

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

Sin in Believers



REMEMBER well the sermon by John Wesley we used to read when a boy Methodist preacher. How strangely it sounded to us. With absolutely no knowledge of the doctrine of inbred sin, and never having been taught by any of our seniors the truth, we wondered at this strange heading for a sermon by one who believed in Jesus Christ as the Savior of the world.

Later in life, under the teaching of holiness people, we came to understand the doctrine. We could have understood it had we read more of Mr. Wesley's sermons, especially his tractate entitled, "Plain Account of Christian Perfection." This was never, however, put into our hands. We read it later in life and much else along the same line. It is passing strange how intelligent preachers of any denomination can deny the truth of the "remains of sin," or "inbred sin," or the "carnal mind."

Foundation for Holiness

It is upon this basic Bible doctrine that holiness as a second work of grace is founded. The necessity for this great and epochal second work rests upon this basic truth of the Bible which is corroborated in human experience. There is not a church creed in Christendom which does not teach and hold the truth of sin in believers after regeneration. They all alike recognize the duplex nature of sin—sin as guilt and sin as a nature or a principle and source of evil. The only difference in these numerous theologies respecting this doctrine of sin in believers is as to the time it can be remedied or when the remedy can be applied.

Some contend that we can not get rid of it until at or in death. Just what power death can have to remedy the sin-principle they do not tell us. If they contend that Christ can not do the work but that it is done at or by death they make death a greater Savior than Christ himself. If Christ can do the work He certainly would do it when needed most and certainly we need it now in the midst of life for victory and efficiency in service here among our numerous enemies and besetments. If Christ can not or does not give us the remedy but leaves it to death to do the work, we are left absolutely with no witnesses to the fact that death can do it, except the testimony of those who fight the possibility of being delivered here in this life and who, having no personal experience of the work, are incompetent to testify concerning it.

For these reasons we are compelled to repudiate this theory of the application of the Remedy, for it fails to work altogether. Others place the time of deliverance *after* death in an invention they call "purgatory." The Romanists teach that deliverance comes only after we die and enter purgatorial fires, by which sin is burned out of us. This is an absolute fiction and wholly full of nonsense, as well as without a scintilla of Scripture for it to stand upon. We of course repudiate this theory for the best of reasons.

There is a theory called the growth theory which teaches that we are to grow inbred sin out of us. This has absolutely no denominational paternity, but is a mere fiction invented to get rid of the truth of a radical deliverance by the power of the blood. Growth pertains to life, and sanctification pertains to a death—the death of sin. Growth can not change the nature of the thing growing. The thing needing attention is sin, whereas growth relates to a life of faith in which we are to grow. There is not a single passage of Scripture looking even remotely in the direction of such teaching, and we must therefore renounce this growth theory definitely.

Others teach that we are sanctified wholly in or by regeneration. This is denied by every church creed ever held in the history of Christendom. All these admit the duplex nature of sin. Besides this there is absolutely no Scripture support for this position. Regeneration is a life; sanctification is a death, a death to sin. Regeneration gives us life; sanctification gives us life more abundant. Regeneration takes us out of the world; sanctification takes the world out of us. We can not for a moment tolerate this false theory of holiness.

The True Teaching

We are driven to the one and the only true teaching, which is that we are sanctified *any moment we meet the conditions—which are consecration and faith*. We are, as children of God, to freely and gladly consecrate all we are or have or ever expect to or can have or be to God the Father; then we are to trust Him to do the work He has promised to do—to sanctify us wholly. This He will do as certain as heaven is true and God is not dead. Why should we think it a thing incredible that God should sanctify believers? God is not dead, and He is still bigger than the Devil. If the Devil put inbred sin in us God can take it out of us, and if He can not He will show Himself smaller than the Devil, which none of us can for a moment admit.

When we come to this phase of the truth we meet a Bible full of passages teaching the doctrine clearly and forcibly. We can not pause for lack of space to quote these. All are familiar with them. To give a few samples only we will cite one passage where it is commanded in 1 Thessalonians 4:3; where it is taught as essential in 2 Thessalonians 2:13; also where it is provided in Acts 26:18; where it was experienced as in 1 Corinthians 6:11; where it was prayed for as in John 17:17; and invoked as in 1 Thessalonians 5:23; then where it is said to be provided as in Hebrews 13:12; where it is said to unite as in Hebrews 2:11; where it is said to be divinely wrought as in Ephesians 5:25; and where we are said to be called to it as in 1 Thessalonians 4:7 and 8 (R. V.).

We can not pursue this Scripture evidence further but quote these as brief samples of the whole tenor of the Holy Bible on the subject. Here we have coherence and consistency and continuity in the blessed Word. God has not given us a Bible which limps at the vital point of our need. He has given us a revelation which is bound together with a golden thread of truth on this fundamental doctrine. Then the Bible is consistent. It requires of us that we be sanctified, but it stops not here, for it goes on to show us by whom and when we can obtain this great prize of a pure heart. Then the Bible gives not one or a few passages and thus opens the gateway for much contention and disputation over the limited testimony, but it gives us line upon line, and precept upon precept, and here a little and there a little until the whole Bible is ablaze with this transcendent truth, and our hearts rejoice and the whole soul thrills and trembles with the vibrations of the precious truth. Thank God for the abundance and the fulness of this divine evidence on which this sacred truth rests! Glory be to His holy name forever and forever and forever!

A High and Definite Calling

WE HAVE never gotten one inch from our conviction and belief of the divine calling of the Christian ministry. We know that this is now often rejected by ministers of the gospel. We care not. We speak from personal experience, as well as from the Word of God, when we declare it as our belief that God calls His workmen and has no other plan of procedure.

It was so with Paul, and in his call we have some salutary lessons not only of God's calling His ministers, but of the solemn import of that call. After his conversion and vision on the road to Damascus, God says to Saul of Tarsus, "Rise and stand upon thy feet, for I have appeared unto thee for THIS purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me."

Here the call to the ministry was definite and distinct. It followed the conversion of the called and commissioned minister. It was for several distinct and clear purposes. It was to make of the called a *minister* and a *witness*. The called was to serve as a minister or a slave. He was also to be a witness to Christ. The thought is of a trial. Christ is on trial now before an unbelieving world. He was accused basely and falsely while in the flesh, and was killed under those base charges. God is giving Him an appeal before the high court of heaven among His own children here below. As His witnesses we are to testify to the innocence of Christ of these base calumnies made against Him in the flesh. More than this; the unbelieving world denies that Christ can forgive sins and cleanse from inbred sin by the power of His blood applied by the Holy Spirit. We are to be witnesses that He can do these very things the world denies, by our own testimony and our own preaching of the Word of the Father.

We are also called to the ministry that the people may receive remission or forgiveness of sins. The world's hope of

forgiveness rests on the fidelity of the called ones to their duty. The sin-sick soul is to be made whole only when we faithfully proclaim the gospel as given to us. Forgiveness is thus one of the sublime purposes in the call of the preacher to the work of the ministry. Oh, what a high and holy calling is ours seen thus to be, when we reflect that a world that lieth in the Wicked One depends for its emancipation upon our faithful proclamation of the blood of the Son of God shed for the sins of a lost world.

But more than this—far more. We are also called, as was Paul, that the people "may receive inheritance among them that are sanctified." As witnesses we are to certify to the people's right to this inheritance among the sanctified. We can testify that Christ died for this purpose, that the sinner might be forgiven, and that the believer might be sanctified.

These four purposes are involved in our call to the ministry. What dignity surrounds the sacred calling! What honor it confers upon the called! What responsibility it devolves upon the called! What turpitude he incurs who omits any one of these obligations from his creed of his ministry! How can any called minister fail to preach sanctification to the people and select only what tenets he chooses to proclaim and omit all others? This is high-handed acting and will incur the displeasure of high heaven as surely as God lives and acts in sincerity with His children.

In speaking of the ministry Paul says in Corinthians that "God hath chosen," etc. Again he says, in writing to the same church, "Let every man abide in the same calling wherein he was called." In Isaiah God says, "I have set watchmen upon thy walls, O Jerusalem," etc. In all these God keeps us reminded that *He reserves the right* and the prerogative of calling and appointing His ministers or watchmen or witnesses or servants for the proclamation of the gospel. Let this truth sink deep down into your hearts, ye preachers, and remember that yours is a solemn and a divine call, and a duty of tremendous responsibility, and may God give you the power to be faithful and true to its every element.

THE ARGUMENT against the right of the church in making money drives to assess the membership of the church a specific sum, which they must raise or be out of favor with the authorities, is well taken. A more serious error, however, in the modern drives for money is the worldly method too often taken to raise the money. And even after it is raised sometimes, as in the case of the Methodist church, distinctly worldly means are taken to celebrate the church "going over the top." Besides a stupendous musical feature there is announced a "Great Religious Pageant," entitled "The Wayfarer." To present this stupendous spectacular affair "it was necessary to enlist between 16,000 and 17,000 participants to be trained by hundreds of skilled instructors under the direction of dramatic and musical experts from New York and Chicago." And all this is to celebrate "the release of the world from spiritual bondage and the triumph of religion over seemingly insurmountable obstacles throughout history." We quote from the New York *Advocate* (Methodist). Of course it was left to money to *release the world from spiritual bondage*, raised by monkey shows and bazars and grab-bags, church pool tables, and such like things. God was so impoverished and bankrupt that He could no longer direct successfully His saving power without the help of money raised by means the Devil himself would approve heartily.

SECRETARY DANIELS deserves the commendation of all lovers of the Christian Sabbath for his recent orders respecting this day's observance in the navy. The order directs that "aboard ships and on shore stations no work of any character is to be performed except works of necessity." Also the order forbids target practice and drills of every character, inspection of ship and crew, clothing inspection, issuing of small stores, and such like ship activities. Beginning a cruise on the Sabbath is also forbidden except in cases of necessity. This is very proper. Now let the continental Sabbatharians raise their howl against puritanism in the navy.

SOME ONE has said, "Man was made upright so he could walk erect; so he could look into the heavens and set his affections on things above."

Considerable knowledge of the starry heavens existed among the Chinese, Hindus, Chaldeans, and Egyptians long before the Christian era. Amos was a shepherd and a prophet, but he seemed to have studied astronomy at night. Job gave us some beautiful pictures of God's great universe, and told us some things that the wise men of today are just finding out. These Bible astronomers told us of Orion, Arcturus, Mazzeroth, and the Pleiades, names that are extant today.

To learn the greatness of a being is to know what he has done, or what he has made. To know the smallness of a being is to compare it with the rest of God's marvelous creation in the universe.

We have in the great universe of God our own little planetary system, consisting of our planets with satellites to most of them, and the central sun, around which they all revolve. Then far out into space there are a hundred million of other systems which can be seen with the telescope, at least a hundred million of great suns, which doubtless have their own systems. Probably these hundred million of systems are only a drop in the bucket as compared with the creation of God which lies beyond the power of the strongest lens.

Let us take a little survey of God's beautiful handiwork. This earth on which we live does not seem so very small to some of us, being twenty-five thousand miles around and eight thousand miles in diameter, with two hundred million square miles of surface. The little boy who had never before been away from the little world around his home, when he found himself forty miles from home, said, "My! If the world is as big on the other side as it is on this side, it is a whopper." When the old woman stood on the pier at Long Beach, Cal., and viewed the majestic Pacific she threw up her hands and shouted, "Thank God, I've seen something there's enough of!"

Looking out into space for two hundred forty thousand miles we behold our satellite, the moon, which is twenty-one hundred miles in diameter.

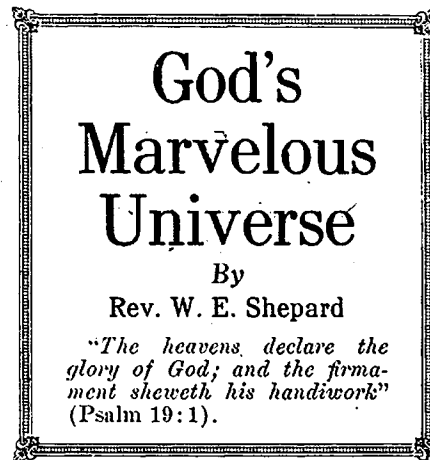
The largest planet in our system is Jupiter, which is fourteen hundred times the size of our earth, having a diameter ten times as great, or eighty-six thousand five hundred miles, and having nine satellites or moons. The outermost planet of our system, of which we know anything is Neptune, being two billion eight hundred million miles from the sun. While it takes our earth one year to make its trip around the sun it takes Neptune just one hundred sixty-five years for its trip. If one were born on Neptune today he would not have another birthday till one hundred sixty-five of our years. He would be twice as old as Methuselah before he reached his teens.

Our sun is ninety-three millions of miles from the earth. It is one and one-third million times greater than the earth, two and three-quarter million miles in circumference, and eight hundred sixty-six thousand miles in diameter. If there were a hole through the sun and a string of worlds the size of our earth dropped down through it, it would take one hundred nine of them to pass from one side to the other. The sun is so far away that light traveling one hundred eighty-six thousand miles a second, and sound traveling eleven hundred feet a second, if an explosion should occur on the sun, large enough to be seen by us, and loud enough to be heard, it would be over eight minutes before we would

see it, and fourteen years before we would hear it.

While our sun is eight hundred sixty-six thousand miles in diameter, it has been figured out that in the universe of God there is one great sun which is fifty-one times as great in diameter. In other words, it is over forty-four million miles in diameter. So that if this sun were placed with one edge where our earth stands, the other edge would be nearly half way to our sun, filling nearly half the space between.

Six thousand burning, blazing suns can be seen with the naked eye, but the mind staggers when, through the great telescopes, one



hundred million more loom up in the great universe of God's handiwork. But what might be seen if human ingenuity could devise telescopes on a greater scale no one knows.

We have a great God, and to know more of His marvelous creations strengthens our faith, our love, and our adoration.

While our own sun is ninety-three million miles away, the next nearest sun (unless it be some very inconsiderate one) is two hundred sixty-four thousand times as far. In other words, it is twenty-five trillion miles, or twenty-five million million miles away. This staggers us, for the number is so immense that no human mind can comprehend it. About all one can do is to put it in print and look at it. This nearest star is called Alpha Centauri. To get somewhat of an idea of its distance let us draw a little on our imagination. The incident will be imaginary, but the figures according to astronomical calculations. Some great railroad magnate, Mr. James Hill, of the Great Northern railroad, passes along the street, and stops in front of a sign advertising an excursion to Alpha Centauri. "Excursion to Alpha Centauri, on the Inter-stellar Rapid Transit Light Line." He comments thus: "I am interested in all rapid transits, but what does inter-stellar mean? Inter-urban means between towns, and I reckon inter-stellar must mean between the stars. Something new under the sun. But I don't understand what that word 'Light Line' signifies." Mr. Hill goes to the office and makes inquiry.

"What is this new rapid transit line you are advertising?"

"It is a new method of traveling. We have done away with electricity and steam, and now are traveling by means of light."

"Do you mean to say that you travel as fast as light travels, which is one hundred eighty-six thousand miles a second?"

"That is just what we mean. We hook the trolley onto a ray of light and away we go to the stars."

"When do you start, and what is the fare to Alpha Centauri?"

"Promptly at twelve o'clock today, and the fare is at the rate of a million miles for a dollar, or in other words, ten thousand miles for a cent."

Mr. Hill chuckles to himself as he thinks of three cents he gets out of the public for one mile. He goes home and tells his wife that he is going on an excursion to Alpha Centauri, the nearest star, and is to start at twelve o'clock, and will be back in time for supper. He walks up to the ticket office and calls for a ticket, putting down a hundred-dollar bill. He is informed that the amount is insufficient to pay for the passage. On inquiry he learns that the fare is just twenty-five million dollars. Too proud to back out, he writes out a check for that amount and boards the train. Just as he puts his foot on the first step the train starts, and about the time his foot reaches the next step they pass the moon. It has been a little over one second. About the time he gets comfortably seated he looks out of the window and discovers that he is just passing the planet Venus on the way. They have been traveling two minutes. In a little while it begins to warm up, and Mr. Hill looks out of the window and sees a great world of fire. On inquiry he ascertains that they are passing the sun. It has been a little over eight minutes since they started. Mr. Hill now gets out the daily paper, scans the columns for the world's news, figures out how he can dispose of "The Great Northern" and purchase a controlling interest in the "Inter-stellar Rapid Transit Light Line." Then he takes a good, long nap, and on awaking, discovers that it is four o'clock. He has been traveling actually four hours, at one hundred eighty-six thousand miles per second. Disappointed at the longer time than he anticipated he looks out upon a great world, and, grabbing his suit case, he makes for the door. The conductor says, "Where are you going, Mr. Hill?" Mr. Hill responds, "I am going to Alpha Centauri. Is not this the station?" The conductor smiles and says, "This is not Alpha Centauri; this is Neptune. We are just passing the limits of our own little village." Mr. Hill drops his head for a moment, and, looking up, asks, "Will you please inform me when this train is due at Alpha Centauri?" The conductor replies, "If there is no mishap, and we arrive on time, we shall be there in just exactly four years, four months, seven days, nineteen hours, and twelve minutes from the time we started." He immediately wonders what his wife will think. "Is there a standard sleeper and a diner on the train?" Having gained a little equilibrium, he ventures to ask this question. "What if I had taken the train for the remotest star of which we know, how long would it take to make the trip?" The conductor replies, "If Adam and Eve had started on that trip on their honeymoon they would still be going."

Suppose we had telephonic communication with our planets and with Alpha Centauri. Electricity travels at the same rate as light. When you are tempted to be impatient at the length of time central takes before you hear the words, "Number, please?" just stop and think how long you would have to wait if you were telephoning to the planets or Alpha Centauri. It would take about one and one-third seconds to carry the message to the moon, four minutes and twenty-one seconds to Mars, and four hours and two minutes to Neptune. If a message should be sent to Alpha Centauri it would be nearly four and a half years before central would get the call. By the time central's "Number, please?" would reach the

sender of the message, it would be nearly nine years, then another four and a half years to state the party wanted, and then another four and a half for the party to reply. So that in all it would take about eighteen years to get started in on the conversation.

We are living in marvelous times. Inventions are startling the world. Airplanes are flying in midair one hundred miles an hour. Suppose one of these airplanes should fly to our planets, or to Alpha Centauri at the rate of one hundred miles an hour, and travel day and night with no stop on the way, how long would it take? It would take the aviator fourteen weeks to reach the moon, fifty-four years to reach the orbit of Mars, one hundred six years to the sun, and over three thousand years to reach Neptune, and then he would just be leaving his own town. Should he venture a trip to the nearest star, Alpha Centauri, he would have to lay in food, clothing, etc., to last twenty-nine million years. Then suppose he would go on to the remotest star? I reckon it would be good-by forever.

With light traveling one hundred eighty-six thousand miles a second, there are only about twenty known stars whose light could reach this earth within sixteen years. Stars that are from fifty to a hundred light years from our earth, then, are our nearest neighbors in space. Then what about the distances of those stars whose light takes a hundred thousand years to reach this earth? If they should suddenly be blotted out of existence, their light already on the way here would

continue to shine for multiplied thousands of years. Surely our God, the great Creator, has left space enough between them so that there is no danger of jostling against each other.

Why do the stars always seem to hold the same relative position with each other? The little cluster called The Pleiades, which we watched in our youth, and which our fathers saw, and which Job commented upon, saying, "Who can bind the sweet influences of the Pleiades?" doubtless sustains the same relative position today as in Job's time. The answer is—because of their immense distance away. They are changing positions rapidly all the time, but so far away are they that the natural eye can not discern it after thousands of years.

Dear reader, do you not believe that we have a great God? This is our God, the God who loves us, and provided salvation for us, and opened the way through His only begotten Son for us to be saved from all sin and finally live with Him forever. Hear His promise, "As far as the east is from the west, so far hath he removed our transgressions from us." But how far is this? Think of the remotest star in the east, and then of the remotest star in the west. How far are they apart? But I hear the Devil say, "I will get your sins and put them back on you." And I see him start for them. Well, let him go. By the time he gets back with them we will have been in heaven a billion of years. Amen! and Glory!

will be received and enjoyed by those who labor for them. Fortune is fickle; public sentiment is vacillating; man's favor is fleeting, but God's rewards are certain and eternal. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

Purpose, prayer, and persistence are essentials to the attainment of this excellence. Daniel purposed in his heart, prayed three times a day, and persisted to the end of his long and eventful life in all manner of holy activities, and rose to the greatest eminence of any man of his times.

Decision is essential to the attainment of such eminence. "Moses refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt." He spent much time with God in the Mount, endured as seeing Him who is invisible, was faithful in all his house, and rose to the greatest eminence of any man of Old Testament times.

Unselfishness is essential to the attainment of this excellence. Joseph devoted his energies to the advancement of the interests of others; triumphed over the envy and jealousy of his brethren; overcame every temptation in the house of Potiphar; rose superior to injustice, false accusation, and imprisonment, and distinguished himself in the management of the prison in which he was incarcerated; was prepared for the greatest opportunity in his life when it presented itself, and became the most useful, influential, and honored man of his age.

Vision is essential to the attainment of this eminence. Many have vision; few realize its possibilities. Paul was a man of vision, and one who could say, "I was not disobedient unto the heavenly vision." His constant cry was, "Lord, what wilt thou have me to do?" He counted all things but loss for the excellency of the knowledge of Christ; prayed without ceasing; warned every one night and day with tears; made himself all things to all men, that he might by all means save some. None of the afflictions that came to him moved him from his one consuming desire to finish his course with joy. To this end, afflictions were accounted as momentary in their lightness, and esteemed as working out for him a far more exceeding and eternal weight of glory. He kept the vision in sight, and at the close of his life could say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

The one great, fundamental, underlying thing that makes eminence in spiritual things possible is faith. We are saved by grace through faith. We are kept by the power of God through faith. We live by faith; we walk by faith; we stand by faith; and every spiritual eminence is attained by faith. "As thou hast believed, so be it done unto thee." The blood of Christ makes salvation possible; the power of Christ makes all things else possible. "All things are possible to him that believeth." Faith is the soul's eye that sees the invisible. With it the soul peers into the future, pierces into the unseen, scrutinizes the riches of grace, sees the possibility of spiritual opulence, counts the cost, and presses on to win the

Eminence in Spiritual Things

By Professor H. O. FANNING

"Grace and peace be multiplied unto you" (2 Peter 1:2).

NOTHING is more certain than that eminence in spiritual things is possible. Many have risen to it in the past; many are rising to it now. In the eleventh chapter of the epistle to the Hebrews God has given us a glimpse of a galaxy of such heroes and heroines of faith. History revolves around such men and women. Our Lord chose a little group out from among His disciples, and out from them a few rose to eminence; and the Church with all its mighty forces and potent influences sprang into existence through their efforts. It has been maintained through those who attained to eminence in spiritual things to this present hour. God forbid that we should fail to appreciate the value of the rank and file of the Church; but if none had attained to such eminence in the past the world would have had a sad story, and its loss would have been incalculable and irreparable.

Eminence in spiritual things is like eminence in other things, all do not attain to it. Salvation is an attainment; eminence is an attainment. All do not attain to eminence in the physical, intellectual, or other realms of life. In these realms the mediocre are many, the eminent are few. Many inducements are held out to people to attain to eminence physically. Health, happiness, and achievement all depend upon physical fitness. Yet few attain to physical eminence. Few enjoy the physical perfection of which they are capable. Many inducements are held out to people to attain eminence intellectually. The prizes of life go to the intellectually qualified. The value of this qualification is so generally recognized that vast sums are expended in maintaining a public educational system. Great institutions of higher learning are established, endowed, and maintained at great expense,

and every inducement is being made in an endeavor to persuade our young people to rise to eminence in the intellectual realm. Education for children is made compulsory. Newspapers and magazines are filled with the most enticing advertisements, and the value of education is enlarged upon; nevertheless few attain to intellectual eminence; few are on their way to it. The masses are self-satisfied, or too indolent or indisposed to press on to win the prize.

The professional world holds out rare inducements to men to seek eminence in the professions. Few attain to it. The same is true of the industrial and commercial worlds. Few rise above mediocrity. Multitudes of men are available for the ordinary vocations of life, while the higher positions can scarcely be filled, so few are the persons qualified for them. The same conditions prevail in the church world. Many are available for the smaller churches, and the minor positions in our movement, but it is well-nigh impossible to supply the larger churches, and fill the more important positions with competent persons.

The attainment of eminence in spiritual things requires effort; sustained, persistent effort. Are men more inclined to make this effort and thus attain to eminence in spiritual things than they are to make it and attain to eminence in other realms of life? It seems sadly true that many are not. But some are, thank God. Is it not true that larger inducements are held out in the spiritual realm for the attainment of eminence than are held out in any other realm of life? The rewards in all other realms are temporal. The rewards for attainment in the spiritual realm are eternal. Not only are they enduring, but they are far greater than the rewards offered in any other realm. It is far more certain that they

prize. It is the soul's hand that grasps the promised blessing and makes it its very own. Its watchword is, "This one thing I do." The mighty men of faith of all the ages have built upon Christ, the one foundation upon which a spiritual superstructure may be safely reared. It is faith that has rescued its possessors from the obscurity which has swallowed up their contemporaries. It is faith that has immortalized them, and made their names imperishable. It is faith that made them what they were and all they were. Without it they would have been as other men, their power for good would have been impossible, and their names would have been forgotten.

"Thy saints in all this glorious war
Shall conquer, though they die:
They see the triumph from afar,
By faith they bring it nigh."

Shall we not recognize this principle in our work, and live and labor in the light of it? Many of our people are but babes in Christ; all of us were at one time; we are yet in the making. Our best days are ahead of us; we are living in hope of better things; we are living and learning. So are others among us. We need to be patient with ourselves, and with one another. We need encouragement; so do others. Our cases are hopeful; so are theirs. Our resources are in our people; they will be realized only as they are developed. We have a great host of most promising young people, but they are young and immature. They may be all the more valuable to us because of this. They can be trained and developed in harmony with the truth God has given us. They are not only a valuable, but they are a growing asset. Their value should be recognized, and wise provision for its realization made. Their condition as young people, and young converts, newly sanctified, should be taken into consideration. Their needs should be studied, and their training provided for and accomplished. If they do not rise to eminence in spiritual things, we should see to it that their failure can not be laid at our door.

OLIVET, ILL.

Influences of Motherhood

By REV. Q. A. DECK

"Her children arise up, and call her blessed; her husband also, and he praiseth her. A woman that feareth the Lord, she shall be praised" (Prov. 31: 28, 30).

MOTHERHOOD! What a charming word to the lover of home and all that is pure and good! How delightful are the associations that cluster around that simple term! Admitting that there were never in the world's history so many godly, consecrated mothers as there are today, we recognize, however, the sad and lamentable fact that in our day, considering the knowledge and advantages we have, motherhood does not have the place and respect it should have, and consequently many excellent families unnecessarily become extinct or are unduly and unscripturally small.

To much of modern society, the mother of today is an object of pity rather than of queenly honor; and children, in the estimation of not a few husbands and wives, are an inconvenience, if not a nuisance. Like the unfortunate women of old, particularly in Bible lands, how many wives of today, with their husbands, implore the Almighty to lift from them the reproach of being childless and perpetuate their name through the coming generations? Judging from the testimony of reliable physicians, many of our women are en-

treating the profession for absolute preventatives, and in not a few instances the doctor is asked to become an accomplice in prenatal murder.

Owing to permanent physical infirmities, for which they may not be responsible, some worthy families will always be childless, but let such husbands and wives as are physically, mentally, and morally fit not fail to obey God's command, given in the beginning of the race, "Be fruitful, and multiply, and replenish the earth, and subdue it," and then further obey the injunction to bring up their children in the nurture and admonition of the Lord.

Napoleon once said in his laconic style, "The great need of France is mothers." While many of us deplore the great general's own domestic failings, believing that his divorce from the faithful and affectionate Josephine was unjustifiable, and his remarriage to Maria Louisa, archduchess of Austria, unscriptural, we nevertheless accept his words as fitting for America. "The great need of America is mothers." Yes, mothers! Not wasps of fashion, nor coquettish street butterflies, but mothers! Not poodle dog nurses, nor parrot and canary bird keepers, but mothers—mothers whose children rise up and call them blessed.

In this discourse we will note motherhood influences as they affect the child during three distinct periods or stages, viz.: the prenatal, postnatal, and posthumous. Or, to state in simpler form: first, maternal influences as they affect the unborn conceived child; second, influences as they affect the child after birth, particularly while the child is in the mother's care; and third, influences as they impress the son or daughter and the succeeding generations after the mother's departure.

In this outline, covering so large a field as it does, we can only make a general survey of the subject, and in this discourse, without dealing with scientific technicalities, we can

only make some interesting and important observations.

PRENATAL INFLUENCES

"When should the training of a child begin?" was once asked of Oliver Wendell Holmes. "Two hundred years before birth," was his terse reply. "Impossible!" shrieks some one. "Extravagant!" cries another. But is it impossible? Is the statement extravagant? Do not scientific observations and the Scriptures attest the correctness of the principle? In fact, the Scriptures teach, and science corroborates, that moral tendencies, virtuous or corrupt, are transmitted through the descendants by the law of heredity for a longer period than two hundred years. In the second command of the Decalog God says that He will "visit the iniquity of the fathers upon the children unto the third and fourth generation . . . And shewing mercy unto thousands [no doubt generations] of them that love me." The theologian who believes in the righteousness and justice of God does not believe that this is a direct and penal visitation, in which God directly punishes the children for the sins committed by the parents, but that this is simply a statement that "bad blood" or "good blood" runs through and continues for many generations, the good evidently being more effective and continuing longer than the evil. Grace is surely more far-reaching and enduring than sin.

Every student of heredity knows that during the prenatal period the mother impresses upon her unborn child traits of character, tendencies, and dispositions for good or evil. Without minimizing the paternal influences in the inception of the child, no scientist fails to recognize that the mother has the larger responsibility of the two in prenatally molding the character of her offspring. Think, people, what must be the disposition of a child

Memories

By Winfield Fisk

THE night was wild, the wind was blowing very like a hurricane.
Across the fields the snow was flying, mingled with a drizzly rain.
In my shack, beside the river, I was feeling rather blue.
For this night brought recollections of another, long ago;

When I lingered by the bedside of the one most dear to me,
With the children gathered 'round me and the baby on my knee.
How I held her hand and whispered words of comfort and of love,
As she lay in pain and suffering, hardly able then, to move.

Then she spoke, "Come closer, dearie. Soon you'll be here, left alone.
For the angels now are coming and will gently bear me home.
Kiss me once before I leave you. Dear, I know 'tis hard to bear.
But I want you just to promise that you'll meet me over there."

Yes, she went to be with Jesus—that was many years ago.
Children all have gone and left me, and I've no friends here below.
So I sat alone, in silence, watched the flames jump here and there,
As they flickered in the fireplace, tried in vain my heart to cheer.

Came in memory, rushing o'er me, how I'd fallen deep in sin,
But I vowed that from that moment, I a new life would begin.

SO I hastened for her Bible—which she loved so well to read—
And I searched to find the message that my aching heart did need.

There it was, where she had marked it; I can see it to this day,
"Whoever will may come, and him I will not turn away."

So I knelt there in the firelight, asked forgiveness for my sin,
And received the blessed witness that my heart had been made clean.

As I rose, I saw before me dying embers on the hearth,
Which had just been brightly burning, shedding forth their light and warmth,
And I thought, how very quickly things of earth do disappear,
How we can not have the promise of another day or year.

Then I saw the words of David, which are just as true today,
That man's life is but a shadow which does quickly pass away.
And I further read the pages of that Book which God has given,
And I seemed to have a vision of the glory of His heaven.

Now I'm happy; oh, how happy, in the sunshine of His love,
For I know I'll meet my darling in that heavenly home above.

So I'm going to live for Jesus, tell His praises everywhere,
For He's pardoned by transgressions: I've a mansion over there.

born into the world undesired and sometimes hated during the prenatal period. Mother, was that child of yours born of glad consent and loving desire? or born unwelcomed and marred by bad mental and moral impressions?

But a word of caution is necessary here. Let no one say, "I am immoral and wicked because I am a creature of fate, born as I am." Bad heredity and evil environments in the home account for much of human irregularity and moral deficiency, but no man has any right to live an immoral life and in conscious sin because of his inherited weaknesses. Man is not wholly a victim of heredity and a creature of circumstances. If he is not a born idiot he may impart into his soul a new heredity, that of the second Adam, and through this new power either change or master his environment.

EFFECT OF INFLUENCES PRENATAL

"Give me the mothers of the nation to educate," said Garibaldi, "and you may do what you like with the boys." The mother, more than any other, by her character, training, and example, largely shapes the destiny of the child. Consciously and unconsciously she organizes and puts into operation a set of influences more than any man can effect, and while she is spoken of as the "weaker vessel," she is not that in moral influence, for good or evil. Said Lord Shaftsbury, "Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months." Upon the men of affairs, in the church, state, and society, throughout the pages of history (both secular and sacred), we are reminded of the immensity and protractedness of the mother's influence for weal or woe. "The hand that rocks the cradle is the hand that moves the world." Let us call attention, then, to a few of the men and women of genius and fame who had godless, Christless mothers, and in some instances both un-Christian fathers and mothers.

Lord Byron's father was a reckless, dissipated spendthrift, who deserted his wife and son when he was but a child. But what about the mother? Ah, the mother was likewise morally deficient. She was proud, ill-tempered, and often violent in the treatment of her fatherless boy. Is it any wonder that the poetic genius spent most of his life in dissipation and licentiousness and wrote the melancholy poems of his life shortly before he died at the age of thirty-six years? The mother of Nero was a murderess. The dancing flirt Herodias had for a mother an adulteress, who "instructed" her lewd daughter to ask the drunken King Herod for the head of John the Baptist. In Old Testament history we read that "Ahaziah walked in the ways of the house of Ahab. For his mother was his counsellor to do wickedly." Then read of the descent and idolatry of Jezebel, who perhaps did more to corrupt the Israelitish nation than any other person during the days of Jewish decline. Why are these facts all so carefully noted in sacred history? Was it not to point out that the chief bane of the Israelitish nation was in the nurseries of her kings?

But if maternal influences are so potent for evil, are they not equally so, or more powerful, for good? John Randolph stated that the only thing that saved him from atheism was the "tender remembrance of the hours when his mother taught him to pray 'Our Father.'" Mr. Cecil, who had adopted infidel views and sentiments in his youth, and prided himself in his strong arguments against religion, said in the zenith of his manhood, "There was one argument I could never get over—the influence and life of a holy mother."

And the pages of history abound with examples. Abraham Lincoln's father, the historian tells us, was shiftless, careless, and lazy; but his mother, Nancy Hanks Lincoln, was an industrious, pure, and womanly woman. And Mrs. Johnson, who became Lincoln's step-mother some time after his mother's death, while he was but a youth, was exceedingly devoted to her home and a woman of moral worth. Mary, the mother of George Washington, was a woman of purity and piety. Turning to the pages of church history we discover that Susannah Wesley, a mother of nineteen children, and of the "Father of Methodism," John Wesley, was marked for her industry, intelligence, and exceptional piety, and may be properly called the "Mother of Methodism." And time would fail to tell of the Christly influences of the mothers of Luther, Augustine, Chrysostom, Timothy, and hundreds of others almost of equal fame and influence.

INCALCULABLE POSTHUMOUS INFLUENCES

But what after the mother has passed away? Are her influences ended? Many of us on Mother's day wore the white flower betokening that mother had gone. But is she really

dead? Yes and No. Physically she is sleeping in the dust of the earth, but spiritually—if she was a Christian—she is "with Christ, which is far better"; and potentially by her never-dying and active influence she is here in your life and heart.

The story is told of a young man who ran away from home and broke his mother's heart. A telegram informing him of his mother's death brought him home, and bowing over the casket in which his mother lay he cried, "Oh, mother, what your life could not do, your death shall effect. This moment I give my heart to Christ." And he did.

But shall we who were the bright flower, signifying that mother is still with us, compel her to bear the moral and spiritual burdens alone, and compel the Almighty to take her to heaven in order to give us a stronger pull heavenward? Will we not come to her side and worship and "call her blessed"? And rather than decorate her grave will we not strew upon her person an abundance of flowers and lavish upon her our tenderest affections while she is still with us? And when she is gone may we be able to place upon her humble stone the epitaph, "She hath done what she could?"

Is It Well With Thee?

By REV. JOHN W. CLARK

"Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well" (2 Kings 4: 26).

OUR SUBJECT takes us back to the time of the Prophet Elisha. This holy prophet of God often in his journeys had to pass through a place called Shunem, and in this place dwelt a very distinguished woman, who doubtless, was a true and faithful servant of the God of Israel. Observing this old prophet she invited him in and made him welcome to the hospitalities of her humble home, and as the journeys of Elisha were very frequent, she at length said to her husband, "Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in hither." What a fine accommodation made for the prophet of God. As the woman was convinced that Elisha was a prophet of God, and must have need of more privacy than her house afforded, she proposed to build him a room where he could have as much privacy as he could in his own home. Praise the Lord!

Of course Elisha was very grateful for it, and said to his servant Gehazi, "Call this Shunammite. And when he had called her, she stood before him, and he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people." Her noble answer to the servant exhibited satisfaction and contentment with her lot in life, which should indeed be worthy of our imitation. For "godliness with contentment is great gain," and God gave this good woman, who up to this time had been childless, a son, and he was the object of peculiar affection. He must have lived at least several years, but at length died very suddenly, which caused the woman much sorrow and affliction; for the blessing that God had given her had been suddenly snatched away.

But perceive the course she took. "And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. . . . So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well." This text exhibits resignation and submission, under a very dark and trying dispensation, but God's government must be always well, for His dispensations are all mercy and truth; but to feel this and confess it, and act accordingly is sometimes difficult, but not impossible.

We will now leave the original occurrences of the text, and dwell on the interrogation, "Is it well with thee?" and apply it to the soul—to that thinking principle which is endowed with consciousness, and which bears the impress of immortality. Is it well with your soul? If it is well, it is different now from what it was once.

It can not be well with that person who is living in sin, who is in his natural unconverted state. It can not be well with that soul in darkness and guilt, exposed to everlasting ruin, and under the sentence of eternal damnation; which is the true condition of every one who has not received a radical change of heart. Reader, if you have had this change wrought in your heart you are a child of God and a member of God's family; for every believer is a child of God. He resembles God. He loves God. He fears God, and will have an interest in all the precious promises of God, and the Bible is full of them, for both the soul and the body, for time and for eternity. Praise the Lord!

The promises of God refer to every condition and insure every possible blessing we may need. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in

the world through lust" (2 Peter 1:4). With these we are certainly rich, and should be happy indeed, but without them we are wretched and poor. If it is well with you, you have a title and a bright hope of heaven and immortal glory. A great many people never think of a better world, and from their cold indifference seem to care very little about it. Death to them is a step in the dark, but the Christian knows, by the conviction of faith in the Word of God, that there is a better world; therefore he acts upon the direction of the gospel, embraces offered mercy and grace, and is continually looking for that blessed hope.

(Jesus told the disciples to rejoice, not because the devils were subject to them, but because their names were written in heaven (Luke 10:20). The great Apostle Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.")

Reader, is it well with you? Is your profession the title page to the contents of your heart? Have you a pacified conscience void of offense? Are you bearing the fruit of the Spirit? Is it increasingly well with you, and are you truly the better for your religion, and is religion greatly bettered by you? Careless sinner, is it well with you? Oh, no, it can not be. Say unto the wicked, "It shall be ill with him: for the reward of his hands shall be given him" (Isaiah 3:11). It may be well with you, though, if you will surrender to God, repent of your sins, then present your body a living sacrifice, and let the blood cleanse your heart from all sin and sanctify you wholly.

Let the blood cleanse you just now. We can not settle this vital question for others, but each one must work out his own salvation with fear and trembling before the Lord. Life is just a little span between two great eternities, so our course should be to please God, and then it will certainly be well with us forever. Amen.

FRANKFORT, IND.

Unlimited Forgiveness

By REV. C. H. LANCASTER

"Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

OUR LORD taught us that we must love and forgive our enemies, and pray for those who despitefully use us. It is quite easy to love those who love us: it is also easy to befriend those who favor us. Sinners do that; but Christians must do more. A Christian must lend, or give, expecting nothing in return, and Jesus says his reward shall be great. Again we receive forgiveness in proportion to that granted.

We should pray for our enemies. Do not pray at them. Don't pray at any one. We have been grieved to find people professing perfect love praying at individuals. Their prayers were so directed that it was unmistakable, and the praying was so human that it fell flat, accomplishing nothing. It grieves all honest, devout worshippers. It is cowardly to close your eyes and proceed to pray at people to whom you would not dare thus to speak face to face. Often such has been done in our meetings, and those thus praying claiming that the Holy Ghost was leading. No one gets blessed by listening to such prayers. It

is noticeable to all. Not a few times have we heard people praying at the pastor. Poor fellow needed prayers; but it did no good to pray at him. If there is a difference between you and your brother or sister in the church, every time you attend prayer meeting don't begin to lament over the backslidden condition of the church and pray God to "get the devil out of the church," etc., etc.

No one shall be forgiven unless he has the spirit of forgiveness; our forgiveness from God depends upon whether or not we forgive others. Jesus Christ forgave His worst enemies. We must do the same. When others seek to stain our character, misrepresent us, and to mistreat us we must be willing to forgive them. Old grudges must be forgiven, old feuds settled, and things made right.

We can not become true Christians until we grant forgiveness. Jesus says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

No one can retain forgiveness unless he continues to practice forgiveness. Peter asked the Lord, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answering said, "I say not unto thee, Until seven times: but, Until seventy times seven." When it comes to forgiveness God demands *unlimited forgiveness in every instance.*

There is in the unregenerate heart of man a vindictive nature. He seeks revenge upon those whom he supposes has injured him. And in his heart is expressed in words and deeds revenge upon those who have wronged

him. It is hard for him to forgive. This proves that his heart is carnal. When *forgiveness is freely and genuinely granted* this is one of the substantial proofs of a clear case of old-time, heartfelt religion. Such a soul will develop a sublime spirituality.

Unlimited forgiveness—what a blessing. There is some difference in forgiveness and pardon. To forgive, in the case of offense, in wounded feelings, to primarily seek to remove strife or anger; so to really forgive points to *inward feelings*. Pardon relates more to outward things, or trifling things, such as when we are considered uncouth, or interrupting one. The magistrate has the power to pardon one but not the power to forgive. Jesus grants to all *unlimited forgiveness*. This is a true certificate of salvation. Those who have accepted Him in all of His fullness will do the same.

PHILADELPHIA, PA.

Intelligent Goodness

By JAMES B. CHAPMAN, D.D.

SAINT PAUL'S prayer for a favorite church (Philippians 1:9) was that their love might abound in knowledge and judgment. This is equivalent to saying that the best type of piety includes sense as well as love; that it includes the head as well as the heart. Amidst the hilarious singing of the well-known chorus, "I'm glad I have salvation in my heart," a devout enthusiast substituted, "not in my head" for the refrain as he followed the bass. Without presuming to apply the statement to particular cases he may well observe that the sentiment so inadvertently made is, in many cases, "too true."

Of course the heart is the chief beneficiary of grace, and when there is conflict it is much preferable to have faults of the intellect than evils of the affections. But, while misdirected piety may suffice for personal salvation, it is only love which is "in knowledge and judgment" that can produce a life that is both "sincere and without offence." Zeal which is not according to knowledge may have personal profit, but it is only the life that commends itself to every man's conscience in the sight of God that is the truly useful life. "A sound mind," as well as love and joy, enter into the apostolic description of the exemplary Christian.

The sinner is troubled with heart evils: his affections and his will are wrong. The believer is hindered by head difficulties: his knowledge is limited and his judgment is faulty. The sinner knows better than he either desires or wills to do. The believer has no difficulties with his heart's desires or with his will. He desires only God's will and he himself wills obedience with all his heart. The problem with him is to discern God's will. Once he knows God's will, it is already settled that he will do it.

The fanatic may have love: his love may be increasing, but not being directed by clear knowledge and discerning judgment his progress is not profitable for the good of mankind. A Christian may retain some grace with only a superficial meditation and a careless choosing between possible alternatives, but he can not be a "workman that needeth not to be ashamed" unless he puts his head into his religion.

Many times it is difficult to discern God's lendings. On general principles we may say: God's Spirit for our hearts, His Word for our heads, and His providences for our bodies. From this we readily conclude that God will not lead us contrary to all of these, that action which agrees with one or two of these is

God's Marred Handiwork

BY MISS DORA SHERMAN

I chanced to walk the boulevard,
When the glimmering sunbeams played,
When roses choice bloomed in the yard,
And the winds in leafy branches
strayed.

All nature was in purest dress—
For God's great handiwork declares
His utmost thought; how He doth bless
And honor to Him gladly bears.

Upon this sacred heav'nly view,
An old man came with trembling step,
Within his mouth a tobacco chew,
His mind on earthly motives set;
Across the street a young man passed.
A maiden by him chattering;
Her neck was bare unto the breast,
He a cigarette was puffing.

I turn my head in very shame
As college students now come near
With scanty clothes—who is to blame
If faculty let them thus appear?
A little boy from school tasks slips
As other playmates quickly come;
And then a word escapes his lips
That makes the angels droop the wing.

The picture is not overdrawn,
For any day you may be sure
To meet in town or country lawn
Immodest dress; hear words impure.
Why should the air be ever rife
With breath so filthy, foul, unclean?
Why cigar, cigarette, or pipe
Among creation e'er be seen?

Shall we let nature, then, be pure,
While humankind with soul to save,
With character that will endure
Forever fall a willing slave?
Oh, mothers, your girl, your boy, guard;
Don't let Satan steal their honor.
Fall on your knees and cry to God;
And He will help you to conquer.

OSKALOOSA, IOWA.

probably right, and that action approved by all three is always safe. But difficulties arise in the particular application and practical interpretation of these principles. Observation proves that no man is more unsafe than the one who believes that he is always infallibly led. This is not charging that God may not or does not always direct the path of the believer. But it is saying that there are few so wise as to be able always to understand the divine indications.

The exhortation to growth in grace is supplemented with the wish for growth in knowledge. The two fields are alike open for progressive development, and are intended to keep pace with each other. Knowledge alone puffs up. But when possessed in proper proportions with that love which builds up it becomes one of the chief evidences, as well as a fruitful cause, of Christian maturity. Sanctified knowledge and true discerning judgment are, next to grace itself, of first importance in the life of the successful Christian.

Prevailing Prayer

By BELLE SNYDER

I HAVE a great, grand, and beautiful subject, and it is a great, grand, and glorious privilege which we can enjoy. Our first thought is that in Jesus' prayer He revered the Father, and Christ is our example in all things.

We need to pray the prayer of the disciples. "Lord, teach us to pray," we "can not pray as we ought, unless the Spirit help us." Prayer is voluntary, yet certain circumstances have driven us to pray. "Cast not away your confidence in God, which has great reward." "Lean not to thine own understanding, but in all things acknowledge him, and he shall direct thy path." "Now the just shall live by faith;" unmixed faith is the mightiest energy possible to the souls of men. "If I regard iniquity in my heart, the Lord will not hear me." We live so much in outer things that there is danger of us becoming external and shallow, but faith holds fast the hand of the Omnipotent, who knows no difficulties.

Coming from the Creator of all the earth, with a pious, composed state of mind, and approaching the throne with due reverence, a feeling of holy awe takes possession of us. We are in the presence of the triune God—'tis holy ground—and we need to be still and hear the cry of our own soul. This, then, is the only way to hear God, but it brings us where He can talk to us. It is one thing to bow in prayer, and quite another to get audience with the King.

Looking up into the face of our best friend and heavenly Father, meditating upon His majesty, wisdom, and power, we loathe ourselves for our very weakness, littleness, and unworthiness. We tarry there, "They that wait upon the Lord shall renew their strength." Recalling the patience, tenderness, and mercy toward us, it seems as though one kind look from Him will break our hearts, and praises involuntarily burst forth from our lips in prayer, tears flow unbidden down our cheeks, and, pouring out our hearts to Him in humility of spirit, we lose sight of ordinary duties, we are deaf to earthly sounds—our conversation is in heaven—we are blind to everything but the radiance, we tread His courts with delight, as it were, our trembling, outstretched hands touch the robes of divine personality. Lest we jar the solemnity, we almost fear to breathe. We are assured He has heard that prayer too deep for utterance. His presence is so real. With what confidence we

make our petitions known, plead the promises, and cry, "It must be done."

Our desires have been granted. Hallelujah! The prayer has gone through; the blessed Holy Ghost has prayed through us; now we find ourselves weeping, laughing, and walking the floor in ecstasy, shouting the victory. We plunge into the sea of glory, we have stopped praying, and as has been said, we have gone swimming in this great sea of glory. Oh, let us go apart oftener and let the Holy Ghost pray through us!

Emotionalism is not a sign that prayers go through. One may be certain his prayers reach the throne, while there may be no evidence at all as to when it is to be answered. But praise and prayer are two wheels of the cart that take us safely over life's rugged road. Glory! "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed."

Israel's God is our God; and the "battle is not ours, but God's." We covenant anew by the power of the Holy Ghost to pray earnestly for warriors on the battle field at home and abroad. Our love has a broken wing if it can not fly across the ocean to heathen lands. The host of the bloodwashed is marching on. Victory is ours all the time and everywhere. Ascribing all the glory to Him, we unfurl the banner of holiness to the breezes, and like the gallant drummer boy, we do not know how to beat a retreat. Our orders are "Go forward!"

Then, coming to the close of our journey here, tempest-tossed, driven by the gales, and lashed by the storms of opposers and higher critics, we will cast our anchor safe within the veil. "We have an anchor that keeps the soul steadfast and sure while the billows roll, fastened to the rock which can not move, grounded firm and deep in the Savior's love."

Our Wandering and His Pardon

By HAROLD H. BOWERMAN

(Twelve years of age.)

Text: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 54: 6).

ALL PEOPLE have something that they follow after. In the countries where there are idols they are worshipped. In our own land there are men who put their trust in money. The Christians put their trust in God.

In comparing people with sheep, the sheep have a large one for a leader, and where it goes the sheep go also. People also have a leader. Every person is a leader. Some one is going to do just what some one else does.

Every one who has lived long enough has sinned. None needs to be very old to sin. None needs to be very old to become a Christian. Every one has turned his back on God and has lived for himself. But this does not mean that all people are sinners.

Christ has been patient with us. He is willing to forgive. He will pardon the transgressors while they are on this earth. Make haste and get your free pardon before it is too late. He was crucified for us. Why should we not love Him?

BARBER, IDAHO.

A Great Mystery

By MRS. ESTELLA LAMAR

"Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

ON ONE certain occasion Jesus revealed to His disciples a great mystery, up until this time hid: "I will build my church"—a matter of the future. He began to tell them what things He must suffer; be rejected, put to death, and raised again the third day. They could not help but see with what confidence He looked forward to the accomplishment of His purposes, and the ultimate triumph of His Church. "The gates of hell shall not prevail against it."

Jesus furthermore said, "I will give unto thee [the Church] the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Jesus, the Son of God, of His own power bestowed upon the Church the dignity and responsibility of the administration of His gospel.

The gospel is the "power of God unto salvation to every one that believeth." If the Church declines to preach and teach the saving truths of God's Word, the promises of God (such as forgiveness of sins, witness of the Spirit, adoption, and entire sanctification) are bound on earth, and consequently they are bound in heaven. God has ordained the preaching of the gospel as a means to salvation. Some one has said, "The gospel moves only as men move it."

In the days of Martin Luther, while crawling on his knees in the act of penitence, light broke in on his soul that, "Being justified by faith we have peace with God through our Lord Jesus Christ." As a matter of fact, the Reformation followed as a result of Luther unlocking the truth of "justification by faith," which the Church had for many years bound up.

In the days of Wesley and his coworkers the Church had become lifeless, formal, and, to a large extent, corrupt. These men of God, filled with the Holy Ghost, went up and down the country unlocking saving truths everywhere, especially that of entire sanctification. How God did open the windows of heaven, and one of the greatest, if not the greatest, revivals broke out that has been known since the days of Pentecost.

The incorruptible seed of the kingdom, though bound up for ages, still retains its life, and when brought to light is as fruitful as when first spoken by God through the inspired writers. The great doctrine of entire sanctification is just as effectual in the hearts and lives of men when received as when at Pentecost "they were filled with the Holy Ghost"—hearts purified by faith (Acts 15: 8, 9).

As Pentecostal Nazarenes "a dispensation of the gospel is committed unto us." Should all others fail we must preach, pray, and testify that "the blood of Jesus Christ cleanseth from all sin."

We know not all will be saved, nor all sanctified, for not every one will meet the conditions of the gospel, but God will take care of His message that is faithfully delivered by His witnesses. In obedience to the commands, "Go ye into all nations," "Teach them" (which embraces our duty to God financially, for "How shall they hear without a preacher, and how shall they preach except they be sent?"), we shall have done our part, and we will effectually realize to a large extent the words of the text, "Whatsoever thou shalt loose on earth shall be loosed in heaven."

THE WORK AND THE WORKERS

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY

The Assembly opened at Upland, Cal., Wednesday morning with General Superintendent Goodwin in the chair. This is the first time Dr. Goodwin has conducted an Assembly in Southern California, his home District, and every one was glad to welcome him home. He gave the convention an inspiring talk on catching the vision, laying emphasis upon the growth of our church during the last ten years, showing that we are just being born as a movement, and that there is a great future for us in soul saving and moving this whole world for Jesus Christ. Floods of glory poured upon our souls frequently during the Assembly, and God showed us that His favor is upon our work. Many times during the business session time would be taken up with spontaneous bursts of shouting and praising God, the great body of delegates being unmanageable for business when God came down to meet His people.

Special features of the Assembly were as follows:

Evangelist C. E. Roberts reported having traveled over twenty thousand miles, had over two thousand souls at the altar, and received seven hundred subscriptions for the HERALD of HOLINESS during the last year.

Old First Church at Los Angeles reported 928 on the roll of membership, and over \$35,000 raised for all purposes during the last year. In spite of the influenza this has been a great year for our mother church.

Brother Cornell, of Pasadena First Church, reports over \$3,000 subscribed for education during the last two years. About 110 members have been received, being a net gain of 55.

The Assembly was blessed by the wonderful singing of Miss Virginia Shaffer, who rendered many selections to the convention. God has wonderfully blessed this woman of God in saving souls through her marvelous singing.

Over \$20,000 was given for missions during the last year. Our District went over the top, and then some. God has given to us plentifully, and the people in return have given of their means to God. Next year, by His help, we mean to do even better and keep on giving more until Jesus comes.

It was voted to raise \$3,000 to place new churches on the District during the coming year. This was apportioned among the churches. The night of the missionary rally over forty-one young people presented themselves at the altar for God's work in foreign and home fields. God is giving us young people in this District.

Over \$70,000 was raised for education in this District during the last year, and it was voted to raise the remaining \$21,000 before the General Assembly to make up the \$100,000 for the campaign for the Pasadena University.

We welcome to this District for the first time the following men of God: Revs. B. F. Neely, F. Daniels, J. Bates, J. E. Gaar, all of Dallas District in Texas; Rev. J. I. Hill, of Oklahoma District; Rev. Q. A. Deck and Brother Hazelton, of the Nebraska District. May God richly bless them in their efforts as they labor with us.

The convention closed with a powerful sermon from Rev. T. E. Beebe, of the Northwest District. Five young men and two young women were ordained Sunday afternoon in the ordination service, after which Brother Krikorian, our outgoing missionary to Jerusalem, gave his wonderful address, which blessed the people greatly. Pray that God will give us a great revival on our District.

PROFESSOR LOUIS A. REED,
Assembly Reporter.

EVANGELIST LEE L. HAMRIC

We are in Conway, Ark., in the swing of a revival. Great crowds are coming. Rev. Mrs. Jarrette Aycock and Miss Edna Radebaugh are the workers in this meeting, and are at their best in song and preaching. God is certainly using them to reach the hearts of the people. The Lord is helping the writer in bringing some messages of truth. We have another week and are expecting a mighty harvesting of souls. There was a great crowd and interest last night. Conway is a great school center, having two leading colleges: Hendrix, a Methodist col-

TO THE ARKANSAS DISTRICT

Rev. T. C. Leekie having resigned as District Superintendent, on recommendation of the District Advisory Board (and having known the party involved) it gives me pleasure to appoint Rev. J. E. Moore, pastor at Ozark, Ark., District Superintendent to fill out the balance of the Assembly year. Rev. J. E. Moore is a young man of ability and having grown up in this work will be able to care for all the interests of the church. I therefore commend him to all and ask that all may co-operate with him in this great effort.

JOHN W. GOODWIN,
General Superintendent.

lege, and Central, a Baptist college for women; also the state normal. We find some fine holiness folks here desiring a Pentecostal Nazarene church to be organized at the close of the meeting. Join us in prayer to that end.

FROM JOHN NORBERRY

We have recently come home from the Nashville (Tenn.) campmeeting of the Pentecostal Church of the Nazarene, held on the beautiful campus of Trevecca College. From the very opening till the close (seventeen days) the presence and power of God were manifest to save and sanctify precious souls. Day after day the glory of the Lord was upon the preach-

MISSIONARY ADMINISTRATION EXPENSE

BY E. G. ANDERSON

We are confronted each year with the administration problem, which is to every foreign missionary board a problem hard to solve. The ignorance of the average person as to the amount of work involved in looking after foreign missionary interests is very gross; though we may do our best to satisfy our constituency in this matter, yet there will always be a question in the minds of some as to the necessity of spending money for administration expenses.

In a recent inquiry the question was raised if we could not bring our administration expense down to the percentage advertised by some boards, namely, 6 per cent. Unsuspecting readers will notice the figures without making any inquiry to find out what was included in administration expense, and our reply was that if we charged to administrative expense only such items as these boards, we would undoubtedly bring it below 6 per cent. but since our board has never indicated what they felt should be charged to what is usually known as the administration fund, and not having made provision for educational and other funds, we have been forced to charge to the administration funds, educational, and incidental expenses that all other boards charge to a special fund, which brings down the percentage which they advertise as administration expense to a very low amount.

We believe that all of our people who desire to be loyal to the church and her institutions will accept the findings of the board, and instead of agitating a matter that can not be settled with agitation, will believe that the board and its officers are doing their best to keep down the administration expenses and not lying awake nights trying to find some way to spend money for needless and extravagant purposes.

ers and workers of the camp, and many precious souls were converted or sanctified to God. Dr. E. P. Ellyson, that humble, intelligent, and faithful minister of the gospel, preached with power and taught with unction and ability each day of the camp. We were greatly blessed under his holy and efficient ministry. His good wife was a constant help to him in all his labors.

The resident pastor, Rev. G. E. Waddle, of our church, labored ardently day by day, and was helpful in all his labors. Many of his church folks stood by him in the labors of the camp. These were a great blessing to the writer, as he preached twice each day. District Superintendent Patterson and his godly wife did good work at the camp in all the services. A number of the preachers and people of the District came in and helped in prayer and faith and finances, to make the meeting the gracious success it was. We did not keep account of the seekers, but scores of precious souls knelt at the altar for the double cure. The Pentecostal Nazarene folks have a good work at Nashville, and if in the providence of God we can, we hope at some distant time to go again to help them in extra meetings.

Brother and Sister John Denson helped greatly in song and music, as well as helping in the altar work. Sister Essie Morris helped in leading the congregation in song. The time would fail me to mention the names and labors of Brother and Sister Mitchum, Brother and Sister Miller, and many others of the local church who helped push the battle. Praise God for them all. Mother Claypool, as we call her, looked after our needs, and saw that we lacked no good thing. This sister is one of the greatest helps this company of people have among them. God bless her forever. Not only was all needed money raised for expenses of the camp, but over \$4,000 was raised for missions. Dr. Haynes, who had to go to Philadelphia, Pa., to another convention, could not be present.

On our way home to New York, we stopped at Columbus, Ohio, to give Rev. E. G. Roberts an all-day meeting at the church there. Here we found a goodly company of holiness folks standing by their pastor, pushing full salvation in that great city. Brother and Sister Hundley were present and helped. Brother Roberts is the right man in that church, and although there but a couple of months, God is enlarging the work under his hands, as has not been known in all the past years of the church. Then we stopped at Johnstown, Pa., to help the Cambria Holiness Association in their annual gathering. The blessing of God was upon all our services and a number of folks were at the altar for pardon and cleansing. Brothers McDonald and Wilson have done much in this city to conserve the cause of holiness. We must hurry off to our next camp at Auburn, Pa. God gave us a gracious camp last year, and He will again this year.

HOME MISSIONARY CAMPAIGN

The evangelistic campaign of New England is in full swing for the summer months. Rev. L. N. Fogg, of Sanbornville, N. H., is the evangelist in charge and is assisted by the following corps of efficient workers and musicians: Ralph D. Schurman, pianist, of Somerville, Mass.; Russell V. DeLong, violinist, of Everett, Mass., and Frederick R. Bennett, cornetist, of Lynn, Mass.

The big tabernacle tent was pitched at Dover, N. H., for the first meeting June 1st, continuing over three Sundays. The last Sunday services were especially well attended, and we believe God blessed the truth to many hearts.

We are now in the midst of the battle at Hampton, N. H., where the interest shown is remarkable. The churches of the community have discontinued their regular weekly and Sunday services and are joining in a great union meeting at the tabernacle. Sunday afternoon, June 29th, Brother Fogg brought a heart-searching message from the subject of carnality, or "The Depravity of the Human Heart." At the close of the sermon, thirty-eight souls bowed at the altar seeking sanctification. Among the seekers were members of the various churches of the community.

Again in the evening Evangelist Fogg delivered a soul-stirring message on hell, to an audience which filled the tabernacle. Indications

point to even greater attendance in the future. Services are held each afternoon and evening. Our God hears and answers prayer. Pray for us!

RALPH D. SCHURMAN, Reporter.

EVANGELIST FRANK DANIEL

Our Southern California District Assembly has come and gone. It was a great Assembly, and the presence of the Holy Ghost was so wonderfully manifested. Since the Assembly our District Superintendent, Brother Howard Eckel, has appointed us to do missionary evangelistic work on the District. We will take a gospel tent and give our entire time to this work in new fields. We have been engaged in tent work in Texas for the last twelve years. The Lord gave us some great revivals and helped us bring in some good churches. God has called us to do this kind of work, and our hearts rejoice to have the privilege of entering our much loved work here in California. We are praying the Lord will give us some real "gushers." We have faith for at least six new churches this year, and hope to add strength to many struggling ones. We covet the prayers and co-operation of the saints on the entire District, and when our meetings are in reach of you, come and help us push the battle.

INDIANA DISTRICT

Since our last writing we have organized five churches, dedicated two, and raised \$10,000 in Muncie, Ind., for a new church, to be centrally located in that city. We had with us for four Sundays, Rev. A. L. Whitcomb, of University Park, Iowa, who assisted us in four conventions—Huntington, Richmond, Newcastle, and Muncie. Brother Whitcomb, with his son, who is a young minister of Central Holiness University, united with the Pentecostal Church of the Nazarene at Oskaloosa, Iowa, last March. I have known Brother Whitcomb for fourteen years. He is one of the great preachers of the holiness movement. He was surely at his best in this tour of conventions. I do not write this to solicit meetings for him, for he tells me that he is slated up to 1920.

We now have fifteen tents floating in the breezes on Indiana soil. If we average three meetings for each tent before frost flies, and

some of them will get four, we will hold forty-five or fifty campaigns this summer. It takes work and money to keep a campaign like this going. After reading of what we are undertaking for God and holiness, we believe you would like to assist us. Write us if you do. Pray for the writer that he may have physical strength to carry out the many things enjoined upon him. Telegrams, and special delivery letters come daily, and the work increases.

U. E. HARDING, Superintendent.

DAVIS-WALDEN WEDDING

Rev. E. Orville Walden and Miss Fern Elizabeth Davis were married at the home of the bride's parents Wednesday evening, June 25th. These young people are fine Christians, and excellent soldiers in this gospel war. Brother Walden was our pastor at the Bethel Pentecostal Nazarene Church near Yuma, Colo., last year, but has taken evangelistic relations on the Colorado District this year. May their united lives be of greater blessing and usefulness. The writer officiated.

A. E. SANNER.

EVANGELISTS ROY AND FATHER HOLLENBACK

On June 1st we began a revival at Albuquerque, N. M., under the District Superintendent's new tent. We are now in the fifth week of the meeting, and ready for a good start. God has surely helped us. This town has been eyed with wistfulness mingled with terror for a long time; but we are here as a church to stay.

Already a goodly number of well-rounded folks have found both experiences; and as evidence of their well roundedness they are wanting an organized holiness church here. We think few towns are complete without a Pentecostal Church of the Nazarene. It was our lot here to fall in with a few holiness folks who do not believe in organization; and since we have struck that cord in our messages, and prayers we have forfeited their support. But without it the meeting continued with better unity and victory. Sister E. J. Harrell has been with us throughout; and in playing, praying, and singing has been a great blessing. The meeting has been a great strain on her already

weak physical condition. Brother and Sister Cagle have been with us in power for two visits. They helped us in every way.

We are moving the tent to a new location, and Brother and Sister Ludlam, from Deming, are going to join us for a second siege. This city is the metropolis of the state, and a church here means much to the New Mexico District. If we close here before the New Mexico Assembly we expect to go there next.

COLORADO DISTRICT

One month has passed on the new Assembly year. We have again taken up the District duties in answer to our third call. For two years we have been praying that God would open the way for us to enter the state of Wyoming, which is included in the Colorado District, and which is so needy for the gospel of holiness and our church. The providential opening never seemed to appear until now. A few days after the Assembly we asked Evangelist D. I. Vanderpool if he would go with us to Wyoming and together we would endeavor to get something started for holiness. He consented. So on the call of Robert Loeb we went to Casper, the big town growing right in the heart of Wyoming and the center of the big oil business of the state. There after a week's hard work, we got a meeting planted in a very needy section of the city where no church is present nor at work. We had literally to build a place of worship, but I feel sure God was in it, for He gave us friends and workers, and also gospel helpers of our own church, just for the time. Brother Vanderpool is now there in the battle, and we fully expect great results from this meeting. Rev. Mr. McClung, of Hobart, Okla., was present to help us in the work, and Rev. Harry Fisher and wife, from Kansas, our soldier-boy preacher, had just moved in, and were ready to take hold of the music and singing. He is doing an important work in the city and for the Lord among the soldier boys.

From Casper we went to Bordeaux, Wyo., to go over quite a section of the country where Rev. A. H. McClain, from the Chicago Central District, has been blazing the way, and to arrange for meetings. In Bordeaux we had a new experience—that of preaching in a hotel lobby. Brother McClain had simply written the hotel man that the Pentecostal Nazarene District Superintendent would get off the train on a certain evening, and if he would announce it and furnish a place to preach, that he would preach for them. There was no church, but the hotel owner had arranged the hotel lobby with chairs, church fashion, brought in an organ, and the short announcement filled the room, with many standing on the outside. We mention this incident simply to illustrate that there are yet some places with hungry people glad to get a chance to hear a gospel sermon.

Brother McClain has been doing a good work around the Chugwater (Wyo.) country, and we consider it a needy and promising field. We had the privilege of preaching several times, and it is certainly a great opening for the gospel. We have arranged for Evangelist G. J. Beckman and wife to go to this section of country and hold several meetings. They are on the field now, quite likely.

From Wyoming we were called to the Yuma (Colo.) country to take care of some duties relative to our office in the Union and Bethel churches, also preaching, and the Lord was with us. So we have to report that the first month has been a busy one and victorious. The Bachelor meetings in Grand Junction are reported victorious with souls praying through. All churches are on the upgrade except Mildred. Only a few remain there, but they have not denied their Lord. Denver church has great victory, and is now in the midst of building operations. So we thank God and take courage, and are pressing on. Are you praying for us? We plan to visit the great northwest of Colorado, where there is nothing doing for holiness, that we know of, in August. Our address will remain Kirk, Colo., until July 21st, after which it will be 502 West Platte avenue, Colorado Springs, Colo.

A. E. SANNER, Superintendent.

FROM JOHN T. HATFIELD

We are now ready to report another meeting which we have just closed at Huntington, W. Va., with Rev. J. F. Wood, pastor, and Rev. Charles Slater as our coworkers. We had three services every day for ten days, and we did our best. The meeting was held in a holiness church. They have a good-sized membership

A Word to Prospective Students

BY A. M. HILLS, D.D.

MANY students and young men and women will not be reached by our outposts; for we do not have their names and addresses. But I have been requested by President A. O. Henricks, D.D., to send a word to them through the HERALD of HOLINESS. You will choose a school for the coming year in the few weeks before you. Instead of choosing a school whose religious life is at a low ebb, where the Bible is not taught, and where holiness is under the ban, why not come to us where you can have the best mental training under the most favorable Christian influences to be found anywhere?

We have the best climate in the world, and natural scenery unsurpassed—mountains within three miles of us, some six thousand feet high, whose tops in winter may be covered with snow, while we are picking oranges and flowers on our college grounds and breathing air perfumed with the fragrance of orange blossoms. This is the Damascus valley of America.

Then, our students have opportunities for self-support not equaled in any school we have ever known. Pasadena is said to be the richest city of its size in the world, and families pay the largest wages for service. Our students have made themselves popular by their trustworthiness and fidelity, and we have many more calls for their service than we can fill. Many of our girls get employment in the best of homes, where they receive from \$15 to \$20 a month and room and board for what service they can render nights and mornings and on Saturdays. They have from 8 a. m. to 4 p. m. for their school work. This commencement week a woman phoned to the matron for a student girl to cook for a family of seven and look after the children during their summer outing on the ocean beach. One of our girls got the place in an hour, and receives \$60 a month and room and board for three months.

Young men have similar opportunities serv-

ing in the hotels, receiving from \$20 to \$40 a month and room and board. Thirty cents an hour is paid for working on lawns. Sometimes students get from \$5 to \$8 a night for waiting on tables. One man graduated this year with the degree of B.D. from our theological seminary. Four of his children were also students in our school, and he supported his family, earning nearly \$2,000 the last year besides keeping up his studies. There is no excuse for young people not having an education.

Another suggestion I wish to make. Hitherto students have left our holiness schools and gone to the theological seminaries of other denominations because no Nazarene school or holiness college offered a three years' Greek and Hebrew theological course leading to the degree of B.D.

In these schools they have had their experience of holiness sneered at by professors and fellow-students until they were browbeaten into silence, backslid, lost out, and were heard of no more.

Pasadena University has determined to remedy all this. We have engaged new professors and offer for the next year and future years a Greek and Hebrew theological course of three years—120 semester hours—as high as any in the country and more than most of the universities and theological seminaries require. Trained minds will defend the Bible against evolution, higher criticism, and modern infidelity.

Students who have completed the first three years of their college course in any standard college, and our own college seniors, may elect the first year studies of our theological seminary course for their senior year, and receive the A.B. degree; and then finish the seminary course in two years with the degree of B.D., completing the two courses in six years instead of seven.

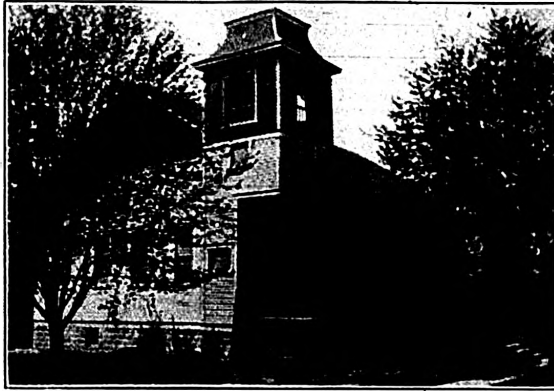
For college bulletin address, PASADENA UNIVERSITY, Pasadena, Cal.

Church Dedication at Modoc

IMMEDIATELY after the Assembly in 1917 Revs. Charles M. Harrison and U. E. Harding came to Modoc and held a revival meeting, resulting in the salvation of many souls and the organization of a Pentecostal Nazarene church with twenty-six charter members. In January, 1918, Lyle O. Green, of Parker, Ind., was assigned to this church as pastor.

The services were held in an old abandoned church building, where the organization took place, until March 16, 1919, when the first service was held in the new building shown in the accompanying illustration. During our sojourn in the old building God wonderfully blessed and poured out His Spirit upon us.

The new edifice that the dear Lord in His goodness and kindness has permitted us to have, was dedicated June 8, 1919. We can truly say that this day has been an epoch in the history of Modoc Pentecostal Nazarene church. The day was ideal, many came in from far and near, and the glory of the Lord surely was upon us. Brother and Sister Harding favored us with special songs which produced shouts in the camp. The dedicatory sermon was preached by Brother Harding, our beloved District Superintendent, after which he proceeded to raise \$6,300, the cost of the church and parsonage. Here the Lord witnessed to our hearts again that His approval was upon the work. When the pledges were all in we had nearly \$6,800, almost \$500



CHURCH BUILDING AT MODOC, IND.

more than we asked for. Glory, honor, praise, and dominion be to our God forever!

The church and Sunday school are both on the increase. In our short existence as a church we have seen a goodly number of souls find victory in pardon and purity. God has added to our number such as should be with us, until at the present time we have a class of sixty-seven members. We are all glad we are Pentecostal Nazarenes and purpose to stand by the church and its institutions with all our hearts. Furthermore, we purpose to press the battle as hot as we can against everything the Devil has out. We are all out of harmony with worldly religion and the holiness-fighting crowd. Praying for us that we all may keep the glory down and shout and shine in the Devil's face till Jesus comes.

LYLE O. GREEN, Pastor.

and one of the largest auditoriums in the city. We never saw it full. One other big thing and that was the seats. We counted twenty-six persons sitting on one of those long rainbows. All the members professed to have the Holy Ghost; at least that is the way they voted when the test was put, but when it came to their time to do something, most of them were very busy in holding down their seats—and they were good sitters. There were some live wires among them, and as good workers as you find anywhere. We had a number of seekers, and they knew how to seek, for they had been at it before. There were a few nights when we thought heaven and earth were going to come together, but nothing happened. After the service some one said that was a common occurrence, so from that on we had more to do in keeping up our faith. How they could pray, and cry, and groan; everybody within a square of the church knew when the altar service began. They were good seekers and had stickability. When we left they were still at it. Some of them got through, at least that is what they said, and they were looking right at the floor when they said it.

Now this was a good meeting in a way. It was fairly well attended, and there was a good spirit among the saints. They were good givers, treated us nicely, and they gave nearly \$800 for foreign missions; but the greatest good that was done was among the true saints. They were wonderfully helped and strengthened. They will never be the same after this meeting; they saw their opportunity and improved it. We are not prepared to give statistics; there were so many that came to the altar and so many that did not get through, and so many of those who did get through were so much like those who didn't that we just made up our mind that it could not be done. Some fellows could have done it, and the reader could have had it in good, big round numbers, but if you will forgive us we will confess our ignorance.

ALABAMA DISTRICT CAMP

The second annual campmeeting of the Alabama District will be held at Jasper, Ala., July 24th to August 4th. Rev. A. G. Jeffries, Rev. E. P. Ellyson, and Rev. I. W. Young and wife will be the engaged workers with a number of local workers.

Brother Jeffries will have charge of the evangelistic services at 11 o'clock in the morning and at 8 in the evening of each day. Dr. Ellyson will conduct the Bible lessons each day at 9:30 a. m. Sister I. W. Young will have charge of the music, and other services throughout the day will be arranged by the committee. Free entertainment will be given to all ministers of all denominations who are solely dependent on their ministry for a living. Cheap board can be secured at the camp-ground restaurant for all others who may want to attend. Free sleeping quarters for all who will bring their own bedding. A great time is expected. To reach Jasper come over the Frisco or Southern, or the Illinois Central railways. Autos will meet all trains, and bring you direct to the camp ground. Any further information will be given by J. W. Randolph, Secretary, Box 244, Jasper, Ala.

J. W. RANDOLPH.

MISSOURI HOLINESS COLLEGE

God is signally blessing and helping in the arrangements for the opening of our school on September 14th. The large brick administration building is being thoroughly renovated and repaired, and looks beautiful indeed in its new dress, having just been tastefully painted.

The churches of the District, generally, are making a good response to our appeals for money, and the prospects for a good enrollment of students are encouraging.

The catalogs are now ready for mailing, and full information as to faculty arrangements, the plan for boarding accommodations, the various courses of study, etc., will be gladly furnished on application.

The Missouri District campmeeting will be held on the school campus, August 1st to 10th. Ample accommodations for meals and rooms will be provided at a very reasonable rate.

H. M. CHAMBERS, President.

OLIVET UNIVERSITY

The prospects were never so bright for Olivet University as they are at present. God has helped our people marvelously in giving to the debt fund, and they have been paying with the same fervor with which they subscribed, thus showing that they are squarely behind this great institution.

We have secured an unusually strong faculty for the coming year, having ten members in the college of liberal arts who have taken post-graduate work. Our piano, voice, and expression departments are headed by some of the best teachers to be had and every indication points to the fact that we shall have a very large enrollment for the coming session, which opens September 9, 1919.

Through the summer vacation we are making some much needed improvements, such as decorating the chapel, etc., and our physical equipment will be in A-1 condition for the opening. During the month of July we campaign the Indiana District for students and we plan to do our best to cover as much of the territory as possible during the summer.

Our annual District campmeeting will be held July 25th to August 3d. We hope to have a large attendance from various parts of the District as General Superintendent R. T. Williams will be in charge, and without doubt he will give us a feast of fat things. The District Assembly also meets with us September 3d to 7th, with General Superintendent J. W. Goodwin presiding. Those who are bringing their children should come a little early and enjoy this great Assembly.

Write us for a catalog.

J. E. L. MOORE, President.

A WORD ABOUT REV. BUD ROBINSON

As is well known he met with a very serious accident at San Francisco. He has now been removed to his home in Pasadena, Cal. Sister Robinson says he stood the trip fairly well. At the association campmeeting today in Seattle it was suggested that a thousand or more people write a kind word to him and each send at least \$1. He will not be able to work any this summer and, possibly, be kept in his room for a much longer time. The proposition was received very kindly and many expressed a willingness to send the dollar. Send more than a dollar if you can. Many thousands of people have enjoyed the preaching of Brother "Bud" and at least one thousand of them should now send him \$1 each. His address is Rev. Bud Robinson, Pasadena, Cal., University Park. Reader, won't you do this at once before you forget about it?

THE LEBANON HOME

This is a Christian home for all classes of women and girls who go down in the struggle of life and need help. It is nonsectarian in character and in love and sympathy reaches its hands to help all classes of unfortunate women. It takes the delinquent or near delinquent girl. It takes homeless or dependent girls or women out of work. It takes court cases, unfortunate, betrayed, or fallen women. This home was organized about ten years ago by faith and prayer; it was the first home on the field to take all classes of unfortunate women who had gone down in life's struggle. Other homes took the first offender, but the Lebanon Home has from the first taken all classes. The scarlet woman who wishes to live a good and pure life has always found a welcome here.

Mrs. M. E. Dutton was the founder of the home. With a strong conviction she gathered a few of her friends about her and with a very small amount of money the institution was started in a rented building. Hundreds of girls have passed through its portals. During the last four years from seventy-two to ninety-seven cases have, each year, been inmates of this home.

A large number have been converted and quite a number have married and are today happy wives and mothers.

The Lebanon Home is endorsed by the mayor, city council, Charities Indorsement Committee of the Chamber of Commerce, City Federation of Women's Clubs, Ministerial Alliance, county commissioners of King county, and the legislature.

During the last year new conditions have thrown new responsibilities upon us. Women from the interned hospital have been received and made welcome. A number of soldiers' wives, because of delayed funds, have had a home with us. Thus new doors of usefulness are opening before us.

Rev. and Mrs. H. D. Brown, who have had years of experience in welfare work, have had charge of the Lebanon Home for four years.

DAKOTAS-MONTANA DISTRICT

The tenth annual session of the Dakota-Montana District Assembly met at Van Hook, N. D., June 25th, under the presidency of General Superintendent R. T. Williams. The attendance was fine, the largest we have had, and the entertainment on the part of the Van Hook church and citizens was all that could have been desired. Moreover, the spiritual interest was at high tide, the evangelistic services in the evenings being marked by deep conviction on the people and many seekers at the altar, and in the most of cases these were happy finders of the blessings of salvation. The preaching during the Assembly was done by General Superintendent Williams—Dr. H. Orton Wiley, Rev. Harry J. Elliott, and Miss Olive Winchester, which is sufficient to those who know these preachers to understand that it was of a high order, both intellectually and spiritually.

On Friday night the foreign missionary anniversary was held, in charge of Rev. E. G. Anderson, whose address was so framed and delivered as to stimulate interest in that cause. A subscription and offering of \$1,352 for foreign missions was made by the Assembly and audience.

At the educational rally, on Thursday afternoon, when addresses were delivered by Rev. Leo W. Collar, Miss Olive Winchester, Rev. H. J. Elliott, Dr. H. O. Wiley, and Dr. R. T. Williams, a subscription of \$2,852 was given for the building fund of Northwest Nazarene College.

The home mission rally was held on Saturday

afternoon with addresses by Rev. William M. Irwin and Dr. Williams, and a special offering of \$1,025 was made for this cause. In addition to these offerings, which total \$5,209, the Assembly set as its goal for the year the sum of \$2,000 for foreign missions, which about equals the combined offerings for this cause from this District and the new South Dakota District, for the last year. The aforesaid offering will enable the District not only to reach, but also to "go over the top" of the goal set.

Rev. E. C. Pounds was re-elected District Superintendent, and will give his full time to the work. The Assembly provided for his support and arranged for its payment. His address is Sawyer, N. D. Rev. H. G. Cowan was re-elected as secretary, and he appointed, with the consent of the Assembly, Rev. H. C. Downey as assistant secretary and Rev. L. W. Collar as statistical secretary. The secretary is also the Assembly treasurer, and all funds not payable to the District missionary treasurer will be sent to him, at Freewater, Mont. The address of the District missionary treasurer is J. J. Larsen, Route 4, Minot, N. D. Pastors and church treasurers will send to him all money for home and foreign missions, and for the General Superintendent's fund. All other funds will go to the secretary; or, Assembly treasurer.

Transfers were received or granted as follows: Revs. C. D. and Elsie Norris, Rev. A. R. Shipley to the Idaho-Oregon District; Rev. L. H. Coate to the Chicago Central District; Rev. Mabel Stake from the Idaho-Oregon District; and Rev. W. H. Tullis and Rev. Mrs. W. H. Tullis from the Idaho-Oregon District.

The state of South Dakota was set off as a separate District, the division to take place at the close of this Assembly of the Dakota-Montana District, and our churches and ministers in South Dakota who have formerly belonged to this District will now constitute the South Dakota District.

Revs. Winnifred J. Crouch and Leo W. Collar, of South Dakota, the latter a recent graduate of Northwest Nazarene College, were elected to elder's orders, and their ordination was referred to the new South Dakota District Assembly, which will meet at Mitchell, S. D., July 16th. Rev. W. W. Sieber, a recent graduate of Trevecca College, was also elected to elder's orders, and was ordained on Sunday afternoon by General Superintendent Williams, assisted by the elders present.

Two new churches were organized during the year, at Mitchell, S. D., and at Knowlton, Mont. Other openings for organization are in view, and will be entered in the near future. It is the purpose of this District to push the home mission work and enter new fields during the year, and the District Missionary Board and District Superintendent will give attention to this important work.

Several churches were left to be supplied with pastors, but good men are in view for their supply in the near future. The singing during the Assembly was in charge of Rev. H. J. Elliott, but on Saturday evening the Lillenas arrived, and added much to the musical interest of the Assembly.

Revs. E. C. Pounds and H. G. Cowan were elected ministerial delegates to the General Assembly, with John A. Grell and W. N. Benson as lay delegates, and Revs. W. M. Irwin and F. B. Janzen, ministerial, and J. J. Larsen and S. J. Holcomb, lay alternates. Rev. Lyman Brough was given an evangelistic commission, and it is expected that he will give much time to meetings within the District during the year.

Altogether this Assembly was the best held on this District for some years, and the spirit of unity and of consecration to Christ and His cause was especially noticeable. The next session will be held at Minot, N. D.

PASTORAL ARRANGEMENTS

District Superintendent, Earl C. Pounds	
Rock, Minn.	Florence E. Somerville
Center, N. D.	to be supplied
Hamlet, N. D.	C. C. White
Honolulu, Mont.	to be supplied
Hydro, Mont.	A. M. Loewen
Knowlton, Mont.	F. B. Janzen
Minot, N. D.	to be supplied
Nashua, Mont.	to be supplied
Norma, N. D.	H. C. Downey
Pleasant View, N. D.	H. C. Downey
Sawyer, N. D.	to be supplied
Smoke Creek, Mont.	W. W. Sieber
Surrey, N. D.	W. M. Irwin
Van Hook, N. D.	to be supplied
Velva, N. D.	C. B. Prince

H. G. COWAN, Secretary.

WHAT WE SEE IN REST COTTAGE

"And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak" (2 Sam. 18:10).

"When Joab had sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was" (2 Sam. 18:29).

It is good to be an eyewitness to things. Ahimaz had no message when he got to David, for he had not tarried long enough to see aright. We are glad of these days of visiting in Rest Cottage, where we can see things for ourselves; beautiful lawns and gardens, abundance of fruit and eatables, a house full of girls—nearly all making good. What a time in the parlors on Sunday afternoon as the power of God came down! Sweet presence of Jesus everywhere, plenty of work to do—and glad to have it, getting the sewing done for campmeeting—chickens growing fast, getting ready for Sunday dinners—childish prattle through the house from little orphan children. How great the harvest, how few the laborers. Since I have been away, how many people have said to me, "Can you do anything with those girls? Do they make good?" I am so glad they do. God does bless them. What bright faces and good testimonies in the service yesterday. The other night we had prayers out under the trees, in the glorious moonlight, such as we have in the Southland. How wonderful it is that God provides such homes for these girls who have gone astray. But only a foretaste of the beautiful home up yonder!

"Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

"Though you have lien among the pots, ye shall be as doves whose wings are covered with silver and their feathers with yellow gold."

SISTER RATTENBURY.

WYOMING PIONEERING

FULTON—I began preaching in a schoolhouse near Fulton April 1st. The people are appreciative and like the full gospel. They fill the house and give the best of attention. We have organized a Sunday school here and they like our literature. A unanimous request has been made for one of our evangelists to hold a revival after wheat harvest.

BORDEAUX—I began in a schoolhouse near Bordeaux in March. The interest has increased. We have a fair Sunday school and our literature is taken. We are also opening up a place in Bordeaux.

CHIMNEY ROCK AND BOX ELDER—We make these two points the same Sunday of each month. Box Elder and Chimney Rock give a full house and we are hopeful some definite plans will develop at this new point.

FORT LARAMIE—We have succeeded in organizing a Sunday school near this place that uses our literature, but our field is too great to preach at this place regularly.

We have not seen as many people saved as we wish for but on the whole God has done great things for us. We are receiving every courtesy and these people are on my heart. Their homes are all open to me. My health has improved greatly and I hope to live until Jesus comes. Brother Sanner, District Superintendent, visited us at Bordeaux and encouraged us much.

A. H. McOLAIN.

CHURCH NEWS

Whittier, Cal.

Whittier church during the last year has held her own. Now that the year is closed and the Assembly is over we are ready for another try, and are praying and believing for God to give us the best year we have ever had. Rev. C. W. Griffin comes to us as pastor for the year. He is a faithful and efficient pastor wherever he goes, and we believe that Whittier will not prove an exception. At the last meeting of the church board a unanimous vote of thanks was given Brother Nilson "in appreciation of his faithful and efficient ministry."—A. B. Malott, Secretary. Church Board.

Auburn, Ill.

The church at Auburn is composed of loyal, Spirit-filled people, blessed with pastors of like spirit. At the close of the school year in Olivet we came to this place. The church building is the gift of Uncle Jimmie Patterson, the founder of the local church. It compares very favorably, both in appearance and location, with any church in town. It does not, however, surpass in attractiveness the parsonage—a bungalow equipped with all modern conveniences, every part of which, including the pantry, has been practically furnished for us by the church people. Such a church is surely worthy of the best of which we are capable.—Lowell H. Conte.

Ellis, La.

The day we accepted this work we felt that God would have us come to some mutual agreements, therefore we agreed to have some things and not to have others. A thorough understanding was come to as to what was expected of the church and pastor. Plans were made for our future. Since that time God has helped and granted us many favors. The church has been improved inside, the young people have presented two dozen chairs to

International Sunday School Lesson

for JULY 27. Printed Lesson, PHIL. 4:10-20

Christian Fellowship

GOLDEN TEXT—If we walk in the light, as he is in the light, we have fellowship one with another.—1 John 1:7.

THE LESSON OUTLINE

II. ORTON WILEY, D.D.

I. THE CARE OF THE PHILIPPIN CHURCH FOR THE APOSTLE.

The Apostle Paul rejoiced greatly in the Philippian church because of the care which it had for him. Perhaps no church enjoyed the fellowship of the apostle more than this one. Always does he speak of it in the highest terms.

II. NOT IN RESPECT OF WANT.

While the apostle rejoiced in the love and fellowship of the Philippian church, he was careful to make it clear that there was nothing of covetousness in his heart, nor any disposition to murmur in hard circumstances. This leads to a statement of lessons which he had learned—lessons valuable to all but difficult to learn.

(1) "I have learned in whatsoever state I am, therewith to be content." "I am satisfied with the wise providence and goodness of God, that I know whatever He determines is best; and therefore I am perfectly contented that He should govern the world in that way which seems best to His godly wisdom."

(2) "I know how to be abased and I know how to abound; everywhere, and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." The statement implies that the apostle had passed through all of these states and knew how to conduct himself perfectly in each of them. Had the apostle never been reduced to hardships, he had never learned the beautiful lesson of the sustaining grace of God. When affliction, trial, hardship, or want come we should not complain—these things should never lead us to question the good providence of God, but should ever drive us closer to Him in faith and prayer.

(3) "I can do all things through Christ which strengtheneth me." Paul had learned

how to overcome his difficulties and transform his trials into triumphs.

III. NOT BECAUSE I DESIRE A GIFT.

The Philippian church for a time furnished Paul with his only support. At two different times had they sent him aid while in Thessalonica. For this the apostle expresses the deepest appreciation "but hastens at once to state both negatively and positively the grace of Christian giving.

(1) "Not because I desire a gift." Again the apostle affirms his loyalty to the good providence of God and his faith in the Father's care for him. He could not murmur consistently with his faith in God's providential care.

(2) "I desire fruit that may abound to your account." The true grace of giving can be exercised only when the gift is offered from a motive of Christian love and received not with covetousness, but with a sole desire that a reward may be bestowed upon the donor.

(3) The apostle expresses his thanksgiving for the gift received from the church at the hand of Epaphroditus, comparing it to the odor of sweet sacrifice offered up under the law.

IV. THE PROMISE OF TEMPORAL AND SPIRITUAL REWARD.

God promises both spiritual and temporal blessings to those who, out of a motive of pure love, give of their means for the advancement of the spiritual interests of the kingdom of God.

(1) "My God shall supply all your need." Whatever our need, God has promised to supply it. We should, however, allow the infinite wisdom of God to determine for us what are our real needs. Some things which seem to be needful would in reality be harmful. Whenever there is a clear need, we can lay hold by faith for the supply which God promises.

(2) The manner of supply our needs. Not according to our asking, feeble as it may be, but according to His riches in glory by Christ Jesus.

V. THE ASCRIPTION OF PRAISE.

"Now unto God and our Father be glory for ever and ever. Amen."

General Assembly Entertainment

THE date fixed for the General Assembly is rapidly drawing near and the local church here in Kansas City is completing all arrangements so that the Assembly will be well cared for. It is quite an undertaking for this congregation and it will be a great help to the church if the funds for the entertainment which is to be provided according to page 26, paragraph 10 of our MANUAL, can be sent in so as to reach here by July 22d.

A number of the churches have already responded. If your church has not yet sent in their apportionment please attend to the matter at once.

Send your contribution to the District treasurer of your District, who will see that your local church receives proper credit and will forward the money to the General treasurer.

Make all checks payable to Rev. E. G. Anderson, General Treasurer, 2109 Troost avenue, Kansas City, Mo.

FINANCE COMMITTEE, JOHN F. SANDERS, *Chairman*.

the church for the purpose of enlarging the choir; and men and women have helped in every way they could. A modern \$3,000 bungalow parsonage has been erected. We all endeavor to work as one at every problem at hand. We have adopted a complete system of finance and it works well. The preachers' convention of the District met with us last week. The convention was well attended, considering that it was the first one held on this District. A great spirit prevailed. Many plans were laid for the future of the District. Our campmeeting began last night. Revs. Allie and Emma Irick are our evangelists. God gave us a great service, and we expect the most far-reaching campmeeting yet.—G. F. and Byrdie Owen, Pastors.

Houlka, Miss.

These are truly days of blessings on the Mississippi District. God is enlarging our faith and vision. Let us believe Him for continued victory. The writer was with the Eucaba Chapel church Saturday night, Sunday, and Sunday night. Those were times of encouragement to us. We believe God is going to work for us there to His glory. I am glad to report personal victory through Him.—John Saxon, Pastor.

Everett, Mass.

Sunday, June 15th, was a great day of blessing. Brother and Sister Jenkins, who will soon be on their way to Africa, were with us and conducted the morning service. They are raising the money for their outfit and expenses among the churches. Five hundred dollars was given in cash and pledges by the Everett people. The church at Everett is a missionary church and \$100 for the cause of missions this year is our aim. We are going over the top. A very pleasant time was enjoyed by all at our Sunday school picnic, held at a beautiful spot on the bank of the Charles river. Our weekly meetings are well attended, sixty and seventy being present, the church membership being eighty. Seventy-five are out to class and prayermeeting. The Lord is with us to bless.—Charles H. Maunier, Reporter.

East Wareham, Mass.

We closed a great convention, June 13th to 15th, at the Pentecostal Church of the Nazarene, at East Wareham, Mass. The Lord is still blessing here amid many difficulties. God sent us an old-fashioned, Holy Ghost revival, the kind we prayed for. Brother Whitman, of Providence, was there. The church was blessed by this dear saint. Rev. T. M. Brown, of New Bedford, preached for us, and Brother Gilbert, lately of Somerville, was also a great blessing to us. Precious souls were saved under his preaching, and sanctified in the old-fashioned way. Brother George Borkett, of Weymouth, had charge of the singing. Three were sanctified on the Sabbath, and there was some old-fashioned shouting, for which we give God all the glory.—James P. Haddie.

Durant, Okla.

We have been engaged in a revival, with Rev. F. R. Morgan as preacher and Miss Sallee as singer. The messages were accompanied by the power of the Holy Spirit, while the singing also brought conviction to the unsaved. There were twenty or more definitely saved, sanctified, or reclaimed, and nine united with the church at the close of the meeting. Seemingly our church was never in a better condition every way. The regular services are blessed of God with souls finding victory and peace or purity quite often. All apportionments are being met easily; the missionary offering has been nearly doubled since Miss Munger's visit, and the pastor's salary increased 50 per cent. We are also enlarging and repairing our church. For all this we give thanks to Christ, and press forward.—Haley Messer, Corresponding Secretary.

Halltown, Mo.

Rev. W. T. Mason and wife came here in October, 1917, as pastors, and God has wonderfully blessed their labors. They have a new tabernacle that will seat seven hundred people, and on this day (June 22d) they had the crowd to fill it. There were 120 at Sunday school, and \$6.26 was put in the birthday box. After dinner the missionary program of our church was well rendered by the children. At the close of the program about twenty boys and girls walked up and put their offering (which they had collected in mite boxes) on the table, which amounted to even \$50. Then

while the congregation was singing the people marched up and put \$54 on the table, so the offering for foreign missions that day was \$110.26.—John G. Bauer.

Mattapoisett, Mass.

We are glad to report victory through the precious blood. God is greatly blessing our people at Mattapoisett, and Brother and Sister Cole are a great blessing to us. We have had very good attendance at our services from the start of Brother Cole's ministry. Sunday, June 22d, our pastor preached from the prophecy of Daniel and Revelation, and gave us a clear picture (verified by Scripture) of who and what it is and showed his hearers the awfulness of it. In the evening at 8:30 we surrounded the altar to pray for the service at 7 o'clock. We had a praise service with nearly one hundred present. It was a great time of refreshing from the Lord.—James B. Tripp, Reporter.

Rarden, Ohio

Things look very encouraging in the work here. When we first organized we were at that time in a rented hall. Since then we bought a store building and have remodeled it, and made a nice church of it; we have also bought a beautiful organ and have had some new seats made for our church. The seating capacity of our church is about two hundred. At the time we organized there were in our little village two Sunday schools besides our own. We thought it best to have our Sunday school in the afternoon, and God has been wonderfully blessing in the work at this place. Since we have built our new church folks are looking our way more than ever. After praying over the matter and bringing it before our church board we arranged to have our Sunday school on Sunday morning, commencing June 15th. The change has not hurt us in the least. Last Sunday we had an attendance of fifty-five at Sunday school, and Sunday night our house was well filled. Two precious souls stood for prayer. We will say just here that the work here for the Pentecostal Nazarene church never looked more encouraging than at present.—Rev. Roy E. Weaver, Pastor.

Lansing, Mich.

The Lansing church has been visited by the Holy Ghost in power. We have just closed a two weeks' evangelistic campaign in which the Spirit searched us deeply and brought many to repentance and restoration. The meetings were held in the north-west end of the city, where the people are far from a church. The effect of this series of plain, direct messages on full salvation has been very marked. A large number of children were saved and some of them sanctified; besides many adults saved or reclaimed and several sanctified. Our own pastor, Rev. W. R. Gile, has been leading, assisted by Rev. C. Beninger, pastor of the Potteryville church nearby. The Holy Spirit has long held our pastor to preaching instructional sermons in the regular services, teaching us the ways of holy living and establishing us in the faith. For some time this quiet sowing of the Word of God has taken place; and, praise the Lord, we are seeing the fruits of the labors of our faithful teacher. The programs prepared by our foreign missionary board were used to bring a very effective missionary message from the children in a Children's day exercise. Saturday evenings we have evangelistic services on a street corner in the business section. The Lord is blessing these meetings with good crowds, deep interest, and ready response.—Ione Gould, Reporter.

Providence, R. I., Wesleyan Church

The Wesleyan Church closed last night one of the greatest revival meetings in the history of the church, amidst shouts of victory from souls praying through to God. It was a hard battle, but a glorious victory. Over sixty were at the altar seeking God for pardon or cleansing during the six weeks' campaign. The saints marched and shouted until nearly midnight. It was a great day for this church. A number were taken in by letter or on probation—for which we praise our God. Surely Brother R. J. Dixon is God's man, and is not afraid to preach the whole gospel regardless of where it strikes. The first three weeks we had Sister Mabel Manning with us to take charge of the singing. She surely was a great blessing to the meeting.—G. G. Edwards, Pastor.

The Plains, Ohio

The work here is moving on fine. At the first Sunday service three men united with the church, which increased our membership to twenty-two. We have not the largest class in the District by any means, but we doubt if there is another church in the Ohio District that will surpass this little church in giving of its means. They all have to work hard for their living, but last year their entire financial offerings for all purposes was nearly \$1,400, and we believe they will maintain their record. At our last appointment with them two young people were blessedly saved at the altar, and on Sunday afternoon as a few of us met in a home to pray with a sick woman, her daughter was happily reclaimed, which caused the sick mother to rise from her couch and shout God's praises with her daughter, and of course the rest of us joined in. If any one should want to write to us our home address is London, Ohio.—W. W. Loveless.

REQUESTS FOR PRAYER

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

161. A brother in Ohio requests prayer for financial help. He is unable to work at present, and is anxious to be able to work again, as he has many obligations on him.

162. A sister in Maryland asks that prayer be made for her two unsaved brothers. Also she is a widow and has many financial obligations to meet. She requests prayer that God will undertake for her and strengthen her in body also.

163. A sister in Kansas requests prayer for her aged father, who seems very anxious for his soul's welfare. He has been an infidel for years. Also that his eyes may be healed; also his hearing.

164. A sister in Georgia requests prayer for the reclamation and sanctification of both herself and husband.

165. A sister in Texas requests prayer for her un-

Bible Study for Deaconesses

Luke's Gospel

BY NELLIE J. BARRETT
CHAPTER XII

While Jesus was engaged in the above discussion, a great crowd gathered who actually trampled on one another.

Jesus, coming from the presence of the Pharisees, warns the disciples of their hypocrisy, showing how vain is a hypocritical course. Jesus encourages them not to fear man, but God; teaches them that the all-seeing eye of God is upon them.

He exhorts His followers to confess Him before men, promising in return to confess them before the angels of God. How sweet to be owned of Him there! In Luke 10 and 12 is found the warning not to blaspheme the Holy Ghost. Jesus tells them to depend upon the promptings of the Holy Ghost when brought before courts of church or state.

[Note the defense of Stephen before the council, Acts seventh chapter.]

Jesus warns against covetousness and speaks the parable of the rich fool.

Beautifully does He illustrate God's care of His children, by calling attention to the ravens and the lilies of the field. He exhorts them to seek first the kingdom of God. Note the tenderness expressed in the thirty-second verse.

Jesus teaches His own to lay up treasures in heaven and watch for His coming.

He foreshadows the hand-to-hand conflict between good and evil which characterizes this present dispensation.

In verse fifty note He already feels the awful pangs of suffering incident to bearing the sin of the world.

Jesus deprecates the blindness and hypocrisy of that generation. He warns them lest they shall become so entangled that they will not be able to extricate themselves.

CABLEGRAM

KYOTO, JAPAN.

HERALD OF HOLINESS:

Greetings! Victorious Assembly!
Dr. Reynolds sailed the Fourth.

ECKEL.

TELEGRAMS

TOPEKA, KAS.

HERALD OF HOLINESS:

Revival tide rolling in! Evangelist John M. Mitchell plowing deep. Using our fine new basement. Prospects for the church were never better! Members and friends delighted with new location and much encouraged for the future. Many fine people looking our way.

JOSEPH N. SPEAKES, Pastor.

SAN ANTONIO, TEXAS.

HERALD OF HOLINESS:

Greatest revival in history of church. Seventy-five professions first week. Nease brothers preaching in demonstration of the Holy Ghost. Great crowds.

H. B. WALLIN, Pastor.

saved father and sister, also for a friend that he may see his need of sanctification and get sanctified.

166. A sister in Nebraska requests prayer for the healing of herself and son.

167. A sister in Texas requests prayer for her son that he will return to God, and for a young woman that a way may be opened for her to give herself over into God's work, as she desires to do.

ANNOUNCEMENTS

Notice—The Uba, Tenn., camp, August 1st to 11th, has been canceled. We have this open date; any one desiring our service write us at Bethany, Okla.—John and Grace Roberts.

Wanted—Teachers in the following departments: voice, expression, academy English, and two for the grades. Address me at Central Nazarene College, Hamlin, Texas.—E. D. Cornish, President.

Tent Meeting—A tent meeting will be held at Grafton, W. Va., July 18th to August 3d. The following workers will be present: Dr. J. Howard Sloan and Carrie Crow Sloan, and Rev. and Mrs. O. L. Benedum, of Mannington, W. Va.—J. Howard Sloan.

Wedding—A very quiet and pretty wedding took place June 18th at the home of Mr. and Mrs. Otis Hatt, in Lafontaine, Kas., when their daughter, Miss Iney Dodd, was united in holy matrimony to Mr. Ralph Bottember, Rev. E. W. Kiemel officiating.—Mrs. E. W. Kiemel.

Notice to Secretaries of District Assemblies—Please send me a copy of your minutes for 1919 as soon as published, and I will send those of the Dakota-Montana Assembly in return. Address me at Freewater, Mont.—H. G. Cowan, Secretary, Dakota-Montana District.

Singer Wanted—I am to hold the Coffeerville, rampmeeting, Coffeerville, Miss., beginning July 31st, for ten days. We want to engage a singer to take with us, one who can handle the choir. Should you have no engagement for this date please write me at 901 Chelsea avenue, Memphis, Tenn.—A. J. Vallery.

Announcement—After having eight years' experience as pastor, I feel, after much prayer, the Lord leading me to the evangelistic work. I am now ready to make up my slate. After August 19th I will be on the field. Those desiring my help address me R. L. Morgan, 20 East Nineteenth street, Anderson, Ind.

Notice—I came to Washington lately and have heard that there are some Pentecostal Nazarenes living in this country. If there is any one in Klickitat county or close to its borders who reads this notice, will you please make yourself known by either calling or writing me. Address me at Lyle, Wash.—Ben Stevens.

Wanted—We would like to have a missionary evangelist to put on the Arkansas District in new fields. Great opportunities for us here. Large towns which have not been touched by our work. A part of financial support assured with the privilege of offerings. Two tents available. Write for

information to J. E. Moore, District Superintendent, Ozark, Ark.

Announcement—On Tuesday evening, July 1st, at the home of the bride's parents, Rev. and Mrs. R. E. Gilmore, Mr. Orval L. Conte, of Olivet, Ill., and Miss De Ette P. Gilmore, of Wichita, Kas., were united in marriage. The ceremony was performed by Rev. M. F. Lienard. Both bride and groom are former students of Olivet. They will be at home at Olivet, Ill., after August 1st.—M. F. Lienard.

Notice—After due consideration and prayer, I feel that it would be in harmony with God's will for me to take a pastorate for the coming year. I have had two years' experience as a pastor, and almost seven years' experience as an evangelist, six years of which have been in the Pentecostal Church of the Nazarene. I am an ordained elder. Any church desiring my services will please write me at Malden, Mo., 307 West Main street. I can readily furnish references.—Rev. L. Hibner.

Notice—Would all the pastors of the Arkansas District write me of their work and plans for revival work for this summer. Also help me to get in touch with new fields of present opportunities. We want to go into new fields and stay until we accomplish something in the name of the Lord. I very much desire your prayers and co-operation as we undertake the work of this District. Let all remember Brother Leckie in prayer that the Lord may heal his body.—J. E. Moore, District Superintendent.

Announcement—We are glad to announce that our students have published a most excellent annual, entitled the "Aurora." The board of trustees of the university have secured a number of copies to give to Olivet committee formed in any church in the Central Educational District. We trust that each church in these states shall organize such a committee, sending the name and address of its chairman, and one of these beautifully bound books will be forwarded. Trust our pastors will give this matter their attention.—Address J. E. I. Moore, President, Olivet University, Olivet, Ill.

DEATHS

Kimbrell—Allene Kimbrell, the sixteen-months-old baby of Rev. and Mrs. A. D. Kimbrell, was drowned in a large spring near their home on June 28th. Funeral service was conducted by the writer at the Boshell cemetery Sunday evening. Let all the readers of the Herald of Holiness join in prayer for Brother and Sister Kimbrell in this time of sorrow.—J. W. Heathcock.

Ratcliffe—Charles Douglas Ratcliffe, son of Charles and Ethel Ratcliffe, of Sawtelle, Cal., was born February 4, 1914, and departed this life June 14, 1919. The funeral service was held in the church, conducted by the pastor. A host of friends were present to extend their sympathies and prayers to the broken-hearted parents.—Rev. F. B. Smith.

Wallace—Little Louie Howard Wallace, infant son of Mr. and Mrs. L. A. Wallace, of Fertilla, Cal., was born October 28, 1917, and departed this life June 16, 1919. He leaves a father and mother, four sisters, and a brother to mourn his departure. We rejoice that we shall meet little Louie in a land where death never comes. Funeral services were conducted by the writer.—A. C. Shearer.

White—Miss Nancy Gresham was born in Macon, Ga., October 6, 1845, and was married to Josephus White, August 31, 1865. To this union ten children were born, from whom one hundred grandchildren and great-grandchildren have sprung, all of whom she has seen. Grandmother White was converted at the age of seventeen, and sanctified wholly about thirty years ago when holiness was first preached at Whitesboro, Texas. She was a faithful and devout member of the Pentecostal Church of the Nazarene at Bethany, Okla., and although confined to her home for many months by her last illness witnessed to her comfort in Christ. Funeral service was conducted in the tabernacle at Bethany by the writer. Grandfather White and seven of the children survive.—James B. Chapman, Pastor.

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Official Organ, Pentecostal Church of the Nazarene. Published Every Wednesday at the Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo.

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

REV. C. A. KINDER, Acting Managing Editor

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New England—N. H. Washburn	Beverly, Mass.
New Mexico—H. C. Cagle	Roswell, N. Mex.
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701 162d street	
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2050 East Stark street	
Northwest—C. Warren Jones	Spokane, Wash.
712 West Nora avenue	
Ohio—E. E. Wordsworth	Middletown, Ohio
1805½ Baltimore street	
Troy, Ohio	July 20-August 3
Pittsburgh—Dr. Howard Sloan	East Liverpool, Ohio
514 Jackson street	
San Antonio—W. F. Rutherford	Meridian, Texas
Box 5	
San Francisco—P. G. Linaweaver	Stockton, Cal.
435 East Wyandotte street	
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EVANGELISTS' DATES

H. L. Averill:	
Jonesboro, Ark.	July 11-27
Malden, Mo.	August 3-17
Dexter, Mo.	August 18-31
Fargo, Okla.	September 5-21
Jarrett and Dell Aycock:	
Home address, Atwood, Okla.	
Howe, Texas (camp)	July 21-August 3
Winfield, La. (Hudson camp)	August 7-17
Howe, Texas (Davis Chapel)	August 21-31
Will and Clara Brantly:	
Home address, Bismarck, Ark.	
Prescott, Ark.	June 20-July 10
Nashville, Ark.	July 11-20
Jake Jones, Blevins, Ark.	July 25-August 3
Bells Chapel, Blevins, Ark.	August 8-24
Middle, Ark.	August 29-September 7
Barber, Ark.	September 11-21
Lyman Brough:	
Home address, Surrey, N. D.	
Elmdale, Mich.	July 18-27
Osakis, Minn.	July 30-August 17
North Little Rock (Argenta, Ark.)	August 31-September 21
M. M. Bussey:	
Home address, Redlands, Cal.	
Danburyville, Ga.	July 4-20
Albany, Ga.	July 21-August 3
Rex, Ga.	August 10-17
Alabama District	August 17-September 21
General Assembly, Kansas City, Mo.	September 25
W. R. Cain:	
Paola, Kas.	July 17-27
Davenport, Okla.	July 29-August 10
Wichita, Kas.	August 13-24
Springerton, Ill.	August 28-September 7
James B. Chapman:	
Port Jesup, La.	July 25-August 3
Roswell, N. M.	August 6-17
Beche, Ark.	August 22-31
Bethany, Okla.	September 12-21
C. C. Cluck:	
Home address, Dodd City, Texas.	
Goddard, Ky.	July 17-27
Dodsonville, Texas	August 1-10
Friendsville, Tenn.	August 14-24
Louisville, Tenn.	August 28-September 7
Manassah, Ark.	September 11-28
Ector, Texas	October 10-19
F. W. Cox:	
Indianapolis, Ind.	July 25-August 10
Open date	August 14-31

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Richard B. Coons:	
Bountsville, Ala.	July 25
B. D. Sutton and M. S. Cooper:	
Campaign address, Houston, Miss.	
Gulfport, Miss.	June 21-July 21
Itzehoum, Miss.	July 26-August 3
Lafayette, Miss.	August 6-17
Mt. Peniel	August 20-31
Panorama, Miss.	September 3-14
Mathiston, Miss.	September 17-28
Ballinger, Texas	August 22-September 7
A. F. Daniel:	
Prescott, Ark. (Liberty Church)	July 17-27
Cane, Ark.	August 1-10
Lodi, Mo.	August 13-24
Beechgrove, Ark.	August 29-September 14
Theodore Elsner and Wife:	
Address, 1428 Pacific street, Brooklyn, N. Y.	
Douglas, Mass. (camp)	July 18-27
Springfield, Mass. (tent meeting)	July 28-August 7
Conestoga, Pa. (camp)	August 8-17
Springfield, Ohio (camp)	August 18-25
Richland, N. Y. (camp)	August 26-September 1
W. E. Frederick:	
Home address, 99 Samborne street, Wilkes-barre, Pa.	
Bloomsburg, Pa.	July 25-August 3
Northeast District Campmeeting	August 8-17
L. Lee Gaines:	
Abilene, Texas	July 10-20
Jester, Okla.	July 20-August 3
Roby, Texas	August 7-17
Mingus, Texas	August 22-September 7
Lee L. Hamric:	
Home address, Vilonia, Ark. Lock Box 103.	
Cleveland, Okla.	July 18-August 6
Atkins, Ark. (Union Grove camp)	August 8-24
Hugo, Okla.	August 29-September 14
Allie and Emma Irick:	
Home address, Pilot Point, Texas.	
Lufkin, Texas (camp)	July 18-28
Webbs, Ky. (camp)	August 1-10
Hillcrest, Ill. (camp)	August 15-25
Des Arc, Mo. (camp)	August 29-September 7
Roy J. Jacobs:	
Home address, P. O. Box 104, Halleyville, Okla.	
Hico, Texas	July 24-August 10
Collinsville, Texas (Ethel)	August 13-24
W. P. Jay:	
Richland, Ore.	July 13-August 3
A. H. Johnston and Wife:	
Dayton, Ohio	July 31-August 10
Lacoda, Iowa	August 14-24
Open date	July 18-28
C. J. Kinne and R. E. Bower:	
(Missionary meetings)	
Itto Grande, N. J.	July 20-August 3
Wilmington, D. C.	August 4-16
Norfolk, Va.	August 2-10
North East, Md. (District camp)	August 12-14
Street, Md. (campmeeting)	August 17, 18
West Philadelphia, Pa.	August 18, 19
Lewis and Matthews:	
Home address, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.	
Bashaw, Alta.	July 18-August 3
Delburne, Alta.	August 8-24
Stettler, Alta.	August 29-September 14
Calgary, Alta.	September 19-28
Eldor and Bertha Lillenas:	
Eldorado, Kas. (camp)	July 17-27
Silver Heights, Ind. (camp)	July 31-August 10
Hollow Rock, Ohio (camp)	August 14-24
Normal, Ill. (camp)	August 22-September 1
J. M. Mitchell:	
Home address, Berryville, Ark.	
Pleasant View, Mo.	July 25-August 10
Haney Chapel, Ark.	August 15-31
George and Effie Moore:	
Home address, 1133 Holliday street, Indianapolis, Ind.	
Greencastle, Ind.	July 22-August 10
Lynn, Ind. (Cherry Grove camp)	August 17-31
William O. Nease:	
Address, Box 14, Meridian, Texas.	
Chanute, Kas.	July 22-August 3
Meridian, Texas (Mountain camp)	August 7-24
Crandall Gap, Texas (camp)	Aug. 29-Sept. 14
Hico, Texas	September 18-October 6
C. E. and May Roberts:	
Mail headquarters, 2100 Troost avenue, Kansas City, Mo.	
Salom, Ore.	August 1-10
Emmett, Idaho	August 14-31
John and Grace Roberts:	
Waldron, Ark. (camp)	July 18-27
Vincent Springs camp (Dyer, Tenn.)	August 15-24
Calamino camp (Calamine, Ark.)	August 29-September 7
William D. Shelor:	
Home address, Bloomsburg, Pa.	
La Platin, Md. (camp)	July 25-August 3
Leslie, Md. (camp)	August 8-13
Street, Md. (camp)	August 14-24
W. E. Shepard:	
Permanent address, Nampa, Idaho.	
Denton, Md. (camp)	July 25-August 3

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 California, Ky. (camp) August 22-31
 Oliver, Ill. (assembly) September 2-7
 Paulding, Ohio September 12-21

Wild-Knight Evangelistic Party:
 Home address, 1630 South Brand boulevard,
 Glendale, Cal. ☞

Bluffton, Ind. (camp) July 17-August 3
 Wichita, Kas. (camp) August 14-24
 Colorado Springs, Colo. August 28-September 14

Mrs. Beale Williams:
 Home address, 650 Bryan avenue, Ft. Worth,
 Texas.

Milano, Texas July 15-27
 Bridgeport, Texas August 1-17

CAMPMEETING CALENDAR

Alberta Camp—Alberta annual camp, held at Edmonton, Alta., July 19th to 25th will have Evangelist W. H. Huff, and provincial workers—Rev. J. S. Damm, president; M. A. Dunington, secretary.

Oregon Holiness Association Camp—Fifteenth annual campmeeting will be held at Portland, Ore., July 21th to August 3d. Evangelists: T. C. Henderson and C. H. Babcock. Address Mrs. Catherine L. Dickey, secretary, 293 East Twenty-fourth street, Portland, Ore.

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

Long Island Holiness Campmeeting—Will be held at Woodbury, L. I., N. Y., (Cold Spring Harbor station, Wading River branch Long Island Railroad), July 15th to 25th inclusive. Workers: Evangelists Rev. George J. Kuntz, of Syracuse; Rev. Roy W. Knight and Mrs. Esther Olsen, Knight, of Lakeside, Ohio, and Mrs. Beatrice C. Beezley, of Oak Park, Ill. Address Mrs. J. A. Duryea, secretary, Huntington, L. I., for further information.

La Plata, Md., Camp—The sixteenth annual holiness campmeeting at La Plata, Md., will be held under the auspices of the Pentecostal Church of the Nazarene July 25th to August 3d inclusive. Workers: Rev. William D. Sheler, evangelist; Rev. J. H. Buckmaster, Rev. D. W. Sweeney, Rev. D. E. Higgs, and others. For further information address Rev. J. H. Penn, Harrington, Del.

Chicago Central District Campmeeting—Will be held at Olivet, Ill., July 25th to August 3d. Workers: General Superintendent R. T. Williams, of Nashville, Tenn.; Evangelist Miss Della Smith, children's worker. Music under leadership of the Banner Band, of Marion, Ohio. For further information write Charles A. Brown, Olivet, Ill.

Hodge, La., Campmeeting—This campmeeting will be held at the old Hodge camp ground (three miles northeast of Hodge) July 25th to August 3d. It will be conducted under the auspices of the Pentecostal Church of the Nazarene. Rev. B. H. Hayato, pastor of Central Nazarene College, Hamlin, Texas, preacher in charge, assisted by Rev. Charles E. Woodson, pastor Pentecostal Nazarene church, of Jonesboro, La., and Rev. J. C. Henn, pastor of Methodist Protestant church, Jonesboro, La., and other preachers and workers.—J. M. Noerd, Chairman Campmeeting Committee.

Alabama District Campmeeting—Will be held at Jasper, Ala., July 24th to August 4th. Workers: Rev. A. G. Jeffries and Dr. E. P. Ellyson, evangelists, with some other good local workers. For further particulars write J. W. Randolph, Secretary, Jasper, Ala.

Peniel Camp—Will be held at Peniel, Texas, July 31st to August 10th. Workers: Rev. Ross Fleming, of Ashland, Ky., and Rev. E. E. Wood, of Frontier, Mich. This will be known also as Dallas District camp. For further information address J. H. Shee, secretary, Peniel, Texas.

Campmeeting—Mt. Carmel camp, eight miles west of Coffeeville, Miss., July 31st to August 10th. Rev. A. J. Votary, evangelist. Write Theo W. Fly, Coffeeville, Miss., or Rev. S. E. Galloway, Houston, Miss.

National Campmeeting—Mt. Vernon, Va., July 31st to August 10th. Workers: George J. Kuntz, of New York; Joseph N. Speakes, of Kansas; L. L. Pickett, of Kentucky; Beale B. Larkin, of New Jersey; Bertin Mauro, of Indiana, and others. Board and lodging for eleven days, \$9. Address H. B. Hosley, 337 D street, Northwest, Washington, D. C.

Hudson Holiness Camp—Meeting opens August 7th and continues ten days. Workers: Rev. J. E. Gaar, of Peoria, Ariz., and Rev. Jarette Aycock and wife, of Henryetta, Okla. Address James L. Payne, secretary, Route 1, Box 35, Sikes, La.

Oklahoma State Holiness Camp—Will be held at Blackwell, Okla., August 1st to 10th. Workers: O. G. Mizell, Okla.; R. L. Sells, W. B. Yates, Miss Minnie M. Carmichael. Address Rev. G. A. Strickland, Blackwell, Okla., for further information.

Pike's Peak Camp—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado Springs, Colo., August 7th to 17th. Workers: Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Hestwood, of Kinsley, Kas. Address Rev. William H. Lee, 530 West Dale street, Colorado Springs, Colo.

Clarence, Mo., Camp—Will be held from August 1st to 10th. It is interdenominational. John Wesley type. For further information address Rev. H. M. Chambers, of Clarence, Mo., or James T. Kimbrough, of Clifton Hill, Mo.

Holiness Campmeeting—Olive Hill, Ky., August 1st to 17th. Workers: Rev. J. A. Williams and Rev. J. W. Henry. Remember the date and arrange to come.

Southwestern Holiness Association Campmeeting—Will be held at Grandfield, Okla., Rev. B. H. Haynie will be the preacher in charge, and Professor A. M. Taylor song leader, with other workers. For information address H. J. Hamill, Grandfield,

Okla. The date is August 7th to 17th. Don't miss this great meeting.

Wheeling Campmeeting—To be held at Hazleton, Ind., August 8th to 18th inclusive. Workers: Rev. W. E. Shepard and Charles Conley. Special missionary service by Krikor Gaypikhar, native of Armenia. All licensed preachers entertained free. Address Ruth Ford McElberg, Hazleton, Ind.

Fort Jessup, La., Campmeeting—Begins on Friday, July 25th, and runs till August 14th. Every one is invited. Rev. James B. Chapman, of Bethany, Okla., better known as Peniel, Texas, is to hold the camp. —Rev. Wesley Striman.

Dripping Springs (Noble, Okla.) Campmeeting—August 1st to 18th. Rev. I. L. Flynn, evangelist. Plenty of room to camp with us and plenty of water. Write J. H. King, Pastor, Norman, Okla.

Washington-Philadelphia District Campmeeting—Held at Leslie, Maryland (North East, Md., post-office), August 8th-18th. District Superintendent J. T. Maybury in charge, assisted by the ministers of the District, also L. L. Pickett, of Wilmore, Ky., part of the time. For tents, rates, etc., address Rev. Jonas Tumbauer, 328 North Franklin street, Allentown, Pa.

Tri-County Holiness Association Campmeeting—Keokuk, Iowa, August 9th to 21th. Workers: Mrs. S. A. Keel, of Des Moines, Iowa, and Rev. R. Wilkison, of Montrose, Iowa; singing in charge of Brother and Sister Wells. For information write Mrs. Fred Von Seggen, Secretary, Farmington, Iowa.

Wichita, Kas., Camp—Will be held at Linwood Park, August 14th to 24th. Workers: Evangelists Babcock, Ruth, Stalker, Wild-Knight Quartet, and Mrs. Cora Lamb. Address W. R. Calh, secretary, 515 South Vine street, Wichita, Kas.

Eastern Colorado Pentecostal Nazarene Campmeeting—August 14th to 24th, under auspices of the Olivet Pentecostal Church of the Nazarene near Kirk, Colo., railroad point, Stratton, Colo. Workers: Rev. W. G. Schurman, John E. Moore, Miss

Virginia Shaffer. Note change of date since Brother Bud Robinson's injury, who can not come. For information write Rev. H. J. Brown, or Rev. A. E. Sanner, both of Kirk, Colo.

Nebraska District Camp and Assembly—August 19th to 31st at Hastings, Neb. Workers: General Superintendent J. W. Goodwin, Rev. C. C. Blumberger, Misses Elsie Fisher and Emma Hanson. For further information address Theodore Ludwig, 1020 E. street, Lincoln Neb., or H. N. Hans, secretary, 917 West Fifth street, Hastings, Neb.—Theodore Ludwig.

Maple Hill (Ill.) Tent Meeting, of the Pentecostal Church of the Nazarene, August 20th to 31st. Workers: Rev. J. S. Wallace, of Canton, Ill., and Dunkberger sisters, of Three Oaks, Mich. Address D. L. Monuts, Canton, Ill., R. F. D. No. 6.

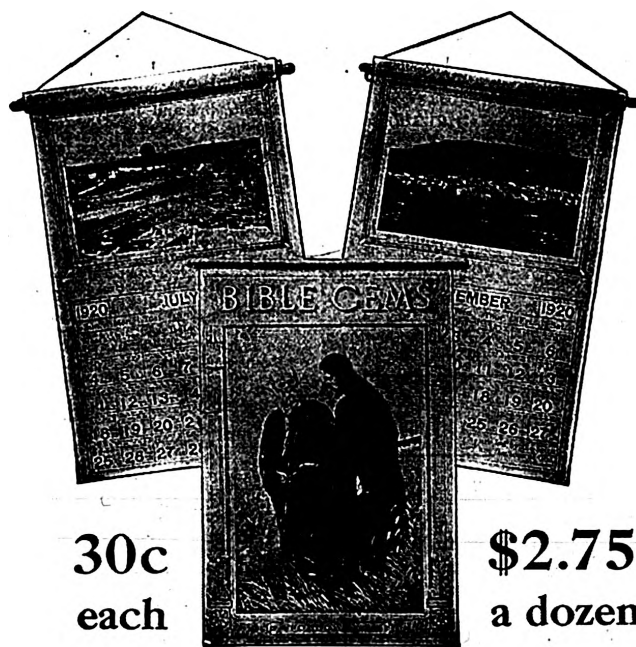
Park Lane Holiness Campmeeting—Will be held at Park Lane, Va., August 15th to 25th. Workers: F. W. Cox, of Lisbon, Ohio, evangelist; Will O. Jones will have charge of the singing. Park Lane, Va., is located near the Potomac river. One carfare from Washington, D. C. Board and lodging for the ten days, \$8. Address Charles R. Matzer, Rosslyn, Va., Route 1.

Main Springs Camp, Ark.—Will be held at old Main Springs camp ground, four miles southeast of Prescott, Ark., beginning August 22d to 31st. Workers: Evangelist B. F. Neely, with Rev. Erban Moore, leader in song.—F. S. McLelland, President.

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

Cape May Holiness Association Camp—Will hold its annual campmeeting at Emma, N. J., September 12th to 21st. Workers: Evangelist Fred DeWeerd of Fairmont, Ind., will special worker, assisted by Rev. John Neilson, of Darby, Pa. For further information address me at Route 1, Box 49, Cape May, N. J.—Eldredge Hawk.

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