

HERALD of HOLINESS

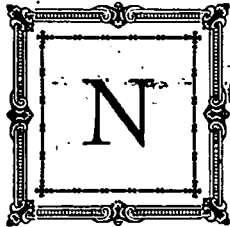
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

Vol. 7. No. 8. Whole No. 320

KANSAS CITY, MO., MAY 29, 1918

EDITORIAL

Patriotism's Call



NO MORE sacred call was ever made upon our American people than the several calls upon them to subscribe for the several liberty bond issues of the government. No man or woman with one dollar to invest can feel blameless if they fail to make these bonds their first choice for investment. We should be thankful that we are not called upon to give up all, that this war may be won for liberty and right and against oppression, and brutality, and autoeracy. The government is very lenient in only asking us for loans, and not for gifts outright. When we have bought these bonds we have not done one tithe of what multitudes of others have done in giving up their business and their earthly prospects and risking their lives for the sacred cause.

Let every American citizen feel it his greatest duty to support these calls promptly by the utmost dollars in his possession, and make these issues grand successes. This war must be won by the Allies and it will be if we do our duty. Our liberties are at stake; our honor is involved; our homes and our altars are the prize in hazard today, and no man can face his wife and children and feel guiltless who fails to

render the most cordial support to every call the government makes.

We have a great President. He is the man for the crisis and has proved this a thousand times. We have nothing but abhorrence for the petty and dirty work of the small politicians in congress, who render themselves absurd by barking at the heels of the great men at the helm of affairs, and thereby hindering their great work. The senate committees have done themselves no credit, who have worried these government officials by needless investigations, in which they repeat rumors they have heard on the streets, and these rumors are published abroad as facts to the hurt of the war preparations. If these men can find nothing better to do than this they would confer a favor upon the nation by going back home and sitting down, and saying not another word until the war is over. They would thereby remove a nuisance out of the way of the President and his collaborators in their patriotic and grand work for winning this great war.

Let everybody support and help the dear boys at the front by buying these bonds every time they are issued, and by condemning every slacker, and coward, and profiteer who is doing anything to hinder the great work of winning the war. This is patriotism's call and we can do nothing less than obey these calls as self-respecting citizens of the United States.

The Holy Life

WE need in our preaching to stress a holy life. It is true the gateway to this life is an experience of entire sanctification, but it is better to draw men to a garden by portraying the beauties and glories of its flowers and fruits than by exalting the character or mechanism of the gate to the garden. By an insatiate longing begotten to enjoy the odors and the fruits and flowers of a paradisaic garden, we are to lead people to these higher realms of Christian life, rather than by the crises of a second definite experience merely, as profound, and essential, and blessedly real as is such an experience. We are not to neglect to stress duly the experience, but this must not be our exclusive theme, for as sure as it becomes such the results of our work will be ephemeral and soon perish.

Beget deep conviction of the absolute necessity of a holy life — its beauty, dignity, glory, and necessity here, and the fruition awaiting only such a life. Too often the experience is urged and stressed, and so little stress given the necessity of practical, everyday, homely holiness of heart and life, that people seek the experience and expect to find in that a mysterious power, which will propel them on and on, meeting every need to the end of the journey. Whereas, the experience is but the enthronement of Christ within the soul, and every day subsequent to that glorious experience must be a day of glad subjection to the inward King. The life must

be one of holiness, exhibiting all the graces of the Spirit in the character, and constant, aggressive, prayerful labor to spread the gospel throughout the world for a witness.

The truth is, holiness, as an experience, is but the initiation of believers into the biblical mission band. Every sanctified man is a missionary who is to go or send — to go to heathendom, or send by his money and prayers others to preach the gospel. Our holiness campmeetings and revivals ought to be great missionary meetings. The time ought to come and must come when in our reports of revival results we will hear of so many converted, reclaimed, and sanctified, and so many volunteered for the foreign mission work, and so many agreed to support a missionary in the foreign field. May God hasten the day when holiness revival reports will have such a millennial ring as this: when every year's revival labor will show several thousand new missionaries put to work in the fields now opened by the Lord for us to enter. Then will the movement be truly apostolic in character, and will hasten the coming of our King.

Experience

THE trite saying that "experience is the best teacher," is a truth of very wide range, and of a much deeper philosophy than is generally accorded it from the limited application given it in its ordinary use. The value of

experience is very great in the realm of evidence in the matter of one's salvation. Not that we would lay down one's asserted religious experience as an infallible criterion or proof of the truth or doctrine he claims to underlie his experience. This would be giving license to the wildest confusion. Experience, on the contrary, must relate to antecedently revealed truth or doctrine as to the processes of man's restoration. We are not to believe in the doctrine of regeneration because any good and intelligent man says that he has experienced God's regenerating grace. We are to believe in it because God's Word teaches it; but with the scriptural basis of the revealed doctrine, our brother's personal conscious experience of regenerating grace becomes a very potent and a very precious corollary or confirmatory proof of this Scripture doctrine, which becomes all the closer to us because thus incarnated in the conscious experience and outward life of a fellow mortal.

If God's Word teaches a certain grace as needful to us, and shows us that He is able to accomplish it in us; that we need it; that He has wrought it in others, and that we are commanded to seek this grace; that inspired men prayed for believers to receive it and exhorted them to its attainment; then, when a fellow-being contemporary with us claims to have sought and received this grace, and has lived, and rejoiced, and triumphed in it, and possibly has passed through the gates into eternity with a song of victory, it becomes us to give heed to such testimony.

Study the experience of Frances Willard under the light of these views. She claimed entire sanctification as a conscious experience and enjoyed it rapturously. Her intelligence and brain power defend her from the charge of that weakness that would have made her liable to be led away by fanatical teachers. She was lauded in all the church papers for transcendent qualities which render her testimony on this and all questions worthy the profoundest respect and confidence. With all her magnificent gifts she went like a little child to the altar and sought and obtained this blessing. Then, in perfect consonance with the teaching on this subject, she lost the blessing through failing to testify to it. Later in life she regained it.

What are those people who reject this doctrine going to do with this great woman's experience? They all admit that sanctification is taught in the Bible; that God is able to sanctify; that we need it; that God has wrought it in Bible characters, for the inspired writers address believers as "sanctified in Christ Jesus;" and that we are commanded to be sanctified. But they explain it away into Zinzendorfianism, or a growth process, or a shadowy something that amounts to nothing. Miss Willard's experience makes it a distinct second work of grace obtained subsequent to regeneration instantaneously by faith and consecration.

Here is Miss Willard's experience, told in her own words:

"One evening, early in their meetings, when Miss Palmer had spoken with marvelous clearness and power, and at the close those desirous of entering into the higher Christian life had been asked to kneel at the altar, another crisis came to me. It was not so tremendous as the first, but it was one that deeply left its impress on my spirit. I turned to my mother (who was converted and joined the church when she was only twelve years old) and whispered, 'Will you go with me to the altar?' She did not hesitate a minute. Kneeling in utter self-abandonment I consecrated myself anew to God. I can not describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing. I did not ask myself, 'Is this my duty?' but just intuitively KNEW what I was called upon to do. The conscious emotional presence of Christ through the Holy Spirit held me. I ran about His errands just for love. Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me, but they did me no harm, for I was shut in with the Lord."

The "Old Man's" Crucifixion

JUST what is implied in the crucifixion of the "old man" we do not know, and on this subject dogmatism is out of place. On the question of a second work of grace subsequent to regeneration there can be no debate, for the Word of God is clear. That this second work involves the "old man," or our carnal nature, there can be no question. That this work compasses the crucifixion of this "old man" is certain. All that is implied in this crucifixion no man speaking by the Word of God can undertake to explain. That it includes a "clean heart" is clear. This the disciples got at Pentecost. That it includes the indwelling Christ is clear, because Paul claimed this

when he declared that he had been crucified with Christ; "nevertheless I live; yet not I, but Christ liveth in me." That this second work includes, or is followed by the infilling of the Holy Ghost is clear; but the thought or truth of "crucifixion" is a deep psychological sea we can not fathom, and dare not attempt it. Both regeneration and the crucifixion of the "old man" belong to this realm.

We must be content to go only so far as God's Word goes, and no further. Nicodemus craved to understand the depth of one of these truths, but Christ assured him it was beyond his reach. We can only come to the rim of this sea and peer into its depth, but we can not fathom it. While our hearts in their cleanness can exult in the effects of this wonderful work, our heads can know very little of it, and our tongue can tell still less.

Fatal Errors

IT IS the policy of the great Enemy of souls to induce a breakdown at pivotal points in doctrine or experience. If he can induce a radical error in our notions of repentance at the very gateway of Christianity, or succeed in palming off an honest, earnest, human effort at reformation upon us for genuine regeneration, he has done a work alike fatal to all true religious progress and achievement, and unless his work is countervailed he will secure the eternal undoing of our souls.

Today he has many souls rocked in a fatal delusion in the matter of repentance — souls who have gone on from this supposed repentance to other supposed steps in Christian progress and work, and yet who have never sounded the depths of real scriptural repentance.

Restitution is an essential part of true repentance. If the sinner has wronged others and it is in his power to repair the wrong by restitution, or otherwise, true repentance will lead him to such reparation. We do not believe there is forgiveness for any man in this life, or salvation in the life to come, until such restitution has taken place.

Many a man today is doing business in whole or in part on money wrongly obtained. The curse of God is upon every dollar of such money, and the frown of God rests upon such souls, no matter what church they belong to, nor how high the official position be which they occupy in the church. The Holy Ghost alone can convince men of these truths and lead them to a repentance which needs not to be repented of. The Holy Ghost was given for this very purpose, to "convince of sin" everywhere and in anybody, in or out of the Church. He will search out the Achans in the camp and lead them to conversion and restitution if His presence among us is procured. He must be sought by the prayer of the Church. We must humble ourselves before God and pray for His presence and work among us in the conviction of sinners. Oh, what a quaking His presence makes among the guilty! By prayer and fasting the Church can obtain such displays of His convicting power as will astound whole communities, and lead to confessions, and restitutions, and reconciliations that would amount to a reconstruction of towns and communities. In some cases men of affluence would become poor in this world's goods in a day; the capital in many large businesses would be reduced by a half or a fourth; in other cases families would be made to blush at revelations made by loved ones, and great social convulsions, like earthquakes, would shock communities, towns, and churches. But what a revival would follow! How the mouths of infidels would be stopped! What moral sublimity would crown the Church! What a joy would thrill the heart of our crucified and risen Lord as He would behold the power of His cross drawing men unto Him, as they were drawn away from the world and sin.

Beloved readers, is not this the revival we need? Let us all pray for the Holy Ghost in His convicting and arousing power to descend mightily upon us in these last days. There is a mighty work needed, but we have a mighty God, who can and will accomplish it if we will let Him. To your knees, oh, house of Israel!

LOOK OUT what you do here — eternity will hear the echo!

THE CHRISTIAN HOME is the college that gives a training no university can equal.

WERE THIS EARTH solid gold it could n't buy a crumb of the bread of life.

Can One Lose the Experience of Sanctification and Retain the Experience of Justification

BY EVANGELIST C. W. RUTH.



Rev. C. W. Ruth.

HERE is a question concerning which the Scripture seems to be silent. Why this silence? Presumably because the Lord does not intend that any one should experiment in these regions. While the Bible is very explicit as to how a person may be made free from sin, and advance in the divine life, it makes no provision for lapsing into sin.

And yet this question presents itself again and again, hence I am requested to write on this subject. I can only give my personal opinion, and have very little hope of answering the question to the satisfaction of even those who ask it. Remember that I have never tried the matter out, so as to learn by experience, therefore I can only give my opinion, and "speak this by permission, and not of commandment," as Paul said of another matter.

Some of the teachers in the holiness movement may be found on both sides of this question—affirming and denying. And personally, I think they may be both right and both wrong. It would seem to depend largely on the viewpoint.

I think there must be perfect agreement in saying that any wilful sin—committed intelligently and intentionally—would at once forfeit the favor of God, and occasion the loss of all grace out of the heart. That no man can purposely, and intentionally sin against God and retain His favor and grace, is clearly taught in such passages as: "He that committeth sin is of the devil" (1 John 3:8), and "The soul that sinneth, it shall die" (Ezekiel 18:4, 20). Hence it would be impossible for any one to thus become guilty before the Lord and lose the experience of sanctification and yet retain the experience of justification; he who would thus dare to sin against God would undoubtedly lose any measure of grace he had ever received, and would be in great danger of eternal damnation.

But we can conceive how a person who had been entirely sanctified, through manifold temptation might let go the hold of faith for the grace of sanctification and yet cleave to the Lord, and trust Him for His pardoning mercy and justifying grace. That while there was no consciousness of guilt, nor wilful disobedience, nor departure from the Lord, there was nevertheless an involuntary defeat, and a leaking out of the fullness of blessing and grace that the experience of sanctification carries. "Unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:7), and the measure of the gift of His grace is bestowed and determined "according to the proportion of faith" (Rom. 12:6).

As a matter of fact, we are constantly meeting those who have had brighter experiences and more victorious lives in the past than at the present; who, at one time could unhesitatingly lay claim to the experience of sanctifica-

tion, while now they have ceased to testify definitely; and yet they would die for their Lord rather than deny and forsake Him. While the Enemy has apparently driven them from the first line of trenches, they have had no thought of surrendering, or joining hands with the Enemy. Now we should very much dislike to take the judgment seat and condemn all such as miserable backsliders and insist that they had no grace at all; for while they could not freely confess the grace of sanctification as they once did, they are still conscientiously and sincerely striving to hold fast to their integrity, and in their hearts purpose to be true to Jesus.

We may illustrate our thought by a familiar scene in the home life; we will suppose the babe in the home is just learning to walk, and taking its first steps; standing in the corner it ventures to walk toward the parent, who bids it come, extending both arms; the little toddler does its best, but after a few steps it loses its balance and would certainly fall to the floor, but is upheld by the extended arms of the parent; and while the child is thus obediently trying to do its best at the bidding of the parent, it is both upheld and approved by the parent. Even so, "The steps of a good man are ordered by the Lord. . . . Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:23, 24). Of course, if the child were to cast himself upon the floor purposely, and stubbornly refuse to try to rise, or to walk, as requested, a different course of procedure by the parent would become a necessity.

Every evangelist knows that the "repair shop" is a necessity; that in almost every community there are those who have "lost out" or "lost the keen edge of their experience," who are nevertheless living true Christian lives; and because of their earnestness, and conscientiousness, are the first at the altar seeking to regain the experiences they once enjoyed; that according to their own testimony they had lost the experience of sanctification, while they yet

retained the experience of justification. And who would dare gainsay such testimony?

It is easier by times to contend for a theory than to face facts, but if we face the facts, as sustained by scores, and even hundreds of witnesses relative to this question, we are compelled to believe that there have been those who have lost the experience of sanctification, who nevertheless retained some measure of the grace of God in their hearts; at any rate, this is the opinion of the writer after more than thirty years of observation as a holiness evangelist.

However, we would advise any and all such persons to make haste in confessing their failure, and renewing their consecration, and walk in the light, and trust the blood to cleanse them from all sin and sanctify them wholly, and then declare their faith to all whom it may concern, and then to remember that "this is the victory that overcometh the world, even our faith" (1 John 5:4), and that "by faith we stand" (3 Cor. 1:24).

While we would not dare to encourage any one to cling to a past experience while in the presence of defeat, and thus cause them to rest in a false hope, we would be just as careful not to persuade them to "cast away their confidence" and let go entirely, lest they give up in despair; rather, we would imitate the Master when it was said of him, "A bruised reed shall he not break, and smoking flax shall he not quench," and fan the lingering spark of faith and encourage them to hold on and renew their consecration vows, and trust the all-cleansing blood, feeling assured that if in anything they be otherwise minded God shall reveal even this unto them; and thus leave it to the faithful Holy Ghost to shed light upon the pathway, and correctly locate them.

It may be well to remember that Israel suffered occasional defeat even after they had made the two crossings and reached Canaan; but this did not necessitate their return to Egypt and starting all over again. No, they simply must discover and uncover the cause of their defeat, and utterly put it away, and then remain in the land and go on to victory. So the sanctified soul should instantly and humbly acknowledge and confess and forsake ought that may have occasioned defeat, make sure that all is on the altar, walk in the light they have, and trust the blood of Jesus to cleanse them from all sin NOW. Amen!

Memorial Day

Embrusted with dewdrops and misty with light,
Rich spirals of lilacs, blue, purple, and white,
Have covered the tree with a lavender sheen,
Like clouds broken only with thin rifts of green.
"Though fast as my petals," it sighed, "should they fall,
My blossoms I weave for their funeral pall,
Instead of the black. Their young lives so white,
Were laid on the altar of justice and right.
My purple is made by the blue in the red,
Protected are we by the blood they have shed.
Then plant me beside your own cottage door,
To live for the child and to bloom evermore."
Then forth with your baskets, dear children so fair,
Among the wild hedges and gather them there;
Intrenched in their color is red, white, and blue,
The lilacs of Maytime are loyal and true.
"Ah, thus do we die," whisper they, "for the brave,
To honor in dying the patriot's grave."
Memorial day! Heroes fall not in vain;
God bless them and bless the true mothers of men.

By
Miss Z. I. Davis

GRAND RAPIDS, MICH.

A Place Prepared

BY REV. C. J. KINNE.

"I go to prepare a place for you."—John 14:2.

JESUS plainly tells us that He has gone to prepare a place for us. The fact that He has gone before us on such a mission, ought to cause us to have a special interest in that place. How eager we are to find out all about a country to which any of our loved ones have gone. We are also specially interested in what they are doing there. Concerning the place which Jesus has gone to prepare, we leave the various questions which arise as to its occupants and its activities, for future consideration, and will now center our attention on the significance of the fact that it is a place prepared especially for us.

As we are total strangers to the celestial city we will need to use earthly figures and similes to help us in forming a conception of what awaits us.

We can readily imagine a father who has gone to a new country alone to prepare a home for his loved ones, whom he has left to wait until the new home is ready. Every preparation is made with a view to the needs and desires of those who are coming. If he plants trees, either for fruit or for ornament, they must be of a kind which his loved ones will enjoy and which will be for their good. When he builds the house, the plans are made with a view to the health, happiness, and comfort of his family. Every member of the family is remembered and the peculiar needs of each one are anticipated by the construction of just what will meet their needs. The one thought of every waking hour is to prepare for his loved ones. All his ingenuity and skill are concentrated on the work of providing, everything he can provide to please the expected loved ones.

If there is an unfortunate one in the family, or a weak one, special care is given to the preparation of that which will give the most comfort to that one. Or, if some member of the family has had an unusually hard time by reason of conditions in the old home, the father plans particularly to see that such a one shall have something different in the new home.

It is the nature of love to endeavor to provide some pleasing surprises for those who are coming. Something more than they expect, and that will give special pleasure.

In all the work of preparing a place for the loved ones, the extent and quality of the preparation are limited only by two conditions, i. e., the measure of his love for them, and his ability to provide for their comfort and happiness.

Love causes him to exert his utmost endeavor, and his resources are taxed to carry out his loving purposes. His highest joy is to put his very best into everything he does. We can readily imagine all of these things, and there is scarcely a limit to the lengths to which we might carry the illustration. We have simply played around the edges of the subject, in order to direct your thoughts to the field which is before you. While your mind is thus contemplating such an earthly picture, let us remind you that Jesus loves us more than earthly friends or kindred can. He has gone to the country in which we expect to make our eternal home. According to His Word, He has gone to prepare a place for us.

First, let us consider that He knows all about us, and the trials we are passing through. "He was in all points tempted like as we are." For thirty-three years He dwelt in a human body. He knows the hopes, the aspirations, and the needs of childhood, youth, and manhood. He is "touched with a feeling of our infirmities." As, when on earth, He could heal the sickness and supply the needs of both soul and body, He being "the same yesterday, and today, and for ever," is abundantly able to undertake the preparation of our eternal home. The fact is fully established that in His great heart there is no lack of love which is beyond any human measure. So it is impossible for us to conceive of the lengths to which that love will impel

Him in preparing a home for those for whom He shed His precious blood.

If the nature and extent of the preparation are measured only by the depth of His love and the magnitude of His resources, surely it is beyond the highest flights of our imagination to picture the glories that await us.

When Solomon built the great temple, he used the resources of the kingdom which his great father had been preparing, and he also secured help from a neighboring kingdom. Of Him who is building our heavenly home it was said, "All things were made by him; and without him was not anything made that was made." The One who is able, by His softest whisper, to speak worlds into existence is now preparing our place in the city of many mansions.

When the Lord spoke to His people through Isaiah He called Himself. "The Lord thy maker, that stretched forth the heavens, and laid the foundation of the earth." So He who laid the foundations of the earth has also gone to lay the foundations of the New Jerusalem. When we stand and look at some of the hills of granite that have stood unmoved for thousands of years, we are awed by their majesty and strength, and yet they are only temporary. What will the eternal foundations be? The foundations which are being laid for that city will never be shaken by any convulsion of nature, nor be blasted by the hand of man. The Word says of Abraham, "He looked for a city which hath foundations, whose builder and maker is God."

In this world many great cities are built on insecure foundations, and many great buildings sink or topple from this cause. There will never be any such danger in the city which Abraham sought and found. That city is builded on the Rock of Ages. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

"Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16).

We can depend upon Him who is Himself the cornerstone and who is "the same yesterday, and today, and for ever," for a sure and eternal foundation for the habitation of our immortal spirits.

The same wisdom and skill which gave to every feature of creation its amazing and intricate adaptability to meet every temporal

need of man, is now arranging every detail of the surroundings in the eternal city.

The same hand that created such a myriad of variety in the trees for fruit and shade, is now planting the celestial palms, and the trees of life which bear twelve manner of fruit and yield their fruit every month in the year.

The same loving care which provided every manner of root and herb for balm and medicine for man's bodily ills, is now growing the leaves which shall be for the healing of the nations.

The same infinite love which designed and created the endless variety of beauty and fragrance in the earthly flowers which charm us for a day and then wither away, is now planting the celestial flowers which shall bud and bloom in eternal beauty in the gardens of paradise.

The same matchless power which planted in the hills of earth the bubbling springs of refreshing water, is starting the crystal fountains which shall for ever flow and sparkle in the courts of the many mansions.

The same marvelous author of harmony who endowed man with the gift of melody, and created in wood and metal the properties which produce on earth such enchanting music, is now stringing the golden harps which will make the holy city re-echo with their rapturous strains.

With what lavish care did our Creator provide light for this land of our pilgrimage. He hung the blazing sun, the silver moon, and all the shining stars of heaven to furnish light and beauty for our transient stay. What will He do to light our mansion in the sky? We are not left to the word of man, nor to our own imagination for that. In the Holy Book we read, "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

He who in the beginning said, "Let there be light," and later said, "I am the light of the world," is Himself the light of that city. "No need of the sunlight in heaven we're told, The Lamb is the light in that city of gold."

Oh, the brightness, the beauty, and the eternal glory of that Light. That sun will never go down, and His face will never be hidden by mists nor storm clouds, but will shine for ever and ever, giving health and blessing to the remotest bounds of the universe of God.

For thee, O dear, dear country,
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is union to the breast,
And medicine in sickness,
And love, and life, and rest.

O one, O only mansion,
O paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
The Lamb is all thy splendor,
The Crucified thy praise;
His laud and benediction
Thy ransomed people raise.

With jasper glow thy bulwarks,
Thy streets with emerald blaze;
The sardius and the topaz
Unite in thee their rays;
Thine ageless walls are bonded
With amethyst unpriced;
Thy saints build up its fabric,
And the cornerstone is Christ.

Thou hast no shore, fair ocean;
Thou hast no time, bright day;
Dear fountain of refreshment
To pilgrims far away:
Upon the Rock of Ages
They raise thy holy tower;
Thine is the victor's laurel,
And thine the golden dower.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

—Bernard of Olony.

The River of Life

BY REV. HARRISON FLYNN.

There is a river that flows from the throne of God, and it is for the healing of all nations. We look into the dear face of our Redeemer as He hangs on the cross of Calvary, and what do we see? There we see the fountain flowing for the cleansing of the nations. Brother, are you in this fountain, with your garments made white and tried?

While the storms overshadow and trouble gathers over us, and while we raise our faces upward, we can see the King in all of His beauty, saying, "Come, ye blessed of my Father, the crown is yours at last." As we walk through the pearly gates on the streets of pure gold we will see the Christ and behold Him, bow at His feet and worship Him while eternal ages go by.

FAUBUSH, KY.

A Terrific Devil

BY ELWOOD TAYLOR.

Do ye not therefore err, because ye know not the scriptures?—Mark 12:24.

AS MAN starts out on this journey of life, two pathways of life present themselves to him. If he chooses to live for Satan he goes down the path of life having every compelling power in earth, hell, and the air to compel him to do wrong, they being the world, the flesh, and the Devil, every one of which are in accordance with his nature, which is naturally inclined to evil and that continually (Gen. 6:5). While if he chooses the life of noble living he has no compelling power to force him to do good. God simply says: "I set before you an open door, choose for yourself." If a man lives for God he has God, the angels, and every good influence of life to encourage him, but none of which are compelling, for God has the greatest of respect for man's free moral agency.

The reason so many are in the broad way is because it is easy for a man to float down stream, or drift with the tide, for he has every power of devilry and every natural inclination to force him onward toward a Devil's hell.

We have so many forms of Devil power in the world today that sometimes we wonder why more people are not led wrong. However, if we would read the Scriptures sufficiently we would have a safeguard against the pitfalls of Satan. You take the Universalists. They tell to a lost and gainsaying world that Christ tasted death for every man, therefore every one will be saved, it matters not what he may do. They make this look quite plausible to those who naturally are looking for an easy way; but if they knew the Scriptures and would think upon such ones as follow, they would see it to be founded upon the sand: "Except a man be born again, he can not see the kingdom of God" (John 3:3). "If we confess our sins, he is faithful and just to forgive" (1 John 1:9). "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in theret: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The reason men take up with Universalism is explained in the language of our text, "Ye know not the scriptures."

Again we have a religion today known as Christian Science, but falsely so called; which is nothing but modernized Buddhism. This religion was conceived in hell, hatched under the mud sills of perdition, and brought forth and introduced to the world by false prophets. They would have you believe that there is no Devil, no sin, no pain, no death, and no hell. The reason men are carried off with such stuff is because they have been given over to believe a lie; because they believe not the truth, but have pleasure in unrighteousness rather than the belief of the truth (2 Thess. 2:11, 12).

There is another religion in the world known as Mormonism, which is taking many precious souls each year to Christless graves. They would have you believe that there is a future probation, a place in which to repent after this life. They resort to such Scriptures as 1 Peter 3:19, "He went and preached unto the spirits in prison," to prove their points. Of course, they with their persuasive oratory, the world, the flesh, and the Devil, and having every natural inclination to evil, can very easily persuade them to go the downward way, and to make lost men believe that Christ was preaching repentance to the spirits in prison. However, to the reasonable minded men and those who know the Scriptures, there is to be seen a different truth. The Devil and all of his crowd had for four thousand years looked forward to the coming of Christ, and said: "Now, if we can put him to death when He comes we will have won the victory." But the promise was that the seed of the woman should bruise the serpent's head, so while the body of Christ was in the tomb it seems that we can see His



Rev. and Mrs. Elwood Taylor.

divine nature as He enters into hell and drags the Devil off his throne and sets His foot on his head and says, "You don't need to laugh with hellish glee over the fact that a Christ rejecting world has taken my life upon the cross. You don't need to think that the victory is yours, for I have come to tell you that the death on the cross was one of the greatest victories that I have ever won. I have only come to tell you that the victory is mine and that I have made the way for every fallen man and woman of earth to be saved. I conquered death and am now conquering hell." It was on the

morning of the third day that He conquered the grave. Since that blessed day it has been said, "Whosoever liveth and believeth in me shall never die." So Christ preached victory, and not repentance, to the spirits in prison.

We look next to the religion in the world known as Unknown Tonguesism. This is one of the most deceptive and hell conceived things the Devil has with which to deceive men. We are living in days of awful Devil power, when he is having his last great campaign of world-wide evangelism, therefore he has broken open the vault that he has kept in reserve for, lo, these six thousand years, and is now resorting to his best in order to deceive men. The things he once used he has now laid aside, and is now using his best. We wrestle not with flesh and blood, but with the prince of the power of the air. We believe that the greater per cent of those who now plow their way through the fiery dungeons of inkly damnation are there because they underestimated the powers of an awful Devil. It seems that the air is sometimes filled with the power of the Devil. The worst thing we can say of the clergy of today is not to criticize them because of their short sermons, for they generally are long enough, but lacking in breadth and depth, thus giving the children of darkness a chance to be wiser in this generation than the children of light. Sad! Sad! The Devil is no fool. He was once one of heaven's brightest angels, but sinned and became a Devil. He said: "I will ascend above the heights of the clouds; I will be like the most High." But God said: "Thou shalt be brought down to hell" (Isaiah 14:14, 15). Also he has had six thousand years of experience, so be careful lest you should underestimate his power. He comes now with his unknown tongue to deceive the people. God tells us that in the last days the Devil will work "With all power and signs and lying wonders" (2 Thess. 2:9).

We see the unknown tongues preachers as they come along wresting the Scriptures and preaching sympathizing sermons, and when they get the people to where they want them they will break out in their unknown gibberish. Of course, there are conscientious people who hear them, and these being lying wonders of the Devil, they fail to understand them, so they throw up their hands and say, "I never saw it on this wise before." The Devil says, "Now, don't you say a word against those people, for they are all right." The Devil succeeds in causing them to become over conscientious and the more they see of the lying wonders the more conscientious they become and the Devil says, "Amen, that's just where I want you." Don't you see? They are lying wonders and of course you don't altogether understand them; but that is nothing to get tangled up over, for you don't need to think that you could be so wise as the Devil. Paul says, "Let no man deceive you by any means" (2 Thess. 2:3).

To say that God would have anything to do with such foolishness would mean to cast a reflection upon Him and say that He was less wise than the most of men. We would not say for a moment that God has not the power to give to you a language, if He did see it necessary; but if He did, it would be a language. You might ask why it is not necessary for God to give the tongues today. Let me answer it by asking, "Why is it not necessary for Christ to raise men from the dead today as He did while He was in the earth among men? While Christ was propagating His kingdom in the earth it was divinely necessary for Him to perform miracles, such as turning the water into wine, feeding the five thousand with five loaves and two fishes, and raising the dead, etc., in order to get men to realize Him to be the Messiah. But after doing this He only persuaded a few Jews to believe Him to be the Messiah. Christ expects more of you and me than performing miracles (John 14:22).

God never did anything but that the Devil tried to do something just like it, if he thought he could deceive some one thereby. When Moses appeared before king Pharaoh he threw his rod down and it became a serpent, but the magicians (the Devil's crowd) threw their rods

Mother's Day

BY WILLIAM HENRY SMITH.

We gather thoughts and flowers,
Among the dewy bowers,
On Mother's Day,
Our thoughts are so much freer,
And childhood days seem nearer
On Mother's Day.

The world seems so much better,
No social lines to fetter
On Mother's Day,
Our enemies are fewer,
And thoughts of her are truer
On Mother's Day.

Our tears are so much wetter,
We try to love her better
On Mother's Day,
Our friends are so much dearer,
And springtime days are clearer
On Mother's Day.

As last we saw her sitting,
The chair seems much more fitting
On Mother's Day,
How sweet to hear her singing!
And clear the notes are ringing
On Mother's Day.

Once more to hear her scolding,
We know 'twas in the molding
On Mother's Day,
If she's at rest and sleeping,
Her counsel we are keeping
On Mother's Day.

The fragrance seems much rarer,
Of flowers that are fairer
On Mother's Day,
We gather just the sweetest,
Boqueting them the neatest
On Mother's Day.

Our love grows so much stronger,
As we are thinking longer
On Mother's Day,
We find ourselves a kneeling,
As we are filled with feeling
On Mother's Day.

down and they became serpents, as well as Moses' did. This shows the Devil power to deceive men. No doubt those standing around said, "Why, the magicians are as near right as Moses!" So be careful, dear soldiers of the Most High, and always be sure that you are right and then do what you know to be right, whether you feel like doing it or not, for no man is stronger than the thing he commits himself to.

If I were to start across the ocean in a paper box, I would not go very far until the box would become wet and fall apart, leaving me to go down to a watery grave. If I trust in the arm of flesh I am no stronger than the physical man; but if I commit myself to Christ, when

I have lived out my career and have bid my friends farewell, I then will feel the loving arms of Jesus entwining around about me to lead me across the valley of the shadow of death, therein to fear no evil; and as I reach the other shore and open my eyes there I will see the King in His beauty and behold the angels as they come running down the balconies of glory, dressed in irradiant costumes, to welcome me to my eternal home. It will be the homecoming of a conqueror and heaven's bells will ring to welcome the veteran of the cross, who in this life waded through fiery trials and underwent awful Devil power while trying to rightfully represent the Christ in the earth.

DES. ARC, 310.

Wisdom

BY H. REES JONES, D.D.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. — Prov. 4:7.

SOLOMON tells us that "The fear of the Lord is the beginning of knowledge," because knowledge being the apprehension of facts and application of them to life, can not properly begin, or be placed on a right foundation until we have a godly fear for the One who gives true knowledge, and that One is God Himself.

Unless He be known first, knowledge will abide alone in the head, and will not find a way to the heart. Man will know, but will not grow by it, will know only for a narrow, worldly, and selfish purpose; but never for blessing to himself or to others; never for the great end for which he was created, and never for glory to his God. No good student will neglect any side of his being. He must have fulness of nature, wideness of capacity; all that God has given him must receive its due regard.

It is here that the subject of his spiritual nature demands the attention of the student. Man was created for the glory of God, and if he does not come into vital relation with God, that part of his nature is dwarfed, and all others are weakened and crippled by it. Bishop Benson says: "The power to use knowledge must come from something outside the knowledge itself."

The mind may be stored with facts, and with true theories, and with many a wise observation; but after all it is only by considering, reflecting, observing, that we can turn what we have already acquired to good account for ourselves, or for others. Such wisdom is above and beyond our studies, for it is that wisdom which the Father gives to those who ask Him.

Some may say, "Is any knowledge worth the attainment, says the one knowledge which is wisdom?" To seek for knowledge where it is possible is the clear duty of man. We come into the real school of life when we have left school. Duty is twofold: duty to do, duty to endure. We have the tasks of the school to do, and the discipline of the school to bear, and the more honest we are in the first, the braver we shall be for the second.

Not what you do, but how you do it, is the test. And small things, done as to the Lord, and not to men, grow golden and precious with the stamp of honest stewardship. Christianity is tested as much or more by the meekness with which the discipline is borne, as by the energy with which the task is done.

Observe what wisdom is. It is not gained by conversing with men, or by the knowledge of the world, as some think and speak, but it comes from above. It consists of these several things!

1. It is pure, without mixture of maxims or aims that would debase it; and it is free from iniquity and defilements; not allowing of any known sin, but studious of holiness both in heart and life.

2. The wisdom that is from above, is peaceable. Peace follows purity, and depends upon it. Those who are truly wise do what they can to preserve peace, that it may not be broken; and to make peace, that where it is lost it may be restored. In kingdoms, in families, in

churches, in schools, and in all interviews and transactions, heavenly wisdom makes men peaceable.

3. It is gentle, not saying or doing anything rigorous in points of censure; not being furious about opinions; in urging its own beyond their weight, or theirs who oppose us, beyond their intention; not being rude and overbearing in conversation, nor harsh and cruel in temper. Gentleness may thus be opposed to all these.

4. Heavenly wisdom is easy to be entreated; it is very persuadable to what is good, or from what is evil. There is an easiness that is weak and faulty; but it is not a pliable easiness to yield ourselves to the persuasions of God's Word; and to all just and reasonable counsel or requests of our fellow-creatures; nor to give up a dispute where there appears a good reason

for it, and a good end may be answered by it.

5. Heavenly wisdom is full of mercy and good fruits; inwardly disposed to everything that is kind and good, both to relieve those who want, and to forgive those who offend, and actually to do this whenever proper occasions offer.

6. Heavenly wisdom is without partiality. The original word signifies to be without suspicion, or free from judging; making no undue surmises, or differences in our conduct toward one person more than another. The margin reads "without wrangling," not setting the part of sectaries and disputing merely for the sake of a party, or censuring others purely on account of their differing from us. The wisest men are apt to be censurers.

7. That wisdom which is from above is without hypocrisy. It has no disguises or deceptions. It can not fall in with those managements which are crafty and guileful; but it is sincere and open, steady, uniform, and consistent with itself. Oh, that you and I might always be guided by such wisdom as this: "In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation." And then lastly, true wisdom will go on to sow the fruits of righteousness in peace, and thus if it may, to make peace in the world; and that which is sown in peace will produce a harvest of joys. Let others reap the fruits of contentions and all the advantages they can propose to themselves by them; but let us go on peaceably to sow the seeds of righteousness, and we may depend upon it that our labors shall not be lost, for "Light is sown for the righteous, and gladness for the upright in heart," and "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

Saul Chasing a Flea

BY REV. N. B. HERRELL.

WHEN Saul had returned from pursuing the Philistines, it was told him that David was in the wilderness of Engedi. Saul took three thousand chosen men out of all Israel, and went to seek David and his men. Saul and his soldiers came to a cave in which they put up for the night. David and his men were lodged back farther in the same cave. After Saul and his company were fast asleep David slipped up and cut off the corner of Saul's garment. When day broke Saul with his soldiers started on in search for David, when, lo and behold, to their surprise David called after them. Turning, they saw David but a short distance to their rear. David saluted Saul by bowing to the earth. After speaking kindly to the king, David fearlessly proclaimed the following testimony to Saul: "After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea" (1 Sam. 24: 14).

1. "After a dead dog." David illustrates carnality in the nature of man as being likened unto a dog that would fight. He admitted the doglike nature which was within him would fight before it died. The reason David gave for not fighting was that his fighting dog was dead. This testimony of David is in perfect harmony with Paul's teaching in Romans 6: 6. David did not believe in the suppressing of the old dog. He said that he had no more fight in him than a dead dog. He said that the king had come out "after a dead dog." Saul might growl at David, but David would not growl back at Saul. Saul might bark at David, but David would not bark back at Saul. Saul might pursue David in hopes of stirring up a fight, but David could no more be stirred up to fight than a dead dog. Hunting dead dogs is a poor business. Just think of a king out with an army looking for a dead dog. What is more harmless than a dead dog? The baptism with the Holy Spirit is God's remedy to kill the doglike nature out of men and women. The manifestation of perfect love will appear in the life of the wholly sanctified just as clearly as the

doglike nature did before they were sanctified. The lack of manifesting perfect love tells of the presence of the snarling dog. This doglike something may lie quiet in its kennel till provoked, then, like a growling, snarling, barking cur, will rush out, bite, and devour. David said his dog was dead — so dead that the king could not stir him up.

2. "After a flea." While David professed to be as dead to carnality and its movings as a dead dog, yet he testified to being as live as a flea in escaping from the traps of the Devil. Nothing is so hard to corner as a flea. It will do its work and be gone while its enemy is hardly aware of its presence. It will leave its mark, but catch it if you can. Paul got out of Damascus in a basket let down over the wall. Peter was taken out of the jail by an angel. In one way or another God makes a way of escape for His people. They do their work and are up and gone while the Devil and his crowd are planning to catch them. David was well schooled in fleaology. He also knew that Saul understood their nature, as the country abounded with them. He informed Saul that while he would not fight, yet he would not submit to being captured any more than a flea; that Saul's efforts in trying to catch him were as hopeless as one trying to catch a flea in the mountains. A flea is of quick understanding. Just so are all the wholly sanctified. The Devil plans, but God reveals. The Devil sets traps, but God springs them. Just think of the king of Israel with a chosen army being out in the mountains after a dead dog, or a man who would no more harm him than a dead dog, and after a flea, or a man who was as hard to catch as a flea would be in the mountains. Yet, this is David's own testimony.

Though kings like dogs may growl and fight,
And search for those who are dead;
Yet, like a flea I'll keep from sight,
Without a fear or dread.

NAMPA, IDAHO.

Emmanuel

BY E. D. HINCHMAN.

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake.

And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. — Kings 19:11, 12.

OUR God is not only the God of Sinai — one to dread and fear; He is not only the God of Carmel — answering by fire; He is not only Jesus — the Savior from sin, He is Emmanuel — God with us.

In the beginning, at the time of Adam's fall, and in the succeeding years before God saw that the wickedness of man was great in the earth, when there were yet upon the earth those who were called "the sons of God," yea, even down to the times of Moses, He is spoken of inferentially in this figure more than in any other.

We are told that He walked in the Garden of Eden in the cool of the day, seeking intercourse with Adam, saying: "Where art thou?"

We are told that Enoch walked with God; and Noah's fellowship was so close and his vision so clear that he got the message and built the ark, and that after God's own plan.

There is no mention of fire, or earthquake, or lowering cloud upon the mountain's summit, nothing but the Spirit of God inspiring the spirit of man with a knowledge of His will.

Is your God, Emmanuel? Is He, God with you? Do you get your plans direct? Do you consciously walk with Him? I do not mean, "Do you go to God with a preconceived idea of what He would have you do, or of what He would have you say?" Often personal desire creates the stirring within that you look upon as "getting hold on the throne," or getting an answer to your prayer.

Manifestation is good, but to know His voice, speaking according to His Word, in the quiet hour when we are resting in Him, wanting nothing but His will, that is better; but better still, when His Word comes surging through our souls, made Spirit and life to us by His Spirit urging us on to better things, opening up to our vision possibilities such as we had never known, or writing upon our hearts and minds messages aflame with glory and power. "He made known his ways unto Moses, his acts unto the children of Israel."

Are you, like Abraham, called the "friend of God"? or are you offering Peter and John money that you, too, might have this power? Oh, the number of the children of Simon Magus, who long to be the center of the spectacular, who long for power, rather than for fellowship with and humble service for the Master. We have heard them, professedly holy people, crying to God for something new, something extraordinary, evidently something to exhibit, saying they were tired of the same old way. We have often felt like telling them to come to Jesus and He would give them rest.

Think of being tired of the Comforter! Think of being discontented with the presence and ways of the Bridegroom of the soul! Think of having the delicate beauty of the Lily of the Valley, the royal magnificence and fragrance of the Rose of Sharon pall upon the spiritual senses!

Think of the "old corn" and the "new wine," and the honey dripping from the pure limestone rock of Canaan becoming distasteful because, forsooth, the sun stood not still on Gibeon, or the moon in the valley of your Ajalon; because a tumultuous demonstration of which you are the center does not wait upon your every call!

What do I think? I think that you have no part or lot in this matter, and that you should pray that even the thoughts of your heart might be forgiven you.

"Our God is a consuming fire" (Heb. 12:29);

but if we have known Him only in the symbol of fire, we have not known Him in the way He may be known, and it may be if we will look closely that our God is Moloch, or our fire "strange fire."

The first mention we have of God in the symbol of fire is in the calling of Moses; and why? Because Israel had backslidden and even Moses had to be attracted by the "burning bush." After this God was able to show him His ways, and spectacular acts were reserved to awe or encourage the children of Israel, those who through darkness and sin were blinded to the greater privileges and grace which Moses had obtained. God, who "knoweth the hearts," thought it necessary that they should be led by the "cloud" and by the "fire" while they were in the wilderness, but we hear no mention of it after they crossed the Jordan, except that we understand that the Shekinah, or glory of God, shone constantly in the holy place, while Israel was true to Him.

Does the glory of God burn constantly upon the altar of your heart, ready when the need may be, yea, when the opportunity is offered, to burst forth in a holy flame of testimony, of prayer, of prophecy? or are you found filling your censer at the fire of others, with other fire?

The fire upon the altar was lit from heaven, and from the consecrated altar was to be lit every censer of incense, every prayer to God. Men want fire, but comparatively few want God's fire. God's fire burns up dross; God's fire purifies the gold.

"Who among us shall dwell with the devouring fire?" "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isa. 33:14, 15).

But do not all men who profess to have the fire, and seem to have the fire, have clean hands and a pure heart? "By their fruits ye shall know them." We believe most of them do; we are sure some of them do not, when we see men go beyond to defraud; when we see men make merchandise of the things of God; when we are conscious that men are blaspheming the Spirit of God, that they may draw attention to themselves, not consciously perhaps,

for the heart of man is deceitful above all things.

On Sinai, when God blazed forth in the law of righteousness, the children of Israel were not ready to receive Him, but when Moloch came, making provision for the flesh, they were glad to dance at his altars.

Present day worshippers of Moloch are all, or nearly all, backsliders from holiness, and these may be listed in three general classes: First, those who still have the "fire," but who are uncharitable, unjust, and are often deceptive or dishonest religiously. Second, those who are striving to get back to God, while still holding to the idol that led them astray. Third, those who have lost faith under trial, or in a mighty climax of opposition, or who, under the preaching of some evangelist with more power with men than wisdom from God, have been led to cast away their confidence, and to this class my text more closely applies.

Here was a man who had been mighty in the hands of God. At his command the heavens withheld their rain. Detachments of soldiers sent out to apprehend him were consumed at his request. Fire from heaven indorsed his prophetic office and gave glory to God. The deluge came, the enemies of God were smitten by the sword. Then hell challenged him through the source from which he had most to dread, and losing faith he started to run. Providence could not stop him and the angel knew better than to try. On he pushed until forty days' journey separated him from the fear of man, it seems, before God could even get a hearing.

It is one thing to ride on the tide of a great meeting, with its rushing mightiness, its gigantic upheavals, and its demonstrated fire; it is another thing when the effulgent glory is a thing of yesterday, to be told to get ready for the executioner's block, but remember, God is still there.

God found him on Mt. Horeb. It is true, but discouraged and heart sick, and ready to die. Then God taught him the lesson of our text. God is not in the wind; God is not in the earthquake; God is not in the fire; neither is He pleased if we worship a conception of Him that is limited by these things.

"These things happened unto them for examples: and they are written for our admonition" (1 Cor. 10:11). Not that we would speak lightly of the demonstrations of the Spirit, but nothing should take the place of the voice of God to the inner consciousness, His Spirit witnessing with our spirits that we are His children.

Secularizing Our Nation.

BY H. O. FANNING.

WHATEVER may, or may not be said of other days and other lands, in our own day and in our own land, the most potent force in the development of our nation is its educational system. It dominates the political, commercial, industrial, journalistic, professional, social, and home life of our country. Its influence invades and pervades the atmosphere of the pulpit, the pew, the press, the platform, and the forum. Nowhere are we free from its power. This is true today, possibly as never before in all the history of the world, for seldom, if ever, has education been so widely diffused as it now is. Rarely, if ever, has the influence of the school been so potent as it is today. Certainly never in the history of our own nation.

Germany furnishes a striking example of the effect of an educational system upon a nation's ideals and the development of its people; and today the race is plunged into the most titanic, the most cruel, the most destructive and costly war in all its history, more largely through the influence of Germany's educational system, than from any other known cause. This is becoming more and more apparent as investigation into the causes of this unprecedented horror proceeds. Not only is this fact apparent to the investigator, but it is Germany's boast that they are battling for the preservation and propagation of their so-called "kultur." A man-

ifesto signed by thirty-five hundred German professors and lecturers says, "Our belief is that the salvation of the whole kultur of Europe depends upon the victory which German 'militarism' is about to achieve." One of their writers says, "If we are beaten — which God, and our strong arm forbid — all the higher kultur of our hemisphere, which it was our mission to guard, sinks with us into the grave."

And this is not all. Not only has the thought life of Germany been molded by the philosophy and ideals of her schools, but the whole Christian world has been deluged with her rationalistic infidelity through the same sources.

Who can tell how large a part of the secularization of our own schools has played in preparing American Christendom to welcome, foster, and propagate the destructive criticism that has swept, and is sweeping over our land like a tidal wave, and undermining, shattering, and destroying the faith of multitudes of God's people in the churches; and of unnumbered thousands of students in the educational institutions of our fair land? Who can estimate the havoc that has been wrought by this besom of destruction that has girdled the globe with its slimy stream of scholastic subtleties? Perhaps it would be better to say, its satanic subtleties, for certainly that is the ultimate source of this infernal venom.

Who can tell how large a part it has played

The Licentiate and His Books.

BY REV. C. B. WIDMEYER,

President Oklahoma Holiness College.

In shaping the ideals and utterances of our ecclesiasticisms, and the diluted gospel preached in so many of our churches? or in creating a public sentiment which welcomes such utterances with so little of real widespread protest against them?

What part has it had in shaping the ideals and teaching of the great theological institutions of our leading denominations? And what havoc has been wrought by inculcating such ideas into the minds of the rising generation of preachers and sending them forth into the churches of the homeland? Can we marvel at the spiritual darkness which enshrouds our country, and furnishes fruitful soil for the propagation of such cults as Christian Science, New Thought, Theosophy, Oriental Philosophy, and the heathen cults of various sorts securely ensconced in most of our large cities? We are falling to evangelize the heathen with the unadulterated gospel of the Son of God, and they are heathenizing us with their abominations.

The purpose of this article is not to disparage our public school system; but with full appreciation of its many excellencies, and its many benefits to the people, to call attention to some well known facts concerning its attitude toward the Word of God; and its secularizing influences upon the minds of our youth, and upon our nation. Neither is it to belittle our great colleges and universities. Our public school system of today is a reflection of the sentiment of the age. We have the schools we have because public sentiment demands them; the secularized sentiment of the nation.

Concerning the influence of our school system, Horace Mann said, in the annual report on education for 1845: "Our common schools are a system of unsurpassable grandeur and efficiency. Their influences reach with more or less directness and intensity, all the children belonging to the state—children who are soon to be the state. They act upon these children at the most impressible period of their existence—imparting qualities of mind and heart which will be magnified by diffusion and deepened by time, until they will be involved into the national character, into weal or woe, into renown or ignorance; and, at last, will stamp their ineffaceable seal upon our history."

There was a time in the history of our land when practically all of our schools were Christian schools. In them the Bible was read, hymns were sung, prayer was offered, and a Christian influence was thrown around our children from their tenderest years, and continued throughout their entire educational career. Our great colleges were founded as Christian institutions, and were openly and avowedly Christian in their sentiment, teaching, and aims; but the time came when all this was changed; and it was deemed that education of every grade, to be consummate, must be free from all alliances with religion. It must forswear all allegiance to the Bible; all adherence to Christian creeds; and dispense with all positively Christian influences. In some of our states the Bible has not been read in our schools for more than a generation. In many of our higher institutions of learning it is denied a place even as a standard of ethics. In many of our theological institutions the infallibility of the Scriptures is denied, and in some it is openly derided. This has had its influence upon the minds of our people with reference to the Bible and all things spiritual. This influence has gone out in every direction. The Bible is discredited in all quarters. Time was when our great statesmen, lawyers, orators, and public speakers held the Bible in reverence and high esteem, and deemed their education incomplete without a knowledge of it. The Word of God had a potent influence in forming their characters and shaping their utterances. This attitude of our great leaders and molders of public opinion had its influence upon the people, and the Bible was revered and honored. Everywhere its authority was recognized, and its infallibility acknowledged; but all this is changed. The Bible is no longer allowed to occupy this place of supremacy, and the effect is seen on every hand.

In secularizing our schools we have secularized our nation, and today we are reaping some

IN 2 Timothy 2:15 we read these words: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These are the words of the great Apostle Paul.

To many a licensed preacher the course of study is a sort of a bugbear. If the course of study were only out of the way, then ordination could be obtained and all would be well. Ordination is looked upon as a qualification, rather than representing a state of qualification. The laying on of hands by the presbytery and the possession of credentials will never make a man a preacher. The wisdom of the General Assembly is manifestly evident in ordering a course of study, thus to better qualify the churchmen of the future. The licensed preacher needs a knowledge of every book in the course of study. Some contend that the Bible is the only book to be studied, but the books prescribed for the licensed preacher help him to get a better understanding of the Bible.

Many of our licensed preachers have not the privilege of attending a Bible school or college, consequently they must have the best preparation possible thus to fit them for the high and holy calling. Perhaps one great difficulty that confronts the licensed preacher is, he does not know how to study. Much time is spent in getting settled down with his books, and then he finds that he can not concentrate. The mind just wanders and a whole hour goes by with nothing achieved. Thus he concludes that the course is of little benefit. We have been thinking seriously of trying the following plan: Let each examiner make out a hundred questions

of the harvest of our sowing in Sabbath desecrations; infidelity to the Word of God; irreverence in the house of God; disregard for sacred things; disrespect for parents and parental authority; the dissolution of the marriage bond; the disintegration of the home; crime; anarchy; and a disposition to rebel against all constituted authority either in the home, the school, the church, or the state. We have sown the wind; we are reaping the whirlwind, and the end is not yet.

The Word of God declares that "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Is not this a graphic picture of the age in which we are living?

Concerning the influence of our institutions of higher learning, which are avowedly Christian, upon their students, the dean of the divinity department of one of our great universities says: "But what becomes of the thousands of young Christians whom our colleges and universities report as making up half of their entire enrollment? A recent census taken of one denomination numbering between twenty and thirty thousand communicants in Chicago showed that, except in two or three churches, not one in fifty of its membership was a college graduate. Our college men and women, by thousands and tens of thousands, are coming out of our Christian homes, are being educated for the most part in institutions founded originally by Christian men and taught by Christian [?] men. It would therefore naturally be expected that their proportion in church membership rolls would be constantly increasing. Such an expectation is strengthened by the fact that in any great city the professional class at large is steadily growing. Yet the facts are as they are."

or more and then let the licentiate take the list of questions and make a special study of them, also taking note of the other items of interest in the text. Then in the examination ten questions could be selected from the list already submitted. By this plan we would know that somewhat of a systematic study of the book had been followed, and that some of these definite points would remain in the mind for future service. Suppose I should place a child on a chair and tell it to think. What would the child think about? In the first place it has no subject, and it knows not how to analyze. Many students dislike algebra and geometry, but by studying these subjects the mind is trained to think, and to solve hard problems.

Frequently we read a notice in the HERALD of HOLINESS of some licensed preacher who wants to sell his books. Now we would like to advise against such a practice. You had better sell the clothes off of your back rather than part with your books. These books should be kept for references, for sermon making and reading. Surely it is hardly possible that the entire contents of the book have been memorized and will be retained. Think of such books as "Church History," "Systematic Theology," "Homiletics," "Missions," "Pastoral Theology," and "Evidences of Christianity." These books are a treasure. They represent years of study and experience in their preparation. When a licensed preacher is ordained, that is no sign to quit his preparations. He should constantly add to his library and read continuously, for "reading maketh a full man."

BETHANY, OKLA.

After graphically describing conditions existing in the modern avowedly Christian college, he says: "A young man comes into this atmosphere. He has been taught by parent, pastor, and Sunday school teacher that the Bible is the inerrant, authoritative Word of God. He has never seriously questioned the basis of such an affirmation. His entire religious faith becomes unsettled. Is it any wonder that if he graduates in this mood of mind he should enter business life feeling that while the church has value as the expression of one of the forces of social control, he himself can not assent to its doctrines; that he should hold himself aloof from its work and should grow indifferent to those beliefs with which he began his educational career? Such men and women as these are not in our churches."

If this is the result of a course in an avowedly Christian university, what must be the effect of a course in one which is avowedly secular? The above is a frank acknowledgment that these influences are wrecking the faith of other young people. What reason have we to suppose their effect will be different upon our young people? What reason have we for supposing that our young people will be able to successfully withstand them? Even if in some instances they should, are we justified in exposing them to such perilous influences and allowing them to waste the years in which they should be acquiring that knowledge which will fit them for life's duties in vain efforts to stem tides of infidelity to the things we hold sacred? Will God hold us guiltless if we do? Especially since He has put it within our power to educate our children under the sacred influences of our own schools, and have been instructed and established in the faith once for all delivered unto the saints; for the defense of which we are set, and which defense they are to carry on after we have gone to our reward.

Dare we do less than maintain our own educational institutions, and stand by them to the last drop of our blood, the last dollar of our means, and the last child we have to educate?

OLIVET, ILL.

British Isles District

Rev. George Sharpe, Supt.

After These Things

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward" (Genesis 15:1).

"God never speaks to me" is the utterance of many who profess to love Jesus and to obey God. "God never does anything for me" are words that many speak in tones that denote disappointment in their lives, professedly allied to the spiritual forces of heaven. These utterances reveal poignant grief and despair. The biographies of holy men who lived in the heavens add to their misery. In the blessed Book of life they see how close was the fellowship between God and His true servants and their faith is weakened. Paul is a passenger on the vessel that is to perish. He is the one of that great company who hears the voice of God saying, "Fear not, Paul; thou must be brought before Caesar; and lo, God hath given thee all them that sail with thee." Joshua becomes the leader of the hosts of Israel by the appointment of God, and God speaks to him. Listen to these words, "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:5, 9). Here in this text Abram hears the Word of God. It is a wonderful promise, a truly heartening message, "Fear not, Abram; I am thy shield, and thy exceeding great reward."

These things are determined by other things. What did Paul do that God should speak to him while the storm raged? What did Joshua do that God should with such precision and care emphasize His divine guardianship? What did Abram do that God should speak as He did the words that brought comfort and assurance and such a glorious promise? We leave our readers to follow out the reasons for God speaking to Paul and Joshua and here we desire to discuss the things that Abram did that caused God to speak the words of our text.

"After these things," says the text.

1. After Abram had saved the lives of others. In the previous chapter we are told how four kings warred against the five kings of Canaan and defeated them. Great spoils were taken. Many prisoners were captured. Among the prisoners was Lot, the nephew of Abram. The news of his capture was carried to Abram by messenger, with the result that Abram gathered the men of his household together and hastened after the victorious armies. He defeated them, liberated the prisoners, retook the spoils, and also took the spoils of the defeated armies.

In all this Abram exhibited love. The selfishness of another did not make him selfish. Lot was a man who did not have the ideals of his benefactor; did not live the same kind of life; did not acknowledge God with the same passion. Yet Abram loved him. This incident happened long before the decalog was given, and long before Christ preached His Sermon on the Mount, yet who will deny that Abram was a keeper of them both? In all this Abram risked his household. So many keep what they have. Everything but what they possess is cheap. They give nothing because they consider their possessions too valuable. Such an argument would destroy the foundation of our salvation, and would leave the

world to perish. Jesus, the divine One, the sweetest, purest, and best of the sons of men, in His sacrifice covered the blackest, the vilest, and worst of mankind. So Abram revealed the Christ in accepting the opportunity to save not only Lot, but all the other prisoners when he risked the men of his household in battle.

In all this Abram forsook his own comfort. "It was modern warfare in ancient times. Plans in the night; marches in the night; fights in the night; no rest, no sleep, only earnest vigilance and intensified effort to obtain the desired end. The tables had to be turned. He labored for victory. The prisoners had to be set free. He labored for the lives of others. The spoils had to be retaken. He labored for the welfare of the people. He was no armchair critic, no fireside enthusiast, no ease-loving friend. Modern Christianity should take a lesson from this wonderful man of God. Many sing, "We are out today on the firing line," but it is only a song. It is not a fact. That is why God never speaks to them; and why He never works for them. The secret is out, to hear God speak and to realize His power we must seek the souls of others, rescue the prisoners in captivity, and defeat the enemies of light, and truth, and godliness.

2. After Abram had paid his tithes to the Lord.

The victory Abram won over the heathen kings neither lessened his trust in God, nor his obligation to God. God must be honored. Returning from the conflict he was met by Melchizedek, king of peace, and priest of the most high God. Melchizedek embodied the glory of the Prince of Peace, and the beauty and blessedness of the High Priest of the ages. The coming together of Melchizedek and Abram chronicles a historic meeting. The man of God needed refreshment for his body and here he receives bread and wine. He needed something for his spiritual nature and he receives the blessing of this Christlike priest and king. He came laden from the conflict, possibly expressing to himself the completeness of his triumph, yet the time of victory may be a time of testing, and here he is reminded that his God is the possessor of heaven and earth. His body, his soul, and his future are all looked after by his God. He certainly has reason to trust in the most high God. He surely will trust Him. The passage proves that he did trust Him, for he paid tithes of all. Abram might have argued as many argue today, "God does not need anything from me. All are His. What I have gained in the markets, at my counters, on my farms and through my investments I shall keep and use for the extension of my business, or for my family, or for my friends, since God is the possessor of heaven and earth." But no, the man who had been divinely preserved, divinely blessed in body and soul, and admonished that his God was the possessor of heaven and earth paid tithes of all. The spoils are brought together and he gives the tithes, the sheep and cattle are gathered together and the tithes given, the gold is piled up, and the tithes is apportioned. Personal and all he had obtained because of his victory came under the same law—he paid tithes of all. This is the man whom God speaks to and works for.

Brother, sister, are you like this ancient patriarch? Tithes of all to God. Better look over your record. "Mine,"

have victory over my enemies. I am blessed in body and soul," but can it be said of you as it was said of Abram, "He paid tithes of all"? Perhaps you are finding out the reason why God never speaks to you, and why He never works for you—you earn and keep. Your riches increase but your gifts to God have never increased. When you became a Christian, out of your small wage you gave a shilling, or twenty-five cents a week to the cause of God, and since then you have piled up property, added farms, invested money, boasted of your balance in the bank, paid your taxes with pride, but you have never paid tithes of all your possessions year by year to God. You have denied the most high God. No wonder you never hear from heaven.

3. After Abram had rejected the advances of the world. The scene is changed. Abram meets the king of Sodom. The king addresses Abram and says, "Give me the persons [souls] and take the goods." How like the Devil, who wants the bodies and souls of men, and then desires that those who belong to God should have some things in their possession that are his. "Have the goods and identify yourself with me" is the idea of the Devil, and one which many follow. Abram was true blue. He was rich, but he was not worldly rich. He would rescue the worldling, but he would not have any part or lot in the world. He was a man of God and believed in complete separation from the world, its evil, its sin, and its possessions. He avoided the very appearance of evil.

His rejection was threefold. It was done in the presence of God. His hand had been lifted up. God was his witness. God knew his heart, and knew that he wanted nothing in common with wicked Sodom. It was absolute. He would not take the smallest thing—not even a thread or a shoe latchet. Would to God every professor of justification and sanctification could say that. Could say, "I am free from such a compact," verily in attitude and word, proving that Sodom is for the Sodomites. Abram in this was determined that he would have no identification with the world, the flesh, and the Devil. He did not hide behind the subterfuge, "If I don't do it some one else will." He spoke as a man speaks who has made up his mind to be holy in heart and life. He would be clean clear through, and clear clear through. It was to save his own name. It must never be said that the king of Sodom had made Abram rich.

After these things God spoke to him. Hear the words, "Fear not, Abram; I am thy shield and thy exceeding great reward." "Fear not. You will never lack for anything when I am your God. I am your hope, your all. I am thy shield. Never doubt my ability to keep you in all places. Kings may come and go, but trust only in me and you are safe. I am thy exceeding great reward. You refused the gifts of the king of Sodom but what I shall give you shall transcend all other things. Go out, Abram, and look into the heavens. Can you count the stars? No, well, thy seed shall exceed them in number. In thee shall all nations be blessed." Wonderful beyond words are the blessings that come to those who, like Abram, save the souls of others, worship God, and give tithes of all, and say "no" to the world, the flesh, and the Devil.

Be a righteous man and love the other fellow. Save him. Be a righteous man and pay tithes. That is a proof that your heart is in the right place. Be a righteous man and be holy in all things, living in separation from the possessions and traffic of present day Sodom, then, like Abram, you will have visions, hear the voice of God, and enjoy His divine presence and power through each passing day. Amen.

THE WORK AND THE WORKERS

LEWIS AND MATHEWS

Our meeting at Martintown, Wis., was far from being a failure, yet it did not assume the proportions that we had hoped. The school teacher, a woman of sound judgment, was clearly justified and wholly sanctified and united with the church. One of the other sisters who was sanctified took her place with the members of our church.

The muddy roads, due to the rains and snows, kept many away, but through the prayers and sacrifices of the little band of about a dozen we were able to receive about two hundred and thirty-five dollars. God bless the saints at Martintown.

Our next engagement was at West Allis, a suburb of Milwaukee, Wis. This was a very difficult meeting, yet we had about a score of seekers and a few finders, including probationers. Five united with the church.

The great Allis-Chalmers manufacturing plant is located here. They employ some eight or nine thousand people. There are many nationalities in and about Milwaukee and this, together with the multitude of saloons, makes it a very difficult field. Please pray for our faithful pastor, Brother Hammer. We are just starting at Grand Rapids, Mich. Pray for us.

THE HAPPY DOCTOR

Greetings in Jesus' name. How we enjoy reading the dearest paper on earth—the HERALD OF HOLINESS! We have had some great services here of late. We have two open dates this summer that we would like to give to some needy field near our other meetings. Here is our slate: Nine miles east of Comanche, Okla., third and fourth Sundays in May; Terral, Okla., second and third Sundays in June; Mingus, Texas, first and second Sundays in July; Cisco, Texas, third and fourth Sundays in July; Beeton, Lubbock county, Texas, third and fourth Sundays in August. We have the fourth and fifth Sundays in June vacant, and the first and second Sundays in August. After this summer we will be ready to accept pastoral work.

REV. DR. W. T. GIVENS AND WIFE.

THE BATTLE AT WIMER, OKLA.

We are glad to report victory through the precious blood of Jesus and are still in the battle against sin. We believe that God is going to help us break through. The crowds are large and hands have been raised for prayer. Praise the Lord!

Our next meeting is in the Stone community, near Buffalo, Kas., beginning May 22d. My helper in this place will be Rev. Thomas Keddie and also Mrs. Ball will join us there. We are expecting a great time of salvation in that place.

We are securing a tent for this summer's work and still have a few open dates. Any one desiring our services please write to R. S. Ball, Sterling, Kansas.

REV. T. S. MASHBURN

In the translation of General Superintendent Dr. E. F. Walker we have again sustained a loss that is beyond finite minds to comprehend. We are now almost at the close of another church year, looking forward to and expecting great things from God at our District Assembly. We are pushing on and out, determined to do our bit in helping to win this war against sin. Doors continue to open and we are looking up and the glory is coming down. The joy abides and the fire burns. Since January 1st our Father has seemed to bless us more and more with work and we are doing our best.

REV. C. E. SHAW

I have been in sunny Florida holding tent meetings with Rev. H. L. Goodell. He is a man of faith and full of the Holy Ghost. We had some great times preaching holiness. We saw many souls pray through to victory.

I am now back in Georgia with Rev. E. H. Kunkel, District Superintendent. He is a great man to work with and he is doing a good work on the District. He has the eye of an eagle to see afar off. I am ready for calls in Georgia. We have a tent, but I want a larger one. I want a man who can stand the hard knocks to yoke up with me in the work in Georgia, one who can play an organ, sing, and preach holiness. The Lord is giving me some good times in the work.

CREST, GA.

EVANGELIST LEWIS H. BACHELLER

We have engaged in meetings in Keweenaw and Princeton, Ill., and Elwood, Newcastle, and Anderson, Ind. We have seen precious souls saved and sanctified. We have been blessed with a little baby daughter, Lucille Evelyn, who came to our home May 5th. Mother and baby are doing nicely.

Our next meeting is with our people at Auburn, Ill., where Sister Lillenas is pastor. We will be there from May 19th to June 2d. Pray for God to give us a gracious season.

From Auburn we journey to Ia Crosse, Wis., to

Delays In the Mails

THE HERALD OF HOLINESS is printed and mailed regularly every week.

When it is late in reaching you the cause is generally traceable to either the postoffice or railroad service, and at times both are at fault. These unfortunate delays are unavoidable. They are the expected results of the world war. All users of the mails must make the best of it—do your bit.

As publishers we are exerting every effort to improve our service. We have found that delays more often occur where we send only one or two copies of the HERALD OF HOLINESS to a town; and that mail for towns where we send several copies in a single bundle is more regularly delivered; consequently it will be to our mutual advantage to have a larger number of subscribers at your postoffice. You can help yourself, favor us, and probably help improve the delivery of your paper by securing a few new subscribers for us among your friends.

Every one needs, in these days when the unexpected is almost of daily occurrence, and the divine providences are so evident in the world, a paper that can be depended upon for the whole truth of the Bible, and you as a friend of the HERALD OF HOLINESS know how well this paper presents and stands for the old-time religion.

PENTECOSTAL NAZARENE PUBLISHING HOUSE

begin June 3d for a four to six weeks' meeting with the rescue mission. Brother D. C. Dewey, who has charge there, is a man of God, and we are expecting a great time. The meeting there will be held under a large tent in the downtown section.

During the month of October we shall be in western Kansas for a meeting and if any of our Pentecostal Nazarenes in Kansas would like a series of meetings about that time please write me at once and I will arrange a date for a meeting. I have the month of August open for tent meetings and if you are planning a meeting write me a line at 816 North Main street, Kewanee, Ill.

ANOTHER CHURCH ORGANIZED ON THE INDIANA DISTRICT

Rev. Harry J. Elliott, of Nampa, Idaho, has just closed a successful meeting at Bicknell, Ind. The writer was called for the last night of the meeting and a class was organized of twenty-seven members, with eight more names before us. Brother Elliott was assisted in this meeting by Rev. Ural T. Hollenback and Miss Claris Lyle. The people of Bicknell stood by the meeting nicely and the outlook for a good work there is encouraging. There are six churches on this District organized since our last Assembly. All are supporting pastors. Of these Brother Elliott has been used in two and also Brother Hollenback in two. These are safe men. We need them on our District.

U. E. HARDING, Dist. Supt.

A GREAT REVIVAL

I have recently closed a meeting in the old Methodist Episcopal church at Piketon, Ohio, the old county seat of Pike county, and it was one of the most wonderful meetings I have witnessed in my evangelistic work. When I arrived there the pastor was broken down in health and I took charge of the preaching and singing, too, and if God ever blessed a town He blessed Piketon. God

Notice To Pastors

Will each pastor kindly send to us the names of all of their members who are in the service of our country, and the class of service they are in? We are preparing an honor roll of all Pentecostal Nazarenes now in service.

Managing Editor.

gave wonderful victory. The pastor was wonderfully sanctified. There were about four hundred at the altar and nearly one hundred were sanctified. It is marvelous to go into that Methodist Episcopal church and hear the shouts of victory, and the testimonies full of fire, and prayers that go clear through. One day the folks were out in squads going from house to house, preaching Jesus.

I am engaged now at Jasper, in Pike county, in the Methodist Episcopal church, and it looks like a revival is on here. The crowds and interest are very good. It seems as though people are hungry to find Jesus these days. God is blessing our labors and we crave the prayers of God's people everywhere.

FRED CANADY.

JASPER, PIKE COUNTY, OHIO.

HELBERG-YOUNGBERG EVANGELISTIC PARTY

We have heard the gong in God's watchtower calling us out into the great white harvest field for our vocation month. We have been asking God for five tents, twenty-five workers, and fifteen hundred dollars to start the campaign. God has been hearing prayer, for which we praise Him. Almost all the workers have been secured, being mostly students of Central Holiness University. They are: Mr. Wilbert Helberg, Mr. and Mrs. Bruce Russell, Mr. Elin Youngberg, Mr. Ralph Sapplee, Mr. and Mrs. Ernest McAninch, Mr. William Barr, Miss Adah Nash, Prof. Floyd La Favre, Mr. Frank Getty, Mr. Manuel Will, Mr. Joyce Chamberlain, Mr. and Mrs. Crawford Williamson, Mr. Walter Sapp, Mr. Ralph Roe, Miss Eva Van Fleet, Miss Inez Menton, Mr. Fred Daniels, Mr. Laurance Whitcomb, and Mr. Magnus Christensen.

Most of the tents have been arranged for. Seven different states have thrown open their doors for the gospel of full salvation. The Lord willing, we will work in Iowa, Minnesota, North Dakota, Nebraska, Colorado, Kansas, and Missouri this summer. The time is drawing near when we must launch out into the work. We still need five hundred dollars to complete our fund. Send all contributions to M. D. Christensen, University Park, Iowa.

EASTERN AND NEW ENGLAND NOTES

For the first time in his life General Superintendent Williams, of the Pentecostal Church of the Nazarene, made his official trip to the eastern and New England churches. Brother Williams was royally welcomed by all the pastors and people of the Assemblies on this, his maiden trip. The Lord is using him to get a number of folks into the fountain.

The New York District Assembly of the Pentecostal Church of the Nazarene, which assembled in the John Wesley church, of Brooklyn, N. Y., of which the writer is pastor, was the greatest Assembly in every particular that the writer has known since the union was perfected. We are expecting them back for the Assembly next year, when we hope to have our church neatly repaired for the occasion.

Our old friend, Rev. W. E. Shepard, who for a few years has been pastor of the Woodlawn Pentecostal Nazarene church, of Chicago, Ill., where God has blessed his labors, has recently returned to the evangelistic field. Brother Shepard makes a good pastor or evangelist, and is always true to the Wesleyan doctrine of holiness, and God always gives him definite seekers for the double cure.

Evangelist and Mrs. K. Hawley Jackson, of Spokane, Wash., outgoing missionaries to India, under the Pentecostal Nazarene church, are now visiting the eastern District Assemblies of this denomination. The writer was glad to have the privilege of entertaining these saints for a few days while at the Brooklyn Assembly. We have no question but what God will greatly bless these consecrated persons in leading many darkened heathen souls to the true light of Jesus Christ.

Rev. J. W. Goodwin, General Superintendent of the Pentecostal Nazarene church, who has been living in California for many years, is now moving back to New England, and will make his home at North Scituate, R. I., near our Pentecostal Collegiate Institute. For many years Brother Goodwin was one of the strong holiness preachers in Haverhill, Mass. Many of his old friends are glad to have him return here.

At this writing Rev. William Howard Hoople, honored pastor of the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y., is on a short furlough, spending the time with his family. After about a fortnight he returns to his camp at Anniston, Ala., where he is soon to take his departure for France. Let the many friends of Brother Hoople remember him in prayer, that God may use him in the salvation of many of our soldier boys and return him safely to his family and church at the close of the war.

Pastor E. E. Angell, of the Richmond Hill, N. Y., Pentecostal Church of the Nazarene, is the newly-elected District Superintendent of the New York District. While Brother Angell's physical

condition is not the best for his new and enlarged labors, all of the preachers on the District have promised him their loyal and hearty support. We are expecting to see the greatest year on this District that the holiness forces in the Pentecostal Nazarene churches have ever seen, and thank God, we will not be disappointed. "Keep on believing."
JOHN NORDEMAN.

EVANGELIST AUGUST N. NILSON

Since our last report we have been engaged in meetings at McPherson, Kas., with Rev. A. H. Dumlup. This was our second meeting with the McPherson church. Brother Dumlup deserves credit for his faithfulness in this place. He is God's man and we trust will be used by Him in large usefulness. We also have in McPherson a small, but as loyal a band of real Pentecostal Nazarenes as can be found in any place. They seem to be determined to hold out to the end.

From there we visited the headquarters of our beloved church at Kansas City, and found them, as usual, busy at work. It seems to us that every time we get to Kansas City and go to the Publishing House, they all look better to us than the previous time. Surely a more loyal and self-sacrificing people can not be found in any business establishment. They are all smiling, working, and praying, and it would pay any one to take a trip across the continent to be present at the early morning prayer-meeting in the main office, which they have every morning before work begins. Then the noonday prayer-meeting up in the attic is another feature. For a fact, from the basement to the attic, it is "an house of prayer," and we ought to be thankful to the Father for giving us such a band of workers as we have in the Publishing House.

We closed a three weeks' meeting with our church at Racine, Wis., last Sunday. Surely God blessed and owned that meeting. What a fine man and loyal Pentecostal Nazarene the pastor, Rev. F. J. Fleming, is, and what a great work God has enabled him to do! We preached, shouted, and prayed until victory came. Some twenty souls testified to having been either saved or sanctified. The church sent us on our way with a liberal offering and Godspeed. We also received \$135.63 for the Hallelujah Auto for Sister Mangum.

Our next meeting is at Victoria, Ill., with the Swedish Methodist Episcopal church, June 10th to July 7th. Remember this scribe when you pray. He surely needs your prayers. Address me at 2100 Troost avenue, Kansas City, Mo.

EVANGELIST HALDOR LILLENAS

During the last season we have been busy in meetings, mostly in Methodist churches in Illinois and Missouri. From the Olivet Assembly we went directly to Grayville, Ill., where we assisted in a three weeks' meeting in the Methodist church. The services were largely attended, but the visible results were not large; there were about thirty seekers, but many of them very clear in their finding. From Grayville we went to Princeton, Mo., where we labored three weeks. The meeting there was a splendid success, there being something over a hundred conversions, some of the worst characters in the town being saved.

Our next meeting was at Ashley, Ill. We were there only ten days, but in many respects this was one of the best small meetings we have ever attended. The Spirit of God seemed very manifest from the beginning, and more than a hundred professed conversion in ten days. Mrs. Lillenas was with me in this campaign, assisting in the singing and playing the piano.

Our meeting at Medora, Ill., was a splendid success, considering the fact that we had to close a week earlier than anticipated, on account of small-pox. More than thirty were saved during the seven days of this meeting.

From Medora we went to Elizabethtown, Ill., on the Ohio river. There the meeting opened well, but its progress was somewhat hindered by the sickness of the evangelist, Leroy J. Mitchell. The writer had to lead the singing and also do most of the preaching. The people seemed hungry for the gospel and many were saved.

Our next campaign opened in Joplin, Mo., in the First Methodist Episcopal church. This was one of the hardest meetings in our ten years of gospel work. The church seemed like a big graveyard and the resurrections were few and far between. Joplin is one of the most wicked cities in which we have ever labored, but we found some of God's elect there and some were blessedly saved during the meeting.

Our last meeting was held in the Trinity Methodist Episcopal church, Keokuk, Iowa, and was a very gracious meeting. The people sang "like a house afire" and all through the three weeks the blessing of God was upon the preacher and the people. Rev. Leroy J. Mitchell, with whom I have been laboring the last six months, is a fearless and efficient preacher of the gospel. Our fellowship together has been very sweet. We have had a good opportunity to preach, sing, and testify to full salvation and are more determined than ever to push the work of holiness.

AUBURN, ILL.

REV. F. W. DOMINA

On to victory! or "Over the top" for God and soul, is our battle-cry! The times demand real champions, and the John the Baptist kind of Chris-

tians and preachers. This is no time for slackers, or drones. We have a man's job on hand, and it takes a Holy Ghost inspired faith and courage to win.

After our glorious Assembly at Lowell, Mass., I returned to Providence, R. I., to close up my labors with the People's Pentecostal Church of the Nazarene, then packed and shipped my household goods to Belmont, N. H., my future field for a while.

By special request I went to Dennis Port, on the Cape, for a few meetings with the saints. God gave us wonderful victory and we saw the little church that has been closed a part of the time the last two years, filled to the doors on Sunday afternoon, when I gave an address on "The War in Prophecy. Why Germany Can Not Win the War," illustrated by a large artistic chart.

Tuesday night I was invited to speak on the same subject in the Baptist church in Bradford, R. I. God blessed this soul-stirring message, and an impression was made not to be soon forgotten.

Friday night I was requested to repeat the same address in our church in North Attleboro, Mass., to the delight and inspiration of a good company of people, who spoke highly of the timely message.

Our churches will be well paid if they will give me a chance to bring this religious and patriotic message, that is so much needed at this time of the world's conflict. Brethren, wake up; write me for a date to Belmont, N. H., my future address.

PENTECOSTAL COLLEGIATE INSTITUTE

We are having some blessed services at the Pentecostal Collegiate Institute over the Sabbaths. Several have been blessed recently. God gave us some wonderful rallies at our three Assemblies and we feel that our people are getting a vision of the possibilities as never before.

Our Board meets during commencement week to deal over the property to the Board newly elected by the New England, New York, and Washington-Philadelphia Districts.

We are expecting a great commencement May 26th to 30th. The baccalaureate sermon will be delivered by the writer Sabbath morning, May 26th. The commencement address will be delivered by Rev. D. Rand Pierce, pastor, West Somerville, Mass., Thursday evening, May 30th.

A great missionary rally will be held by our outgoing missionaries, Rev. Jenkins and wife, and Miss Pelley. The Alumni Association will be addressed by the former principal, Rev. J. C. Bearse, who is doing Y. M. C. A. work in the army.

Mrs. N. H. Washburn, wife of the District Superintendent, has a unique plan in connection with a friendship quilt for the school, which will give the school five hundred dollars by commencement.

We are also launching a campaign to refurnish a good number of rooms in our dormitories, and several churches have already taken a room apiece.

We are adding several members to our faculty who have degrees from our leading institutions, and plan to have some strong departments in both high school and college work.

We are located in the heart of the educational and industrial center of the United States and should have one of our strongest schools in this section.

We also have a trade school in connection with our school, which furnishes work to a large number of persons who are unable to pay their expenses.

Will be glad to furnish particulars to those who want to help pay part or all of their expenses through college.

Please remember us in your prayers.

J. E. J. MOORE, Principal.

FOR CHRIST AND THE SOLDIER BOYS AT CAMP CUSTER, BATTLE CREEK, MICH.

After serving for four years as pastor of the Pentecostal Nazarene church at Lansing, Mich., I have resigned and will go to Camp Custer about June 1st to preach full salvation to our soldier boys. God has wonderfully blessed us at Lansing. When we started we did not own a song book or a chair; now we have a property worth fifteen thousand dollars, which is two-thirds paid for and the balance is covered by good pledges. Hundreds of souls have been saved and sanctified and thousands have heard the preaching of holiness.

Last winter God laid a great burden on us for the salvation of our soldier boys. I prayed much about leaving my church to give my time to work for the salvation of their precious souls, but feeling that God was calling me to this work I decided to obey God and let Him have His way. While everything is being done for the physical comfort of the boys, we all know that their spiritual needs are being sadly overlooked. About June 1st we will pitch a tent at the main entrance of Camp Custer. We have secured a splendid location, where thousands pass every day. The opportunity is wonderful. I ask all readers of the HERALD of HOLINESS to take this work on your hearts and join with us in prayer that many of these boys may be won to Christ. If any who read these lines have friends or loved ones at this camp whom you would like to have me look up I shall be glad to do so if you will send me their full names and address. If you are interested in this work and would like to help with a contribution you may do so and the same will be gratefully received. It is entirely a

work of faith, but we know that God has promised to see us through. Praise His name! Send all communications to 1020 Oakland Avenue, Lansing, Mich. E. E. MIERAS.

CHURCH NEWS

Deming, N. M., Mexican Church

Sister Santos Elizondo, pastor of the Juarez, Mexico, mission, has been with us in special services and as a result eleven souls were converted and united with the church. Some under the true light threw away their rosary beads and idols, others their tobacco, and some lost their positions because of the Catholic element. We rejoice in that the hand of God is manifest with us and that with confidence we can tell the Mexican race that God is able to succor those who are tempted, and that the day of the Lord, great and terrible, is imminent. May the Almighty make us all Elias prayers and eagle watchers.—H. J. KENNS, Pastor.

Caruthersville, Mo.

The Pentecostal Church of the Nazarene of this place has closed another campaign against sin. The Deboard brothers were with us the two first weeks of the meeting and Rev. A. J. Mitchell the last week. Altogether there were nineteen professions, and the church was greatly benefited. Although the church is small in membership, we paid the evangelists \$71.40, and raised eighty dollars in pledges to repair the building. To God be all the glory. We have arranged for a supply pastor for June and July, and expect to spend that time in evangelistic work, and as my wife and I are thinking of visiting our people in Kentucky we would appreciate a meeting enroute there. Any church that can furnish me such a meeting write me.—P. P. BELEW, Pastor, 108 EAST TWELFTH STREET.

Phoenix, Ariz.

Sunday, May 5th, was a blessed day in the little church in Phoenix. The presence of God was manifested in a wonderful way. Sister Schmeltzer, returned missionary from Japan, gave a splendid talk in the morning, laying before the people the news of the neglected heathen across the waters. Hearts were touched and the service closed with a Hallelujah March, the people responding with a liberal offering for this sister and her work in Japan. Brother Eckel, our District Superintendent, has been with us for the last two Sundays. God blessed the preaching of the Word and souls found their way to the cross. We truly thank God for the privilege of having Brother Eckel with us. Our beloved pastor, Brother Neuse, has received a unanimous call of the Board to again minister unto us another year. Brother Neuse has been greatly blessed in his labors during the last year. The church has grown both spiritually and financially. God has blessed us also in numbers, there being a marked increase in both church membership and in the Sunday school. To Him be all the glory! We are not resting on past victories, but see greater things ahead, and expect to push ahead with greater zeal and courage this coming year to spread the gospel and help in winning lost souls to Christ.—LURA RECTOR, Reporter.

New Bedford Young People's Missionary Society

Our Young People's Missionary Society met with Brother and Sister Mayo, Rockdale Avenue, Monday, May 6th. President Altou Manchester presided. After a season of song and prayer the secretary's report was read and approved. The treasurer gave a good report—all bills paid and money left in the treasury. Then Rev. Thomas Brown gave us a splendid talk on missionary work. Sunday was his first day with us as pastor. Brother Brown requested we sing that old missionary hymn, "From Greenland's Ice Mountains," after which he told us of his great interest in missions. He said, while deeply concerned about the poor heathen, he had never felt God's call to the field directly, but he was always on hand to speak or do what the Lord wanted him to do. Men are investing in everything to heap up riches unto themselves and finally die and leave it all, or else fail in business; but if they would only invest in the King's business His bank would never close its doors or fail. Hallelujah! If people could only get a vision of these poor lost ones, prayers in this direction would bring them very close to every heart and create a burning desire to see them saved. Brother Brown held every one's attention and interest to the close and all departed with a deeper interest than ever in the heathen. Praise the Lord for ever!—WILLIAM W. ATWOOD, Reporter.

Lake Charles, La.

On April 14th I preached my farewell sermon to the saints of New Philadelphia, Ohio, and on the 15th many of the dear people accompanied us to Dennison, Ohio, and as the train pulled in, amidst a shower of tears, they said good-by. We still love them much. At Little Rock we visited Pastor Job of our church, and Camp Pike. We called there at the hospital on Brother and Sister Cramer's boy, of New Philadelphia. After three nights on the train we arrived here in the beautiful city of Lake Charles and found summer weather. We have a large field and a faithful people, which we believe speaks victory for our work here. Our District Superintendent, Brother Leckie, was with us last Sunday and gave us a fine talk. Pray for our

dear brother, as he has his arm badly broken. Our address is 2231 Shell Beach Drive.—R. J. KIRKLAND, Pastor.

Muskegon, Mich.

Our meeting with Brother and Sister Effie Moore as evangelists, proved to be a success in every way. There were twenty-two who claimed victory for either saving or sanctifying power. They were folks who were really hungry and wept and prayed their way through to victory. Sister Moore is a fearless preacher, and best of all, she preaches with unction and power. Their singing was very inspiring. The church is farther up the road than it ever has been, and by God's grace we expect to keep going. We received ten into the church. Finances came exceptionally easy. We were able to give the evangelists \$100, raised \$54.44 for extra expenses, and our regular expenses were met, as usual. Praise the Lord! Last night one of our good brothers turned his piano over to the church at a \$150 sacrifice. There are great prospects for our church in Muskegon. The pastor is now going to give all of his time to the church.—HOWARD PASCHAL, Pastor.

Rimby, Alberta, Can.

God is still smiling upon us at this place, and we are glad to be numbered with the blood-washed. Sunday, May 5th, was a blessed day of victory with us. At 11 o'clock we preached at Lavesta, a point twelve miles north and west of here. God gave splendid liberty in the service, and His presence was recognized by many who were there. This is a settlement composed chiefly of Germans. Preaching the gospel to these people is not at all times an easy matter, as so few are able to comprehend the English language, but we hope to soon get in touch with some one who can either preach in their language, or who is capable of interpreting while we preach, and thus great good be accomplished. Sunday night we had a blessed meeting at Rimby. The Holy Ghost spoke through lips of clay from Isaiah 55:6, 7, and ultimately five souls bowed at the altar, all finding victory with the exception of one, a young man who prayed through two days later while at home hauling hay. Brother H. M. Irwin, one of our faithful coworkers, who lives a few miles north of here, has kindly consented to open the doors of his home for services there. Two weeks ago God helped us as we preached at this place to a large congregation of friends and neighbors. A number wept because of their sins. We are believing much good will be done here, which

will last through eternity. Blessed be God! We are expecting to begin a siege meeting at Rimby in a few days, with Brother H. N. Haas, of Burr Oak, Kas., as our evangelist. May the people of God remember us at the throne during these days of hard-fought battles.—D. AVERY HOOVER, Pastor.

Berkeley, Cal.

The annual meeting of the Berkeley church was held Saturday evening, April 13, 1918, General Superintendent Dr. Walker presiding. Our pastor, Sister Rose Potter Crist, reported that since her entry into the ministry of the Berkeley church, the attendance had doubled, eight persons had been received into membership, the prayer meetings were well attended, there being an average of sixty-five present each Wednesday evening, and that a Red Cross Auxiliary had been organized by the women of the church to assist our country in making articles necessary for our beloved soldier boys. Our Sunday school superintendent, John Michel, reported an average attendance of sixty-nine present each Sunday of the last year. The president of the Young People's Society, Sister E. A. Mitchell, reported sixteen new members during the year, bringing the total up to thirty-five. Our ever faithful and much loved deaconess, Sister Cornwall, gave a brief report of her work throughout the year. Sister Jacob House, president of the Board of Stewards, reported that the pastor's salary had been fully met to date. Brother E. A. Mitchell, chairman of the Trustees, in his report, said that the church property was appraised at eleven thousand dollars, and that a mortgage indebtedness of twenty-four hundred dollars hung over it. Our financial secretary, Sister Chubb, reported the following total incomes for the year: Church, \$1,835.92; Sunday school, \$105.53; and Young People's Society, \$98.40, making a grand total income for the year of \$2,039.85. Our church treasury has never been in a healthier condition and the financial outlook for the future is bright. At the request of Dr. Walker, reports were submitted by Sister Poole, superintendent of the Japanese mission of Berkeley, and by Sister Eva Brand, matron of Rest Cottage, Alameda. It was requested by these two self-sacrificing sisters that we pray for the spiritual and financial welfare of these two institutions. The officers elected on the church Board for the ensuing year were practically the same, with one or two exceptions. A sweet spirit of harmony prevailed throughout the entire meeting, and many expressions of praise were extended

by members present to the pastor, Sister Crist; and officers of the Board, for the fidelity shown in the work assigned to each one of them in the last year. Brother Clinton, and Sisters Quail and Patterson were elected delegates to the District Assembly at Lindsay, convening May 15th. The following day, Sunday, our General Superintendent preached to us morning and evening, leaving with us much spiritual food for thought.—A. M. LONWELL, Reporter.

Cambridge, Mass.

This church is prosperous both spiritually and financially. There is nothing spectacular happening, but we are making steady progress. Our pastor, Rev. John N. Short, is preaching better than he ever did before, and as a result our members are being built up and strengthened by being fed on the honey and milk of the Word of our God. God is blessing us in our week-night meetings. At our annual church meeting the treasurer reported a balance of about three hundred dollars in our treasury; after all bills had been paid, together with five hundred dollars on our mortgage. Brother John Gibson has been asked to remain as our musical director for another year.—A. R. SHEPHERD, Reporter.

Georgetown, Ill.

We are enjoying a blessed awakening along missionary lines in our church here, after weeks of preaching and praying along this line. God has heard and is answering our prayers in a blessed way. Our Sabbath school raises from six to twelve dollars every Sabbath for missions, besides their good regular collection for the Sunday school. Our missionary auxiliary is doing splendid service also. They have just lately sent a thirty dollar box of clothes to the Peniel Orphanage, of Peniel, Texas. We have decided to take the support of an outgoing missionary and after prayer the Lord led us to help send Miss May Bursch, of Kansas, a trained nurse, who expects to sail next fall. She is at present a student in Olivet University. Some of the Olivet students have been coming over and helping in our services. I never saw a more beautiful spirit of consecration than they manifest. We had a great service at the county home Sabbath afternoon, May 12th. After God's special blessing on the singing and preaching, and while the quartet visited the hospital and sang, we held a regular old-time altar service all over that big dining hall. Several asked for prayer and got down and prayed. One sister came through with a shout. God is with us and victory is ours.—H. H. LEE, Pastor.

Bokhomu, Okla.

Yesterday (May 12th) was a gracious day with us here. Brother Coon brought the message at 11 a. m., and souls were blessed. He spoke on the fruitful life. At night the writer preached. There was quite a nice crowd and several asked for prayer. I am so thankful for our dear HERALD OF HOLINESS. Oh, such soul food! It preaches a fine sermon each time. May heaven's blessings rest upon the editors and readers is my earnest prayer. I will preach to any church who may call me. Jesus sweetly sanctifies and keeps me all the way.—FANNIE D. TANNER ARMER.

Racine, Wis.

Sunday, April 21st, was the day our church had been anxiously and prayerfully looking forward to as the date set for the dedication of our beautiful new church. Our General Superintendent, Rev. J. W. Goodwin, was present and had charge. He came on Friday and held services Friday and Saturday evenings. Sunday morning we began at 8:30 o'clock with prayer meeting, which is a regular service, and indeed we call our prayer room the power house where the Lord wonderfully blesses and fits us for the day's services. Brother Goodwin preached a powerful sermon at 10:45 from Ephesians 5:27. We were greatly encouraged and felt like asking the Lord to put on the pressure and smooth out the wrinkles. In the afternoon Brother Goodwin again brought the message. We feel with our more adequate equipment that we are better fitted to carry on the work to which the Pentecostal Nazarene church is called. Brother Brown, preached Monday night, then Rev. Nilson began a three weeks' revival service. Much good was accomplished. One hundred and thirty-five dollars were given toward the automobile for our missionaries in India, besides some jewelry; also a substantial offering for Brother Nilson, who is an uncompromising, Spirit-filled man of God. One encouraging feature was the spirit of love and unity between the Pentecostal Mission saints and the Pentecostal Nazarenes. They dismissed some of their services and helped us push the battle. We feel that the work is just begun and with God's help we have been lifted upon a higher plane and are going forward to possess more for God and holiness.—MRS. ESTELLE CLINE, Reporter.

Portland, Me.

Our New England Assembly, held at Lowell, Mass., is now in the history of the past, but the influence of such Christlike men as Drs. Williams, Reynolds, Archibald, and Rev. A. B. Riggs (pastor of the Lowell church), with others, shall never be forgotten. At our annual business meeting preceding the Assembly we resigned our pastoral relationship with the Portland church. During our ministry with these people we have purchased a large Methodist Episcopal church building and

International Sunday School Lesson, June 9
Jesus Faces Betrayal and Denial

Mark 14:17-26.

GOLDEN TEXT: Watch ye and pray, lest ye enter into temptation (Mark 14:38).

THE LESSON OUTLINE.

B. F. HAYNES, D.D.

(A) THE SHOCKING TRAGEDY

recounted in our lesson begins with Judas bargaining to betray Jesus. (vs. 10, 11.)

a. Scripture informs us that Judas was moved by Satan to this horrible crime. (See John 13:21-30, where we are told, in verse 27, "And after the sop Satan entered into him [Judas].")

b. We learn also that the betrayal was inspired by the curse of avarice (Luke 22:3-6). Luke says of Judas that "he went his way, and communed with the chief priests and the captains, how he might betray him unto them. And they were glad, and covenanted to give him money."

(B) JUDAS FOREWARNED OF HIS CRIME.

(Mark 14:17-21; Luke 22:21-23.)

At the table Jesus says with evident sadness, "The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born."

(C) DENIAL PREDICTED. (vs. 26-31.)

a. Peter strenuously resents the very thought of his denying his Lord. In his impulsive nature, as so often there has been with others, there was much unconscious weakness with great confidence. How important the oft-repeated warning that we "take heed" that we enter not into temptation and fall into sin.

b. We find that it is not always true that "forewarned is forearmed." It is well to be forewarned, but there is no protection in it unless we heed the warning. Prescience is not prevention, even when it is divine foreknowledge.

(D) GETISEMANE. (vs. 32-42.)

We come now in the dark series of tragedies to Getsemane's scene of inexpressible agony. The very word has become a synonym for agony.

a. The depth of sorrow is depicted in v. 33, "And he began to be very heavy;" and v. 24, "My soul is exceeding sorrowful even unto death." It seems He was almost afraid His sorrow and soul-agony might kill Him before His hour.

b. It was a scene of mighty praying, v. 36. He prays, "Father, take away this cup from me; nevertheless not what I will but what thou wilt." Sorrow and trial should always be times of much prayer.

c. It was a scene of human weakness, v. 37. Amid such agony His disciples were weak enough to be heavy-eyed. "He cometh and findeth them sleeping," and tenderly rebukes them by asking, "Couldst not thou watch one hour?" What ignorance must have veiled their minds as to the transcendent events transpiring at their elbows! How dense can we become as to spiritual things!

(E) BETRAYED BY A KISS. (vs. 43-45.)

Superb and matchless cruelty! Villainy when frank and outright is not so abhorrent as when coupled with the virus of hypocrisy. When you add treachery and hypocrisy to crime you have the sum and the superlative of all possible villainies.

To be betrayed for money or for hate or for envy or pure malice a man can stand. But for the traitor to masquerade in the guise of a friend and stab with that worst of all stiletos, a traitor's kiss, is absolutely unendurable, and adds horror to the crime even of murder itself.

(F) HERE FOLLOW COWARDICE, CRUELTY, AND VIOLENCE. (vs. 46-52.)

It was an hour of the reign of the mob. The mob is always cowardly and cruel in its devilry. The devil of mobocracy can inspire fifty men to a deed which not one of them have the courage to perpetrate alone.

(G) BEFORE THE HIGH PRIEST. (vs. 53-65.)

He claims absolute deity in this supreme hour of His murder. This incenses the high priest and brings upon Him insult and coarse brutality and taunts and jeers from the low mob. Such are the weapons of cruelty and cowardice.

(H) PETER'S DENIAL. (vs. 66-72.)

a. This shows us how weak man is by nature. How vain is trust in human strength and human boasts!

b. How cumulative is sin! One sin leads to another, and that to still another, and on and on the sad procession wearily wends its way to hell. Self-confidence issues in cowardice; cowardice in lying, and lying in cursing and swearing. Avoid the first appearance of evil; thus alone are you safe.

succeeded in making one thousand dollars in repairs on the same. We have left the people with a nice, clean church building to worship in. Some new substantial members have been added to the church, the Sunday school has gained numerically and spiritually. The financial condition is greatly improved. On the whole we have left the church strengthened in every way. The last sermon the writer preached to the people, one woman for whom we have prayed and labored much, knelt at the altar and rose with the consciousness that her sins were forgiven. We expect to enter the evangelistic field. Will those who have spoken to us about meetings and all others desiring our services kindly let us hear from you in good time, so we can make out our slate for the fall and winter months. In the meantime we will be glad to supply any of our churches for a Sabbath, or longer, as the Lord may lead.—REV. J. HARTLEY AND JOSEPHINE B. HASTON.
ADDRESS, 19 FOWSLAND STREET.

Terrace, Pa.
The Lord has been with us the last year at Terrace. The church has recalled us for a third year and we are expecting greater victories. Many of our people attended the Assembly and caught a vision of greater things. A former pastor, Rev. Howard Welch, came up from the Assembly and preached for us with great blessing to the church. Last Wednesday night was a great time with us. Dr. Roy T. Williams presented the needs of Olivet and in a very short while \$1,020 were subscribed, which with other pledges makes about twelve hundred dollars for this church of fifty-seven members toward the one hundred thousand dollars, and still there's more coming in. The Young People are pressing on. We expect to have some tent meetings this summer with their tent. Pray for us.—W. H. PARKER, *Pastor*.

Milton, Cal.
We have served this church as supply pastor this year and have had a delightful time with these people. Our church is few in numbers, but faithful in all their duties. On account of the health of my wife I will be compelled to give up my pastorate and go east, so will close up this Assembly year and go back to Oklahoma. In our leaving here there will be an opening for some good pastor. This is a needy and almost open field for the church, as there are only a few churches in this great District, and a delightful one to work in and much work needed. Any one thinking of coming to this country should write to Rev. D. S. Reed, Onkdale, Cal. In taking leave of this District I would say that I am much in love and in sympathy with them all, and have had a pleasant, but short stay with them. We go east to serve in the Master's work.—D. M. COULSON.

Burns, Ore.
We are glad to report blessed blood-bought victory today in our soul. Sunday, May 19th, we preach our farewell message to the Burns church. On the following Monday morning we take our departure for Surrey, N. D. From thence we go into the evangelistic work. We had a blessed good year with the Burns church; the Lord has abundantly blessed us together. The church is in good condition on all lines and knows how to take care of a pastor, thank the Lord. You will find some of the cream of the earth in this church. We have made some lasting friends in Burns, in the church and outside. We pray the blessing of the Lord to continue with them, and that their next pastor will prove to be the right man for the place. He will find a cordial welcome, and on his arrival will receive a royal reception, as this church knows how to receive a pastor.—LYMAN BROUGH, *Pastor*.

Maplewood, Mo.
The revival at Maplewood church has reached the middle of the second week and souls have been seeking and finding salvation all along. The first Sunday night of the meeting there were seekers and finders. We are all encouraged, both pastor and people, with the way God is leading and building up the work at Maplewood. We believe there are some as faithful Pentecostal Nazarenes here as ever walked the earth. The evangelists are District Superintendent W. I. Deboard and Rev. C. I. Deboard. They are doing us good work. The preaching is of a high order and the singing, which is led by Brother W. I. Deboard, is simply great. God is surely blessing these two men on this District. Our church has been greatly blessed and uplifted by the ministry and godly advice of these servants of God. They have the vision and are doing things. We have no date set to close here, but expect to push on until God indicates it is enough. We want real old-fashioned victory. There has already been much accomplished, but we want more. We expect to take in some new members at the close of the meeting.—CHARLES F. CRITES, *Pastor*.

Wesleyan Church, Providence, R. I.
Our Assembly has closed and a new year opened before us with great responsibilities; but we have a great God, who will see us through. We enjoyed having Brother and Sister Jackson with us on May 12th. God richly blessed the message to us and the sum of sixty-five dollars was raised for missions. It was a blessed day for our church. God is blessing our young folks and helping them to get under the burdens of the church. Oh, that every member of the church would do their part

BIBLE STUDY
Young People's Society
LESSON IX
LIFE OF CHRIST SERIES
Christ; Forgiving.
Matt. 18:21-35.
By Rev. E. J. Fleming.

1. What is the first teaching of Christ in the New Testament bearing on forgiveness? Matt. 5:7. Then see Psa. 37:20 (first clause); (Who?); Prov. 11:17 (first clause); Hos. 4:1.
2. By what is mercy accompanied? Psa. 85:10 (first clause); Prov. 3:3 (first clause); 14:22 (last clause); 20:28 (first clause).
3. What is mercy in its relation to forgiveness? Discussion.
4. What motive to forgiveness did Jesus teach? Mark 11:25; Matt. 6:12, 14, 15; Luke 6:37 (last clause); Eph. 4:32.
5. By what is an unforgiving spirit usually accompanied? Eph. 4:31; Col. 3:8; Tit. 3:3.
6. By what should forgiveness be accompanied? Col. 3:13 (first clause); Mark 9:10; 1 Cor. 13:7 (first clause).
7. What other disposition should accompany forgiveness? Eph. 4:32 (first clause); Psa. 145:9; Jas. 5:11 (last clause).
8. Upon what condition did Jesus promise God's forgiveness? Matt. 6:14; 18; 7:2; 1 John 3:10.
9. Give an application of the parable by which Jesus enforced his teaching relative to forgiveness. See lesson text.
10. By what Old Testament incidents may we illustrate the teaching of Jesus? Gen. 45:5-15; 2 Sam. 18:5. Others.
11. To what extent shall we be merciful and forgiving? Matt. 18:22; Luke 17:3, 4; Prov. 10:12 (last clause); 1 Peter 4:8.
12. What comparison for our instruction? Eph. 4:32 (last clause); Isa. 55:7 (last clause); Mic. 7:19 (last clause); Rom. 12:21.
13. With what "glory" should the children of God be clothed? Prov. 10:11 (last clause); 16:32; 20:3; 25:21; 1 Tim. 2:8.
14. How is this teaching exemplified? Luke 23:34; Acts 7:60.
15. In what ways may our young people promote the spirit of true scriptural forgiveness within and without the church? Discussion.

to lift the load! How the work of God would go.—REV. G. G. EDWARDS, *Pastor*.

York, Neb.
Still we move onward. God is truly blessing the work here. Harmony is becoming a great feature and God loves harmony. Souls are being blessed and those who have been afflicted are being healed. One sister was definitely touched last night. Pledges for Olivet from York church reached the one thousand dollar mark. Hallelujah! L. R. Hoff opens a campaign here next Monday. Pray for this church.—R. E. SCRIBNER, *Pastor*.

Everett, Mass.
We had a good missionary rally with Rev. and Mrs. K. Hawley Jackson as speakers. Over one hundred and fifty dollars were raised in cash and pledges. Since the Assembly we have raised forty-five dollars for the school. Last Sunday we received three new members into the church and others are soon to unite with us. We are expecting great things of the Lord. Our women have organized a Woman's Missionary Society.—A. K. BRYANT, *Pastor*.

Colling, Mich.
We have no discouraging report to make for Colling. Our work is more than holding its own. We are getting ahead. Our praymeetings are well attended and spiritual. The Sunday school is enjoying God's blessing. Conviction is deepening in the preaching services. Next Sunday (May 19th) we begin at Caro with Brother W. R. Cain. Our work there is new, but very much alive. We are expecting a time of salvation. We have advertised it as a "Victory revival." Victory it must be. We appreciate the opportunity we have had this year of being associated with Rev. I. C. Miller in the Caro work. His companionship has been most agreeable and profitable. God has blessed us together. The memory of the preachers' meeting still cheers us on.—ALVIN H. KAUFFMAN, JR., *Pastor*.

Haverhill, Mass.
After a pastorate of fifteen months at our church at North Attleboro, Mass., I closed my work with them April 30th and accepted a call to Haverhill, Mass. The North Attleboro people are saints of God

and know how to treat their pastor. My work there was full of happiness and I trust some souls have received help which shall count in eternity. May 6th was my first Sunday in Haverhill and God seemed to set His seal on our efforts and gave some seekers, who seem to have gotten victory. Our church here is the best situated of any in the city, the equipment is splendid, and the people know God and are crying to Him for a revival. We are expecting God to give us many souls. Last Friday we had with us Rev. and Mrs. K. H. Jackson, outgoing missionaries to India. Their coming was unexpected and no announcement had been made, but God was with us and an offering of about eighty-five dollars was taken, seventy-five of which goes for the deficit in the General Fund. May God help every Pentecostal Nazarene to come to the help of the Lord and wipe out this deficit. Amen. We are looking up and are determined to stand true to holiness.—J. GLENN GOULD, *Pastor*.

Harrington, Del.
We have closed up our fourth year as pastor of the Pentecostal Nazarene church in Martinsburg, W. Va. They were truly four years of hard fought battles, but with some glorious victories. We loved the work there and it was hard to say good-by to so many whom God had permitted us to help into the fountain; but feeling that a change would be better we reported at our District Assembly, held at Darby, Pa., and asked for another hard place. When the appointments were read our name was read out for Harrington and Bridgeville, Del. This is truly a hard field, but bless God, we are here in the name of Him who has said that one shall chase a thousand and two put ten thousand to flight. We have been here two weeks. God has greatly blessed and helped us preach the Word and we believe He has already given us the hearts of the people. We are also glad to report two bright professions since we came. To God be all the glory! Our son, Rev. J. F. Penn, and his wife, outgoing missionaries to Africa, will be with us May 29th for a great missionary service. Pray for us.—REV. J. H. PENN, *Pastor*.

Georgetown, Ill.
We had another blessed day of victory in old Georgetown church Sabbath, May 19th. The pastor preached on "Stewardship" in the morning with blessed liberty. In the afternoon several prayermeetings were held in homes where there was sickness, etc.; also a band went to Danville and held a meeting in the jail. A young woman was marvelously saved in that meeting. In the evening after a splendid praise meeting Brother Harry N. James brought a message on "Judgment." It was a heart-sencher and ten souls came to the altar. When the smoke of battle cleared away there were seven out of the ten rejoicing in salvation. We gladly crown Jesus with all praise.—REV. H. HIGGEE LEE, *Pastor*.

Sipsey, Ala.
I praise God this morning for saving and sanctifying power in the precious blood of Jesus Christ, and for the work He has called me to do since Brother Galloway was here at Sipsey in 1916. It has been the happiest hours of my life since I entered into the service of my Master. God had me to organize a holiness prayermeeting here in this place, taking up the cross of Jesus. I have had many a hard battle to fight, but praise God, I came out more than conqueror in the end. The Devil has fought holiness on every side, but praise the Lord, the fire is still burning. I am leaving Sipsey the first of the month to enter another field and God has anointed Sister Kissel for the work at this place. Pray for her, for her battle is hard. I have fought the battle here nearly two years and God has wonderfully blessed me in this work. I find His yoke is easy and His burden is light. Praise God for the HERALD of HOLINESS, which brings full salvation.—MRS. H. COOKE.

Jasper, Ala.
The musical convention at our church last Sabbath came off nicely. The church was filled at the opening at 9 a. m. The Sabbath school held its usual session led by the pastor. The first session of the convention was on Saturday morning. Officers were elected and annual business transacted. At 8 p. m. there was a sermon by the pastor, the subject of which was, "I indeed baptize you with water, but he will baptize you with the Holy Ghost." The services were all spiritual. The presence of the Holy Ghost was felt and manifested in shoutings, tears, and prayers, interspersed with singing. About twenty manifested a desire for prayer and salvation. Altogether it was a day long to be remembered. The church held the delegates and visitors, but only by close packing. These regular conventions occur every four months. This is a preparation for the great campmeeting we hope to have on the county fair grounds July 4th to 14th.—B. S. TAYLOR, *Pastor*.

Miami, Fla.
We wish to report victory through the precious blood of Jesus. Since we have been here as pastor there have been nearly one hundred persons at our affairs. We have had a constant revival both in the church and the city gospel mission. Many have been converted, some sanctified, and a few healed. The last two Sunday nights there have been four at the altar. All have gotten through and we have had a shout in the camp. Hallelujah for victory!

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Wanted—A linotype machine operator, who has had some years of experience. A Pentecostal Nazarene preferred. Steady employment and good position. Apply to J. F. Sanders, 2109 Troost avenue, Kansas City, Mo.

We have had with us the last winter some of the strongest evangelists, mission workers, and gospel singers in the United States, and a few from other nations. We have closed the mission with the expectation of opening again about the first of next November. This is a great mission field. We are trying to do the work of pastor, evangelist, and missionary. Pray for us—S. M. STAFFORD, Pastor.

Warren, Pa.

We were privileged to have with us from May 10th to 12th General Superintendent R. T. Williams. While here he preached for us four times, to the delight and profit of all who heard him. After his sermon on Sunday morning he took an offering for the Olivet Campaign Fund, which offering amounted to over two thousand dollars. This amount with what had been subscribed previously will make over twenty-five hundred dollars that our church has agreed to put into this fund. The people of the Pittsburgh District feel that they must help save Olivet. Rev. W. G. Schurman, of Chicago, Ill., was also with us over Sunday and preached an excellent sermon in the evening. Our work here moves steadily on. Our people are loyal to every interest of the church at home and in general. We are not so many in numbers, but strong in faith and good works.—C. R. CHILTON, Pastor.

DEATHS

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

Beers—Olga Johnson Beers, wife of Reginald Beers, son of Rev. Mr. and Mrs. S. W. Beers, of Lynn, Mass., passed in glorious triumph to her heavenly home on March 6, 1918, at the age of twenty-five years. Mrs. Beers was a member of the Pentecostal Church of the Nazarene, Lynn, Mass., and had endeared herself to many in the short time she was connected with that church. She was married less than two years when her young life was cut off. She was a patient sufferer for nearly a year, and during her sickness had wonderful faith and trust in him. Olga was born in Bennington, Vt. Her father, Mr. Martin Johnson, lives in Manchester, N. H.—Florence M. Ripley, Reporter.

Watts—Milas J. Watts was born February 9, 1873, in Washington county, Arkansas. He came to Texas with his parents when quite young. He was married to Winnie Choate, at China Springs, Texas, September 12, 1895. To this union ten children were born, of whom seven survive. He was converted August 27, 1893, and was sanctified in July, 1906. He was a member of the Pentecostal Church of the Nazarene, at Illinois Bend, Texas. He died March 17, 1918, and was laid to rest March 19, 1918. The writer preached his funeral to a large and attentive audience, at Illinois Bend, Texas.—W. T. Givens (The Happy Doctor), Former Pastor.

Dietz—Mrs. Ella Schaffner Dietz, estimable wife of Rev. Martin M. Dietz, was translated from the Santa Ana hospital, Wednesday, May 15, 1918. On their way to San Diego, Brother and Sister Dietz had hoped to spend a day or so of rest and recuperation. She had been ill for eight or more years and was just getting better so that she could be out. Coming to a sharp turn in the road their automobile turned turtle and she was so seriously injured that she died a few hours later. Brother Dietz was quite badly hurt, but will recover. Mrs. Dietz was fifty-seven years of age. She was buried from First church, Dr. Younkum and the pastor, Rev. C. E. Cornell, officiating. She was placed in a crypt in beautiful Inglewood.—Rev. C. E. Cornell.

Rowland—John Marshall Rowland was born in Little Valley, N. Y., August 30, 1850. In 1873 he was married to Miss Hannah Bair and to this union were born two boys and four girls. The first baby, Frankie M., died in infancy. Mrs. Hattie Witt, Clyde, Hazel Belle, and Ruby were of Spokane, Wash., and the other daughter, Mrs. Fay Towne, lives in Iowa. Brother Rowland was converted about twenty-two years ago in the state of Iowa, and for some time was connected with and an active worker in the Iowa Holiness Association. On February 4, 1912, he and Sister Rowland became members of this church. April 18th he bade this world good-by and swept through the gates into the city. On the afternoon of April 20th we laid him to rest in Greenwood, Spokane, Wash.—Rev. C. Warren Jones.

TELEGRAMS

SPokane, Wash.

HERALD OF HOLINESS:

Great day in Spokane First church. Annual Sunday school missionary program with an offering of two hundred dollars. Last Sunday the church gave one thousand dollars in cash to apply on church debt. Fifteen hundred during last twelve months for missions. To God be all the glory.

C. WARREN JONES, Pastor.

Newcastle, Ind.

HERALD OF HOLINESS:

The Indiana District preachers' meeting went over the top. There were one hundred and twenty-five representatives present, three-fourths increase over last year. There were forty-three automobiles and two brass bands in the parade. Missionaries Jackson and Pelley were present. Five hundred dollars were raised for the African hospital. Evangelists Nilson and Elliott were visitors. Twenty-three hundred dollars were raised for Newcastle's new church. General Superintendent Goodwin's preaching was great.

U. E. HARDING, Dist. Supt.

Denver, Colo.

HERALD OF HOLINESS:

Colorado District Assembly closed last night. Dr. Reynolds says the greatest Assembly yet. A. E. Sanner re-elected District Superintendent. Money raised for all purposes six thousand two hundred and sixty dollars. Dr. Goodwin presided, and was mightily used in preaching during the Assembly.

J. S. MARTIN, Reporter.

Thornbury—Cora Viola Thornbury (nee Law) was born in Ledbetter, Texas, October 28, 1876, and departed this life May 13, 1918. She was converted at the age of thirteen years and sanctified in about the year 1900, uniting with the Pentecostal Church of the Nazarene, at Sabinal, Texas, in 1910. She left a husband and five girls. After four weeks of untold suffering she went home to be with Jesus. Her body was laid to rest in Lytton Springs cemetery. The funeral services were conducted by the pastor, Rev. E. W. Wells.—Mrs. Dora Brewer.

Wainwright—Samuel Wainwright passed to his reward Wednesday, May 8, 1918. He was fully prepared and waited patiently for the end. He was converted at the age of thirteen and sanctified a few years ago at First church, San Diego, Cal. He was a man greatly respected by all who knew him. He was seventy-three years of age. The funeral services were held at Bradley and Woolman undertaking parlors, his pastor, Rev. C. W. Griffin, officiating. He was laid to rest in beautiful Mt. Hope to await the coming of his Lord.—C. W. Griffin.

PERSONALS

Franklist W. E. Shepard has closed a very successful meeting at Newton, Kas., and is now engaged in a battle in Sioux City, Iowa. He spent a few hours between trains in Kansas City at the Publishing House.

Rev. Charles F. Crites of Maplewood, Mo., was a welcome caller at the Publishing House last week. He has resigned the pastorate of the Maplewood church on account of ill health and is going to Colorado. He expects to reach Denver in time to attend the District Assembly.

Rev. T. H. Agnew has just completed his campaign on the Kansas District for the raising of the Olivet debt and reports about four thousand dollars raised on the District for that purpose, with more to follow. He was called home because of his son's being called to the front. He was a very welcome visitor at the Publishing House while in Kansas City.

Rev. K. H. Jackson and wife, our outgoing missionaries to India, spent some time at the General Foreign Missionary Board headquarters last week.

They left Kansas City for Denver, to attend the Colorado District Assembly.

Evangelist F. J. Mills, of Douglas, N. D., writes that his slate is now full until September 25th, and those desiring his services after that date should write at once, as he is now filling his fall and winter slate.

A happy pastor: "I believe I am the happiest pastor in the state," writes Rev. I. B. Sipes, pastor of our church at Des Arc, Mo., and also the president of the Nazarene Bible Institute at that place. The cause of this special joy at this time is expressed in his explanation, which follows: "The notes have been burned, the running expenses all paid; also the piano, and new fence around the campus are paid for, and three prayed through at the altar Sunday night."

Rev. Joseph N. Spenkes, general secretary of the General Board of Church Extension, was at headquarters last Monday arranging for the enlargement of our church extension work. He is attending the western Assemblies in the interest of this work, and we trust that he may soon establish regular offices here at headquarters.

ANNOUNCEMENTS

Recommendation—On May 18, 1918, Rev. Charles F. Crites tendered the church Board his resignation of the pastorate of the Maplewood church because of ill health and for no other reason. After reluctantly receiving the resignation the Board voted unanimously that the following recommendation be entered: also a copy be given Brother Crites, one be spread on the church minutes, and one be sent to the Herald of Holiness to be published in its columns:

Be it known that Rev. Charles F. Crites has been our pastor, but because of ill health he deemed it best to leave in search of a better climate, which we all deeply regret. We prayed earnestly that he might be healed. Since he was not we have consented to let him go.

We have found him to be a clean man, full of the Holy Ghost and true to the doctrines of the Pentecostal Church of the Nazarene. He is a good preacher and uses fine judgment in dealing with his flock.

We hereby recommend him as a brother in Christ, and a faithful pastor. He has been enabled under God to advance the work here very greatly and has the esteem and confidence of all the church. We are indeed sorry to part with Brother Crites and his faithful wife. Our prayers shall follow them in the new fields of labor for the blessed Master.—William G. Wagner, member of church Board.

Wanted—In order to complete our files we need several copies of the June 20, 1917, issue of the Herald of Holiness. If you can send us one or more of this issue you will confer a favor which will be greatly appreciated.—Managing Editor.

Notice to Pittsburgh District—Let all the licensed ministers and deaconesses of the District who have not as yet received their names and addresses send same at once as our circular letter containing information to those taking the course of study is now ready to send out. Kindly attend to this matter at once.—Rev. H. W. Welsh, Secretary of the Board of Examination, 507 Vine street, Ironton, Ohio.

Tent Meeting—Brother and Sister M. L. Strook's gospel tent will be pitched in Hammond, Ind., in the center of the city, for five Sundays, beginning with June 2d, and continuing over July 4th. Pastor Balsmeyer will have charge. We need a Holy Ghost revival. We shall sing and preach holiness. Come if you can.—Capt. M. L. Strook and wife.

Wanted—One primary teacher and one music teacher to teach in the Nazarene Bible Institute, Des Arc, Mo. The music teacher could take some studies in connection with the work if desired, or could pay the way through school by teaching. For information write I. B. Sipes, Des Arc, Mo.

Ready for Calls—My evangelistic slate is filling up for the summer. Churches needing a pastor or evangelist, colleges needing a president or professor, can get here by addressing me to care of 473 Michigan avenue, Hammond, Ind. I have been professor in seminaries and colleges eight years, pastor sixteen years, and evangelist twenty years. I am now author and editor of Life Line.—B. S. Taylor.

Notice to Students in the Course of Study of the Dakota-Montana District—The Board of Examination will meet at 9 a. m., Wednesday, June 12, 1918, at Sawyer, N. D., for the examination of licensed ministers and deaconesses in the course of study, and all who desire advancement will please be present. Credits will be given for examinations taken during the year and the final examinations will be held on the day named, and at no other time during the Assembly.—H. G. Cowan, Chairman of the Board of Examination.

Notice to Dakota-Montana District—All persons desiring ministerial license or ordination will please secure their recommendations before the Assembly meets. Do not come to the Assembly and ask the pastor to call the church Board together and recommend you during the Assembly. Do this before you come. If you come from anywhere outside of this District unite with one of our local churches in the District before you come, and ask that church for a recommendation. If you wish any favors from the Assembly, please unable to attend, your request should be accompanied by a clear statement of the reasons why you are detained and by the very best of recommendations.—H. G. Cowan, Chairman of the Board of Examination.

Announcement—An old-fashioned revival held in the Knights of Pythias hall, Jeffersonville, Ind., June 5th to June 16th, Rev. U. E. Harding, Superintendent of the Indiana District, in charge. The singers are Miss Grace McLemore and Miss Helen Peter. Several others of the Lord's chosen workers will be present to pray and push on the battle for souls. We request the prayers of the great Herald of Holiness family for the success of this effort.—A. T. Burnett.

Recommendation—This is to certify that Rev. S. E. Flowers is an elder in good standing in the Idaho-Oregon District. He has served as pastor to the amount of fifteen years. He has been a hard

student and has the degree of D.D. He is a tried and true Pentecostal Nazarene. He desires to change climate for his family's sake. Any church desiring a pastor will do well to consider Brother Flowers. Address him at Nampa, Idaho.—N. B. Herrrell, Dist. Supt.

Announcement—The undersigned, having been elected missionary treasurer for the San Francisco District, desires that all missionary funds be sent to the following address, Rev. J. L. Blaisell, P. O. Box 835, Stockton, Cal.

Announcement to the Dallas District—Remember that the Dallas District conference convenes at Peniel, Texas, August 2-11, 1918. As this meeting is designed for a general spiritual uplift throughout the District, let all of our pastors and evangelists please make special urgent announcements of the occasion, urging all and our own people especially to come to this soul-strengthening feast. Our District camp comes but once a year, therefore in a very special way do we urge our brethren to come and be together at this time. Rearrange your plans, if need be, to get to this meeting. Rev. W. R. Cain, of Wichita, Kas., and Rev. Oscar Hudson, of Peniel, Texas, are the engaged evangelists. Professor Winger, of Hutchinson, Kas., is to be the chorister. Let us earnestly pray that the presence of the Holy Ghost may be in such power as to make this occasion eventful in the upbuilding of the Master's kingdom.—E. G. Theus, Dist. Supt.

DIRECTORIES

GENERAL SUPERINTENDENTS

- E. F. REYNOLDS**.....Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave.
- Colorado, Denver, Colo. May 22-29
- Southern California, Pasadena, Cal. June 19-23
- On account of the recent death of General Superintendent E. F. Walker, the Assemblies to have been held by him have been assigned by the Board of General Superintendents to Rev. H. F. Reynolds.
- Foreign Missionary District Assemblies**
- British Isles.....Postponed indefinitely
- Africa.....June 12-16
- Presided over by District Missionary Superintendent Rev. H. F. Schmelzenbach.
- Cape Verde Islands.....June 12-16
- Presided over by missionary in charge, Rev. John J. Diaz.
- Central America.....July 3-7
- Presided over by missionary in charge, Rev. R. S. Anderson.
- China.....July 3-7
- Presided over by missionary in charge, Rev. Peter Klehn.
- Cuba.....July 3-7
- Presided over by missionary in charge, Rev. J. L. Hinds.
- India (eastern).....July 3-7
- Presided over by District Missionary Superintendent Rev. George J. Franklin.
- India (western).....July 3-7
- Presided over by District Missionary Superintendent Rev. L. S. Tracy.
- Japan.....July 3-7
- Presided over by District Missionary Superintendent Rev. William A. Eckel.
- South America.....July 3-7
- Presided over by missionary in charge, Rev. R. S. Winans.
- Mexico.....July 3-7
- Presided over by missionary in charge, Dr. V. G. Santin.
- Mexico (northern).....August 7-11
- Presided over by missionary in charge, Dr. S. D. Athans.
- Manitoba-Saskatchewan.....July 3-8
- Rev. H. F. Reynolds.

- J. W. GOODWIN**.....Olivet, Ill. District Assemblies
- Idaho-Oregon, Nampa, Idaho.....May 29-June 2
- Northwest, Portland, Oregon.....June 5-9
- Dakotas-Montana, Sawyer, N. D. June 12-16
- Alberta, Drumheller, Alta., Canada.....June 10-23
- B. T. WILLIAMS**.....1222 Cahal ave., Nashville, Tenn.

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

DISTRICT SUPERINTENDENTS

- Alabama—P. M. Covington.....Jasper, Ala.
- Alberta—James H. Bury.....Collingdale, Alta., Canada
- Arkansas—G. O. Crow.....Morrilton, Ark.
- Heber Springs, Ark. June 5-10
- Pangburn, Ark. June 5-15
- Cabot, Ark. June 15-28
- Russell's Chapel, Ark. August 1-12
- Flora's Chapel, Ark. August 21-September 2
- British Isles—George Sharpe.....Glasgow, Scotland
- 14 Muirfauld Drive, Parkhead.
- Colorado—A. E. Sanner.....Kirk, Colo.
- Chicago Central—Charles A. Brown.....Olivet, Ill.
- Dallas—E. G. Theus.....Peniel, Texas
- Dakotas-Montana—William M. Irwin.....Minot, N. D.
- East Oklahoma—E. O. Carr.....Shawnee, Okla.
- Florida—Homer L. Goodell.....Miami, Fla.
- 919 Fourth street.
- Georgia—E. H. Kunkel.....Manassas, Ga.
- Hamlin—J. Walter Hall.....Hamlin, Texas
- Idaho-Oregon—N. B. Herrrell.....Nampa, Idaho
- 1621 South Sixth street.
- Indiana—U. E. Harding.....Newcastle, Ind.
- East Thornburg street.
- Iowa—E. A. Clark.....University Park, Iowa
- Kansas—Fred H. Mendell.....Hutchinson, Kas.
- 426 East Fifth street.
- Kentucky—H. Rees Jones.....Louisville, Ky.
- 2105 West Walnut street.
- Little Rock—T. W. Sharpe.....Delight, Ark.
- Louisiana—T. C. Leckle.....Ellis, La.
- Manitoba-Saskatchewan Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
- Michigan—C. L. Bradley.....Berlin, Mich.
- Mississippi—S. E. Galloway.....Houston, Miss.
- Missouri—W. I. Deboard.....Des Arc, Mo.
- Nebraska—M. F. Leonard.....Omaha, Neb.
- 609 E. Twenty-sixth avenue.
- New England—N. H. Washburn.....Beverly, Mass.
- New York—E. E. Angell.....Clintondale, N. Y.
- New Mexico—J. E. Threadgill.....Estancia, N. M.
- Star route, Box 27.
- Northwest—J. T. Little.....Newberg, Ore.
- West Oklahoma—J. I. Hill.....Oklahoma City, Okla.
- 1717 Linwood boulevard.
- Pittsburgh—John Gould.....Columbus, Ohio
- San Antonio—Wm. E. Fisher.....San Antonio, Texas
- 139 Princeton avenue.
- San Francisco—D. S. Reed.....Oakdale, Cal.
- Southern California—Howard Eckel, Los Angeles, Cal.
- 1405 East Thirty-ninth street.
- Tennessee—F. W. Johnson.....Nashville, Tenn.
- Care Trevecca College.
- Washington-Philadelphia—J. T. Maybury, Baltimore Maryland.

EVANGELISTS' DATES

- Jurette and Dell Aycock—
- Prescott, Ark. May 22-June 9
- Shawnee, Okla. July 5-22
- Hodge, La. Camp.....July 25-August 4
- Hudson, La. Camp.....August 15-25
- Hove, Texas, Davis Chapel.....August 29-Sept. 8
- Waldron, Ark. September 15-29
- W. R. Cain—
- Caro, Mich. May 19-June 9
- Harry Joseph Elliott—
- Winchester, Ind. May 10-June 9
- Edwood, Ind. June 14-30
- St. David, Ill. July 7-28
- M. F. Grose—
- Angiola, Cal. May 10-June 2
- Humboldt County, California.....June-August
- Home address, 515 South E street, Santa Rosa, Cal.
- Lee L. Hamric—
- Duncan, Oklahoma.....May 31-June 16
- Prescott, Ark., Coney church.....July 19-August 4
- Home address, Box 103, Vilonia, Ark.
- Alle and Emma Erick—
- Moberly, Mo. June 14-30
- Jasper, Ala. July 4-15
- Mt. Hope Camp, Goddard, Ky. July 18-29
- Wayne, Kas., Camp.....August 2-12
- Hillcrest Camp, Nebo, Ill. August 16-28
- Ashland, Ky., Camp.....August 30-September 16
- Goss, Mo., Camp.....September 20-30
- Haldor and Bertha Lillenas—
- St. Louis, Mo. (camp).....June 28-July 7
- Caro, Mich. (camp).....July 11-21
- Lincoln, Ill. (camp).....August 9-19
- Normal, Ill. (camp).....August 23-September 2
- Theodore and Minnie E. Ludwig—
- Spencer, Iowa.....May 19-June 9
- Muscatine, Iowa.....June 14-30
- F. J. Mills—
- Regan, N. D. May 26-June 5
- George and Effie Moore—
- Modoc, Ind. May 31-June 9
- F. R. Morgan—
- Poteau, Okla. June 1-16
- Manfield, Ark. June 21-July 7
- Marcus, Ark. July 12-28
- Lenox, Ark. July 29-August 11
- Hominy, Okla. August 16-September 1
- Drumwright, Okla. September 6-22

Song Books

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Campmeeting Calendar

Annual District campmeeting, Olivet, Ill., May 30th to June 9th. Rev. Ear. Curtis, evangelist. Beautiful camp grounds; commodious tabernacle. All invited.—Committee.

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

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

The Alberta, Saskatchewan Holiness Association will hold the following camps:
Cabin, Sask. May 31-June 9
Raglin, Alta. June 14-23
Red Deer, Alta. July 19-23

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

A campmeeting will be held at the Ft. Jessup, Texas, camp ground from July 23th to August 4th. Rev. James B. Chapman, of Penick, Texas, will be the preacher, and Rev. Tom Smith will be the singer. We are looking for a great camp this year. We are making some additions in the way of seating the great crowds who come.

E. C. DILLON, President.
REV. J. H. MITCHELL, Secretary.
REV. WESLEY SISMAN.

The Auburn Campmeeting Association will hold their fourth annual union campmeeting at Auburn, Pa., June 22 to 30, 1918. Evangelist Morberry will be the special worker at this campmeeting. He will

be assisted by other pastors and evangelists. The camp grounds are located at the southwest end of Auburn (Schuylkill county), Pa. It is a beautiful and healthful place, with plenty of fine scenery. Moving day, Friday, June 21, 1918.

REV. J. O. JONES, President.
OSCAR CHRIST, Secretary.
A. G. KOCH, Treasurer.

There will be a Pentecostal Nazarene group campmeeting at Hoxie, Kas., commencing June 2d. The tent will be put up a few days before that date and everything will be ready for the meeting on Sunday morning. Evangelist J. G. Bignall will have charge. He is a strong preacher of the "cowboy" type and never fails to get a crowd everywhere he goes. We are expecting several preachers from the

following Pentecostal Nazarene churches: Covert, Plainville, Paico, and Siddlo. Rev. C. R. Dick, pastor of the How Creek church, will make all arrangements and will be responsible for the success of this meeting. Rev. Ira F. Stevens, pastor of the Plainville church, will have charge of the singing.
REV. C. R. DICK,
REV. H. N. MORRIS,
REV. C. L. CALHOON,
REV. FRANK MATHEW,
REV. IRA F. STEVENS,
Committee.

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



Born Again

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