, I spent Thursday, Friday, and Saturday, and over Sunday with Brother D. D. Tower and his people at Durand and Forest Center. While these works are not large, yet there are some choice people there. I spent one evening at Janesville, preaching for them. I arranged to have the District evangelist, Brother Wilkerson, give them a special meeting. I'm praying that God may give them a great time and that the work there may get permanently started. We were then two evenings at Martintown, where we found a small but fine class of people. They have been without a pastor for most of the year, Brother Hammer, of Milwaukee, having been preaching to them every two weeks for the last few months. Here is a promising field. There is the making of a good District in Wisconsin.

From Martintown we went to Stockton, Ill., where we spent two nights with Brother and Sister Laird and their splendid little flock. On my first evening with them I baptized little Ruth, daughter of Brother and Sister Laird, and also three of Brother and Sister Reed's children. After preaching we administered the sacrament of the Lord's Supper. It was a beautiful service.

May 4th, 5th, and 6th were spent in Chicago. Sunday morning we were at First church, and in the evening at Woodlawn. The Lord gave us a good day. The people helped us to preach by their earnest response. It was also a great treat to visit and review with Brother Borders their splendid Sunday school. The dear people at Woodlawn have no pastor since Brother Shepard left them to go into the evangelistic field, but we hope to have one soon. They have a fine property and a splendid people.

We are now home helping to get ready for our District campmeeting. We are expecting a great time in the Lord. Again I covet your earnest prayer.

CHARLES A. BROWN, Dist. Supt.

RESOLUTIONS

MRS. GERTRUDE P. RHOADS. The following resolutions were read and adopted at the session of the San Francisco District Assembly held in Lindsay, Cal., May 15th to 19th:

This District has sustained a great loss in the death of our good and much beloved sister, Gertrude P. Rhoads, whose life and work were a great blessing to the entire District.

Sister Rhoads was a native of North Carolina. In her early childhood her family moved to San Francisco, Cal., and she grew up in that city. She was converted one Sabbath morning over twenty years ago under a quiet sermon in the Methodist

your boy, for he is taking good care of himself.
Your son,
HAROLD.

A LETTER FROM THE FRONT
(Letter of HAROLD A. BRYANT, son of REV. A. K. BRYANT, pastor of the Pentecostal Church of the Nazarene, at Everett, Mass., written to his mother.)

Episcopal church, and from that memorable hour the change in her life was great.
At once she became a home missionary, visiting, praying, and testifying from house to house, scattering tracts on street cars and in public places, and distributing largely of means in acts of benevolence and necessities among the poor.
As a result of having her life intensified through the baptism with the Holy Ghost at a campmeeting, she more especially became interested in campmeeting work, putting tents in the field and shouting on the battle with praises of holy joy.
Rest Cottage, that fine home, will ever be a monument to her life. Through her gift a foundation was made to purchase the home.
She identified herself with the Pentecostal Nazarene church twelve years ago, and worked faithfully for the lost of the earth till God called her to her reward.

She was twice elected as delegate to the General Assembly and fulfilled her duties as a deaconess. She served as District deaconess for some time.
July 15, 1907, she was united in marriage to Samuel B. Rhoads, an evangelist, and they have labored together beautifully for the last ten years.
Before she passed away she was greatly blessed, and asked the loved ones gathered around her bedside if they could not hear it, meaning heavenly music. Once she asked eagerly if they could not see them, and seemed so surprised that they could not. And then waves of glory were pictured on her face and she echoed in triumphant laugh as she cried out, "I am so happy, I am so happy."
To our precious Brother Rhoads and the children, who have lost so precious a wife and mother, we extend our sympathy and prayers. She was beautiful in life, lovely in death. "Separated, though not divided."
THOMAS MURRISII,
ELIZABETH REED,
GEORGE W. THOMPSON,
Committee.

International Sunday School Lesson, June 9

Jesus On the Cross

Mark 15:1-47.

GOLDEN TEXT: Truly this man was the son of God (Mark 15:39).

THE LESSON OUTLINE.
B. F. HAYNES, D.D.

(A) JESUS BEFORE PILATE. (vs. 1-6.)
After consultation between the chief priests with the elders and scribes, and the whole council, they bound Jesus and carried Him away and delivered Him to Pilate. The church authorities here seek the alliance of the state in their infamous work. Guilt always seeks companionship in its perfidy for the reason that guilt is always cowardly. To Pilate's question, "Art thou the King of the Jews?" Jesus answers, "Thou sayest." This answer is not an evasion, much less a denial, but is a positive affirmation of His kingship. Dean Alford says it is "a strong affirmative." Accused of many things by the chief priests, Jesus makes no answer. His silence astonished Pilate greatly. He was not accustomed to such composure, if not unconcern, on the part of prisoners arraigned before him. Conscious innocence can afford to be serene.

(B) AN INFAMOUS CHOICE. (vs. 7-15.)
There was in custody a prisoner named Barabbas, who was bound, with others, who had made an insurrection. It was the custom at that feast to release unto the people one prisoner, and the populace were permitted to name the one to be released. Pilate submitted to the mob the choice between Barabbas and Jesus. He was evidently inclined to leniency to Jesus for two reasons as stated by Matthew 27:18, 19. First, because he knew "that for envy they had delivered him." And secondly, his wife had sent unto him a warning, "Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of him." But the malicious priests and elders persuaded the mob that they should ask Barabbas and destroy Jesus. The time-serving Pilate faintly argues the matter by asking, "What shall I do then with Jesus?" They clamorously answer, "Let him be crucified." The governor says, "Why, what evil hath he done?" They persist in their demand for His death.

In the very act of cravenly delivering Jesus to death by the mob, Pilate hypocritically takes water and washes his hands before the multitude, uttering the false claim, "I am innocent of the blood of this just person. See ye to it." Officially, he consigns Him to His death. Personally, he claims to be innocent of His murder. Vain imagination this; that he could be officially guilty and personally innocent! When the official Pilate got to hell, where was the individual Pilate?

(C) CONTEMPT AND INDIGNITY. (vs. 10-23.)
They pour contempt upon Jesus by stripping Him and putting on Him a scarlet robe, thus mock-

ing His claim to royalty. In further exercise of their diabolical irony, they plaited a crown of thorns, and placed it upon His head, and put a reed in His right hand, and mockingly bowed the knee before Him, saying, "Hail, King of the Jews!" The wretched mob spat upon Him and snatched the reed from His hand and smote Him upon the head. They then disrobe Him of His mock royal attire, and put His own raiment upon Him and lead Him away to crucify Him.

(1) JESUS CRUCIFIED. (vs. 24-32.)
They crucify Him upon the cross, parting His garments, casting lots upon them what every man should take. To add to the ignominy they crucify two thieves with Him, the one on His right hand the other on His left. They thus ignorantly fulfilled the prophecy respecting Him, "And he was numbered with the transgressors." How cruelly they taunt and jeer at Him, "Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross." "He saved others; himself he can not save." The business of saving others forbids the business of saving ourselves.

(E) NATURE'S HEART IS BROKEN OVER THE TRAGEDY. (vs. 33-38.)
A pall of darkness fell on the earth for three hours. The veil of the temple was rent in twain from the top to the bottom. The earth did quake and the rocks were rent. The graves were opened and many bodies of the saints which slept arose. Such was the universal shock and revulsion which nature felt at the horrors of this indescribable tragedy.

(F) THE CENTURION'S CONVICTION. (vs. 39.)
The stern Roman centurion beholding the placid face of the innocent sufferer and feeling the convulsions of nature about him, when he heard His final cry, "It is finished," exclaimed, "Truly this man was the Son of God!"

(G) THE ENTOMBMENT. (vs. 42-46.)
Joseph of Arimathea, a devout believer, who had the courage of his convictions, "went in boldly unto Pilate, and craved the body of Jesus." Pilate, wondering at the news of such speedy dissolution, called the centurion, to assure himself that Jesus was really dead. He then gave the body to Joseph, who "bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

How different the tender, loving consignment to the tomb by Joseph's friendly hands from the cruelty, contempt, and ignominy of the ribald rabble who thirsted for the death of the innocent Son of God!

A SPLENDID OPENING

As I have seen no message to the HERALD of HOLINESS from this country, and seeing the need of workers here, I thought perhaps that through the paper some one would become interested in the country here.

There are so many souls in this northern country of Canada, hungering for a heart-felt experience, and so few workers to tell of a Jesus who can save from sin. The need is very great. It is not an uncommon thing for a minister to drive forty miles, with three feet of snow on the ground and the thermometer fifty below zero, to carry the gospel to the people. It means some sacrifice also, but what does it matter if one soul is saved.

Here in Bear Lake, Alberta, we have a country well watered and wooded, and yet with sufficient open, fertile land for cultivation. At this time of the year there is light enough to see to read at 10 o'clock at night.

If you find any thought in this that might lead some one to become interested in this great north country, which needs to be won for Christ, we would be glad to hear from you. Address me Bear Lake, Alta., Canada.
MARY ELGIN.

BY EVANGELIST B. F. NEELY

Our meeting at Peoria, Ariz., was good. We began in the church, but it proved to be too small. It was crowded to its utmost the first service, and the second service many were turned away. Through the kindness of Rev. Orval J. Nease, our pastor at Phoenix, Ariz., a tent was secured. We were able then to take care of our crowds till the last Sunday night.

Brother C. R. Brightwell, the pastor, led the singing, and did efficient service in altar work. Rev. and Mrs. Orval Nease were with us a good part of the time, and helped with a number of splendid duets. The power of God was present to convict, save, and sanctify. There were about thirty-two who prayed through.

Brother Brightwell and his church and their friends stood by us nobly in a financial way. All seem to appreciate the good, old rugged gospel, for all of which we praise God and take courage.

A MACEDONIAN CRY

We take this blessed paper, and couldn't do without it, for it is the only real soul food we have in the line of preaching. We have three little churches in our town, two of them have no pastor, and the spiritual condition of the town is bad. But thanks to God there are a few who are holding on. Oh, how we need some one to come and preach real Holy Ghost religion, real regeneration and sanctification. We have been praying for some one to come. Now, dear readers, if any one who reads this message can come to Bridgeport, Okla., and hold a meeting, or you know of some one who could give some time to the Lord, we would like to get in communication with them. Rev. F. R. Morgan came last year in September and held a three or four days' meeting. Later Brother Aycock came, and was here for three days. The good seed has been sown, and we believe that great good can be accomplished here. Our hearts are aching to see people saved through and through. Praise God for a Savior who never gets tired watching over His flock. We feel that God will take care of anyone financially who will come.
MRS. A. C. ATLDRIE.

CHANGES FIELD OF LABOR

We have closed our labors on the Pittsburgh District for the present, and are turning our faces westward, having accepted a call to the pastorate of our church at Nampa, Idaho. We had a great time at our Assembly at Pittsburgh. The Assemblies get better every year, and it was truly good to be there. Everything was beautiful and harmonious, and the glory was on. Brother Williams presided with grace and ability. We all fell in love with him. We had a hard time to get away from the District, and they came near breaking our hearts trying to persuade us to stay. Even after we had reported we were going to Nampa, they went ahead and elected us again as District Superintendent. I finally sent for Mrs. Short to come and help me out; so on Saturday we resigned, and Brother Gould, who is competent in every way, was elected on the first ballot.

We feel the separation from the dear folks in this District greatly, but feel that God's place for us now is at Nampa. So with hearts filled with love and thankfulness to God for all His rich blessings we go gladly to our new field of labor, for Jesus and souls.

We had a glorious farewell day here yesterday at our home church at Dayton, Ohio. It was a real time of tears and rejoicing. A glorious wind-up occurred last night with sixteen at the altar, and nearly all prayed through. How our hearts were made to rejoice. They gave us a nice present in cash, which was certainly appreciated. We desire your prayers as we go to our new field of labor. All mail will reach us at Nampa, Idaho.
JAMES W. AND FRANCES SHORT.

FIRST HOLINESS MEETING

We pitched our tabernacle here and began meeting last Thursday night, with big crowds and good interest for the first holiness meeting ever held here except the "tongues." Pray for us to be used of God to spread scriptural holiness over New Mexico. It is a needy missionary field. It is very dry here in Hope, N. M. There has been no rain for a long time and the people are in hard circumstances. There is very little remuneration financially, but many appreciate the gospel.

L. P. AND IDA FRETWELL.

BY EVANGELIST STEPHEN B. WILLIAMS

The school at Bethany being out, where my two boys have been for some time past, I brought the oldest one with me here to Lincoln, Neb., to be with his mother through the summer. She, because of ill health and other reasons, had not joined me in Oklahoma. One of my boys will accompany me in my evangelistic labors through the summer. It was a source of great pleasure to me, almost immediately on my arrival in the city, to be most cordially invited to preach last night in the Pentecostal Nazarene church here. Many of my friends were there, including Brother James P. Sullivan, Methodist evangelist, and his family, who so kindly insisted that I should stay in their beautiful home while in the city. Evangelist Hunter was also present, leading the large choir and congregation in song. I find the work here on the upgrade. Pastor Lewis H. Hoff is bringing things to pass in Lincoln. It was an inspiration to be with them. Three souls were at the altar at the conclusion of my message. My membership is with this church, and I am a recognized elder and licensed evangelist of the Nebraska District. I go from here to hold a rally at Blackwell, Okla., and then on for the summer campaigns. I have a good experience and am ready for His coming. Hallelujah!

IT PAYS TO ADVERTISE

We have been in this battle here at Janesville, Wis., almost three weeks. We began preaching to empty benches, but the God who answers by fire has sent in the crowds till the church will not hold half the people. The church was filled last night, with about two hundred on the outside. We prayed and fasted day and night till God laid it on our hearts to send for a band of workers, consisting of Joe De Barba, of Westville, Ill., who carries a large banner, 36 x 20, in this way advertising the meeting and welcoming people to the services; my wife, of Knoxville, Tenn., who is mightily used of God in prayer and exhortation, and Mrs. Roy LeNeve, of Danville, Ill., who was much blessed of God in playing and giving messages in song. Our street services are fine, hundreds of people listening to the gospel. We are expecting God to give us the greatest landslide of glory that this city has ever known.

Our next campaign is in Benton, Ill., beginning June 15th. Pray for us.

J. A. G. WILKERSON, Dist. Evangelist.

BROTHER AND SISTER CHENAULT READY FOR WORK

We have a good Sunday school here and prayer-meeting. I preach once a month for them. God keeps me busy preaching almost every Sunday somewhere.

One year ago wife and I came on the farm here especially for our health, and it is really marvelous how strong our bodies have become in so short a time. The same blessing has been extended to our three children also. In appreciation of these great favors given from our Lord we offer ourselves anew to Him for regular work, either to return to Japan as missionaries or take pastoral or evangelistic work. We hold an evangelistic commission from the Tennessee District. God has given us some souls this year. While preaching in a private home there were a number of seekers and three seemed to pray through to victory. It has been a great pleasure to visit and preach to old friends in Smith and Jackson counties.

God bless our Pentecostal Nazarene family and the HERALD OF HOLINESS.

J. A. CHENAULT.

CHURCH NEWS

People's Church, Providence, R. I.

Having resigned as pastor of the West Somerville church we received a unanimous call from our good people in Providence to serve them the coming year. It seemed so providential that we accepted and are now on the field and pushing the battle under God. There have already been two good cases of salvation and others under conviction. We find the saints in a good spiritual condition and looking ahead for better things. This grand old church, the oldest in the movement, organized nearly thirty years ago under the leadership of Brother F. A. Hillery, has stood the storms and is still standing with a loyal, Spirit-filled band of people. They mean to go through with God and see the salvation of souls. It will be our great pleasure to have father, mother, and baby sister make their home with us this coming year. Our new address is 230 Pleasant-street.—PAUL J. GOODWIN, Pastor.

**BIBLE STUDY
Young People's Society**

LESSON X
LIFE OF CHRIST SERIES.
1 Peter 2:19-25.
By Rev. E. J. Fleming.

1. By what prophecy was Jesus overshadowed? Luke 2:34 (sign; mark to shoot at). See also Acts 9:10.
2. What does the "speaking against" Jesus in Luke 7:34 betray? Psalm 37:32. Why?
3. How would you take such "speaking against" as in John 8:48, 52? Prov. 16:1 with Judg. 8:1, 2.
4. How did Jesus meet it and what lesson for us? Read John 8:49-50.
5. Read Matt. 23:65, 66. What spirit actuated the conduct in verse 67?
6. What wrongs did He suffer from "his own"? Matt. 10:1; 19:3; Luke 10:25.
7. What subtle devilishness dogged His pathway? Luke 11:54; John 8:6; Psa. 36:5, 6.
8. With what realm were Jesus' accusers evidently in league? Mark 3:2; Luke 14:1; Luke 20:20; Rev. 12:10.
9. How do hypocrites generally gain a favorable hearing? Matt. 22:16, 17; Prov. 20:28 (last clause); 29:5.
10. What wrong did He suffer in the trial courts? Mark 14:56-59; Ex. 20:16; 23:1; Prov. 6:19; 10:9.
11. How did Jesus generally meet false witness against Himself? Isa. 53:7; Mark 14:61 (first clause); Matt. 27:12. What lesson?
12. What of His treatment on the cross? Mark 15:20, 31, 32 (last clause); Luke 23:35, 36, 39.
13. If knowing the "fellowship of his sufferings" as noted above what comfort do we find? Heb. 12:1-3; Matt. 10:24, 25, 26 (first clause); John 15:20; 16:33; Romans 8:35-39.
14. What does Jesus teach us relative to suffering wrong? Luke 6:27, 28; 1 Cor. 4:12; Matt. 5:11, 12; Romans 4:19-21.
15. Have we an example for our encouragement? 1 Peter 2:21-23; Roman 5:29; Eph. 5:2; Phil. 2:5. Finally 1 John 2:6.

Newton, Kas.

We have just closed our revival meeting which began on May 3d, and continued over a period of seventeen days. These were great days for the Newton church. Brother W. E. Shepard had charge and began feeding the sheep the very first day that he arrived. We feel that this was one more successful meeting for us, as many hearts were blessed of the Lord. Some dug in, some dug out, and some "dug up" and others did but very little digging of any kind, nevertheless the blessed Holy Ghost drew about forty-five hungry hearts to the altar to ask the Lord for pardon or purity of heart. We have been without a pastor at Newton for the last two months, but this is not a new circumstance for our blessed Lord and He knows exactly how to handle the situation, and has provided good pastures for His sheep, and we praise Him for it. Brother I. W. Young and wife, of Peniel, Texas, will come to us by June 1st, to take charge of the pastoral work, and we are looking forward to that day with great joy and gladness in our hearts.—TROS. A. BROOKS, Reporter.

Redlands, Cal.

We are happy to recognize that God in answer to much prayer has intervened in behalf of the Nazarene University, placing His hand on a man who stepped forth and arranged for the payment of sixty thousand dollars. This means that the university with the beautiful fifty-acre campus is saved. Let us praise the Lord and take courage and not forget to thank those godly and self-sacrificing men who stood by the guns when the clouds were hanging low and defeat seemed inevitable. And now that God has intervened let every loyal Pentecostal Nazarene come up to the help of the Lord. Let us wipe out the entire indebtedness of this great university. If every Pentecostal Nazarene will do their bit we will be able to start the year 1919 with a clean slate. One hundred thousand dollars are all we need and we are well able to raise that amount. Rev. A. O. Henricks, who is the special financial representative, and his corps of workers visited my church April 21st, giving us a very interesting service in reference to the university. At the close of the service our people present pledged \$260 and I hope to raise more before the end of the year.—JAMES T. BLACK, Pastor.

Ponca City, Okla.

I have just closed a splendid old-time revival at Van Alstyne, Texas, where the first holiness church in Texas was organized out of which came the Pentecostal Nazarene church of today. The rain fell, and the Texas black mud did stick, but the people came in droves. The meeting began under a good board-covered tabernacle, but the weather was damp and cold and the people of the Christian church offered us their big new brick church which was gladly accepted. The writer held the first holiness meeting that was ever held in Van Alstyne some twenty years ago, but we preached to greater crowds this time than at any

previous meeting. A goodly number were at the altar and all were blessed. The meeting was just fairly started when we were compelled to close and return to our parsonage. I am planning to enter the evangelistic field again for the future and Rev. D. M. Coulson will take my place here after June 1st. Our new six-room bungalow parsonage is completed and we have moved into it. It is all modern, with electric lights, gas, and water. Rev. C. C. Cluck, one of the old guards, ably assisted us in the meeting, while Brother Ireland and wife, of Sherman, had charge of the singing, and they know how to handle their part well.—C. B. JERNIGAN, Pastor.

Peniel, Texas

The first lay of our year's work as pastor of the Peniel church is completed. The work has been satisfactory in every way. We have enjoyed a continuous revival spirit. Not all of our services have witnessed the salvation of souls, but such cases have been frequent. There have been possibly 250 professions in all, with more than fifty additions to the church. Our Sunday school and Young People's Societies, also, have done splendid work. Finances have come easy and all departments of the work have been remembered. So far it has indeed been a great year. As is the custom here, a supply or assistant pastor has been provided to serve the church during vacation, while the pastor devotes his energies to other lines of labor. Rev. A. K. Bracken will fill the pulpit this summer, while Mrs. Hudson and I take up camping-time work. Our first battle will be at Shreveport, La., June 7-16. The last of June and the first half of July will be devoted to a great whirlwind campaign for the Peniel Orphans' Home, complete dates for which have not yet been fully arranged.—OSCAR HUDSON, Pastor.

Mutual, Okla., Methodist Church

We had been praying that the Lord would send us an evangelist who could preach, sing, shout, and pray the victory down. Just like the Lord, He knew what was best for us and sent us Brother Charley Robison and his wife. We had a great meeting, many were saved, reclaimed, or sanctified. The opposition was strong, the evangelist was written up in the paper, the pastor was met on the street with cursings, and the whole church was reported as disloyal to the government, but the Lord continued to pour His blessings upon us. The house was full every night, and never did a better spirit prevail among our people. We are thanking God for past victories and trusting Him for more.—A. M. SPRAGUE.

South Elliott, Me.

Monday night, May 20th, I preached at our little holiness mission here. About fifteen people were present, representing four or five families. After singing and praying they took their regular offering, which was over seven dollars, then after another song we spoke of the need of our holiness school and another offering was taken amounting to twenty dollars. This little company of people are truly out and out for God and holiness. This was the third time we have preached for them and enjoyed their fellowship.—A. K. BRYANT.

Mira, Ia.

We have not seen any report from this part of the Louisiana work. We came here last August, 1917, in answer to the call of L. L. Jackson for a two weeks' meeting. God gave us a real, old-time revival. We organized a Pentecostal Nazarene church, of which the writer has been pastor up until the present date. Our District Superintendent, Brother T. C. Leckie, came to us in May, 1918. We had arranged for a rally with three services on Sunday, which proved to be a blessing to all the church. Brother Leckie brought us a great message from Luke 7:19-23 at the 11 o'clock service. At night he preached on the good Samaritan. We are praising God for such men. We are sad to report that five weeks ago Brother Leckie got his right arm broken in two places, which no doubt will cause him to lose the use of it to a very great extent. Truly this place is a great field, white unto harvest. It is rich in production along the Red river. We are five miles from Mira. We expect by the help of God to push this work. Great crowds attended our services, and we ask the prayers of the Herald of Holiness family.—REV. M. C. COON, Pastor.

Waco, Texas

The Dorcas Society of the Waco, Texas, church was organized December 30, 1917, with Mrs. Elizabeth Abshier, president; Mrs. C. P. Clayton, vice-president; Mrs. A. J. Murphy, secretary; and Mrs. L. C. Lavender, treasurer. Through prayer and service they have earned something over two hundred dollars, and sent a box of clothing to the orphanage at Peniel valued at fifty dollars or more. They are now thirty-six strong, having only six members at the beginning. They meet every Tuesday and sew and make clothes and quilts to be used for the orphans and poor. On Saturday evening, May 18th, they entertained their husbands at the home of the president, and a fine time was had. The Lord was the principal

Guest, for there were songs and prayers and shouts, and victory, too. I am saved and sanctified and healed. Hallelujah!—W. H. Goodman, Reporter.

Chicago First Church

May is essentially a month of smoving in Chicago, and a goodly number of our people, with our pastor as an example, have been transferring their "lares and penates" to new places of abode. But we are all fairly settled now, and preparing for a big spring drive against the Enemy of our souls. Rev. W. G. Schurman has been out of the city on his Father's business intent, and we miss his genial smile and hearty handshake, but our other two preachers have given us the best of care. Brother Messenger has preached several powerful sermons on the principle of judgment beginning at the house of God, which have greatly stirred the church. At one of the evening services Pastor Border's appealing plea from the text, "I could not, because ye would not," lined the altar with seekers, the last of whom became innders in the wee small hours of the next morning. We were favored during the month with a visit and a sermon from our District Superintendent, Rev. Charles L. Brown. Our summer campaign of street meetings opened with a rush, a good crowd, excellent singing, close attention from the audience, and a dozen hands raised for prayer. We hope to accomplish much good this summer through these open-air meetings, which are in charge of our young folks. We are anticipating a great revival beginning June 2d, with Rev. R. T. Williams as our evangelist. This powerful young preacher with his earnest manner, winning personality, and virile aggressiveness is well liked by our people and we feel confident that he will proclaim the truth with no uncertain sound, and that "much people will be added to the church."—Harriet E. Crain, Reporter.

Mountain Home, Idaho

The Lord has done wonderful things at Mountain Home, eight miles north of Potlatch, out in the mountains. The people were hungry for preaching and came and asked me to come and preach to them, but my time was needed at Onoway. The Lord led Evangelist Miss L. Pinnell to go out there. Sister Pinnell preaches the old-time gospel with power. While holding the Onoway meeting last fall Sister Pinnell proved herself to be a real soldier of the cross. The Lord answered prayer, and there were more than sixty who prayed through in the old-time way. There will be a church organized, for which we rejoice. Sister H. James assisted Sister Pinnell, leading in song. She was a faithful helper.—Arthur P. Gilliam, Pastor at Onoway.

DEATHS

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

Frees—Oliver Perry Frees was born December 24, 1860, and departed this life April 30, 1918. He was converted early in life and sanctified later. He

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TELEGRAMS

NAMPA, Idaho.

HERALD OF HOLINESS:

Great Assembly. All the rivers out of the banks. Church extension outlook very encouraging. Birthday offerings pledged and church extension drive October 13th enthusiastically indorsed. Bresee memorial loan of five thousand dollars for church extension started with two hundred thirty-three dollars cash and pledges. I believe I will get the whole five thousand dollars before leaving the West. This cause is going over the top.

JOSEPH N. SPEAKES,

General Secretary.

leaves a widow and three daughters, several grandchildren, and many friends to mourn his loss.

Barnes—Mrs. B. M. Barnes departed this life to be with Jesus, May 24, 1918. She was born at New Albany, Ind., March 17, 1860. She was converted and joined the Methodist Episcopal church July, 1887. She was sanctified wholly in 1893, and later joined the Pentecostal Church of the Nazarene at Newburg, Okla., of which she was a faithful member at the time of her death. She worked for the cause of holiness everywhere she went. We laid her to rest in Newburg cemetery. She leaves four children and several grandchildren and a host of friends to mourn her departure.—E. M. West, Pastor.

PERSONALS

District Superintendent M. E. Leonard, of the Nebraska District, was a very welcome visitor at Headquarters last Tuesday. He reports the work on his District in good condition. He went from here to Ollaga University to attend the commencement services.

Evangelist W. Owen Jones paid the Publishing House a visit last week. He has closed a good meeting in Nebraska and will open his next campaign in Mississippi. He plans to spend the summer in the Southwest.

Rev. John T. Hatfield, well known as the "Hoosier" evangelist, spent a few days in Kansas City last week and while here preached three times in First church. His ministry was greatly blessed of the Lord to the edification of the church. There were also several good cases of salvation.

Rev. H. M. Chambers, pastor at Kansas City First church, is conducting special revival services this week preparatory to the coming of Evangelist John Hatfield, June 10th, for an evangelistic campaign.

Miss Marguerite Stephens, who has been with the Publishing House for two years and half, and who is now employed in our editorial department, is spending a two weeks' vacation in Chicago and Greenville, Ill., visiting friends and relatives.

Rev. and Mrs. Fred H. Mendell announce the birth of a daughter, Marita Vilella, on May 13th.

Rev. C. J. Kinne, pastor of our church at Cuccamonga, Cal., has advised us of the sad news of the death of his daughter Georgia as the result of an operation for appendicitis. We surely extend our love and sympathy to our dear brother and his family in this their time of bereavement.

ANNOUNCEMENTS

Announcement—Rev. Joe Bates, of Peniel, Texas, will hold a meeting for us from June 6th to 16th at Lanning, the new Hotel Grand Lodge City, Texas. Everybody is invited. Free entertainment for all.—C. C. Cluck.

Wanted—To correspond with some Pentecostal Nazarene evangelist, who would like a good sanctified young man and wife to travel as singers. Can give good references. Address B. V. Hoag, 342 N. Newlin avenue, Whittier, Cal.

A Revival—Rev. C. L. Warwick, from Texas, will begin a revival meeting on June 7th at Carbon Hill, Ala. Let us many of the holiness people as can attend.—J. Thomas Cheatham.

Announcement—The South Manchester, Conn., church desires to procure a tent for a meeting to be held June 21st to 30th. Any church in New England having a tent kindly communicate with the pastor, A. C. Goldberg, 466 Main street, South Manchester, Conn.

Change of Address—Earle F. Wilde, evangelist of the Wilde-Knight evangelistic party, asks that all his mail be sent to Lock Box No. 151, Glendale, Cal.

Announcement—On June 5, 1918, a gospel tent will be put up in Hammond, Ind., near the post-office. Holiness is our motto. Rev. H. F. Balsmeyer of the Pentecostal Nazarene church will have charge. Some local churches will unite also. Don't forget to pray for us and our labors for lost souls. Each Thursday will be an all-day meeting, and prayer and fasting. Join us. We shall run over the 4th of July.—Capt. M. L. Strook and Wife.

Wanted—Correspondence desired with some one who would consider the pastorate of the Pentecostal Nazarene church at Tarentum, Pa. Applicant must be willing to labor six months in the year to support self, as there are but twelve members and the salary is \$5 a week. All other conditions of the church are favorable with better prospects in

view. Tarentum is an industrial center of 10,000 inhabitants. Address communications to Miss Emilie Unger, 512 East Eighth avenue.

Special Notice—The readers of the Herald of Holiness are requested to pray for Sister Jones, the wife of District Superintendent H. Rees Jones. She is now undergoing an operation in the Louisville hospital. Let all who read this send them an offering to help pay the expenses. Brother and Sister Jones are loved by all of our people. Send all remittances to H. Rees Jones, 2105 West Walnut St., Louisville, Ky.—F. V. Taylor.

Group Meeting—The second Western Oklahoma group meeting will be held at Mangum, Okla., June 27th to 30th. A splendid program is being prepared. Every one, especially the Western Oklahomans, are invited to attend and enjoy this time of refreshing from the presence of the Lord.—J. P. Ingle, Secretary, Group Meeting.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS, Kansas City, Mo. Res. 4824 Agnes ave.; office, 2109 Troost ave.

Southern California, Pasadena, Cal. June 19-23 On account of the recent death of General Superintendent E. F. Walker, the Assemblies to have been held by him have been assigned by the Board of General Superintendents to Rev. H. F. Reynolds.

Foreign Missionary District Assemblies

British Isles.....Postponed indefinitely
Africa.....June 12-16

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

Cape Verde Islands.....June 12-16

Presided over by missionary in charge, Rev. John J. Diaz.

Central America.....July 3-7

Presided over by missionary in charge, Rev. R. S. Anderson.

China.....July 3-7

Presided over by missionary in charge, Rev. Peter Klehn.

Cuba.....July 3-7

Presided over by missionary in charge, Rev. J. L. Hinds.

India (eastern).....July 3-7

Presided over by District Missionary Superintendent Rev. George J. Franklin.

India (western).....July 3-7

Presided over by District Missionary Superintendent Rev. L. S. Tracy.

Japan.....July 3-7

Presided over by District Missionary Superintendent Rev. William A. Eckel.

South America.....July 3-7

Presided over by missionary in charge, Rev. R. S. Winans.

Mexico.....July 3-7

Presided over by missionary in charge, Dr. V. G. Santin.

Mexico (northern).....August 7-11

Presided over by missionary in charge, Dr. S. D. Athans.

Manitoba-Saskatchewan.....July 3-8

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day. Pastors will arrange and announce accordingly.]

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Heber Springs, Ark.....	June 5-16
Pangburn, Ark.....	June 5-15
Cabot, Ark.....	June 18-28
Russell's Chapel, Ark.....	August 1-12
Florida's Camp, Ark.....	August 21-September 2
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EVANGELISTS' DATES

Jarette and Dell Aycock—	
Prescott, Ark.....	May 22-June 9
Shawnee, Okla.....	July 5-22
Hodge, La. Camp.....	July 25-August 4
Hudson, La. Camp.....	August 15-25
Hove, Texas, Davis Chapel.....	August 29-Sept. 8

Waldron, Ark.....	September 15-29
W. R. Cain—	
Caro, Mich.....	May 19-June 9
F. W. Cox—	
Bradford, Pa.....	May 31-June 16
Curtis, Neb.....	June 21-July 7
Kenton, Ohio.....	July 18-28
Paris, Ohio.....	July 30-August 14
Milton, Pa.....	August 15-25
A. F. Daniel—	
Bounds, Mo.....	June 29-July 14
Pleasant Ridge, Ark.....	July 18-28
McClond, Okla.....	August 1-18
Lead Hill, Ark.....	August 22-September 8
Cor. Lone, Mo.....	September 12-22
Harry Joseph Elliott—	
Winchester, Ind.....	May 19-June 9
Elwood, Ind.....	June 14-30
St. David, Ill.....	July 7-28
M. F. Grose—	
Humboldt County, California.....	June-August
Home address, 515 South E street, Santa Rosa, Cal.	
Lee L. Hamric—	
Duncan, Oklahoma.....	May 31-June 16
Prescott, Ark., Coney church.....	July 19-August 4
Home address, Box 103, Vilonia, Ark.....	
Oscar Hudson—	
Altus, Okla.....	July 19-28
Poncha, Texas.....	August 1-11
Mulberry, Ark.....	August 16-25
Calumina, Ark.....	August 30-September 8
Allie and Emma Irick—	
Moberly, Mo.....	June 14-30
Jasper, Ala.....	July 4-15
Mt. Hope Camp, Goddard, Ky.....	July 18-29
Wayne, Kas., Camp.....	August 2-12
Friend's Camp, Nebo, Ill.....	August 16-20
Ashland, Ky., Camp.....	August 30-September 13
Goss, Mo., Camp.....	September 20-30
Halder and Bertha Lilienas—	
St. Louis, Mo. (camp).....	June 28-July 7
Caro, Mich. (camp).....	July 11-21
Lincoln, Ill. (camp).....	August 9-19
Normal, Ill. (camp).....	August 23-September 2
Theodore and Annie F. Lupton—	
Spencer, Iowa.....	May 19-June 9
Muscataine, Iowa.....	June 14-30
F. J. Mills—	
Tuttle, N. D.....	June 6-16
Oslo, Minn.....	June 27-July 7
Ryder, N. D.....	July 18-28
Parshall, N. D.....	August 1-11
Wabek, N. D.....	August 14-25
George and Effie Moore—	
Madoc, Ind.....	May 31-June 9
F. R. Morgan—	
Poteau, Okla.....	June 1-16
Mansfield, Ark.....	June 21-July 7
Marcus, Ark.....	July 12-28
Lenox, Ark.....	July 29-August 11
Hominy, Okla.....	August 16-September 1
Drumwright, Okla.....	September 6-22
August N. Nilson—	
Greenacres, Ind.....	May 30-Indefinitely
Victoria, Ill.....	June 16-July 7
W. O. Self—	
Andalusia, Ala.....	June 19-30
Cooleidge, Texas.....	July 11-21
Waco, Texas (camp).....	August 2-12
Home address, Port Aransas, Texas.....	
J. E. and Bessie Linza—	
Sulphur, Okla.....	May 25-June 12
Excelsior Springs, Mo.....	July 7-28
Omaha, Ill.....	August 2-18
W. E. Shepard—	
Cincinnati, Ohio.....	June 7-16
Lincoln, Neb.....	June 18-28
Washington, D. C.....	June 27-July 7
Huntington, W. Va.....	July 11-21
Denton, Md.....	July 26-31
Dayton, Ohio.....	August 1-11
Chariton, Iowa.....	August 15-25
Donalsonville, Ga.....	August 28-September 9
Bethany, Okla.....	September 13-23
Home address, 3518 Walnut Hill avenue, Los Angeles, Cal.....	
C. E. Roberts and wife, and F. W. Sufield and wife—	
Pomona, Cal.....	May 22-July 14
Oakdale, Cal.....	June 30-July 14
Stephen B. Williams—	
Boswell, Okla.....	May 20-June 9
Jacoby, La.....	June 14-23
Manassas, Ga.....	June 28-30
Atlanta, Ga.....	July 5-Indefinitely
W. H. Tullis—	
Santburn, N. D.....	June 5-10
W. Owen Jones—	
Columbus, Miss.....	May 28-June 7
Atlanta, Ga.....	June 7-21
B. H. Haynie—	
Denton, Texas.....	June 1-16
Texasanna, Texas.....	June 19-30
Bee, Okla.....	July 5-14
Kingston, Okla.....	July 26-August 11
Kingsland, Ark.....	August 10-25
Haynes Chapel.....	August 30-September 8
C. C. Cluck and Wife, and J. A. McCammon and Wife—	
Lanulus, Texas.....	June 7-16
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Alberta, Jubilee Camp July 19-28
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Campmeeting Calendar

The annual District campmeeting at Olivet, Ill. will be held from May 31st to June 9th. Rev. Earl Curtis is the evangelist. Beautiful camp ground, commodious tabernacle. Pastors and wives entertained free. Others will be charged twenty-five cents a meal. Lodging free. Three preaching services daily, also sunrise prayermeeting, missionary service, praise service, and children's services each day. Good music and singing. All pastors expected to attend. Everybody cordially invited. Come and let us spend ten days together in the service of our Master.—Committee.

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

The third annual holiness campmeeting will be held July 19th to 28th, in beautiful Rupert Grove, located one mile from Bloomsburg, Pa., along the Columbia and Montour trolley line. The car stops at the entrance. Rev. W. W. Hanks and wife are the special workers engaged. For information address E. C. Krapp, 278 East Eighth street, Bloomsburg, Pa.

The Alberta, Saskatchewan Holiness Association will hold the following camps:
Rachin, Alta. June 11-23
Red Deer, Alta. July 19-28

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

A campmeeting will be held at the Ft. Jessup, Texas, camp ground from July 20th to August 4th. Rev. James B. Chapman, of Peniel, Texas, will be the preacher, and Rev. Tom Smith will be the singer. We are looking for a great camp this year. We are making some additions in the way of seating the great crowds who come.
E. C. DILLON, President.
REV. J. H. MITCHELL, Secretary.
REV. WESLEY SISMAN.

The Auburn Campmeeting Association will hold their fourth annual union campmeeting at Auburn, Pa., June 22 to 30, 1918. Evangelist Morberry will be the special worker at this campmeeting. He will be assisted by other pastors and evangelists. The camp grounds are located at the southwest end of Auburn (Schuylkill county), Pa. It is a beautiful and healthful place, with plenty of fine scenery. Moving day, Friday, June 21, 1918.
REV. J. O. JONES, President.
OSCAR CHRIST, Secretary.
A. G. KOCH, Treasurer.

There will be a Pentecostal Nazarene group campmeeting at Hoxie, Kan., commencing June 21. The tent will be put up a few days before that date and everything will be ready for the meeting on Sunday morning. Evangelist J. G. Blinnell will have charge. He is a strong preacher of the "cavboy" type and never fails to get a crowd everywhere he goes. We are expecting several preachers from the following Pentecostal Nazarene churches: Covert, Phillyville, Palco, and Shiloh. Rev. C. E. Dick, pastor of the Bow Creek church, will make all arrangements and will be responsible for the success of this meeting. Rev. Ira F. Stevens, pastor of the Plainville church, will have charge of the singing.
REV. C. R. DICK,
REV. H. N. MORRIS,
REV. C. L. CALHOON,
REV. FRANK MATHEW,
REV. IRA F. STEVENS,
Committee.

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

Holiness Books

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