

HERALD of HOLINESS

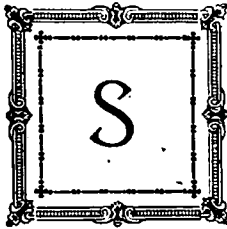
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

VOL. 7. No. 10. WHOLE No. 322

KANSAS CITY, MO., JUNE 12, 1918

EDITORIAL

Our Sanctification is Christ's Vindication



ANCTIFICATION has a Christ side as well as a man side—a Christ-honoring as well as a man-cleansing side. This is an aspect of the subject too little considered. Let us look at the Christ side a moment.

We refer, first of all, to some passages of Scripture which we trust the reader will ponder well and keep in mind, as they bear on the question vitally, as we shall develop later on. Turn to John 7:37-39, R. V.: "Now of the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

Here is a manifest reference to the promise of the Holy Ghost for believers subsequent to their "believing" or conversion, and it is compared to "rivers of living water"—a metaphor implying a cleansing, purifying element. But this gift of the Spirit in his fulness for believers was withheld in his official, dispensational bestowal until after Christ was glorified, and came on the day of Pentecost. Just as Christ was the object of faith, and justification was granted on such anticipatory faith before He came into the world and died, so the sanctifying presence and operation of the Spirit came to men in pre-pentecostal times. Yet as Christ was not manifest in the flesh until the fulness of time—until the world was ready—so the "Promise of the Father," the Holy Ghost himself, in His fulness, was not dispensationally bestowed until the expediency arose, until the fulness of time came, until the Church was ready to receive Him.

God wanted a Church, an *ecclesia* called out and regenerated band to vindicate the innocence of His Son, who had been condemned and crucified on a false charge here on earth. These were to be select witnesses absolved from the guilt of sin and at peace with God and who lived clean lives before the world, whose receipt of this pentecostal, sanctifying baptism would be a witness to the innocence and purity and truth of Jesus.

This explains the evangelist's comment on the words of Jesus quoted above: "This spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." This pentecostal baptism in its Christ-side was to be a vindication of Christ's innocence of the malicious charge on which He was crucified, and also proof of His exaltation by the Father. Hence it could not appropriately be given until after Christ had gone back to the Father.

The world had crucified Him as a malefactor with every

indignity and contempt that could have been heaped upon the lowest of criminals. This grieved God and cried to heaven for vindication. It seems the Father had promised him such vindication, and that, too, by the best of all witnesses—the believing, loving disciples of Jesus in all ages. Jesus, when explaining the necessity of His departure that the Second Comforter—the Holy Ghost—might come, said to them: "When the Comforter is come, whom I will send unto you from the Father, . . . he shall bear witness of me." And He adds this profoundly significant command to them, according to the revised version: "And ye also bear witness, because ye have been with me from the beginning" (John 15:26, 27).

The sanctifying Spirit which came on Pentecost did two things: (1) It cleansed the disciples' hearts (Acts 15:8, 9), and (2) that pentecostal baptism witnessed to the truth, purity, resurrection, and exaltation of Christ by the Father. The believers, therefore, were competent, and were commanded to, not only be witnesses to the cleansing and empowering of this Spirit, but they also became witnesses for Christ—that He was innocent of the charges on which He was crucified and that His case, not given an appeal in earth's courts, had been heard in the chancery of heaven and the cruel verdict had been reversed.

The presence of the pentecostal Spirit was in obedience to His own promise: "I will send him unto you." This promise He could not have fulfilled had the charges been true on which He had been crucified which would have made Him an imposter.

The presence of this other Comforter was proof to them of, and constituted them witnesses to, His truth in fulfilling His promise and to His exaltation—"I go to my Father."

In keeping with this thought, observe the very first testimony borne to Him by Peter, immediately upon the descent of that Spirit on the day of Pentecost. With that literal exactness he vindicates Jesus in his testimony, and stresses his exaltation by the Father from a grave of ignominy to his own "right hand." "This Jesus did God raise up, whereof we are all witnesses"—not eye witnesses to His resurrection, but made witnesses by the presence and power of the pentecostal baptism of the Spirit, which has come upon us in accordance with the specific promise of Him, whom ye slew. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:32, 33, 36—R. V.).

Sanctification or the sanctified believer is, therefore, a witness not only to the power of the blood of Christ by the Holy Ghost to cleanse from all unrighteousness, but also a witness to the reversal by the court of heaven of the world's

cruel and unjust verdict against the Son of God. What an honor to be thus entrusted with the mission of our adorable Master's vindication before the world. Calvary's tragedy shocked the universe, outraged justice, insulted heaven; and the resurrection and ascension were not enough to satisfy the infinite heart of His Father. He will have living witnesses in all and every age cleansed and fired and filled by the Holy Ghost, sent by Christ from the Father's right hand, who shall keep fresh and glaring before the eye and ear of this wicked world the matchless crime of the eternities — its cruel and brutal murder of the Son of God. This guilty world shall never cease to hear that God has reversed its infamous verdict and highly exalted the victim of their malice and hate, and that one day He will send Him back to this earth to receive as His own darling bride those who have braved the ignominy and jeers of the Christ-crucifying world, and testified the innocence and purity of the crucified but exalted Jesus and His power to cleanse from all sin.

Keep in the Middle of the Road

ERROR is never so dangerous as when associated with good, or interlaced with it so as to form part of the whole. Half truths are often more pernicious than whole untruths. A naked error, undisguised and undiluted with any degree of truth, has nothing to recommend it to the good and no guise by which to deceive the ignorant or weak, and hence can not grow successfully with these classes. Dress up error, however, in the garb of sanctity and inject into it a moiety of truth, and you have provided for its successful propagation. And in proportion to the elevated character of the truth which you associate with the error will be the rapidity and ravage it will accomplish.

The doctrine of holiness is now suffering in some places by an infusion of error, and the cause of God is suffering in consequence. For the brethren who teach a third blessing, separate from and subsequent to sanctification, we feel the utmost charity, and we do not intend to wound them by what we say. Some of these brethren we know to be successful soul winners and of excellent spirit. We only wish to say that we nowhere find any basis in the Word of God for the doctrine. Everything claimed for the so-called blessing we understand to be included in the pentecostal baptism, or sanctification. We think great harm will accrue to the holiness movement if this error is ever recognized as a tenet or principle of its teachings.

We believe in a second work of grace, subsequent to regeneration, called in the Bible sanctification, and denominated by John Wesley "the second blessing, properly so called." We rejoice in the successful propagation of this doctrine and the thousands of adherents it has gained.

We are strongly in favor of plans for the conservation and extension of the work. But we are not in favor of side issues like the one we have named.

We feel constrained to say this much in love and charity. We do not recognize that the holiness movement is responsible for, or is in any way connected with, the doctrine in question. We do not wish to see it made responsible for it in any way, anywhere. Let us insist on the doctrine and experience of holiness as John Wesley taught it, for his statement is founded on the Word of God. We may expect to be troubled with side issues, as he was, but we should be as prompt and decisive as he was in disavowing responsibility for and in discouraging all such errors as menace the movement.

The Kind Needed

CHRISTIANITY is for humanity. When Christ came He did not come to preach salvation to the state, or to organized society, but to the personal man, and through the regeneration of the unit He was to reach and save those larger spheres of social and political forces wherein the individual works and achieves by combination of effort and influence. Christ's mission was not for kings or priests, for aristocrats or plutocrats, but for men. It was single-minded to set the face of humanity hopefully toward the future, and to preach, to teach, to inspire a larger, a nobler, a more divine human life in man. Christianity was then, and is today, primarily a humanitarian message — a message which concerns itself with the well-being

of men, both in time and eternity. Its ministry is to bring glad tidings to man in his spiritual poverty, as well as in his temporal poverty — to elevate, and prosper, and bless the whole shore-line of humanity through the glorious workings of a universal redemption.

Away with that modern cunning, but false cant, German socialism, that aims to sacrifice the individual man to the state or society; that teaches the delusive doctrine that equality in temporal conditions and material comfort are to be secured by cast iron force of law; a theory that not only eliminates from its provisions all reference to religion, but smothers such aspirations and possibilities in the individual as make one man a Franklin and another a Howard. No; but the only socialism that Christianity respects and indorses is not of a collectivism in a latter-day socialistic sense, but of an individualistic sense, of an individualism in a Christian sense; that the man is more than the society; that social progress means the progress of the individual, and therefore it is that the community, the state, or the government that obscures and deteriorates the individual is both inhuman and unChristian.

The only socialism that the times need is the law of Christ, and the rule of love — the recognition and spiritual practice of those great twin truths. That statement as a text embodies the gospel for humanity as taught by Christ, and should be constantly voiced by every pulpit in the land. That alone can heal the present manifold hurt of the people, and hush the cries of distress heard everywhere welling up from the great deep of poverty-stricken and dejected humanity.

Such preaching will Christianize and make humane plutocratic wealth and disarm its grinding despotism. It will soothe, inspire, and dignify the oppressed and down-hearted labor classes. The gospel of humanity provided in the blood of God's Son and taught and lived by Christ, can and will calm the troubled social waters.

The Life

THE LIFE of holiness is a power before which unbelief in holiness as a second work perishes like mists before the rising sun. Men may question your experience, may fear it to be an impulse, or an hallucination, or an honest delusion, and hence be unmoved by your testimony to the sanctifying and keeping grace of God. But when added to this profession and testimony they see an every day life and spirit of un murmuring submission to persecution and indignities, a sweetness and equanimity of temper, and a practical love and loveliness described fully in the thirteenth chapter of 1st Corinthians they are convinced, whether they will acknowledge it or not. Not only are they convinced, but they are made to inwardly long for the same unknown something which has transformed and beautified the Christian character of those they have so long known to be good. "And I, if I be lifted up, will draw all men unto me." The Christ spirit and life are what draw men, and sanctification is "Christ in you, the hope of glory." It is all right to testify, it is still more needful and potent to illustrate this sanctified experience in our every day life and walk.

WHEN TRIALS come we must not think they are because of some lapse or wickedness in us. We are to remember that God feels toward us with the same or even with greater tenderness and love than that with which we regard our own son in the flesh. We must remember that when we correct our child it is for his good and to make him better and stronger, and not from hate or spite or unkindness. Often we put upon our child tests when it is not of the nature of a reproof at all. These tests are intended to develop him into more stalwart manhood.

JESUS CHRIST STANDS FORTH as the model or example of what God desires that every human life should be.

HOLINESS IS THE REPRODUCTION in the life and character of Christ's followers of the graces that are in Him.

WHEN A CHURCH FAILS to reap a rich spiritual harvest, we must know that the Gospel has not been preached in power, nor has it been lived in purity.

The Two Works of Saving Grace

BY REV. J. H. VANCE.

THAT THE Bible teaches two separate and distinct works of saving grace for the complete salvation of the soul is an inevitable fact. These two works of saving grace God hath named Himself. The first work of grace is known by Bible terms as "being born of the spirit" or "from above," and includes the work of regeneration in the soul. The new birth and regeneration are synonymous in Bible terms and mean the same thing, so that when a soul is regenerated he becomes partaker of the divine nature, and is quickened into newness of life, and has a supernatural change from a life of sin to a life of righteousness.

What then does the new birth or regeneration do for the one who receives it? Regeneration, being the work of grace in which God plants His divine life into the soul, makes him a new creature: "Old things are passed away; behold, all things are become new" (2 Cor. 5:17). Having received the new birth, the soul is made to hate the things he once loved and to love the things he once hated, hence the regenerated soul has received power to keep the commandments of God and to walk in all the light God gives. He shuns the very appearance of evil, and keeps himself from the Wicked One by keeping the "old man" suppressed. He realizes that God's standard of regeneration is a life above sin, and that no one even in a justified state can sin and retain saving grace; that the regenerated soul must live just as free from committing sin as a soul that is sanctified. God has but one standard for Christian living. The justified man has been pardoned from all his past sins, and commanded through the Word to go and sin no more. God gives power to the one who has been regenerated to suppress and bind the "old man" of sin, the carnal mind, and bring him into subjection to the law of the spirit of life; hence he that is born of God, regenerated, doth not commit sin; "for his seed [God's Spirit] remaineth in him: and he can not sin, because he is born of God" (1 Jno. 3:9). Not that the regenerated man has not power to yield to temptation and commit sin, for he has, but the moment he, through the mind and will, yields to temptation or the leadings of the carnal mind, he is a backslider in the sight of God.

We hear it sounding out from ministers and professed Christians all over this land, that a regenerated soul can not, and does not, live a life above actual transgression against God, and sad to say we know of some who profess to be sanctified who teach such heresy. The man who did not get enough of God's saving grace when he was regenerated, or born of the spirit, to save him from all sinning is no candidate for holiness. The work of saving grace that does not save from sin is not from God, and all such souls who do not stop the sinning business when they are converted have been deceived. "Whosoever sinneth hath not seen him, neither known him" (1 John 3:6). We are quite sure that the cause for so much spurious holiness over the land is all due to the fact that so many are not in possession of saving grace when they come to seek the experience of holiness; they have not been living a life above sin, hence are not proper candidates for holiness. They are made to believe they need holiness to save them from the sinning business, they seek God for it, and are told to lay all on the altar and believe that the very God of peace does sanctify them wholly, when the fact is they get an experience, but not of holiness. Then they go out to testify that they are saved and sanctified, when in reality they have only received regenerating grace at the time they sought holiness, and thus the standard of holiness is being let down. If the preachers of our land would hold up a standard of regeneration and declare as God hath declared, that he that is born of God doth not commit sin, we would have no trouble in promoting

revivals of real holiness over this country, justified believers would be hungering and thirsting after righteousness and true holiness, we would have scores kneeling at our altars crying to God for heart purity, and many who go away from our altars defeated in seeking the blessing of holiness, who are not proper candidates, would otherwise be sanctified and filled with the Holy Ghost. They would then go out to spread Holy Ghost fire and power among the people by telling them how that at one time God saved them from all sin and sinning by the first work of grace and afterward they saw their need of holiness, sought God for a clean heart, and God sanctified them wholly by a second definite work of grace. Such testimonies are in harmony with the true plan of salvation, and God will honor and set His seal on the man who has had two definite experiences of saving grace, and men will get under conviction for full salvation that saves and sanctifies. We conclude that regenerated souls do not commit sin, but are keeping God's commandments, and doing those things that are pleasing in his sight.

In the first part of this article we showed you what the new birth or regeneration was, and what it did for the one who received it, how that it enables one to live a life above actual transgressions against God. We now come to the second part of the plan of salvation known as entire sanctification. The question first then to be decided is, What is Sanctification? and What does it do for the one who receives it? Many tell us that consecration is all that is included in sanctification, that when one is consecrated to God he is sanctified. Webster says, "Sanctification is the act of God's grace by which the affections of men are purified from sin and the world, and exalted to the supreme love to God, or the act of being made holy." We admit that consecration is included in sanctification, but consecration is man's part, through which he presents his body to God "a living sacrifice, holy, acceptable unto God" and by so doing we "prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2). Which will of God is the sanctifica-

tion of every justified believer? "For this is the will of God, even your sanctification" (1 Thess. 4:3).

The work of regeneration includes pardon from all the sins the soul has committed from the time he reached the place of accountability down to the time of conversion; but sanctification is the work of grace in which God purifies the soul from the inbred sin, destroys the carnal mind, crucifies the "old man" of sin, and puts an end to the inner stirrings of carnality. Sanctification includes the baptism with the Holy Ghost, so that when a soul has been purified from all sin by the blood of Jesus through faith, simultaneously there will come into that soul the Holy Ghost in all His fulness, who will take up His abode in the sanctified heart there to abide for ever. Sanctification is the work of grace needful to complete the full redemption of the soul, hence the soul that has only received the regenerating grace is not fully saved, and has not the divine qualification for admission into heaven. Regeneration gives the soul a right to heaven, but sanctification gives one the fitness for heaven, for God hath declared that without holiness no man shall see the Lord (Heb. 12:14). In regeneration the soul has deliverance from the bondage of sins in which the Devil has been leading him a captive at his will, but in sanctification we are delivered from the power of sin, and are free from the inner stirrings of the man of sin, so that there is no response coming from Him, who now abides in the sanctified heart, to yield to any outer temptation, for He who now abides within is greater than he that is without.

In the sanctified life the warfare has ceased within, and all the battles one has to fight are on the outside. The flesh (carnality) no more wars against the Spirit, for he, the "old man," is dead, and ye, those who are sanctified, are dead and your lives are hid with Christ in God. The only possible show for the sanctified man to be defeated, in the progress of a Christian life and his fidelity and loyalty to God and the spread of scriptural holiness, is through the outer temptation coming from the world, the flesh, or the Devil; and so long as the sanctified soul keeps himself from every appearance of evil and walks in all the light he has, the Devil may, and will, shoot his fiery darts, but they will fall to the ground, and the sanctified soul will come out more than a conqueror.

In the daily life of the justified man the warfare is not only from without, but also from within. He has the Devil with all his combined agencies, in the form of man, to combat against; with a system of false religion also to deceive him and lead him from the true plan of salvation into all kinds of error. The justified man who fails to give heed to God's commands to leave the principles of the doctrine of Jesus Christ and go on unto perfection, holiness, will again be overcome by the two adversaries of the soul, the Devil and the carnal mind, and brought into captivity to the law of sin and death. A refusal to obey God and walk in the light of holiness is a transgression of His holy commandment delivered unto us, and all such transgression is sin; therefore, it is the imperative duty of all justified souls to obey God in all that He commands us to be, and to follow after peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

Reader, don't you see the inconsistency of one attempting to get to heaven without the experience of holiness, and that regeneration, or the new birth, is only the first work of saving grace for the soul? and that unless you go on to be sanctified wholly, the ultimate end of your Christian experience will soon end in death? For to be carnally minded is death, and all who have not been sanctified wholly have the carnal mind, which is eternal antagonism against God, and can not enter heaven. So, dear reader, if you ever expect to see on the inside of heaven and enjoy its blessings you must have two separate and distinct works of saving grace for your soul.

Living in Beulah Now

BY N. B. HERRELL

Long I wandered about
In the desert of doubt —
I'm living in Beulah now!
When I crossed Jordan's tide,
I was there sanctified —
I'm living in Beulah now!

With my trumpet in hand
I march up through the land —
I'm living in Beulah now!
With a blast loud and long
I tell giants tall and strong —
I'm living in Beulah now!

I am climbing new heights,
In this land of delights —
I'm living in Beulah now!
Here great riches abound,
Here new treasures are found —
I'm living in Beulah now!

From the mountains so high
I am watching the sky —
I'm living in Beulah land!
When my Lord shall appear,
With the clouds in the air,
I'll greet Him from Beulah land!

NANPA, IDAHO.

Heaven---A Reunion

BY REV. C. J. KINNE

"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 8:11).

IN HEAVEN will be a great reunion of comrades in the holy war. Those who have witnessed a reunion of old soldiers will not need to stretch their imagination to picture the reunion in heaven. How the weak and halting warriors quicken their steps as they near each other. How their eyes shine as they clasp hands. How their voices ring as they exchange greetings. Then they begin with the reminiscences of camp and battle-field. How they rehearse the battle scenes, the long marches, the times of all but starvation, and the sad scenes of parting with those who were mortally wounded in battle, or who fell prey to disease. If you could mingle with such a company you would notice that the hardships are now spoken of lightly, and the most is made of the glory and the victory. Occasionally you will notice one who is all but worshiped by his comrades. Is he an officer of high rank? Or a man from a home of wealth or influence? No, he is only a humble patriot, who by some deed of daring or self-sacrifice saved the lives of others. There is no relationship which can bind the hearts of men into such close fellowship as that of savior and saved. One regards the other as precious because of what he risked or suffered for them, and they in turn hold him in lasting love and remembrance because of what he did for them.

Think of the reunion in heaven. Those who have toiled and suffered together will meet again with all toil and suffering past. Those who stood faithful through the stress of some strong trial or persecution will meet those who shared their sufferings, or who were blessed by their deeds. What a meeting that will be, what holy love and fellowship will be there! What a world of thrilling reminiscences! Paul and Silas can tell of their midnight experiences in jail. Daniel can tell all about his experience in the lion's den. The Hebrew children can tell of the time when they were cast into the fiery furnace. The martyrs can tell how they passed through the trying hours which led to their triumphs. But those whose great deeds are known to the world and whose names are household words, will not be the only ones who can tell of thrilling experiences and of battles in which they were victorious.

Hosts of saints will be there who have shared the hardships and sorrows, and who have endured hardness as good soldiers. Many have suffered in silence, and their toil and suffering were only known to those who looked on from above. Many a mother has suffered worse than death to save her children from lives of sin. Many a father has toiled on through years of suffering and constant pain that he might keep his loved ones together and teach them the fear of God.

Many a poor minister has toiled and suffered that he might break the Bread of Life to hungry souls. Multitudes of Christian soldiers have left home and native land to spend lives of toil and privation, and to die at last on foreign shores that they might carry a ray of light to the millions who sat in heathen darkness.

What a time it will be when all of these meet with those for whom they toiled and suffered! What a time of holy joy and sacred fellowship!

Of all the meetings, think of meeting Him who loved us and "Gave His life a ransom, just because He loved me so." That will indeed be an indescribable meeting. Surely no human tongue can begin to tell the glory and blessedness of that meeting. Jesus will welcome those for whom He shed His precious blood with a glad "well done," and with what rapturous shouts will they greet Him whom they have loved so long but whom their eyes have never beheld.

Perhaps sometime there will be a grand review in heaven, when all the Christian warriors of all the ages will pass before the King and all the assembled hosts of heaven.

We once heard an old soldier minister describe the grand review of the Union armies at Washington at the close of the civil war. The gathering multitudes were there to view and honor the nation's warriors. The President and the officials of the government were there to officially review and recognize the men who had gone forth to fight at the call of their country.

As the great procession of soldiers passed along there was a marked contrast in the attitude of the assembled throng toward the different bodies of men. There came a regiment whose banners were bright and glittering. Their swords and bayonets shone in the sunlight. Their steps were quick and firm. Their uniforms were resplendent and gay. Their faces were clean and their eyes were bright. Their officers rode proudly at the head of the column. The people admired them and were conscious of their splendor, but, somehow they were not so very boisterous in greeting that regiment. What troops are these? They are men who have been on guard duty, or waiting in camp. They have never seen a battle.

As the line passed on, presently there comes a regiment of veterans, survivors of many battles. A riderless horse is led at the head of the column. Their flags and banners are torn and grimy. Some are pierced by shot and shell, and others are scorched with fire, and some are stained with the blood of their defenders. Here and there a man hobbles on a crutch, or is supported by his comrades. Now and then there is an empty sleeve. There are many bandaged

heads and bodies. Some eyes are all but sightless. Some faces are disfigured with powder marks and scars. Some are pale and emaciated from sickness or confinement in prison. Their weapons are battered and stained. Much of their equipment is missing. It is indeed a straggling line of survivors. From a standpoint of beauty they are not much to look at. But how are they greeted? Words can not express the enthusiasm and excitement of the throng. Such a volume of shouts arises as it seems must split the sky. Hats are thrown into the air and handkerchiefs are waved. Tears stream down a thousand faces. As long as that regiment is in sight cheer after cheer resounds. Why such a greeting? These are the men who fought at the front of the battle. These are they who counted not their lives as dear unto themselves, but freely risked it for their country. Ah! Their faded uniforms and battered accouterments speak more eloquently than could the most gorgeous beauty. These are the hero warriors from the field of battle. There is nothing too good for them. Welcome them! Reward them! Do whatever you can for them. By their sacrifice and suffering we inherit a reunited country.

Brother, sister, where will we march in the grand review of heaven? Will they know at first sight that we have only been on dress parade? Or can they tell from afar that we come from the thick of battle? Battle scars will be at a premium on that great day. Every conflict and hardship will be forgotten in the glory and grandeur of that day of the triumphal march through the streets of the New Jerusalem. Every wound, every hardship, or privation, every fierce conflict here will enhance the glory of the grand review.

Let us not count our trials. Let us not shrink the hard places. Let us count it our highest joy to suffer with and for Jesus, that when the saints and martyrs march in grand review we will not be ashamed to join them.

The Church

In Four Chapters---Chapter I.

BY REV. J. C. HENSON.

"And gave him to be the head over all things to the church, Which is his body" (Eph. 1:22, 23).

THE SUBJECT before us for discussion is the Church as the body of Jesus, and Jesus Christ the Head of that body or Church. I fear we have not the reverence and respect for the Church we ought to have. Some put it on a level with worldly organizations, but the Church is a divine institution and towers head and shoulders above all worldly institutions.

Now I know when I speak of the Church there are diverse opinions regarding it, but the text says that it is the body of Christ. But, you say, there are also diverse opinions regarding the Christ. Yes. One says He was only human, doing away with His deity; while others take the other extreme and make Him only as a part of the mind of God, doing away with His material body. Jesus Christ was a human being—a man—but He was more than a man. He was the God-man; and while there was but the one Christ, yet He possessed the double nature, the human and divine, the two in the one. The mysterious blending of the human and divine in the one Person has been the mystery of the ages, yet it has procured the salvation of a lost world.

As there is one Christ, yet possessing the visible body and the invisible spirit, so there is the one Church, which includes the visible organization and the invisible Spirit dwelling within it. Some deny the operation of the Spirit and even heart-felt religion. As one preacher said, All the religion he had was from his ears up, I did not dispute it; if he had said from the top of his head up I would have believed it as quickly for I am sure his religion

was all imagination any way. But when you do away with the operation of the Spirit in the Church you have a body without a Spirit, and I have always been told that was a corpse. Others take the opposite extreme, doing away with and opposing the organized Church, saying the Church is only an invisible, spiritual Church. Therefore they have a spirit without a body, which is a ghost; and I am about as much afraid of a ghost as a corpse. But when you get a body with a spirit in it you have a live man, and so with the Church. When you have the organized Church filled with the Spirit you have a living, working church. One Christ, with the two natures in one; one salvation, but taking the two works of grace, regeneration and sanctification, to complete the one; and the one Church, including the visible and invisible.

Now as to when and where the Church was first organized we will not discuss at this time, as nearly every man who tries to trace it back drives his stob in a different place—some say Pentecost; some the mountain side; others at the Jordan; some date it back to Abraham, while some have ventured back to the garden of Eden. I am not desirous to drive a new stob, nor particularly caring to hitch to the other fellow's stob at this time, but will pass on to notice some things which I feel are of more importance to us.

Of whom is the Church composed? Not only of me and my wife, my son John and his wife, us four and no more; but of the whole family of God. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). Part of the family have out-stripped us in the race and are now enjoy-

ing glories of the Church triumphant, while the other part of the family is here in the Church militant fighting the good fight of faith, and helping to push holiness to the ends of the earth. By and by, when the battles of life are over, we will join the Church triumphant on the other shore. Paul goes on with his prayer and in the 21st verse He says, "Unto Him be glory in the church," indicating that it is the Church for which he is praying, calling it the family of God.

The Church was organized by divine authority. At this point several Scriptures could be given, but I feel this one to the point will suffice. Paul, speaking to Titus, said, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city. AS I HAD APPOINTED THEE" (Titus 1:5).

Now we want to notice a few points regarding the organization of the visible Church. Usually the first thing in the organization of the visible Church is to get a list of the names of those who want to join. I met one of these ghost fellows who did not believe in the visible Church, who sneered at the idea of keeping a list of names of the church members, as he said that God kept the record in heaven. This is true, but he had overlooked the fact of the double entry register, one in the skies, the other here. I interrogated him a little and finally asked him if his preachers got any clergy courtesies from the railroads; when he answered in the affirmative I asked him how

the clergy bureau knew who they were, since they had no list of names. He said, "We have a man who turns our names into the clergy bureau," and I said, "How is it he don't get my name with every other minister's name." To this he made no reply, for the fact was revealed that they did have a list of names.

Now as to this double entry register, the one in the skies is found in Luke 10:20, when He was speaking to the seventy who had returned rejoicing over the devils being subject to them; He said, "Rather rejoice, because your names are written in heaven." The other entry is made in Acts 13:1, where he proceeds to call the roll of the Antioch church, saying, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen." This was at least a partial list, possibly of the official board. There is another thought brought out in the next three verses that I think worthy of our consideration, which indicates that there is no friction between the visible and invisible; for "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed. You will note that while the church was fasting and praying the Holy Ghost gave orders which the church obeyed, and the Holy Ghost sanctioned their action for it was said they were sent forth by the Holy Ghost.

The Christian Race

BY REV. W. B. WALKER.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

FROM A worldly standpoint there are many who run races, but only one who receives the prize. This is not so in running the Christian race. Every one who runs shall receive a prize. Some may run the race sooner than others, but in the by and by we shall all come to the end of the journey, which shall terminate in that great climacterical glory above.

There are three thoughts in this text I wish to call your attention to.

1. THE WITNESS:

I am glad that I have the privilege of living in this age of the world. Angels have desired to look into these things which we are enjoying. The person today who goes to hell will go compassed about with this great cloud of witnesses exclaiming, "That there is no excuse to offer for not going to heaven."

The first witness is Enoch. Just think of a man who lived so close to the Lord, during the early twilight of the world's history, that at the end of three hundred years of walking with God he was translated; so that he could not see death, for he had the testimony that he pleased God. Say, reader, have you the testimony from heaven that you please God. It is a hard job to try to please people, and in fact you can not please every one; yet it is possible for us to please the Lord in every thing.

Once there was a good old saint who lived in Chicago. One day while he was walking up the street, some one asked him what he was doing, and he replied, "I am walking with God."

The second witness is Abraham. By faith Abraham was called to go out into a strange place. Abraham didn't go around and ask everybody in the country what they thought about him going into a strange land. He got everything together, bid his kindred good-by, and started on his long trip. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, who were heirs with him of the same promise. For he looked for a city which has foundations, whose Builder and Ruler is God

Abraham is called the friend of God, the father of the faithful. He lived so close to the Lord that when He wanted his only son to be offered, he counted it not too great a sacrifice; but believed God. As one writer has said, "God called and Abraham went; God promised and Abraham believed; God asked and Abraham gave." We have some mighty men who have trod the road before us.

The third is Joseph. When he died, by faith he made mention of the departing of the children of Israel, and gave commandment concerning his body. See Genesis 37 for a full account of Joseph's life.

Time and space forbid us considering all this vast cloud of witnesses, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in faith, and turned to flight the armies of aliens. Through faith women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection. Others had trial of cruel mockings and scourgings, of bonds and imprisonments; they were stoned, sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, in mountains, in dens and caves of the earth. By the grace of God I mean to live for God no matter what the cost may be. The foundation of your experience is going to be tested, and if you haven't a well founded faith you will recant.

2. THE WEIGHTS.

In olden times when they were going to have a great foot race, they would practice with weights on, and on the day the race took place they would remove them. There are many Christian people of today who have weights tied to them. We will notice some of these.

a. *The man-fearing spirit.* You may say, I have n't that fearful spirit. If you have n't, you are the first unsanctified person in my observation who did not possess it.

One time the writer went with a holiness preacher to his appointment, and all the while we were on our way I feared he would call on me to lead in prayer; but to my surprise he

did n't. When we started back home the Devil came up and said, "You're a pretty Christian, aren't you," and my journey back home was one of weeping and repentance. But thank God one morning the Lord removed that fearful spirit. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love" (1 John 4:18).

The Lord can take that man fearing spirit out of you. There was a time when the writer could see the presiding elder as a mountain; but thank God I am serving Him without fear.

b. *Impatience.* James said, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." How about your patience when the business meeting doesn't go to suit you? Do you get impatient? When the cow and calf get together at the same time the hogs get in the potato patch, and the horse breaks the gate down and is running across the field, reader, put the spiritual thermometer to your heart and see how your patience is. You may say nobody could keep patient under such circumstances; but the Bible shows up an experience that holds good then.

c. *Training Children.* I have talked to some of the oldest people who have raised large families, and they still feel their incompetency to raise a family. But there is a chance for all of us to make improvement in raising our children. I see mothers and fathers let their children tramp the streets until twelve o'clock at night. If used to be the father or mother would say, "You do this or that; but the tide has changed in these days in most families, and the children tell their parents what to do. It is a very common expression these days to hear boys and girls say "old man" or "old woman," and it is a shame on children and parents. The preacher said, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). I have seen mothers let their children run up and down the aisles of the church while the minister was preaching! Some folks think when they get sanctified they can not be firm with their children. I believe in praying for our children; but there comes times when we have to use the rod.

d. *Talking.* Another weight is talking. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). "For out of the abundance of the heart the mouth speaketh." You let the Devil start a little trouble in the church and people will talk to their nearest friend, and the first thing you know everybody will know it. There are some people when they get their feelings hurt, who will seek sympathy from other people and tell their troubles. The Psalmist David said, "Set a watch, O Lord, before my mouth; keep the door of my lips."

There are many other weights that Christian people have attached to them, but time and space forbid us considering them at length. Reader, if you have found one tied to you, follow the instructions in the text, "Let us lay aside every weight." Thank God there is n't a thing that is holding me down and keeping me from running, and by the grace of God I am going to run into the city of God some of these days.

3. THE BESETTING SIN.

Now, reader, you are born into this world with a bent to sin, or in other words you are born into this world with this besetting sin in your soul. This awful war which is raging in Europe is one of the results of this sin. Children are born into this world with their backs toward God. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." You can remember when you wanted to be a good worker for the Lord, and something hindered you. Paul, said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye can not do the things that ye would" (Gal. 5:17).

CLEVELAND, OKLA.

The Y. M. C. A. Overseas

BY REV. C. A. KINDER.



REV. C. A. KINDER

THE WORLD waits in expectancy! For what?

For the manifestation of God in the midst of this world-wide upheaval.

For the declaration of His purpose in the leading of the nations in the furtherance of His will.

For the promotion of the kingdom of God upon earth, and the doing of His will here

as it is done in heaven.

Thus is the philosophy of the world-wide war set forth by the speakers for the Young Men's Christian Association during the third training conference held at Princeton, N. J., on the university grounds.

Of course, each speaker did not set up his declaration in the exact terms as above written. But each speaker without hesitation did make clear that far beyond what the material and political aspect or result of this world battle may be is the God-aspect, the spiritual result. And that the nation which forgets God, forgets humanity, forgets kindly deeds, presumes to dictate to God, and subordinate Him in its thinking will feel the divine wrath in the final settling of this struggle.

For this struggle is but the universal expression of the age-old truth, that mankind sees God clearer, and gives to Him greater devotion, in adversity than in prosperity. God permits this war. Surely He does, else it could not be. Then because He permits it, every child of God, every professed follower, should make diligent inquiry of Him concerning his own part in doing God's will in the prosecution of the war.

Because no man liveth to himself, neither does any man die alone.

This was beautifully illustrated by one of the speakers before the conference. A ship, picking up the survivors of a submarined vessel in the Mediterranean sea, was in turn torpedoed. Among the passengers were some orientals, who, becoming frightened, did not wait for the lifeboats, but jumped into the sea. Life preservers were thrown to them, one of which was grasped by a Japanese woman. She immediately cried out, "Me nobody! Give to some one better!" and threw the precious preserver to another woman struggling in the waves. An Irish seaman, who tells the story, was so affected by the spirit of sacrifice and humility, that he said, "I can never again live as I once lived. I must live straight." Some of the ones who saw Jesus die cried out, "Truly this man was the Son of God."

And this is the spirit back of the overseas work of the Y. M. C. A. — humility and service. To be able to serve even to the supreme sacrifice; to take for the constant motto "I serve," to do all that is done in the humbleness of heart which characterized the Son of God.

Every speaker, both those at home and from overseas, emphasized this over and over. Mr. Whitehair, who has been through the submarine zone thirteen times, stressed in forceful language the Christian aspect of the overseas work. Further, he insisted that the test of men is solely along that line. Certainly every soldier does not accept Christ; but every soldier wants nothing short of Christ set before him, whether or not he chooses Him.

Naturally the insistence of the conference was that Christ only be presented. Not a Presbyterian idea of Jesus, nor that idea which is Baptist or a Methodist or a Pentecostal Nazarene might hold. But Jesus only — the One able to save, able to deliver from sin, able to keep right; the Redeemer of men, the Savior of a lost world. And just as it was insisted

that Jesus only be presented, so was it made clear that nothing short of Jesus only would suffice. Soldiers do not want essays, or travelogs, or the theory of men. They want the truth; and that truth for all the world is — Jesus.

For the one overshadowing, overwhelming, impelling fact about this war is God. By the side of that every other consideration sinks. Terrible as has been, and is now, the sufferings of Belgium and Poland and Armenia and Serbia; frightful as have been the atrocities of the Huns; and enormous as have been the losses of all the contestants in this universal struggle for mastery, the one really great, transcendent thought is that of God. God so loved the world once — does He love it still? Once He looked on sin with no degree of allowance. Does He make allowance now? It used to be Jesus Christ the same yesterday and to-day and for ever. Is it yet so?

Ah! we know God does not change.

The nation that makes not its cause righteous shall not succeed. And it is impossible to make it so without God. He must be first; and

food for Thought

BY J. F. SANDERS.

FIVE MANIFESTATIONS OF TRUE CHARACTER:

1. Kindness.
2. Simplicity.
3. Industry.
4. Generosity.
5. Humility, and the greatest of these is humility.

FIVE THINGS TO DO IN THIS LIFE:

1. Resist the Devil.
2. Desist from sin.
3. Insist on the gospel.
4. Persist in godliness.
5. Assist the poor and needy.

FIVE THINGS TO TREASURE AS PRICELESS AND PRESERVE WITH DILIGENCE:

1. Your soul.
2. Your character.
3. Your friends.
4. Your word.
5. Your destiny.

FIVE THINGS TO EXPECT AND OVERCOME IN THE CHRISTIAN LIFE:

1. Testings.
2. Temptations.
3. Afflictions.
4. Persecutions.
5. Misunderstandings.

FIVE THINGS TO AVOID AND FLEE FROM IN THE SERVICE OF GOD:

1. Formalism (dry rot).
2. Fanaticism (false impressions).
3. Humanism (fleshly effort).
4. Babyism (super-sensitiveness).
5. Phariseism (censoriousness) and the most dangerous of these is Phariseism.

FIVE GREAT PRIVILEGES:

1. To be saved from all sin in this life.
2. To worship and serve God without fear.
3. To fellowship with His saints while here.
4. To have prayers answered.
5. To overcome death, hell, and the grave.

TEN TRUE MARKS OF AN IDEAL TWENTIETH CENTURY PENTECOSTAL NAZARENE:

1. A transparent life.
2. A warm, clean heart.
3. A cool head.
4. A well-poised soul.
5. A kindly spirit.
6. A backbone.
7. A tender conscience.
8. An enlarged vision of the world's needs.
9. A willing constant service.
10. Loyalty to the church.

He must know the hearts of men who call upon Him for victory for their arms. Therefore, it is to acquaint men with God and His Christ that the Y. M. C. A. goes forth today. Of course, many things else are done. But they are but the necessary means to an end. Would any man serve one week in a menial capacity in a city church — washing windows, scrubbing the floors, dusting, etc., — to lead one soul to Jesus? Then, if he would, he would also sell postage stamps, pass out writing paper, weigh bundles, and many other things to lead a soldier boy to the same Jesus.

It is true, the same revival methods are not and can not be used; but it is just as true, also, that the same Jesus is presented; and, thanks be to the power of that name, He is raising thousands of these soldier lads to a place in His kingdom.

To this point of *God in the war* was added another, *God beyond the war*. My own thought in going overseas was to present Jesus, not only as a present Help in trouble, but also a present Help all the time. In other words, to present the life of Jesus as the normal life to live. Because we have fallen far short of the opportunity if we merely look upon this war as a *deathbed* opportunity.

Because God is so evident in this great struggle signifies that Satan also is active. And he, if he can not kill, yet strives to control. So it was with much satisfaction the writer heard these speakers dwelling on the fact that these young men must be returned to their homes with Jesus enthroned. Every facility is afforded the Y. M. C. A. for thorough work, and the opportunity is being eagerly grasped.

It is for God beyond the war that the greatest sacrifice is made. When Jesus gave up His life, one hundred and twenty men and women represented the visible result of His sacrificial death. But beyond — think of the millions upon millions coming after. And if the brave men who give their lives, and the many agencies for God and good in this war who sacrifice, even supremely, bring the conquering nations back home knowing Jesus, as well as victory, they will have died well.

The world waits in expectancy!
O God, may it not wait in vain!

Christ in the Home

BY GERTRUDE COCKERELL.

THAT the inmates of the Bethany home possessed means is evidenced in the fact that Lazarus was interred in the family vault; that a goodly number of Jews from Jerusalem came to mourn his decease, and that Mary was able to lavish on her Lord so costly a gift as spikenard ointment. But abundance of creature comforts or the absence of such in themselves constitute neither happiness nor unhappiness. "Better is a dinner of herbs where love is; than a stalled ox and hatred therewith" (Prov. 15:17). A wise old negress said of "Martha's housekeeping": "Po' things. Dey keeps de scrubbrush a goin' from mornin' till night, so't a body's afeared to set foot in deir rooms. Dey dun know dat de dirt in de heart is a heap wors'n de dirt in de house." But alas, too, for the home where the "scrubbrush" and all it stands for is not sufficiently in evidence.

The name of Lazarus appears last in the family group as probably younger than his sisters; but when a man as husband and father is not virtually, as actually, head of the family. It loses to that extent the strength and moral support that is, or should be his, by virtue of his manhood.

The home is a man's castle, of which he is king; the wife and mother, queen. Aye, and he is, too, something more. He is priest in his family; but how many men shoulder their responsibilities, other than providing for their own; how many are fit to take the lead in matters religious, and act as priests in their own family? In how many homes, and Christian homes, too, is found the family altar, with husband, father, in attendance? How many

lightly dismiss, and disown their solemn responsibility Godward with, "I leave that to the wife;" or "The mother sees to that," as if religious duties could be discharged by proxy.

It is to fathers the apostolic charge is given "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4). Ere that bright, promising boy left home to make his way in the world the mother pleaded with the father to warn him of life's quicksands. The father's lips were sealed. Why? Then the mother undertook the delicate duty and failed. Why? The lad looked at the pure, immaculate woman who had given him birth, and listened to her in respectful silence. He was moved by the earnest, faithful appeal, and could have nestled in her arms and wept, but his lips, too, were sealed. The supper table was cleared and the family gathered around the altar in tearful praise and prayer for the young soldier going forth to battle for his king and country. Linking an arm in his, the father led him to his study. Just what transpired between the two is too sacred to unfold; but the letters that come from him date that interview as the one that henceforth meant to him, under God, "the white flower of a blameless life." And that lad is the rallying point of many a faltering or fallen comrade, his unswerving testimony, "Christ is for me, and I am for Christ every time."

What has all this to do with Lazarus? Much, truly; for Lazarus is the potential man who will in due time take a man's place in the world. In the home of Bethany we know how helpful were the influences that molded the life of Lazarus. There would be that in Martha that would call a halt at the parting of the ways, and in incisive speech point out the right path to pursue, while Mary would be at hand to reinforce him on the moral side with gentle suasion, love, and confidence in him, that would lead him to choose the right, where he could not be driven. How like to guardian angels would those good sisters be to their young brothers. And advantage of advantages to think that the Master graced the home of Bethany with His presence!

Whatever may have been the bent of Lazarus' mind, Jesus loved him. To the Master youth ever made appeal. And doubtless the youth was drawn to Him, and often lingered at His side. How his mind must have turned in upon itself as he compared his own life, his maxims, his ideals, and of all with whom he was associated in study, work, and play, with those of their Guest; how he must have marveled as he listened to Him who "spoke as never man spake." Now was writ large upon his open countenance conviction, now deep thought, now yearning, now resolute purpose. And the day of days came, as it had come to Mary, and doubtless, too, to Martha, but on different wise to each, when the Lord was made manifest to his inner consciousness.

A fatal illness overtook the youth. And the "friend that sticketh closer than a brother" was not at hand to heal the sufferer, or soothe his dying pillow, and comfort the broken-hearted sisters. He was away and remained away when sent for, when as it seemed He was most needed. But "man's extremity is God's opportunity." No obstacle can stand before the might of God. With the command, "Lazarus, come forth," "He that was dead came forth," and willing hands released him from the trapplings of the tomb (John 11:1-46). In the commemorative feast that followed, Lazarus "sat at the table with him," "giver of life and glory," brought into the place of rest and satisfaction, through and in Him, his Deliverer from the jaws of death. Reader have you and I entered into like rest and satisfaction? Are we like the sisters "waiting on our ministry?" Is the cry ringing in our ears as we thus rest and serve, "A little while, and he that shall come will come, and will not tarry." "Even so, come Lord Jesus."

The Immortality of the Soul

BY REV. W. T. MASON.

AS THE belief of a future state lies at the very foundation of religion, it is impossible to suppose that a people whom the almighty God had chosen to be His worshippers, and the depositaries of His revealed will, should have remained ignorant of this interesting and fundamental truth, and have had their views confined solely to the fleeting scene of the present world.

Says Thomas Dick: "There is no doctrine of the Bible that has a deeper setting than that of a life beyond this vale of tears." Of rewards of the righteous, and retribution of the wicked beyond this life there can be no doubt; else how could His throne be the "habitation of righteousness and judgment." The Lord knows how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished (2 Peter 2:9).

In the days of the apostle Peter there were some who said, The fathers have fallen asleep, and all things continue as they were from the beginning; but the apostle told them that the day of the Lord would come as a thief in the night. That there is a life beyond this stage of action there can be no question, and that we are creatures of volition is beyond doubt. The person who does not know this is too ignorant to know the fundamental principles upon which he is created. St. Paul says in his letter to the Hebrews, "Now faith is the substance of things hoped for, the evidence of things not seen." This includes a belief in the existence of God, and the rewards of a life to come. He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. He also tells us in his second letter to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

With respect to the patriarchs and prophets of old we shall proceed to show their constant expectation and looking for a city that is not made with hands. Abraham established his faith in the realities of a future and invisible world when he left his fatherland of idolatry, lifted his brow to heaven and worshiped the unseen God, and made that noble confession that he was a pilgrim and a stranger on the earth, and looking for a city which hath foundations, whose builder and maker is God. He obtained no such city in the land of Canaan, therefore his views were directed to that city beyond the confines of this world. With respect to Moses under all his persecutions and

affliction he endured, as seeing Him who is invisible; for he had respect unto the recompense of reward. That reward did not consist of temporal grandeur, otherwise he might have enjoyed it in a greater measure in the palace of Egypt, as the son of Pharaoh's daughter. Neither was it in the land of Canaan, for there he was not permitted to go. They all declare they were strangers on the earth, and were tortured, not accepting deliverance, that they might obtain a better resurrection (Heb. 11:35).

In accord with these declarations the prophets in many parts of their writings spoke of the prospects of a future state. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness," said King David. "My flesh also shall rest in hope. For thou wilt not leave my soul in hell." "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." "God will redeem my soul from the power of the grave: for he shall receive me." Job declared, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another."

The soul does not sleep in the dust as does the body, as our soul-sleeper friends would have us believe; but takes its flight to that of kindred spirits. We read in Genesis 25:8, 9, that Abraham died in a good old age, and was buried in the cave of Machpelah, and was gathered to his people. It is not to be supposed that he was buried with his fathers, for some of them were several hundred miles from the cave of Machpelah in which his mortal remains were laid. Some of them were in the land of Chaldaea, and others in Mesopotamia, which was a considerable distance from the land of Canaan. The true meaning must be that he was gathered to the assembly of the righteous of those congenial spirits eminent for their piety, who had passed before into the invisible world. King David said, "Gather not my soul with sinners" (Psa. 26:9). Job says, "The rich man shall lie down, but he shall not be gathered" (Job 27:19).

Paul was looking forward to the dissolution of this life when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." He also writes of the crown of glory laid up for him, one that fadeth not away, and of the inheritance incorruptible. Jesus says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." "And they that turn many to righteousness as the stars for ever and ever."

Man will live after this body dies. The conclusion is then that the soul is distinct from the body, which is sufficient proof of its immortality. "The soul is immortal," says Dr. Munsey. "If not, human life is a farce, our moral nature a lie, our desires are deceptive, our aspirations are false, our hopes are mendacious." Thrones may crumble and totter into dust, dynasties and empires may successively pass away, nature may grow old and palsied and drop the universe from its balance, and the long night of chaos set in; yet the soul with individual and conscious immortality will stand amid the whirl of cycles and roll of ages upon the rock of its own imperishable existence and defy eternity to annihilate it.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

The Cleansing Blood

BY G. H. SAUNDERS.

I came to Jesus and I found
That His blood was shed for me;
I saw Him dying there alone,
On the cross of Calvary.

I cried to Him: "O save me Lord,
A sinner lost am I."
He answered: "Go, sin no more,
And you've a home on high."

I heard Him say: "The Comforter
Shall come and be your friend;
I'll send Him to abide with you
And keep you to the end."

Come, Holy Ghost, with me abide,
Come, cleanse my heart from sin;
O let me feel the cleansing tide,
That makes me pure within!

Oh, praise the Lord, the work is done!
I feel the cleansing tide;
The fire is burning in my soul,
I am wholly sanctified.

CALDWELL, IDAHO.

Unity, Liberty, Charity

BY EVANGELIST AUGUST N. NELSON

THE caption of this article is borrowed from one of the missionary societies in China. It reads as follows, "In essentials unity, in nonessentials liberty, and in all things charity." What can be more appropriate for a motto, or aim—aye, daily life—for every follower of Him who was the embodiment of the above triune experience? If ever there was a call for the exhibition of these three most beautiful and attractive, as well as charming graces, it is today. The world is engaged in a titanic life and death struggle, caused by the devilish lust for imperialism and inhuman autocracy; labor and capital seeking to overthrow each other, the one by strikes, the other by starvation wages; while the love of money is the cause of it all. The churches in many instances are torn to pieces by factions, isms, and schisms caused by the seeking for pre-eminence by some religious, fanatical, self-styled leaders, who are trying to maintain the right of self-determination of ideals which they believe themselves called upon by God to impress upon the churches, even though these may be contrary to God's Word and sound reason. Many of these self-appointed leaders are as anarchistic and autocratic in their fanatical views of their self-styled church government, as ever the anarchists of Russia or the I. W. W. of the United States are in their deluded notions of self-ruled government, where each person is a law unto himself—no one responsible to anybody, and, shall we say, the Devil master over all.

The mass of humanity today seems to be as void of real charity as two wild beasts are when contending over their prey. What is more hellish than strife? What is more devilish than anarchy? And what is more sad than selfishness? On the other hand, what is more beautiful than unity? more beneficial than liberty, and more heavenly than charity? Was it not for the establishment of this last-mentioned grace that Immanuel came down to earth? Did He not die that we might be made one, even as He was one with the Father, in all essentials concerning life, godliness, power, and glory? Was not this also the desire of Paul for the Church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ"? Here we have the "key to the situation," or the explanation of what the unity was that Christ came to bring.

First. The unity in essentials. The essential of Christianity was the faith that was once delivered to the saints. We are told that we are to "earnestly contend for the faith which was once delivered unto the saints," but we are never told to contend *about* the faith. Is there not a lack in this unity nowadays? Are we not instead of contending for, contending about what we believe is the faith? or rather, what we think is necessary to have faith! The essential of faith is compared in the Bible to be "The foundation" of the structure of the whole Christian scheme, and, "If the foundations be destroyed, what can the righteous do?" We can not afford to compromise in the essentials of our faith. We must be united here.

We are united in our faith in the atonement of Jesus Christ, and that without the shedding of blood (His own blood) there is no remission of sins. Whatever other denominations do, we will contend for the faith in the atonement of Jesus Christ, our Lord. Let others refer to the atonement as a "slaughter house religion," slur at it and refer to it, as the professor of theology at DePauw, a large university, when asked by one of the students what he thought about the atonement wrote in large letters on the blackboard the word "rot!" Later on, about the subject he said: "To hell with the atonement. The blood of Christ was of no more value in His veins than my blood is." Let Russellism say that the body of Christ evaporated into gases while He was in the grave; but we will stand in the unity and declare that on the resurrection of Jesus Christ stands the hope of our

eternal life: for if Christ is not risen, then we are become false witnesses, our hope is vain, and of all men we are most miserable; and worse still, we are yet in our sins.

We are also in unity when it comes to the great fundamental truth of Bible holiness, for we insist upon "Without the sanctification no man shall see God" (R. V.) Whatever other men say in regard to this most glorious experience, we insist upon it that the Holy Ghost, subsequent to regeneration, further sanctifies the heart by cleansing it from the "sin that dwelleth in me," and thereby giving the thus sanctified believer power to live the holy life. In this sense we believe in the baptism with the Holy Spirit for power for service; but not in the sense that our repression theory friends teach, that we receive the baptism with the Holy Spirit for power, so as to keep sin down, or make it lie dormant within us until death shall set us free.

We are also in perfect unity that the Spirit of God witnesses to our spirits that these two works of grace have been efficiently wrought in us by the power of God. Hallelujah! We are also united in the Bible fact that the impenitent sinner at death is for ever and unredeemably lost; that there is no second probation in the life to come; but that as a tree falleth so shall it lie throughout eternity.

We are also united in the faith that at the end of this age the Lord Jesus himself will return to this earth again and after having judged the world in righteousness, rewarded the faithful, condemning the unfaithful, will reign as King Immanuel for ever with His redeemed and sainted ones upon the redeemed earth, when righteousness and the knowledge of the Lord shall cover the earth as the waters cover the sea. After the second coming of Jesus all probation will for ever cease.

Second. In nonessentials liberty. There are not two blades of grass alike; for a fact, we do not know if there are any duplicates in either nature or grace. While we all have the mind of Christ in regard to the fundamentals of Christianity, whereby we are saved, yet there are many nonessentials wherein we differ. No two persons see alike (so far as the writer has been able to find out, either by reading or hearing) on the glorious subject of pre, post, or nil millennium. Great and holy men have and are widely differing on this subject. All agree that Jesus is coming again personally in glory and great power; but whether He is coming pre or post, who can tell? The writer himself has his own views about this subject; and as Brother Short wrote several years ago, he is a believer in the second coming of Jesus, but has no controversy with either the pre, post, or nil brethren. One thing, since this war began we have not heard any one say that the world is getting better.

We can never agree on the coffee, or postum, question—that is too deep for some of us. Neither would we ever be able to all see alike about the necktie, or no necktie, question; and when it comes to eating, or not eating, pork, we simply confess we do not know what to do, or what to say. There is only one way out of this dilemma, and that is in *nonessentials liberty*. We believe that a person can go to glory without knowing for sure whether it is pre or post; coffee or postum; pork or no pork; tie or no tie; and we can all sing "Blest be the tie that binds our hearts in Christian love." That's the "tie" that we believe in. Let us "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We have something more important to do than to debate questions, or to fuss over nonessentials.

Paul and Peter could not agree in everything, neither could Paul and Barnabas. Paul was not a stickler for baptism; for on one occasion he thanked God that He had not sent him to baptize. While some of us fellows are very strict on water baptism, who is to lay down the "Thus saith the Lord" in water baptism? Whether by

sprinkling, pouring, immersion, triune immersion, face forward, or face backward? Where are the folks who can see alike on this subject? Who is right? Surely they can not all be right. If they are, what about our Quaker friends? Who dares to declare they are not a part of God's people? and have they not as a church done great work for Christ on this earth?

Brethren, let us make haste by going slowly. And, as dear Brother C. W. Ruth is always saying, "Let us agree to disagree in an agreeable way." Whenever we start in to make essentials out of nonessentials, we are brought into bondage and thereby rob ourselves of the liberty wherewith Christ has set us free. No man has liberty to do what he pleases—to drive ruthlessly over other good men's opinions in regard to nonessentials. No man is at liberty to break the law, whether that law be God's law, or the law of the right of others to have their own opinions about things that are not essentials to salvation.

"Behold, how good and how pleasant it is for brethren to dwell together in unity." These are the words of the Psalmist, and a person is only at liberty as long as he keeps the law. When a law is broken, whether that law is God's law, a law of civic righteousness, or the unwritten law, in regard to other people's rights, then that person forfeits his liberty.

Third. We now come to the last, which is this, "In all things charity." Charity is love out on an errand of mercy, trying to help some poor unfortunate who is in trouble. It covers a multitude of sins—it puts the best construction on everything it hears and sees. It does not always judge by outward appearances, but investigates the motive of the other party first. It knows that a good man can and may do at times some grievous mistakes, and that many a bad man has and can do many a good deed, so it knows that to jump at conclusions in haste is not always good policy. It is never rash, or hasty. It has learned to observe the admonition of Christ to Peter, "What is that to thee? follow thou me." What an eye-opener that must have been to Peter. Charity never meddles in other people's matters; it knows how to study to be quiet and attend to its own business. Blessed is the person who has learned that lesson.

I wonder how long it would take the Lord to save the world if every one would attend to his or her own business? What beautiful homes we would have! How nice our conversations would run!—No talking evil of any; not even speaking about a person's evil, as we sometimes find people are hiding their gossip under. Charity will not receive nor listen to an evil report about its neighbor. How glorious our church services would be if this were the case! What power the pastor would be able to preach under! How the altars would be crowded with earnest seekers, etc. What beautiful board meetings we would have—no star chamber sessions, no meeting behind closed doors, no wire pulling (over the telephone wire) previous to church board meetings, or elections. Ah, glory!

Charity, thou blessed rose of rare beauty, wilt not thou spread thy fragrance about us until we, like thyself, will be going around spreading sweet perfume of harmony and contentment wherever we go? Charity, thou rose of sharon, thou lily of the valley, teach us how to show forth thy lustrous beauty until men all around us will be fascinated with thy glorious charms, until all striving and quarrelsome people will see the beauty of thy self-sacrifice character, and will be made to cry out:

"Make me like thyself, so that I, a worm of the dust, may too blossom in the garden of the Lord like a rose, and the barren wilderness of my life become like a watered garden. So that instead of the brier will come up the fir tree, and instead of the thorn will spring up the myrtle; and I, myself, become a chosen vessel of the Lord. Open thou up the fountain of my life within my dead and barren self; let the springs of thy living waters begin to spring forth from within my heart, so that out of my life will flow rivers of living water!"

OUR LOVE FEAST

HOW A FAITHFUL WIFE WON HER HUSBAND.

I am a constant reader of this precious paper and feel as though I would like to give my testimony for my loving Savior. I praise Him for His wonderful saving and sanctifying power. It was only one year ago February 6th since I was saved, and I was sanctified last July at our campmeeting, with Evangelists Lewis and Matthews as preachers. I am so glad today that Jesus saves me now. Although we have nothing much of this world's goods, we are rich in Christ Jesus, and I am so glad that Jesus is no respecter of persons. No matter how poor we are, or how rich some seem to be, He brings us all on a level.

When I was younger, before my marriage, I was always sent to a Protestant Sunday school, but never seemed to be allowed to attend any revival meetings, or meetings of any kind where I might have the opportunity of being saved. I knew little about preaching services at all when I was married. My husband was of the Catholic faith and I was not allowed to go inside of a Protestant church but five times in ten years.

I promised God in an hour of trouble that if He would help us to move to a place where there was a church I would live a different life and the Lord heard me and placed us just across a field from a Pentecostal Nazarene church. I heard some precious sermons by Rev. I. E. Miller, who was preaching there then, and in the fall our pastor, Rev. A. H. Kauffman, Jr., came. At the revival meetings how I did want to be saved. The Devil kept saying to me, "It will cause a separation between you," but by my yielding to the Lord my husband has been turned to the faith; also my two children, eight and eleven years of age. My home is happy. Praise His name for ever! I am praising Him today because He saves and sanctifies me.

MRS. B. MYRTLE WARE.

COLLINS, MICH.

A COMPLETE SURRENDER

I thank God for Brother and Sister Galloway, for they brought the message to me. I realized that I needed this work of grace in my heart, and, falling on my face before God in prayer, I was from Friday night until Sunday morning at the 11 o'clock service making a complete surrender to the will of God, saying I mean to have the blessing today if it takes my life.

Praise God! the fire fell, bringing the old inbred sin out and the fire is still burning in my soul. Praise His name! Pray for me that the fire will keep burning in my soul till Jesus comes. God has called me into His service.

I thank God for the HERALD of HOLINESS. It is such a feast to my soul; we don't have any holiness preachers here.

MRS. C. H. KISSEL.

SIPSEY, ALA.

DEPRIVED OF FELLOWSHIP

I have felt for a long time that God would have me give my experience through the HERALD of HOLINESS and today, after reading the soul-stirring testimonies of others, it seemed that conscience said, "Now is your time."

I am glad and thankful for the many different channels of carrying soul food through the medium of this great messenger, the HERALD of HOLINESS. It is

anxiously looked for and gladly received each week in our home.

We came here one year ago and are living where there is no Sunday school or preaching closer than eight miles, and when you do go it is so cold and unlike the warm spiritual meetings we are used to; that is, it seemed I could do more good to stay at home and read spiritual pieces and have a meeting with God.

So this good paper has, with the Bible, been the greatest help to me. I never had known what it was to be out of Sunday school and preaching until this last year; I would get very hungry sometimes for Christian companionship. So often it has led me to the secret closet and God has many, many times come with fresh anointings to my soul. Heaven came very near oftentimes. I have often asked God to send a true Pentecostal Nazarene to rap on my door, and I believe they will come yet. This is a needy field and I believe if the right one should come and preach holiness that many would accept. There are Pentecostal Nazarene churches in this state of Montana, but none closer than forty-five miles.

We live eight miles east of Conrad, Mont., Teton county. We should be glad to meet any one passing through if they could stop off. There is a hall within a mile of us, which could be secured to preach in. Any one desiring to stop off please drop us a card and we will meet you. Will the HERALD of HOLINESS family please pray for me?

MRS. VALLIE R. COCHRAN.

SERVING GOD AND OUR COUNTRY

I have been called into the service of my country and am endeavoring to be a loyal soldier of the cross as well as of Uncle Sam. I find the blessing of entire sanctification is necessary in the army to help us live pure lives and I thank God that the glory holds, and Jesus keeps and satisfies my heart. He is my constant guide and companion, and I am proving what I have been preaching, that His grace is sufficient for every trial and keeps under all circumstances.—D. S. Corlett, Camp Lewis, Wash.

GLAD FOR THE WAY OF HOLINESS

I praise God this morning for sending Brother and Sister Galloway here to Sipsey last June, 1917, because God sent the message through them to this sinful soul of mine. I am glad I heard the message of Jesus, that He came to save from sin. I am glad I accepted this way of holiness. I find no other way only the Bible way, for it says "without holiness, no man shall see the Lord."

I went home and fell down upon my knees and cried to God for forgiveness, and praise God! He came in saving power.

One morning, about a week from that time, we had a glorious holiness prayer-meeting and I was gloriously sanctified as a definite work of grace. Praise the Lord!

I thank God for the Publishing House that publishes so great a paper as the HERALD of HOLINESS. Pray for me.

MRS. M. GLAZE.

SIPSEY, ALA.

A NEW SUBSCRIBER

As the Lord blesses me I will write to the HERALD of HOLINESS for my first time. I have been a subscriber of the paper only about one month. I certainly enjoy reading the good testimonies and about the great revival meetings. I live near a Missionary Baptist church. We have Sabbath school and preaching every Sunday. We have a small crowd at services, scarcely any fathers and mothers, but on Wednesday nights they have war meetings and the church is filled with fathers and mothers. I am praising God for complete sanctification.

REV. JAMES R. SULLIVAN.

TRUE TO THE DOCTRINE

Praise God! I am still saved and sanctified, on my way to glory, and I am expecting to be glorified at the coming of Jesus. Amen!

I am still preaching holiness as a separate, definite, second work of grace, wrought in the heart of believers by the power of God in the baptism with the Holy Ghost, instantaneously through faith.

It means more now to be true to the doctrinal experience and the practice of holiness, but thank God, it is possible.

J. A. CHENAULT.

PORTLAND, TENN.

A TOUCHING APPEAL

My dear husband is affected with rheumatism in every joint. He is helpless; his head and knees are drawn almost together; his cries and groans are distressing. Our dear children have undergone so many hardships and suffered much from the cold this last winter that three of them are down sick and the other three are in poor health. We live in a poor district three hundred miles from the state capital with no Sunday school and no church near.

We sold everything we had to meet expenses. I went out to work till I lost my health. A good brother and wife come five miles through the snow to help us all they can.

For a long time we have been praying to God to make a change, but I guess we are left for a witness; God knows best. His will be done.

MRS. CORNELIUS MEEK.

WHITEHOUSE, KY.

TWENTY-FIVE YEARS OF VICTORY

The Lord saved me twenty-five years ago in a country brush arbor meeting held by the neighbors without any preacher in charge. I went to the mourner's bench, knelt in the straw, paid the price, and was clearly regenerated. I gave up the tobacco habit without ever hearing any one say that it was wrong. I had never seen a sanctified person nor read a book on the subject. I had never heard of a carnal mind but I soon discovered that I had something left in my heart after conversion which caused me trouble. While driving along the public highway all alone about three months after I was saved I asked the Lord to please take out of my heart that "old thing" which gave me trouble. He understood what I meant and sent the fire from heaven and cleansed my heart. I actually thought the woods were on fire and looked about me to see if I was in danger, but the Holy Spirit was faithful to tell me that I was sanctified wholly. It was some time before I met any sanctified people but the Lord taught me in my ignorance. These twenty-five years in Canaan have been years of unbroken fellowship and constant victory. The fire burns brighter than ever today and I confidently expect to make the landing.—J. D. Scott.

THE WORK AND THE WORKERS

FROM REV. G. F. HAUN

We are in the battle in Tulsa, Okla., again. Here, two years ago, we had one of the greatest battles of our lives, and holiness was planted to stay, though not organized. The band has kept the victory, has built a small building, and the Lord has been adding to the flock.

They are all anxious to unite with the Pentecostal Nazarene church; in fact, they are already Pentecostal Nazarenes.

Our meeting starts well. One woman was wonderfully saved last night. We count on interest in your prayers for this meeting. Amen.

DEDICATION OF ALVA (OKLAHOMA) CHURCH

Sunday, June 2d, was a glorious day for the church in Alva. A good service was enjoyed at 11 a. m. At 3 p. m. the dedication service was held. A number of our people from Peniel church, east of Alva, came over and we had a number of holiness people who are members of the holiness Christian church in attendance.

After the sermon and offering, the church was dedicated by the writer. An educational service was held at night.

Pray for the work in Alva. Just a small company of people, but by self-denial they have a church at a cost of over twelve hundred dollars.

C. B. WIDMEYER.

A SOLDIER EVANGELIST

I have been in the uniform of Uncle Sam for the last four months. Before enlistment I was pastor of a Pentecostal Nazarene church.

Wife and I are anxious to use our promised furlough this summer in evangelistic work. We can take entire charge or lend in song. Wife plays and we sing duets. We have been engaged for the last two weeks doing social service work among our men in the base hospital. Any one wanting real, live messages from one who has lived in the barrack room and shared every task of the soldier write me at the following address. Would prefer work in Nebraska, Oklahoma, or Arkansas.

HARRY FISHER.

1216 Washington St., Junction City, Kas.

TEXAS GOSPEL BAND

Again the Lord has wonderfully blessed this band in a four weeks' revival at Basley, S. C. The first three weeks of this meeting was under a Gospel tent during the cold and rainy month of April.

God's power was manifested in some wonderful instances. We were persuaded there was some rock-bottom repenting done. It is said that one lady wrote eleven letters and confessed out to the court, then she prayed through and was sanctified. It was wonderful how the power of God swept His people during some of the song services. The last week of the meeting was held in a church where marvelous things again took place. The Sabbath morning service was an unusual service.

MARY K. ELROD, Reporter.

RESOLUTION

WHEREAS, The Peniel College has, for the last five years, enjoyed the efficient leadership of Rev. James B. Chapman as its president, and

WHEREAS, The village of Peniel has found in him a most worthy and excellent citizen, and

WHEREAS, The college church has had a most loyal supporter and careful counselor in him; therefore be it

Resolved, That we, as the board of trustees of Peniel College, express to him our deep appreciation for the services rendered.

Brother Chapman has rendered unstinted service in every department to which his duties have called him. He is loved and respected by the entire student body, and his counsel is sought by those who desire to be carefully directed. There have been no sacrifices which he has not been willing to make for the success of the institution, for which he has given his life for the last five years.

Whatever achievement this man of God has attained in his work among us let it be remembered that it has been accomplished under most strenuous world conditions for which he was not responsible and over which he had no control. Despite the belligerent strain of the school's constituency his financial record stands open before us as a success. We not only appreciate him, but heartily commend him to whatever course in life he may pursue. Our interest, confidence, and prayers shall ever attend him in his future work.

Respectfully submitted,

H. B. WALLIN.

P. L. PIERCE.

J. H. FISHER.

Committee from Bd. Trustees.

EVANGELIST TOMIE HAYS

We just closed our last meeting Sunday night at Hope, Okla. We closed out with victory. We had great crowds, the best attendance that Hope has had for years. A great number were blessed.

C. L. Wells was the song leader and the people were blessed with these good songs. Pray for us.

TOMIE HAYS.

Duncan, Okla.

FISHER-GOULDING WEDDING

A beautiful wedding was solemnized at the West-side Pentecostal Nazarene church, Decatur, Ill., May 20, 1918, when Miss Naomi Goulding Shipley, niece of Rev. and Mrs. J. O. Hoke, became the wife of Lieut. John W. Fisher of Camp Pike, Ark.

The church was beautifully decorated with palms, smiles, and flags. The ceremony was performed by the bride's uncle, Rev. J. O. Hoke.

The bride has been the pianist in the Pentecostal Nazarene churches in Decatur for nearly two years, also a successful Sunday school teacher. The couple expect to be at home after June 5th in Little Rock, Ark.

FROM LYMAN BROUGH

We arrive at our home Friday night, May 24th, from our journey from Burns, Ore. We had a very long, tiresome trip, five days on the road. Brother Fred Pauling and Standley Zook met us at the station in Minot and brought us to our home at Surrey. There we met with a good surprise party. The good sisters of the Surrey church gathered in our home and had a good chicken dinner all prepared and many other good things to eat and we did appreciate this surprise so much.

Thursday, May 30th, we left our home to commence a meeting in the Alma Baptist church (Argyle, Minn.). This is our fourth meeting with this good people. This church likes full gospel preached to them. Holiness of heart and life and will stand by the preacher who will preach it. We are very anxious to get out in the evangelistic field again.

THE VAN ALSTYNE MEETING

The Van Alstyne (Texas) meeting has come and gone. We had a fine meeting. Brother C. B. Jernigan was my co-laborer in this meeting. He has always been a good preacher, but he has certainly improved since I heard him.

His sermon on "The World's War in Prophecy" is a great masterpiece of oratory. We had lots of help from other places. Pastor Pierce from Sherman and his good people were on hand to do what they could to help push the battle. Brother and Sister Ireland had charge of the song service and they certainly did their part. Brother Starr and his good people from Canon were there most all the time. They were a great help to the meeting. This meeting was planned by Brothers John Tip-ton and Jai Powell; they certainly know how to arrange for a meeting and to look after the comfort of the preachers.

We had large crowds, deep conviction, and some praying through. We are at home for a few days' rest and are getting ready for another meeting. Pray for us.

C. C. CLUCK AND WIFE.

EVANGELIST W. OWEN JONES

Our campaign in the great Northwest wound up in the First Christian church at Montesano, Wash. The meeting at Nooksack was good; a few prayed through.

Coming south I was privileged to spend a Sabbath with Brother C. Howard Davis, Sister White-side insisted that I address their lively young people. We had a gracious service. We had to sing twice at the evening service.

The following Sunday we were in Pasadena, Cal., and we heard Brother Cornell at First church, filling Brother Hendrick's pulpit. I addressed the young people here; what a host they are.

We then journeyed east and opened up our summer work by holding a convention at Fairbury, Neb. Brother Wigfield, pastor, is a splendid brother and is building up a good work. He has a boy in France; and on Sunday afternoon we dedicated a service flag with four stars. I gave an address, first of its kind on "God and Germany." God greatly blessed us. We are now in Black Creek, Columbus, Mississippi, where God gave us a gracious revival last year. Pray for us. We go to Georgia for two meetings from here. I love the HERALD of HOLINESS.

COMMENCEMENT

The nineteenth Commencement at Peniel College has just gone into history. It was the closing of a very successful year considering the very unusual conditions brought about by the present world crisis. During the year there have been a number of our best students called into the service, several have volunteered, which thinned our ranks considerably, yet we came down to the close of the year with a fine body of students who seemed to be delighted in the service of God. One of the many things that God has blessed us with during the year was a great revival of religion in which almost all of our students were saved or sanctified. The programs rendered at this Commencement were of a high order and every number recognized that we were especially here to build up the kingdom of God. The baccalaureate sermon was preached by President Chapman, who was retiring from the presidency of the institution. The board of trustees have very much appreciated the services that this great and good man has rendered as president and they in a very small degree expressed their appreciation of his services in this capacity by conferring upon him the degree of "Doctor of Divinity."

The school is now launching out into the preparation for next year with great faith in God, believing that He has put us here for a special purpose. We ask your prayers that we may follow divine guidance.

The faculty for next year is about completed and is composed of some of the strongest educators in the movement. Already a number of our rooms in both the men's and women's halls are spoken for and others are writing for information about the town and school, which indicates that we may expect a large enrollment next year.

Write for catalog.

J. E. BATES, Business Manager.
Peniel, Texas.

MISSOURI DISTRICT

The work on the District moves on nicely. The revival at Caruthersville with P. P. Belew was a success. The pastor had the work well in hand, and he and his flock are pushing on to victory. Brother Belew is filled with the holy fire and good common sense. He is a student of the Word and has a passion for the lost. These things account for his being a successful pastor.

From Caruthersville I went to St. Louis for a meeting. There I found Brother C. F. Crites, the pastor, with his church prayed up and ready to attack the Enemy.

Brother Crites evidently knows how to prepare for a revival. About three weeks before the revival was to begin he organized a special prayer band, which visited the different neighborhoods and conducted prayer meetings wherever there was an open door, advertising the revival and praying for the same. On the night before the revival was to begin he and a number of the members met in the church and prayed all night. During that night of earnest prayer the pastor and the others of the prayer band went "over the top." "And God blessed them there." Needless to say, God gave the revival. And the church was encouraged to move on to greater things.

I never labored with a church that seemed to have more victory and harmony than did this one. So far as I know there is only one way to improve on such a people and that is to have more of the same kind.

The one sad thing was that Brother Crites' health gave way, and to such an extent that his physician advised him to go to a higher altitude at once. The church certainly did love Brother Crites and hated to give him up. He had done splendid work in building up the church, both spiritually and numerally. As a token of the love, the members of the church had for their pastor they marched up and laid a free will offering of nearly sixty dollars on the table to help him on his way.

The church at Malden is marching up the road to victory. Their pastor, Brother Walker, is a Kansas product and is not afraid of hot winds, grasshoppers, or the Devil. He and his loyal people are doing exploits. They never ask how many the enemy, but where are they? They are fighting on the offensive. Not only do they pay their pastor and give liberally to missions and keep up the other expenses of the church, but they pay an evangelist a salary to go into new places and dig out new works. May other churches get the vision.

May 10th was a red letter day for the church and school at Des Arc. On that day every note and mortgage that was against the school was burned, leaving the work entirely clear of indebtedness.

The people who attended the commencement exercises say that they were the best and best rendered of any previous exercises given by the school.

We covet the prayers of every Christian that God will continue to pour out His blessing on the Missouri District. One of our greatest needs are

some real pioneer workers to enter the many large cities and towns and pitch their tents and stay until they have a real revival and a church is organized. For this we are earnestly praying.

W. I. DEBOARD,
Dist. Superintendent.

COLORADO DISTRICT ASSEMBLY

The Assembly of the Colorado District closed Sunday night, May 20th, with a great time of salvation and victory. Sinners saved, believers sanctified, and backsliders reclaimed.

From the beginning of the Assembly to the end the Lord made Himself graciously manifest and great grace was upon our beloved General Superintendent, Dr. Goodwin, who was presiding.

The Assembly opened on Thursday morning at 9 o'clock with a sermon by Dr. Goodwin and how souls fastened as he broke the bread of life.

We were greatly refreshed by the presence of Dr. Reynolds, our beloved senior General Superintendent, who brought messages of comfort and cheer.

Brother A. E. Sanner was reelected District Superintendent. He has won the hearts of the people of the District, and his election was unanimous.

Brother K. H. Jackson and wife brought the message on foreign missions and Brother Jackson's intense earnestness will not soon be forgotten. Brother E. G. Anderson represented Olivet University, and Brother Dunham spoke in the interest of Hutchinson Academy.

Brother Anderson addressed the Assembly on Publishing House interests, and Dr. Goodwin on Sabbath morning following his sermon preceeded the home mission work, and how the people gave.

The District has only slightly more than five hundred members and for all purposes gave and pledged \$8,260. The way the people shouted and gave and gave and shouted was wonderful.

Brother A. G. Crockett, pastor of the Denver church, where the Assembly was held, is proving God's man and in the right place, and the Lord is doing great things for the church in Denver.

Brother C. F. Ellis, converted actor, and Brother Joseph Ransom, converted Mormon elder, were made a blessing to the Assembly by their messages in song. They are a team of the District evangelists. Brother J. R. Hunter was a blessing in his ministry of song and is another of our District evangelists.

We would that we had the space to make mention of all the saints in attendance whose presence was such a benediction.

Dr. Goodwin gave such a splendid patriotic address on Thursday morning, which was followed by the audience spontaneously rising and singing "My Country, 'tis of Thee." A telegram to our President, Woodrow Wilson, pledging our loyalty and support was voted by the Assembly and over which our people were very enthusiastic.

J. S. MARTIN,
Assembly Reporter.

ON THE WING

In my trip to Kansas City as a delegate to the National Conference of Charities and Social Welfare work, I made it a point, while enroute when it was possible, to visit our Pentecostal Nazarene churches.

My first stop was at Lincoln, Neb., my old home. It was a source of great satisfaction to find here our church under the good leadership of Rev. Lewis E. Hoff. They are pushing on to new victories. Their good church and parsonage property make it very nice indeed for them. When our people can worship under their own vine and fig tree they have achieved a great victory. Just as families need their own home property, so do our churches need it.

Naturally, the eyes of our church are upon the work at Kansas City. With our great and constantly growing Publishing House interests and our General Missionary work it makes Kansas City part of the "Hub" of things. We found in deed and truth that Kansas City church was on the map. God's promise surely has been verified here to this people, when He said, "Ye are my peculiar treasure." A treasure means something we value highly and keep carefully, even "as the apple of our eye." God's hand has indeed been upon this church in a very providential way. Pastor Chambers gave forth the truth with no uncertain sound at the Sabbath morning service. A hungry people drank in the truth and said "Amen" to it all. The evening service was unique in that we hardly knew when and how it began, now could there come a time to close hardly, for the Spirit of testimony was upon all. Pastor Chambers knew how to let God have His way. At times he would think he might begin preaching, when a fresh and victorious testimony would break out from another part of the house.

Thus it went on and on. Finally Brother Scott gave an untimely altar call and some eight or ten came weeping to the altar. There we witnessed a scene which we had never seen before and which was touching and beautiful. Three soldier boys had that day worshiped with us. One felt he needed a new touch of fire on his soul, and went to the altar. There he knelt and his two comrades, with their arms about him, helped, by intercessory prayer, to get him through to victory, to go out and stand for God as well as his country in the midst of the temptations of army life.

"Inasmuch"

If there is any doubt in the minds of our people in regard to the efficiency of the "Inasmuch Fund," the following excerpts taken from recent correspondence, should dispel any such doubt:

Dear Brother in Christ:

I was so glad to know that my paper has been paid for, and my heart is filled with praise and thanksgiving to God, for it's only another lesson that He is better to us than we could ask or think. I pray heaven's richest blessing on you and the work you are doing.

Your Sister,

Dear Friend:

I am writing to thank you for your kindness in sending to me the "Dear old HERALD OF HOLINESS," and I assure you that it is received in the same spirit in which it is sent. May God bless you in all your work, and He will, I am sure, for I believe your work is owned of Him.

Your Sister in Christ,

Dear Brothers:

Greetings in Him. Many thanks for the half-year renewal. The Lord knows all things, and hears our cries, and answers our prayers. Amen. The dear Lord knew how little money I have to use, and undertook for me, just when I needed help the most. May He richly bless you all.

Your Sister,

Offerings to "Inasmuch" Fund

Previously reported	\$136.21	W. W. Saxon	\$ 1.50
O. B. Haven	1.50	Martha W. Barrows	1.00
Anna Hall	2.50	E. J. Hulse	2.65
Mrs. Ophelia Dunlap	3.50	J. Ethel Wickes	2.00
Lydia Thomas	1.00		
Victor C. Temple	1.00		\$152.86

HERALD OF HOLINESS, 3300-Frost Ave.,
Kansas City, Mo.

I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of Dollars to apply on said fund.

[Signed] NAME

ADDRESS

Clad in their khaki uniform, with arms about each other, they stood with the "glory shine" on their faces ready to go out to do and dare for our great Captain, who has never lost a battle. The prayers of our church ought to ascend to God as a mighty volume for them, our own Pentecostal Nazarene boys, who have responded to our country's call.

While at our Publishing House we began to feel as though they were under obligations to our Northwest District in giving to them for their work such splendid men as our own Brother Sanders, Charles Wesley Jones, and D. L. Rice. Our loss was surely their gain.

As we went through the entire great plant we could but exclaim, "What hath God wrought? Truly this is the Lord's doings, and is marvelous in our eyes." When I saw what had been done then I caught the vision of its future needs. It made me feel like going out and "boosting" for the Publishing House. If we are to be a connecticut church, then we must get under the work of the Publishing House as never before. Let us take hold of the remaining twenty thousand dollars we owe them, and give it such an impetus that it will go "over the top" and plant victory there for us.

Brothers Sanders and Scott, especially, need the prayers of our church (as indeed do the entire working force), for the arduous labors upon them. As we swing around we hope to be in time for our own Northwest District Assembly out in our wonderful "Land of the Sundown Sea."

LIDIE BEACH BROWN.

Seattle, Wash.

NORTHWEST NAZARENE COLLEGE

The close of a most gracious year in our Northwest Nazarene College came with the commencement exercises held May 23d to 26th. The first evening a recital was given by the pupils of Mrs. Grace McIlhose. All showed careful training and most conscientious work on the part of the instructor. Friday evening was given over to the grade schools, at which time the different classes and grades recited Scripture verse, Psalms, and selections from Isaiah. The graduates from the grammar school, four in number, gave readings. These pupils also evidenced faithful work on the part of the teachers.

Sunday was a day of blessing and refreshing. President H. O. Wiley preached the baccalaureate sermon. His text was, "That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace (Ps. 144:12). The message was fraught with careful thought and wise admonition for our young people. The afternoon service was in charge of the seniors. In the evening Rev. L. I. Hadley, who has borne this school on his heart since the early days, brought the Word of life, and sixteen found their way to the altar at the close.

The Bible department took charge on Monday night. At this time two of our outgoing missionaries, Miss Carson and Miss Walter, spoke, also representatives of other phases of our work in the Bible department. The closing address was given by Brother Ralph Hertenstein, president of our Home Missionary Society. In conclusion he gave the call for seekers and fifteen came. The tide of blessing was on and the most of the seekers prayed through.

The academy graduates under Professor Marshall had charge of the program on Monday evening. The distinctive note of our school was given in these exercises by Brother Allan Gozce, who had as the subject of his oration "Sacrifice and Service."

The culmination of the week was on Wednesday morning when Dr. Goodwin preached the commencement sermon on "What Is Truth?" He laid emphasis on the fact that we stand for the truth as found in the revealed Word of God. President Wiley bestowed the degrees and presented the diplomas to the graduates of the various departments. Thus concluded a year of blessing and gracious fellowship between the faculty and students.

OLIVE M. WINCHESTER, Reporter.

Kingswood College

A holiness school located in the country. Our fall term opens September 14, 1918.

Write for new catalog.

W. B. DUNKUM, M.A., B.D., President.
Kingswood, Ky.

EASTERN AND NEW ENGLAND NOTES

We get good news from the New England District that they raised nine thousand dollars for home and foreign missions in cash and pledges for the work of that District during the new Assembly year. This is the greatest offering taken there and the end is not yet. Praise the Lord.

With sadness we learn of the departure of that great theologian of the holiness movement, Rev. Dr. E. F. Walker, one of the General Superintendents of the Pentecostal Church of the Nazarenes. This is not to be wondered at, as Dr. Walker has been failing the last few years. Many had hoped, however, that he might write and leave behind him a holiness commentary on the Word of God. No doubt his blessed work was done. We shall miss him.

Rev. A. K. Bryant writes us from Everett, Mass., that God has blessed him and his church during the last Assembly year, and he is now entering upon his fifth year as pastor of that church. This church has never done better than the last four years under Pastor Bryant. May God give them a very blessed year of salvation.

We hear that Rev. D. Rand Pierce and wife have again returned to New England from the West, where they have been living because of Sister Pierce's health. They are now located at West Somerville, Mass. May they see precious souls saved and sanctified to God this Assembly year.

Rev. John N. Short and Rev. A. B. Riggs are both veterans of the holiness movement in New England. A preacher from that quarter writes me that they both looked fine at their Lowell, Mass., Assembly, and were on fire for God and holiness.

The blessing of God was so wonderfully upon us at the John Wesley Pentecostal Church of the Nazarene in Brooklyn, N. Y., last week that there was no time in that weekly prayermeeting for even the pastor to take a text or to read a lesson, much less to hold a "business meeting at the close of the service, as the people sang and prayed and shouted and cried and laughed, etc., as the Spirit of God rested upon them. The prayermeeting ran on till nearly 11 o'clock. Glory!

Rev. William Howard Hoople, senior pastor of the John Wesley Pentecostal Nazarene church, of Brooklyn, N. Y., preached for the last time in his church till the close of the war. In a few days he will sail for France to sing and pray with our soldier boys in pointing them to Jesus. "Let his many friends remember him in their prayers that God will not only use him in the salvation of precious souls, but that he may return to us at the close of the war, to live and preach Jesus for many years to come.

Rev. Paul Hill, former District Superintendent of the New York District, has taken the pastorate of the church at East Rockaway, Long Island,

N. Y. We are expecting that God will use our brother at this place and at the close of the Assembly good reports will be heard of the blessing of God upon that field of labor.

Rev. Ira D. Archibald, former pastor of Beacon, N. Y., is now living in Brooklyn, N. Y., and is preparing to give his entire time this summer to holiness tent work, where he can see many precious souls saved to God.

Evangelist Miller and wife of Lowville, N. Y., are preparing for an aggressive tent meeting campaign this summer. Both these servants of the Lord are good musicians and make a good team to push a gospel wagon in northern New York. May they see a harvest of souls saved this year. Amen. "Keep on believing."

JOHN NORBERRY.

CHURCH NEWS

Gause, Texas

Our summer revival will be held June 14th to the 24th. Rev. A. G. Jeffries of Peniel, Texas, will do the preaching. Rev. C. H. White and E. L. Greenfield will conduct the song services. We ask God's people to pray for us as the work needs to be on better working order. We have a few faithful ones here and we are trying to hold the fort with God's help. We are to have a missionary program June 9th. May the dear readers of the Herald of Holiness remember us in their prayers, for there is a great work to be done here.—Mrs. M. A. Holmes, Secretary.

West Side Church, Indianapolis, Indiana

We have no evil report to bring from the West Side Church of Indianapolis. Praise God. He has been good to us and has been blessing the church in all its departments, and the glory is on, praise His name! Last Sunday was a great day. We had the altar full at both the morning and night services, and they got through in the good old-fashioned way. The past winter has been one of victory. God gave us victory in two revival campaigns, and souls got well saved and wonderfully sanctified, and a number were healed in their bodies when we came the Bible way James speaks of. Praise His name. We are planning to begin our summer campaign the middle of June for four weeks with Dr. Sloan and wife, Mrs. Carrie Crow Sloan, and close up with a great drive with General Superintendent, Dr. R. T. Williams and District Superintendent Rev. U. E. Harding. We want the Herald family to remember us at the throne of grace.—J. W. Crawford, Pastor.

Walla Walla, Washington

Praise God for His presence in our midst. The revival spirit is on; our Sunday morning services are times of great refreshing. It is not an uncommon thing for hungry souls to make their way to the altar after the morning sermon, and the Lord surely meets us, praise His Name! Our evening services of late have been especially blessed of the Lord, and souls pray through to victory. Two weeks ago Sunday there were six at the altar and last Sunday seven, some of whom found victory. Several of these were new cases. The Lord is sending in the outsiders and as they come they get hungry and some of them find their way to the altar. Our street meetings are a great help and we have had some definite results from them. I came here as deaconess last October and truly found a church where pastor and people are full of faith and the Holy Ghost. The pastor, Mrs. De Lance Wallace, has been with this people eight years, but after prayer the board recommended her to the church for another year with raise of salary, and the church gladly accepted the recommendation. We have a large class of young people here, and there was great rejoicing among them for Sister Wallace is surely a friend to the young people. Tuesday, May 21st, being the 29th anniversary of Brother and Sister Wallace, we thought it a good time to show a little of our appreciation and love for her, so when she returned with Brother Wallace from a visit to the country, she found over a hundred people in her home to greet her with many pretty and useful gifts, and we passed a very pleasant and profitable evening. Our pastor is not only loved by her own people, but she is highly esteemed and has the respect of the business men and those outside the church. We are praying and looking for a real Holy Ghost revival.—Agnes Gardner, Deaconess.

Colorado Springs, Colorado

A large group of friends and members of the Pentecostal Nazarene Church gathered at the home of Mr. and Mrs. J. A. Ross, 1415 West Pike Peak Avenue, to bid farewell to the retiring pastor, the Rev. R. J. Plumb, and to welcome the new pastor, the Rev. J. Stuart Martin. The evening was spent in various amusements and in singing and prayer. The Rev. A. G. Crockett of the Denver Church was present and offered an inspiring prayer. Rev. Mr. and Mrs. Plumb sang "The Old Rugged Cross." The decorations were furnished by the young people of the church. Refreshments were served. Rev. Mr. Plumb has been pastor here for nearly four years. In the time he has won a warm place in the hearts of the people and has made many friends for the church. The building of the new church is one feature of the progress made during Brother Plumb's ministry here. But the advancement made in spiritual things is by far the greatest work accomplished through the labor of Rev. Mr. Plumb and his worthy wife. Brother Plumb goes to Calhan to take up a new work there. It is with a great sense of loss that his people see him go. The Rev. J. Stuart Martin of Lincoln, Nebraska, is here and will take up the work immediately. The new church will be completed as soon as possible. We bespeak for Rev. Mr. Martin and wife great success in their ministry.—J. Preston Lane, Reporter.

Tipton, Oklahoma

Proclamation Day was observed by Center View Church. The day was entered in upon (by some of us) by fasting at breakfast, reading our Bibles, and meditating upon the wonderful promises of God in the early morning hours. At 10:30 a band of saints gathered at our place of worship, as requested by our President of the U. S. A. to spend the day in fasting and prayer. Services were opened by singing that dear old song, "How firm a foundation, ye saints of the Lord," followed by a number of prayers and songs, after which our beloved pastor, M. I. Barnum, brought us a wonderful message. He read from 11 Chronicles, Ezra, and Jonah, in his forcible way, giving us new light as to the results of the days of fasting and prayer proclaimed by the kings and rulers of old, and impressing upon us the great need of our getting the vision and coming in humble humility before God for the sake of democracy and to forever demolish autocracy, and that the blood-stained banner of the King Immanuel may wave over this fair land forever. Amen! Never before did we so realize the sacredness and the responsibility of a day of fasting and prayer as on this day. At the afternoon service Brother Barnum read from Joel and again gave us another message, at the close of which as a token of our loyalty to God and our appreciation of His love, mercy and goodness to us we engaged in an old time hand-shaking, in which the fire fell, the glory struck our souls, and the saints leaped and shouted in the old time way. Oh, it seemed as if God in His goodness had swung us back into the old paths. Have we, who worked so heroically and responded so freely and liberally to the appeals of our president in the interest of the Liberty Loans, the Thrift Stamp, and the Red Cross, responded as he-

International Sunday School Lesson, June 23

Jesus Triumphant Over Death

Mark 16:1-20

GOLDEN TEXT: *Now is Christ risen from the dead (1 Cor. 15:20).*

THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) WOMEN WERE LAST AT THE CROSS AND FIRST AT THE SEPULCHER. (Mark 15:40.)

- They lingered and "beheld where he was laid" (v. 47). This indicated marked devotion as well as belief in His resurrection.
- They are first at the sepulcher on the morning of the resurrection (v. 1). They bring sweet spices to anoint Him.
- They are first to receive and herald the glad news of the risen Lord (vs. 5-8).
- Jesus honors the women by first appearing to them after His resurrection (vs. 9-11). He never fails to recompense fidelity and faith in His disciples. If we honor Him He will honor us. If we confess Him, He will confess us.

(B) HE APPEARS TO TWO AS THEY WALKED WHO TOLD THE NEWS TO OTHERS. (Vs. 12, 13.)

Those receiving the glad news would not believe it, so strange and impossible it all seemed.

(C) HE APPEARS TO THE ELEVEN. (V. 14.)

He next appeared to the eleven as they sat at meat. He upbraids these eleven "with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

We wonder at the slowness of heart of these disciples to believe those who had seen and talked with the risen Lord. Yet, so many today refuse to believe not only the recorded testimony of those who saw and talked with the risen Lord, but likewise are unmoved and unconvinced by the rebukes of those who refused to believe the same witnesses. Modern unbelief is even more inexcusable than unbelief in the days of the apostles.

(D) HE GIVES THE GREAT COMMISSION. (Vs. 15-18.)

We reach now a scene of supreme majesty and

glory. The crucified and risen Lord standing with His disciples gives to them the Great Commission—the Magna Charta of Missions—the true interpretation of the gospel—the only significance of discipleship. The meaning of His death was a gospel world-wide in its provision and power. The central idea of the Church's existence was and is an evangel needed and due to and intended for a lost race.

Hence the breadth and sweep and challenge of the Great Commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The gospel is universal but conditional. All may receive it for it was for all. Only such as believe will have applied the benefits of its transforming and saving efficacy. Faith is the great condition of salvation, and the only condition without which men can not be saved, though they be conceived as possessing all other conditions; and the only condition on which men will be saved, though they be conceived as lacking all other conditions.

(E) THE ASCENSION. (Vs. 19, 20.)

Having delivered this Great Commission, the Lord (Luke 24:50-52) "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven." And while they looked steadfastly toward heaven, as he went up, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

Thus God for ever indissolubly linked together the first and second comings of His dear Son. He revives and cheers the discouraged and imperiled faith of His disciples by the tonic and power and reassurance of faith in the Lord's return to earth. Faith in the Lord's second coming is a great tonic and incentive to faith and endurance and fruitfulness.

roically, or shown our patriotism in this appeal to fasting and prayer, as in the former ones? The Bible teaches that earnest, faithful, fervent prayer has been the source of winning battles when all else failed. Prayer is the most conquering power that ever has or ever will be known. Prayer and faith in God will move mountains. Amen!—Reporter.

Salem, Massachusetts

This is our first pastorate, but so far we feel as though we had been here for years. Salem is called a hard place. We have found some blessed, liberal, faithful, hard working saints. Our Sunday evening meetings are precious seasons. The interest and numbers are increasing. We feel sure that God is working and we are expecting the interest to ripen into conviction, burst forth into conversion, and bear fruit unto Holiness.—Geo. A. Rideout, Pastor.

Peabody, Mass.

Yesterday, May 26th, was a great day in the Peabody church. The Lord's presence was in all the services of the day, from the start to the finish, and the writer was blessed with special unction. The church is being blessed of God on all lines, for which we praise Him. We raised yesterday twenty-five dollars for the Pentecostal Collegiate Institute friendship quilt, and besides that we have taken a room to furnish at the price of fifty dollars. In the evening we received seven subscriptions to the Herald of Holiness, which we are sending with this report. Besides this we have one of the best Sunday schools in the country for its size. Yesterday, while only twenty-eight of the members were present, our offering was \$11.28. We are also planning for a great missionary rally June 2d, Children's day.—Alfred Cole, Pastor.

Mr. Pleasant, Mich.

We have just closed a series of revival meetings with Rev. Charles A. Strait, of Boyne City, Mich., in charge. God blessed our efforts, honored our faith, and gave us souls. Some were converted, others were sanctified wholly. We are confiding in God for a shaking of the dry bones here, and a spiritual revolution and a glorious transformation of the whole city. We do thank God for the revival meeting; and we are heartily appreciative of the earnest prayers of the dear saints of God for this meeting. The work is in its infancy and it will mean much to place it on a satisfactory footing. We are seeing the beginnings of an interdenominational, second blessing holiness campmeeting association here. We already have twenty-two members enrolled. This is indeed a small beginning for such a mammoth undertaking, but the God of Daniel still lives. A contribution of one dollar a year constitutes the donor a member of this association, providing he or she is saved and believes in the second blessing. We have already engaged Evangelists Lewis and Mathews for our first campmeeting, to be held in this city on August 16th to September 1st. Free entertainment and a glad and hearty welcome will be afforded all who will attend. Write us before the campmeeting, if possible, if you expect to come, that we may be able to plan ahead somewhat.—A. E. Ford, Pastor.

Onoway, Idaho

The Onoway, Idaho, revival meeting, which lasted two weeks, has closed. Rev. Weaver W. Hess, of Los Angeles, Cal., held the meeting. The Lord was truly with us, and Brother Hess did his best, preaching some sermons which will not be forgotten soon. There were backsliders reclaimed, three outsiders saved, and some of the church members sanctified. One sister, a United Brethren church member, was sanctified. We appreciated our District Superintendent coming and preaching two nights of the meeting. The Lord backed His messages. We feel there has been some real establishing work done, and we are better able to go on for the Lord.—Arthur P. Gilliam, Pastor.

Bloomington, Ill.

We are having blessed times of salvation and victory, quite a number of seekers being at the altar during the last month. The outlook for a meeting with Rev. W. R. Culin, June 13-30, is good. Join us in prayer for this campaign.—C. H. Strong, Pastor.

Louisville, Ky.

We have just closed an eighteen days' revival, with Rev. J. E. Hughes and wife as evangelists, and Miss McLemore as singing evangelist. God certainly answered prayer in sending them to us at this time, for we are sure they are God's chosen ones. Quite a number of souls prayed through to victory, the saints were built up, and were greatly encouraged to go on. We now have three evening services each week, outside of the street meetings every Sunday evening. God is surely blessing our efforts, and we feel like pushing the battle as never before.—L. W. Dodson, Pastor.

BIBLE STUDY Young People's Society

LESSON XI. LIFE OF CHRIST SERIES

Christ: Prayer.
Matt. 6:5-15.

By Rev. E. J. Fleming.

1. Did Jesus exemplify secret prayer? Lesson? Matt. 14:23; 26:36; Mark 1:35; Matt. 6:6.
 2. How did Jesus indicate times for prayer? Mark 1:35; Ps. 5:3; Luke 4:42 (first clause); Phil. 2:5; Matt. 14:23. Lesson?
 3. Did He follow an Old Testament custom? Ex. 20:30; Num. 28:4; 1 Kings 18:26, 30; Dan. 6:10; Ex. 30:8; S. Acts 3:1; Rev. 8:3.
 4. What posture in prayer did Jesus in-dorse? Matt. 26:39, with Ezek. 1:28 (last clause); Luke 22:41, with Dan. 6:10; Mark 11:25 (first clause), with Luke 18:11, 13.
 5. What should be the heart posture? Matt. 7:2; Mark 11:25, 26; Jas. 2:13; 1 Jno. 3:21.
 6. Jesus set an example of strenuous praying. Do we? Luke 6:12 (last clause); Gen. 22:24; Ps. 22:2; Col. 4:12; Jas. 5:16 (last clause).
 7. Prayer affected Jesus. Will it affect us? Isa. 53:2 with Luke 9:29; Ex. 31:20-35; Isa. 53:17; Matt. 17:2; Acts 6:15; Rev. 1:10 (last clause).
 8. What significance to the words "shut thy door"? Matt. 6:6; 2 Kings 4:33; Isa. 26:20; Acts 9:40; 10:9, 30.
 9. What significance to the words "pray to thy Father which is in secret," etc.? Matt. 6:6; Ps. 34:15; Isa. 65:24; Rom. 8:5 (last clause); Acts 9:10, 11.
 10. Jesus promised His presence where prayer is offered. How may we realize it? Matt. 18:20 (last clause); 28:20 (last clause); Ex. 20:24 (last clause).
 11. What did Jesus teach relative to importunity? Luke 11:18; 18:1-8; Matt. 15:22-28; Gen. 32:25 (last clause); Rom. 10:30.
 12. Did Christ engage in intercessory prayer? Lesson? Luke 22:32; 1 Jno. 14:19 (last clause); 17:9-11; 17:15-17.
 13. Do we have any interest in His intercession now? Rom. 8:34 (last clause); Heb. 7:25 (last clause); 1 Jno. 2:1 (last clause).
 14. Do you think that Christ got an answer to His prayers in Luke 22:32 and Matt. 26:33? Matt. 7:7, 8; Jno. 16:23, 24; 1 Jno. 3:21, 22. Why?
 15. What relation has prayer to "laborers" in the Lord's work? Matt. 9:38; Luke 6:12, 13; Acts 13:2; Eph. 4:11.
- How many times, and upon what occasions, did Jesus pray, as recorded?

Antlers, Okla.

Our meeting has come and gone. I believe the scenes that transpired during the two weeks will be good to look upon in that day. The altar was filled from time to time with penitent seekers, then the battle raged, but after hard fighting the shouts of victory crowned the efforts. Brother Morgan's forceful messages of truth were effective and crowned with results. Truly he stirs things. Brother and Sister Aycock, with their special selections of song, frequent messages of divine truth, and untiring efforts in altar work, were appreciated by the church and honored of God. There were fifty-two professions, either saved or sanctified, and twenty-four accessions to the church. The last Sunday afternoon service was held in behalf of foreign missions and \$192.85 was raised in cash and pledges; total amount of money raised for the meeting amounting to around \$350. We bespeak a bright future for the little church at Antlers.—V. B. Atteberry, Pastor.

Blackwell, Okla.

Our rally conducted by Rev. Stephen B. Williams has just closed. It was on a little different plan to the average rally in this part of the country. Brother Williams had arranged a series of subjects, which were announced in the advertising matter. Among them were "From Rome to Beulah Land," telling of his own experience as a converted Catholic; "Thinking Straight Through" on Christian education; "Sanctification"; "Second Coming of Christ"; and "Blasting at the Rock of Ages," or Why I joined the Pentecostal Church of the Nazarene. In this last named subject Brother Williams brings out the many proofs of skepticism, higher criticism, and infidelity that have crept into the older denominations through their educators, Sunday school literature, and the leading preachers. This sermon made us appreciate both the speaker and the Pentecostal Nazarene church more than ever. How we should praise God for our clean, clear, holiness schools, Sunday school literature, and periodicals, especially the Herald of Holiness, and for the clearest and best church on earth. By the grace of God the Blackwell church means to keep the banner of holiness unfurled.—V. P. Drake, Pastor.

Caruthersville, Mo.

We are rejoicing over the arrival of a fine boy on May 26th. We have named him Wes-

ley Bresee. Mother and baby are doing nicely. We are still moving along with the Lord's work here. We are repairing the church building at present. I have secured a supply pastor for June and July, and will spend those months in evangelistic work. If you should need my help for a meeting or two it will be appreciated.—P. P. Belew, Pastor.

Liberty, Kas.

Our revival meeting May 4th-20th, with Rev. Albie and Emma Irick as evangelists, was in many respects a great meeting. Great grace was upon the people in every service and there was not one dry service in the whole meeting. God gave marvelous freedom in singing, praying, testifying, and preaching. Some wondered why God did thus bless, but it came to pass only by prayer and fasting for weeks before the meeting began. A few souls prayed through in the old-fashioned way. The last night of the meeting was a solemn night. Scenes of the judgment were put before the people. Great travail of soul was on the church, and saint and sinner seemed loath to leave the house. This was our first meeting with Brother and Sister Irick, but we hope that it will by no means be the last. They are among the best. Finances came easy.—H. J. Beaver, Pastor.

Dublin, Texas

This has been a good year so far on the Dublin work. We have moved the Beattie church to Duster, and now have a nice little church well located and a good deed and the outlook for a revival is very promising. We have just closed a good meeting at Ilco, Brother Hall, District Superintendent, was with us and did great preaching. We had several professions. We hope to soon be able to move the church to a better location and buy a parsonage. The interest has been good in our services at Dublin church. A number of requests for prayer have been had lately. Brother J. E. Gaar, of Hamlin, Texas, will be with us for a revival the third, fourth, and probably the fifth Sundays in June.—Remem-ber us in prayer for this place. This writer has some open dates in July and August that he would like to give to some place needing a singer or preacher. Pray for us at Dublin.—Lewis S. Redwine, Pastor.

Yakima, Wash.

Two years ago the Lord definitely led the church board to call Rev. A. M. Bowes for pastor. He, feeling it to be the call of God, accepted. In these two years the church has taken new territory, which only the faith of such a devoted, self-sacrificing man as Brother Bowes could have made possible. A new church has been erected right in the heart of the city at a cost of about ten thousand dollars. The membership has been increased about 50 per cent. A beautiful spirit of harmony prevails. Brother Bowes is held in high esteem by outsiders and loved by his own people. There was not a dissenting vote to his call for another year. We were glad for the privilege of keeping him.—Nettie M. Marble.

Ada, Okla.

Since our last report we have had a very gracious revival with the Antlers, Okla., church. Rev. J. E. Aycock and wife assisted in the meeting. The battle was very stubborn for the first week, but the landslide came. The Baptist folks started a meeting, but it seemed to have no effect on our crowds or interest. A Baptist preacher was sanctified in the meeting and shouted all around, and then invited all the Baptists to the altar who wanted to get sanctified. God gave us something near fifty-two professions and some were the old-time kind. Praise the good Lord. We have some real Pentecostal Nazarenes in Antlers, Okla. We were royally entertained in the home of Brother and Sister Blackwell. I want to voluntarily say a few words about Brother Aycock and his wife. They are among the most congenial and generous hearted folks I have ever worked with—good singers and good workers. They are young in years, but old in experience and ability to do things. I believe Brother Aycock is one of the strongest young preachers I ever met. The Lord helped us to rescue two girls while in Antlers, and we put them in the rescue home at Pilot Point, Texas. A very great missionary service was held last Sunday afternoon. I don't think there were over one hundred people present, but God gave us in cash and subscriptions \$192.85. This church is only about one year old, and before this meeting had a membership of only thirteen. We received a class of twenty-four in the church during the meeting, so we are looking up and marching on. Praise the good Lord. Please pray for me and the work.—F. R. Morgan.

Decatur, Ill.

Brother C. A. Brown, our District Superintendent, came to us for a meeting in April. He is surely a man of God, and endeared himself to the people of our church by his godly walk and straight preaching. While we did not see as many souls saved as we wanted to, the Lord gave us some and built up the church

and left things in condition for the pastors to go on. We hardly have a week without some precious souls getting through to God. We had eight professions last week, and one sanctified last night. We had six additions to the church on the 19th. Yesterday we had a splendid day, raising \$14.35 for missions in the Sunday school. We have our apportionment all up and over, but we have not quit. We had a special offering yesterday for rescue work, or to help a poor, little, erring girl. The offering amounted to \$22.50. We have paid \$700 on the church property and \$120 on interest in the last seven weeks. One family, who have been sanctified in the new West Side church, gave us a check for \$500. God is giving us a fine number of precious young people. We are to begin a meeting out at Mounds Chapel, four miles out of the city, next Friday night. God is working on the hearts of the people in that rich but neglected district. Pray for the meeting.—J. O. and Edna Wells Hoke.

ANNOUNCEMENTS

Notice to Iowa District—The Williams-Robinson campaign to be held in Des Moines will commence June 16th instead of June 9th as previously announced.—E. A. Clark, District Superintendent.

Wanted—A Pentecostal Nazarene pastor would like to get in touch with a reliable Christian woman who wants a home with a small Christian family. Must have good references. If interested, write Rev. L. R. Butcher, Canby, Ore.

Notice to Kansas District—All who have not paid their pledge to the home mission fund made at last District Assembly please do so if it is at all possible. The money is needed.—Thomas Keddle, Sec.-Treas., 712 East 5th St., Hutchinson, Kas.

Revival—We will begin our revival meeting at Ryan, Okla., June 30th and continue until July 14th. Rev. B. F. Neely will be the evangelist. All Christian workers in touch with Ryan are invited to attend. Entertainment will be free. We are praying and hoping for a good meeting.—R. R. Richey, Pastor.

Pittsburgh District Notice—We would be glad to have all the amount pledged at the Pittsburgh Assembly for passage money for Sister Parks, outgoing missionary to Peru, South America, sent in at once, as the date for her to sail has been changed from August to June 26th. Not having the address of some who pledged I take this way of informing you of the change.—Jennie M. Davidson.

Notice—All licensed ministers and deaconesses pursuing courses under the direction of the Southern California District Board of Examination of the Pentecostal Church of the Nazarene, who may desire to take examinations before the board or interview the same, are hereby notified to be present at First Church, Pasadena, Cal., 10 a. m., June 18, 1918.—James Proctor Knott, Secretary.

Notice to Pittsburgh District—The 1918 minutes are being sent to the churches. All are requested to remit promptly. If any church does not receive theirs, please notify the undersigned. If any one can supply me with the correct addresses of the following they will be conferring a favor that will be much appreciated: Rev. F. W. Cox, Rev. Cyrus Heald, Mrs. Mary Miller, Robert Andrews, Mrs. Lydia Cox, Lawrence Reed, Edward G. Williams, Dist. Sec.

Religious Patriotic



No. 5400. Size 10 x 12 inches.
Price 30c, postpaid.

The text of this motto expresses the sentiments of every patriot and true Christian. Every motto is a beautiful piece of work. The flags are embossed and tinted in the colors of the American flag, red white and blue.

How many can you use?

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

TELEGRAMS

WINCHESTER, Ind.

HERALD OF HOLINESS:

Dedication complete. Finances easy.
Rev. Elliott at his best. \$1,446 raised.
B. A. FLEMING.

PORTLAND, ORE.

HERALD OF HOLINESS:

The Northwest District closed a wonderful Assembly in the large Methodist Church at Portland, Ore. The District was divided amidst a mingled feeling of sorrow in parting and great joy that our borders are enlarging. The District east of the Cascades was named Northwest District, and T. E. Beebe, from New England, was named District Superintendent. That west of the Cascades was named North Pacific District, with J. T. Little, District Superintendent. Six thousand dollars were raised for missions; one thousand dollars to be raised for the Publishing House; seven thousand and seven hundred dollars toward the building at Nazarene College, Nampa, and one thousand dollars for Bresson memorial fund. General Superintendent J. W. Goodwin was given enthusiastic welcome and grew in the affections of us all as he presided during the difficulties of organizing the two districts and completing the business of the old. Many touching and glorious scenes transpired and there were seekers in all the strong revival services.

A. M. BOWES, Secretary.

Notice—To preachers, deaconesses, and laity of the Arkansas and Little Rock Districts: You are invited by the pastor and members of the Haynie's Chapel Church to an old time fifth Sunday holiness rally, beginning June 28th at 8 o'clock p. m. All trains will be met Friday, June 28th, and free conveyance will be given from Arkadelphia, Friday, and back to Arkadelphia, Monday. Free entertainment will be provided for all. Write to Z. H. Parker, Dalark, Ark., who will arrange for your entertainment.—Ethel Barham, Pastor.

Notice—After having served continuously in the pastorate since the year 1907 I have resigned my past charge (which was the Pentecostal Church of the Nazarene, Ashland, Ky.) and in obedience to the call of God am now entering the evangelistic field. I will be glad to correspond with any one desiring a revival meeting during the summer or fall. If you should desire a recommendation, write my District Superintendent, Rev. H. Rees Jones, 2105 W. Walnut street, Louisville, Ky.—J. A. Williams, P. O. Box 335, Ashland, Ky.

Wanted, a co-laborer—I would like to correspond with a woman preacher or a man and his wife who would like to help me in a series of country school-house meetings through July and August, mostly new fields. There is a good opening for pioneer work. Mrs. M. Sturdivant, Hedley, Texas.

Revival Meeting—All holiness people in reach of Toledo, Ohio, are cordially invited to attend the special meetings to be conducted by Evangelist J. L. Glasscock, June 10th to 30th, in the Pentecostal Nazarene church, West Delaware and Lawrence avenue (short belt cars). Services each evening at 8 o'clock. Three services each Sunday. Bring lunch and enjoy all Sunday services.—H. C. Little, Pastor, 151 N. Lockwood avenue, Toledo, Ohio.

PERSONALS

Rev. E. F. Fletcher and wife, formerly of Mountair, N. M., have located in Ontario, Cal.

Our people will be glad to know that Rev. C. A. Kinder, our General Statistical Secretary, has called the good news of his safe arrival in France, where he will be working. We are working. We ask the prayers of all our people for our dear brother.

Evangelist James B. Chapman spent a few hours with us at Headquarters last week while enroute to Portland, Ore., to attend a meeting of the General Board of Education. Brother Chapman will devote his time, at least for the present, to evangelistic effort.

Rev. G. S. Hunt, pastor of our Fremont, Seattle church, reports a great time of victory at the \$1800 mortgage burning recently. District Superintendent Little and many visiting brethren were present. This church has prospered under the pastorate of our Brother Hunt.

Evangelist Stephen B. Williams has cancelled all of his evangelistic dates and has accepted a position with the Publishing House. He will move his family to Kansas City in the near future. We are glad to welcome him into the Publishing House family.

The ministry of Rev. W. I. Deboard, District Superintendent of the Missouri District, has been greatly blessed of the Lord in Kansas City First Church during the last week. A number of hungry souls found the Lord. Brother Deboard's next engagement will be at Kirksville, Mo., beginning June 15th.

The Missouri dry federation is organizing for an aggressive campaign for state-wide prohibition on November 5th this year. With the constantly growing sentiment in favor of prohibition Missouri will no doubt be able to throw off her yoke of bondage to the rum evil and take her place with the other states on the dry list.

DEATHS

Obituaries should not contain more than one funeral word. All funeral praise, prayer, poetry, and exhortation should be omitted.

Duke—Mary Ella, the nine-year-old daughter of A. F. and Minnie Duke, departed for heaven at 5 o'clock p. m. Sunday evening, May 19th, near Terral, Okla., after an illness of one week. Little Mary was one of those lovable, affectionate, obedient children that always made the home happy by her cheerful, sunny disposition. The writer preached her funeral, after which her remains were laid away in the Terral cemetery to await the resurrection trumpet.—J. T. Stanfield.

Gay—Leslie F. Gay, Jr., passed to his heavenly reward May 27th at his home in Los Angeles, aged thirty years five months and thirteen days. He was a brilliant young man and a member of the faculty of the University of Southern California. The frightful disease, tuberculosis, gripped him and he could not shake it off. He was exemplary in his moral conduct for many years, but recently, as his body grew weaker, he realized that his exceptional purity would not pass him through the gates of pain. He sought and found Jesus as a Savior, and three weeks after being saved he was gloriously sanctified. His experience from then on was marvelous. We buried him from First church, of which he was a member. Dr. George F. Bovard, president of the University of Southern California, and Rev. A. O. Hendricks and the writer spoke words of tribute. A ladies' quartet from the University of Southern California sang, and Dean E. A. Healy read the Scriptures. Mrs. Seth C. Rees offered prayer. The funeral was large and the floral offerings numerous. We laid him beside other loved ones in beautiful Evergreen.—C. E. Cornell.

DIRECTORIES

GENERAL SUPERINTENDENTS

E. F. REYNOLDS—Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2108 Troost ave.

Southern California, Pasadena, Cal. June 10-23

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. B. 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.

AN INTERESTING STORY OF MISSION WORK

To some folks, missions and everything connected therewith is dull, uninteresting and wearisome. It is difficult, however, to understand how a real earnest Christian can turn a deaf ear to the Macedonian cry coming from every darkened corner of the globe. Isn't it possible, nevertheless that the indifference of the nominal church member and the half-heartedness of many holiness people, in this regard, is due to the method in which missions are presented. Surely enough missionary addresses have been given to cause the evangelization of the heathen long before this. There has been no lack of books, honestly designed to stir the heart of professing Christians to greater zeal and activity for the cause of missions. The lack has been in messages and books that grip and stir the hearts of hearers and readers.

It has been demonstrated that a missionary book CAN be interesting, thrilling and full of real soul food, yet presenting a true picture of facts as they are on the foreign field. Dr. Julia R. Gibson's book.

A CRY FROM INDIA'S NIGHT

is just such a volume. It is written in an easy reading style, that is not at all wearisome to the reader. The book contains twenty-four illustrations which make it easy for the reader to picture actual scenes in far away India. The author of this interesting and helpful missionary book has spent several years in India and writes from a personal knowledge of its people; their customs, religions, and needs. She gives a remarkably clear picture of India. Both young and old will be interested in the book. It is just such a volume to select as a choice gift to your friend or loved one. Every pastor or Sunday school Superintendent should see that a copy is placed in the Sunday school library.

216 PAGES; 24 ILLUSTRATIONS.

Popular edition, bound in durable pebble cloth, 40 CENTS, POSTPAID.

Neatly bound in full cloth with gold stamp, 75 CENTS, POSTPAID.

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

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

District Assemblies

Dakotas-Montana, Sawyer, N. D.June 12-16

B. T. WILLIAMS.....1422 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.....Collingwood, Alta., Canada
Arkansas—G. O. Crow.....Morrilton, Ark.
Heber Springs, Ark.June 5-16
Pangburn, Ark.June 5-16
Cabot, Ark.June 18-28
Russell's Chapel, Ark.August 1-12
Flora's Chapel, Ark.August 21-September 2
British Isles—George Sharpe.....Glasgow, Scotland
14 Muirfield Drive, Parkhead.

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

Georgia—E. H. Kunkel.....Mannassas, Ga.
Hamlin—J. Walter Hall.....Hamlin, Texas
Idaho-Oregon—N. B. Herrell.....Nampa, Idaho
1621 South Sixth Street.

Indiana—O. E. Harding.....Newcastle, Ind.
East Thompson Street.

Iowa—E. A. Chase.....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. Leckie.....Ellis, La.
Manitoba-Saskatchewan Mission—C. A. Thompson,
Regina, Sask., Canada.
Michigan—L. Bradley.....Berlin, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—W. I. Deboard.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Omaha, Neb.
412 South Twenty-fourth Street.
New England—N. H. Washburn.....Beverly, Mass.
New York—E. E. Angell.....Clintondale, N. Y.
New Mexico—J. E. Threagill.....Estancia, N. M.
Star Route, Box 27.
North Carolina—J. T. Little.....Newberg, Ore.
Northwest.....T. E. Boebe
West Oklahoma—J. I. Hill.....Oklahoma City, Okla.
1717 Linwood Boulevard.
Pittsburgh—John Gould.....Columbus, Ohio
1228 Hunter Avenue.
San Antonio—Wm. E. Fisher.....San Antonio, Texas
138 Princeton Avenue.
San Francisco—P. G. Lineweaver.....Stockton, Cal.
435 E. Wyandotte Street.
Southern California—Howard Eckel, Los Angeles, Cal.
1405 East Thirty-ninth Street.
Tennessee—F. W. Johnson.....Nashville, Tenn.
Care Trevecca College.
Washington-Philadelphia—J. T. Maybury, Baltimore
Maryland, 825 West Lombard St.

EVANGELISTS' DATES

Jarette and Dell Aycock—
Shawnee, Okla.July 5-22
Hodge, La. Camp.....July 25-August 4
Hudson, La. Camp.....August 15-25
Hove, Texas, Davis Chapel.....August 20-Sept. 8
Waldron, Ark.September 15-29

F. W. Cox—
Bradford, Pa.May 31-June 16
Curtis, Neb.June 21-July 7
Kenton, OhioJuly 18-28
Chillicothe, OhioJuly 30-August 14
Milton, Pa.August 15-25

A. F. Daniel—
Bounds, Mo.June 20-July 14
Pleasant Ridge, Ark.July 18-28
McCloud, Okla.August 1-18
Lead Hill, Ark.August 22-September 8
Cor. Lone, Mo.September 12-22

Harry Joseph Miller—
Elwood, Ind.June 14-30
St. David, Ill.July 7-23

M. F. Grose—
Humboldt County, California.....June-August
Home address, 515 South E Street, Santa Rosa, Cal.

Lee L. Hamble—
Duncan, OklahomaMay 31-June 16
Prescott, Ark., Coney Church.....July 19-August 4
Home address, Box 103, Vilonia, Ark.

Oscar Madison—
Altus, Okla.July 19-28
Peniel, TexasAugust 1-11
Mulberry, Ark.August 16-25
Calamine, Ark.August 30-September 8

Allie and Emma Irick—
Moberly, Mo.June 14-30
Jasper, Ala.July 4-15
Mt. Hope Camp, Goddard, Ky.July 18-29
Wayne, Kas., Camp.....August 2-12
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—
Muscatine, IowaJune 14-30

F. J. Mills—
Tuttle, N. D.June 6-16
Oslo, Minn.June 27-July 7
Ryder, N. D.July 18-28
Parshall, N. D.August 1-11
Wabek, N. D.August 14-25

F. R. Morgan—
Poteau, Okla.June 1-16
Manfield, Ark.June 21-July 7
Marcus, Ark.July 12-28
Lenox, Ark.July 20-August 11
Hominy, Okla.August 16-September 1
Drumwright, Okla.September 6-22

August N. Nilson—
Victoria, Ill.June 16-July 7

W. O. Self—
Andalusia, Ala.June 19-30
Coledge, TexasJuly 11-21
Waco, Texas (camp)August 2-12
Home address, Port Aransas, Texas.

J. E. and Dossie Linza—
Excelsior Springs, Mo.July 7-28
Omaha, Ill.August 2-18
Norman, Okla.June 7-16
Ironton, Mo.June 21-July 4

George and Effie Moore—
Indianapolis, Ind.June 16-July 14
Lynn, Ind., Cherry Grove Camp.....Aug. 18-Sept. 1
Home address, 1133 Holliday St., Indianapolis, Ind.

Arthur F. Ingler—
Palouse, Wash.June 13-30
Seattle, Wash. (Camp)July 4-14
Ferndale, Wash. (Camp)July 18-28

W. H. Tullis—
Nyssa, Ore.June 9-29

Song Books

From this good assortment of holiness song-books you should have no difficulty in making a selection to fill your requirements. Here are books suitable for church services, prayermeetings, Sunday school, young people's meetings, revival campaigns; in fact, for any services where good, live song books are needed.

CANAN MELODIES

Single copy, 15 cents. One dozen copies, \$1.65. Both prepaid. 100 copies, \$12, transportation extra.

A most excellent book for revival or devotional meetings; also for the regular church services. Edited by Rev. Arthur F. Ingler. 161 choice hymns and songs. Round and shaped notes. Bound in durable paper cover.

SOUL STIRRING SONGS

A splendid selection of 152 excellent songs and hymns. Compiled by Mr. and Mrs. John T. Benson. Contains the very cream of several other song books. Round or shaped notes. Bound in heavy paper cover.

Single copy, 15 cents, postpaid.
A dozen copies, \$1.50, postpaid.
100 copies, \$10.50, transportation extra.

REDEMPTION SONGS

225 excellent songs, compiled by Mr. and Mrs. John T. Benson. Contains a variety of songs suitable for quartet, duet, and solo work. Round and shaped notes. Bound in pebble cloth cover.

Single copy, 25 cents, postpaid.
A dozen copies, \$2.25, postpaid.
100 copies, \$15, transportation extra.

GLORY SONGS

A general collection of 243 hymns and songs compiled by Mr. and Mrs. John T. Benson. Contains some specially fine songs, and a variety for all sorts of religious gatherings. Round or shaped notes. Bound in heavy paper cover.

Single copy, 25 cents, postpaid.
A dozen copies, \$2.25, postpaid.
100 copies, \$15, transportation extra.

PENTECOSTAL PRAISES

A fine collection of 113 songs and hymns. Just the thing for Sunday schools and prayermeetings or Young People's Societies. Round and shaped notes. Bound in heavy paper cover.

Single copy, 10 cents, postpaid.
A dozen copies, \$1, postpaid.
Bound in durable paper covers,
Single copy, 12 cents, postpaid.
A dozen copies, \$1.25, postpaid.

SUNDAY SCHOOL JOY BELLS

A choice collection of standard hymns and songs, both new and old. Especially adapted for use in Sunday schools. 138 numbers. Round and shaped notes. Bound in pebble cloth cover.

Single copy, 15 cents, postpaid.
A dozen copies, \$1.50, postpaid.

A New Song Book

SONGS OF BEULAH

This is, we believe, the latest holiness song book published. It has been compiled and issued by Rev. Haldor Lillenas. The book contains many of his sweet solos, duets, etc., besides a number of good, inspiring gospel songs.

Single copies, postpaid, 15c.
A hundred copies, not postpaid, \$10.

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

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

B. F. HAYNES, D.D., Editor.
J. D. SCOTT, Managing Editor.

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent. Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time. How to remit—Send money order or bank draft, payable to Pentecostal Nazarene Publishing House, 2109, 2115 Troost Avenue, Kansas City, Mo. Entered as second-class matter at the Postoffice at Kansas City, Mo.

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

W. E. Shepard—

Cincinnati, Ohio June 7-16
Lincoln, Neb. June 18-23
Washington, D. C. June 27-July 7
Huntington, W. Va. July 11-24
Denton, Md. July 26-31
Dayton, Ohio August 1-11
Chariton, Iowa August 13-25
Dana, Ga. August 28-September 9
Bethany, Okla. September 13-23
Home address, 5518 Walnut Hill avenue, Los Angeles, Cal.

C. E. Roberts and wife, and F. W. Suffield and wife—
Pomona, Cal. May 22-July 14
Oakdale, Cal. June 30-July 14

W. H. Tullis—
Nysa, Ore. June 9-28

W. Owen Jones—
Atlanta, Ga. June 3-21

B. H. Haynie—
Denison, Texas June 1-16
Texarkana, Texas June 19-30
Hoe, Okla. July 5-14
Kingston, Okla. July 26-August 11
Kingsland, Ark. August 16-25
Haynes Chapel August 30-September 8

C. C. Clink and Wife, and J. A. McCammon and Wife—
Lanham, Texas June 7-16
Halesboro, Texas July 4-14
Soble, Ga. July 23-August 4
Friendville, Tenn. August 8-18
Louisville, Tenn. August 22-September 1
Sevierville, Tenn. September 5-15
Hickell, Tenn. September 19-29
Kingston, Tenn. October 3-13
Towansend, Tenn. October 17-27

Lewis and Mathews—

Darison (Mich.) Camp June 7-16
Alberta Dist. Camp, Drumheller, June 23-July 7
Colliholme, Alberta July 9-17
Alberta Association Camp, Red Deer, July 19-28
Lapeer (Mich.) Camp August 2-11
Mt. Pleasant (Mich.) Camp Aug. 16-Sept. 1
Permanent address, 341 W. Marquette Rd., Chicago.

Campmeeting Calendar

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

The Auburn District campmeeting committee has located the camp for this year at Jasper, Ala., and have secured Brother Allie Irick and wife as leaders, with some local help to be arranged by the committee. The camp will be held from July 4th to 15th. A limited number of camp sheds and cheap board can be supplied to those that apply early to the proper committee. A great time is expected. Free entertainment can be furnished to a few special workers. For further information apply or write Rev. J. A. Covington, chairman, campmeeting committee, or J. W. Randolph, secretary and treasurer, Jasper, Ala.

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

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

The Grand View Park campmeeting will be held at Haverhill, Mass., from June 28th to July 7th. General Superintendent J. W. Goodwin and Professor J. E. L. Moore, D.D., will be the preachers.—S. W. Boers.

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

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

The Alberta Saskatchewan Holiness Association will hold the following camps:
Baglan, Alta. June 14-23
Red Deer, Alta. July 19-28

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

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

E. C. DILLON, President.
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.

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.

Books on Holiness that are Sound and Dependable

We give here a selected list of books dealing with the subject of holiness. These volumes are written by some of the best known men in the holiness ranks and are absolutely sane, dependable, and convincing.

If you wish to become better informed regarding the principles and doctrines of holiness be sure to get these books.

Have you friends or acquaintances who are seeking or whom you would like to see seeking the blessing? Send them one or more of the books in this list.

You can preach the gospel just as effectively and perhaps more so by the distribution of good books than if you were privileged to preach from the pulpit.

CLOUD OF WITNESSES, A

By L. M. Campbell.

A series of Bible readings on the subject of holiness, by well-known authors.
128 pages; pebble cloth, 15 cents, postpaid.
Cloth, 25 cents, postpaid.

ENTIRE SANCTIFICATION

By C. B. Jernigan.

Thirty-seventh thousand! Contains several Bible readings on holiness. Remarkably clear and convincing.
32 pages; paper, each, 5 cents, postpaid.
Paper, a dozen, 50 cents, postpaid

PALM TREE BLESSING, THE

By W. E. Shepard.

A beautiful portrayal of Christian character, as illustrated in the characteristics of the palm.
167 pages; pebble cloth, 25 cents, postpaid.
Cloth, 50 cents, postpaid

PLAIN ACCOUNT OF CHRISTIAN PERFECTION

By John Wesley.

Just what the title indicates. Good for inquirers.
62 pages; paper, each, 10 cents, postpaid.
Paper, a dozen, \$1.00, postpaid

PROBLEMS OF THE SANCTIFIED

By W. E. Shepard. (Evangel Series.)

The author deals with those problems which usually puzzle newly-sanctified believers. His treatment of the questions is practical and helpful.
98 pages; paper, 40 cents, postpaid.
Cloth, 15 cents, postpaid

SANCTIFICATION

By Adam Clarke.

Undoubtedly Adam Clarke gave the clearest presentation of the doctrine of entire sanctification of any writer of the Wesleyan revival, and his work has not been surpassed since. While it is scholarly and thorough, it is so plain as to be understood by even a child.
62 pages; paper, 10 cents, postpaid.
Cloth, 20 cents, postpaid

SANCTIFIED HEART, THE

By Rev. E. M. Isaac.

What is it? How to obtain it? How to retain it?
31 pages; paper, each, 5 cents, postpaid.
Paper, a dozen, 50 cents, postpaid.

SANCTIFY THEM

By E. F. Walker, D.D.

Dr. E. F. Walker's matchless presentation of the great theme of sanctification has blessed untold numbers all over our land. His book, "Sanctify Them," is remarkably clear and helpful in its teachings. In order that all may share in the blessing and help it will bring, we have published it in a neat edition at a popular price.
96 pages; cloth, gilt stamp, 25 cents, postpaid.

STANDING GRACE;

or, Romans and Sanctification.

By A. M. Hill, D.D. (Evangel Series.)
An exposition of the Book of Romans by the author of "Holiness and Power."

101 pages; pebble cloth, 10 cents, postpaid.
Cloth, 15 cents, postpaid.

WAY OF HOLINESS, THE

By Mrs. Phoebe Palmer.

A companion book to Dr. Adam Clarke's "Sanctification." The latter treats of the doctrine, while this book portrays the experience of holiness. It is a practical, helpful book, and will aid you to find and keep a vital connection with God.
61 pages; paper cover, 10 cents. Pebble cloth, 15 cents. Cloth, 20 cents; all postpaid

WESLEY'S SERMONS

By Rev. John Wesley.

Ten select sermons on holiness and kindred themes. An attractive and inexpensive book that should be circulated by the thousands.
150 pp.; pebble cloth, 15 cts.; cloth, 25 cts.
Both postpaid.

WRESTED SCRIPTURES MADE PLAIN

By W. E. Shepard.

The author in an able manner undertakes to make clear certain Scriptures which are used by many in opposing the second work of grace.
174 pages, cloth, 50 cents, postpaid.

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