

HERALD of HOLINESS

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

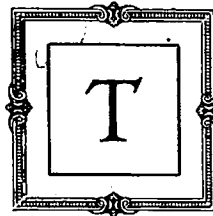
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EDITORIAL

A Kind Word of Warning



HE changes in the social and domestic conditions in our country have brought about conditions as to church life and individual Christian living and church relations which are a problem fraught with peril. The homes in our Southland, and perhaps in all the country, have undergone a domestic revolution in the matter of help. Time was when we had domestic help in abundance and when Sunday came the housewife had only to give directions to the cook what she desired to have for dinner and then go her way to the church with her family and return to a dinner prepared and ready for them all. Besides, there was generally a nurse to care for the children, which added to the ease and delight of life under the old *regime*. Under this system there was little or no trouble in getting the children off to Sunday school and for the parents to attend church with regularity.

Everything now is changed and greatly. There are very few cooks to be had and nurses are as scarce. The housewife has her own work to do and the children to care for personally. Now it is a burden on any woman with as many children as she ought to have to be true to them and do the work of the house without getting to church at all. Especially if the children are all or mainly young. In this state what is she to do about the church? Must we condemn her at once and say where there is a will there is a way? This is false indeed. The presence of a will has nothing in the world to do with making a way when there is none.

We heard of a pastor of another church, not our own, who had one case like I have described whom we personally knew. She lived several miles from the church and had two small children, one of them a babe in arms. She had no nurse or cook and no means with which to employ either if she could have gotten them. She did the cooking, washing and ironing, and nursing. She used to teach in the Sunday school and deplored her denial of the privileges of the sanctuary, which she formerly never missed but always enjoyed so much. Some one spoke of her to a new pastor and remarked the difference between her church and Sunday school attendance now and formerly, but with no rebuke, for the party understood the case and felt no rebuke for her. The pastor promptly sneered at such a reputation which a woman would deliberately throw away and expressed doubt of its sincerity and said other equally unkind things. These words came to the ears of the good woman who was suffering untold sorrow at her deprivations and hurt her, of course. We have no words to express the lack of tact or lack of sense, or

lack of the milk of human kindness, which this pastor evidently was afflicted with. The good woman in enduring her deprivations and in her faithfulness to her little ones at home was tenfold more faithful to God than this blind and unfeeling and untactful pastor—to put the case no stronger—and God will reward her for her faithfulness by the opportunities she has, however limited.

This good woman represents an immense class of people today, and a class that is growing rapidly as the servant problem grows more acute. We want to say we have not one word of reproof for any such women. They simply can not get to church and no man of sense or reason will demand it or feel much less express, the least reproof for them. We pity them from our very heart's core and would remedy this state of affairs if we had it in our power. But there are some dangers to which we desire to call attention:

These precious women will have to be careful lest the continued enforced absence from the church services result in the loss of a desire to go at all, and in further losses spiritually. Necessary as it now is to absent themselves, the Tempter will take a delight in causing this to issue in a loss of spiritual fervor and in a decadence of love for the sanctuary and the services of the house of God. To counteract this tendency and this danger we urge that these women be careful to read their Bible at home and thus hear from God regularly if they can not hear from Him by the mouth of His divinely commissioned ministers.

They must also pray much. Let them cultivate the spirit of prayer. God will wonderfully bless them and help them without the services of the church, where they can not attend, if they will thus use the means at their command. Prayer alone and with their children and the reading of the Bible will do wonders in keeping them in the spirit of worship and preventing the least loss spiritually.

Then let us suggest that where it is possible it would be a great help for two or more of such women to get together in the afternoons or evenings and have a short prayer and testimony service together. Just for two or more such families to get together and have such a prayer and testimony service would be a sight which angels would smile upon and which would bring down the blessings of God as sure as we live. Let these dear women, denied as we have indicated above, use these means for the prevention of loss and for their spiritual improvement, and they will find great comfort in it and they will keep alive to the interests of the church.

Let the pastors of such women exercise common sense and reason and help these godly women by pas-

toral tact and by faithful visitations and helpful ministries in their homes. Let them know they are not forgotten or misunderstood but remembered and loved and missed. Above all things, be careful not to utter a word, as this indiscreet man did, in reproof of such. They deserve pity and not rebuke and can be of inestimable blessing to the church, though they never darken its doors, if they are properly understood and treated and led tenderly and tactfully by wise pastoral oversight.

Different Calls

GOD'S CALLS are not all the same. He calls sinners to repentance and pardon. He calls Christians to holiness. This distinction should be carefully observed to avoid confusion. Besides, in distinguishing these calls we find an important proof of a definite, second work of grace.

Holiness would be entirely unsuited and impossible to the sinner. He is not ready for it, and the call would be premature and out of harmony with his state. Not so repentance. This he needs and must exercise as a preliminary step to grace and a state of pardon. God has blessings and blessings only for everybody; but it would be but to throw them away to offer or bestow them indiscriminately. So we see that He carefully divides them according to the needs and conditions and capabilities of the recipients.

Peter makes this plain as it is made plain in other parts of Scriptures. He says in his first epistle, first chapter, and verses 14-16, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Here is the difference shown plainly. He calls His "children" to be holy, but calls sinners to repentance.

We might stress the word "obedient" also, for it is only when we are walking in the light and are thus obedient to Him that we are capable of receiving the gift of the Holy Spirit by which gift we are to be made holy. This is of the utmost importance. A past experience is not enough. We must have lived it, as well as be able to recall it from the dim past. We must, in other words, have a present experience if we would have holiness as enjoined in the verses quoted above. Thus obedient to the God of our salvation we are amenable to the gift of the Holy Spirit, whom the Bible declares the Father is as willing to give unto us as earthly fathers are to give good things unto their children.

It is worthy of mention that tardy obedience is closely akin to disobedience. An earthly parent would hardly call tardy and reluctant compliance with demands real obedience. The want of promptness vitiates the nature of obedience to a large degree, so that we are not sure it is strictly proper to call such real obedience.

We may then properly add the word "prompt" to the obedience which renders us eligible to the obtaining of holiness. God loves not only a cheerful giver, but also a cheerful worker in His vineyard. He can not and will not regard a sluggard as He does a cheerful and prompt laborer. Let us, then, always seek to be cheerful and prompt as laborers in His vineyard if we would receive all He has for us as His own children.

The Changelessness of Sin

SIN HAS never changed in its nature or in its consequences. We learn this from a study of the first sin in Eden. This first sin is on many grounds a most profitable study for us. Let us briefly run over a comparison of the first sin and modern sins.

The first effect of this original sin was a sense of alienation from God. This led to a desire and effort of the first pair to hide themselves from God. Is it not true today that one of the very first consequences of sin is to seek to hide it—to take refuge in the darkness or in stout denial or efforts at self-justification, as was the case with the lawyer who came to Christ to know what he should do to inherit eternal life? He was told what to do and immediately it is said that "he, willing to justify himself, said, And who is my neighbor?" So the man

who sins attempts at once to hide his guilt in some way or other.

Another result or consequence of the first sin was a summons to appear before God. So God has placed within us a monitor whose business is to serve this summons on us every time we sin. Conscience is that monitor and he is faithful always to serve the summons, and we can not avoid the service, whether we wish to or not. Conscience is so true as an officer of the court of the skies! Let us obey his summons and appear before God and make a plea of guilty and plead for mercy.

Another result of the first sin was an attempt to get rid of responsibility for it. The first man shifted the blame upon Eve, and she in turn tried to shift the responsibility upon the serpent. So it ever is. Men can always find ways to say that "but for this or that" or the other person they would not have done this sin that now faces them accusingly. We are prompt to find a scapegoat, even if it be those of our own household.

Another consequence of this first sin was a loss of power and freedom with the alienation from God. They not only had no longer power with God, but they feared Him and lost that sweet freedom they had hitherto had with Him. So we lose by sin our freedom and joy in and with God. We become cowards by sin. We lose our strength and become weaklings. No man is a brave man who is a sinner. He is a moral coward and fear is his chief characteristic, say what you may about his claim to courage. Sin is ruinous to true courage and tends to the low and the fearful and the clandestine and the cowardly. How degrading it is, and how it should be shunned.

Is History to Be Repeated?

HUNGER breeds discontent; discontent breeds anger; anger leads to resentment; resentment leads to revenge; revenge leads to murder. Murder leads to organization for safety in the bloody business. Remember for an illustration and a warning the French Revolution. We today have in America every condition which France had when some hundred years ago she had her great French Revolution. Only this difference: we have some of these conditions in a more acute stage. And in addition we have today a thousand-fold more destructive methods of death-dealing than France had a hundred years ago. The fact is, science in all her advancements has been prostituted for decades to the manufacture of more refined and horrible and rapid methods for human destruction. Labor at this hour is practically threatening revolution and every indication is that it is not so far away. Labor has been pampered and spoiled by those in authority when it took advantage of the war to make its encroachments until it now feels sufficiently safely ensconced to make the most audacious demands it has ever made in American history.

Aggravating the conditions, the high cost of living is helping to render more acute the situation. This moment the writer went to a huckster at his door and bought a few sweet potatoes and beans; both of abundant crops now in their prime and in heavy yield. There is absolutely no reason under heaven for the prices of these vegetables to be high. Yet we paid one dollar and twenty-five cents for just as many beans and sweet potatoes as we could hold in our two palms placed together. Think of the atrocity of such prices and the nameless suffering compelled to accompany such prices in this country! and all because of the greed of conscienceless profiteers.

Men on ordinary salaries are bound to suffer hunger in this land of abundance and the poorer are in worse plight. What is to be the outcome? Revolution is the inevitable result without a speedy and effectual remedy. We are frank to say we see no remedy in sight.

WONDER HOW MANY of our young Nazarene pastors will be sent to the General Assembly with their expenses paid by their churches? We sincerely hope there will be many churches wide enough awake to their own good as well as the need of their pastors to do this neat and just thing.

COMPROMISE OF PRINCIPLE is the worst sort of surrender, gild it as we may try to do.

SPIRITUAL diagnosis, therapeutics, and surgery abound in the Bible. The disease of sin is prevalent everywhere. It is always epidemic. That old hereditary, constitutional malady—the carnal mind—is ingrained in the very warp and woof of the human race. Its pestilential poison breaks out in a hundred channels. It is a hydra-headed monster and the foe of mankind.

When those who are wise above that which is written examined the “vermiform appendix” (?) and could not explain its utility, they flew in the face of the wisdom of God almighty and dubbed it an appendix. But when God made man, He pronounced the work very good, and did not attach any appendix on to the human body. Besides a perfect body, fresh from the hands of the heavenly Architect, there came also a spiritual nature that was in the image of Him who made it. There was no admixture of carnality. Inbred sin is the appendix of the Devil. The world is suffering today with spiritual appendicitis. Jesus Christ is a specialist in the line of this operation, and never loses a case who will absolutely turn himself over to Him.

Chronic ailments abound. Acute attacks on any line are more easily handled by physicians. Chronic troubles come from long-continued neglect, and may result from a combination of difficulties. We have all about us cases of chronic temper, pride, lust, covetousness, love of the world, stinginess, and other forms of long-standing ailments. All these spring from one common root, called sin, carnality. A little outside application will never eliminate these manifestations of evil. It may perform the functions of soothing syrup sometimes, but there is no real cure outside of a definite spiritual, surgical operation.

This is not a fanciful message I am bringing to the readers, but one of real and actual experience that may be obtained from the great Physician. What makes the lame man leap as an hart, the stammering tongue to cease, the spiritually blind to see, the deaf to hear, and the paralyzed to walk, if Jesus Christ, the same yesterday and today and forever, had not undertaken the case and made a success in the operation? Look at the tongue-tied victims everywhere, who can not utter the praises of God, and are mute as to any expression of God's saving and sanctifying grace. They need a surgical operation. Why can not more people hear the “still small voice” that says, “This is the way, walk ye in it”? Why can not more see clearly the way of truth, and the path marked out for them to walk in? Why do not more feel the thrill of divine love and blessing of God upon their souls? They would if they would submit to the divine surgery that makes one well and normal.

The story is told of a young man who could not swallow food without nervous spasms. A physician discovered an exposed and diseased nerve in his throat. Before he attempted a cure he asked the young man to bring a biscuit. He did so. The physician then proceeded to cauterize the exposed nerve. Immediately the young man could swallow with ease, and all his trouble and threatened death were averted. How many there are today who are in this same plight spiritually! They can not swallow strong meat without having spasms. All they can take is milk. These spiritual babies need a surgical operation performed, and then they will be able to take the strong meat of the Word.

“If thine eye offend thee, pluck it out.” “If thine hand offend thee, cut it off.” Here is surgery with a vengeance. There was a man in Dayton, Ohio, who was addicted to gam-

Surgical Salvation

By
Rev. W. E. Shepard

bling. He had a hand that would shuffle cards and play the game. In his desperation he concluded to take the literal method and cut the offending member off. Accordingly, he took a hatchet or some kindred weapon and severed his hand from his body. This of necessity cured his gambling. That was better than having two hands and finally being cast into hell fire. But Jesus has a divine surgery which will go clear down to the root of the offending eye and troublesome hand, and when the operation is over, the members will perform their proper functions and fill the sphere designed for them.

Here is a command of God, “Thou shalt

love the Lord thy God with all thine heart.” The Christian says, “How can I love God with all my heart, when there is something in my heart that will not love?” “Because the carnal mind is enmity against God: it is not subject to the law of God, neither indeed can be” (Rom. 8:7). If, then, there is something in the Christian's heart that will not love, and is not subject to the law of God, does it not look as if God's command really transcended one's ability to perform? Again, how can love be evoked by a command? If we should command our children to love us, it would probably work the opposite. If I were to command my child to perform a given task, even if it were a pleasure, yet impossible, it would prove me an unwise father. He might reply, “I would be delighted to obey your command, had I the ability.” Now, if I should remove the obstruction, and in addition, give him the ability to perform, then with joyful acquiescence, he would obey my command. It is just so with this, the greatest of all commands. God proposes to remove the obstruction to perfect love, and in addition, place the power to perform within the heart, and thus every believer can go forth fully obeying God's precious command, “Thou shalt love the Lord thy God with all thine heart.”

God will remove this obstruction by performing a spiritual surgical operation in the heart. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live” (Deut. 30:6). This work of spiritual surgery is called circumcision of the heart. In it the hindrance to perfect love is cut away, eliminated.

Some one may raise the question, “What is this obstacle in the way of loving God with all the heart, and is there anything in the New Testament that verifies this Old Testament statement?” We find the complete answer to these questions in Colossians 2:11, “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.” Here we have real surgical salvation. The heart is circumcised, something cut away, resulting in a state of perfect love, or loving God with all the heart. Note that it does not say “the putting off the sins of the flesh,” but rather “the body of the sins of the flesh.” It is not the riddance of one's sins—that was accomplished in regeneration. It is the putting off the body that produced the sins. The R. V. leaves out the words, “of the sins.” In one translation I have read, it uses the word depravity, instead of “body of the sins.” Dr. Daniel Steele tells us that the Greek in this expression has in it a double preposition “apekdusai”; the two prepositions being “apo” and “ek,” one denoting “separateness” and the other “outness.” The real thought of the verse, then, is the putting out of and away from us the body of sin, or carnality. This is one of the clearest and strongest texts on the elimination of inbred sin or “the old man” to be found in the Bible. God's method, then, is to perform a blessed and successful surgical operation in which the “body of sin” is cut away, and put out of and away from us, and resulting in the state of perfect love. And there is no other method of obtaining this sanctifying grace. The sooner one submits to the operation the better and safer it will be. It is not a question, What chance have I of surviving the operation? but rather, What chance have I if I do not submit to it? Thank God for an omniscient and omnipotent Surgeon who never experiments, but always cures.

Have Ye Received

“... Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:13,14).

IN the early times, when land was sold, the owner cut a turf from the greensward and cast it into the cap of the purchaser as a token that it was his; or he tore off the branch of a tree and put it into the new owner's hand to show that he was entitled to all the products of the soil; and when the purchaser of a house received seizin or possession, the key of the door, or a bundle of thatch plucked from the roof, signified that the building was yielded up to him. The God of all grace has given to His people all the perfections of heaven to be their heritage forever, and the earnest of the Spirit is to them the blessed token that all things are theirs. The Spirit's work of comfort and sanctification is a part of heaven's covenant blessings, a turf from the soil of Canaan, a twig from the tree of life, a key to mansions in the skies. Possessing the earnest of the Spirit, we have received seizin of heaven.—C. H. SPURGEON.

The Breaking of the Spiritual Drought

BY E. A. GURVIN

ALL natural phenomena symbolize spiritual realities, and if we would only listen more intently and reverently we would hear all created beings unite their voices in corroboration and elucidation of the divine verities which God has given us in His blessed Word.

The Bible attaches spiritual significance to rain, dew, wind, clouds, storms, lightnings, thunders, wells, fountains, rivers, gardens, trees, fruit, and flowers, while all forms of animal life also mirror and represent some phase of the infinite truth involved in the kingdom of God.

No one else ever understood this as well as Jesus, the Son of man, who, wherever He looked, saw shadowed forth in nature the deep things of the spiritual realm. He used the wind to illustrate the new birth, a well of water to represent salvation, trees to symbolize good and bad men, fruit as a figure of the outflowing of the inner life; and pressed into His sermon service the fowls of the air, the beasts of the field, the fish of the sea, and the various occupations of men.

All the powers of nature waited to do His bidding. His birth was betokened by the star of Bethlehem. The winds and the waves instantly ceased their tumult in obedience to His command. His death was the signal of a mighty earthquake, and at the same time the great orb of day hid His radiant face from the children of men.

The phenomena of nature seem to have been planned to mirror the glorious crises in His redemptive ministry. His death and resurrection have been foretold through all the centuries by the morning following the night, the spring the winter, the waking the sleeping, and the harvest the planted seed. The clouds clustered around Him as He ascended from Olivet, and will again accompany Him when He returns to earth.

In Holy Writ all departments of natural being are woven into the fair fabric of His glorious name, and He is called the Sun of Righteousness, the Day Star, the Bright and Morning Star, the Bread of Life, the Lily of the Valley, the Rose of Sharon, the Righteous Branch, the True Vine, the Lamb of God, the Lion of the Tribe of Judah, the Rock, the Servant, the Master, the Bridegroom, and many other similarly significant appellations.

Let me draw a picture of a drought in the natural world, and how it is broken, and see how marvelously is represented the condition of the church when it is backslidden, and when that condition is changed by a mighty revival.

THE DROUGHT

The drought has continued long. For years the rainfall has been scanty. As a result, the rivers are low; the smaller streams are dry; the wells are generally waterless; the subterranean sources of supply have receded into the bowels of the earth; and the heat of the burning sun has cracked the ground. Water is scarce and hard to get. The once smiling fields are brown and bare of vegetation. The once blooming orchards look dead and drear. The flowers have faded away. The grass has withered and died. There is little vegetable life. Animal life seems to be perishing from the earth. Cattle and sheep are dying in large numbers. Even the birds find it difficult to sustain their life. There is scant food for man, and famine stalks throughout the barren land. The hot air is filled with impurities. Everything is dusty. Forest trees are dying, and wild beasts are starving. The channels

once occupied by beautiful streams of living water are now filled with dirt, rubbish, dead trees, underbrush, and the carcasses of dead animals. All living beings are suffering for the lack of moisture.

The sky is usually cloudless. The sunshine is dazzling. It is usually calm, and when the wind blows, it is almost invariably from the north, and blights and blisters, instead of refreshing. Occasionally a change occurs; the wind veers; clouds form; and there is promise of showers; but the breeze soon dies out, or changes to the north, and hope for relief fails. Now and then a few raindrops fall, and for a day or two the sky is overcast, but rain does not come, and the dread drought continues its course. Man, with all his knowledge and intellectual powers, with all his boasted attainments, is absolutely helpless. He still manages to bring enough water from the depleted sources of supply in the mountains to suffice for domestic purposes, while here and there a family with a well so deep that it still taps a hidden subterranean stream, irrigates

"BY the blessing of God I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials in various ways than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. . . . A man has deprived himself of the best there is in the world who has deprived himself of intimate knowledge of the Bible."
WOODROW WILSON.

a little patch of lawn or garden, which with its green and bloom seems like an oasis in the desert.

THE BREAKING OF THE DROUGHT

But at last the drought is broken. The wind comes from the right direction; the sky is black with clouds, and soon the thirsty earth is deluged with a mighty downpour. The storm becomes a tempest. The gentle breeze quickens into a gale. The trees sway violently, and those that are not firmly and deeply rooted are blown to the ground. Great buildings rock upon their foundations, and the fierce wind howls and shrieks as though it were a thing of life. Forked lightning flashes athwart the sky, and ears are almost deafened with the mighty peals of thunder.

All the subterranean streams are replenished. Dry wells are again filled with pure water. Fountains which had ceased to flow again give forth their liquid treasures. Creeks and rivulets that had disappeared are again in evidence, brimful and overflowing. The rivers are running over their banks, their rushing waters carrying with them all sorts of rubbish and debris. Occasionally a bridge is washed away, and some damage is done; but the air is purified, the earth is cleansed, the filth that festered in the dry channels is car-

ried into the ocean, and healthful conditions are restored.

Beasts and birds lift up their heads and rejoice. Vegetable life everywhere unites in an inaudible chorus of praise. Innumerable myriads of grass roots take on a mysterious activity, the result of which is that in a little while the ground is carpeted with lovely green; and verdure, so long banished, returns with all its former smiles and witchery. By some merciful magic the trees put forth new life, the flowers spring into beautiful being, and the fields and gardens resume the beneficent fertility of the long ago.

THE ELEMENTS OF A GREAT STORM

Let us see how wind, water, and fire are involved in a great storm. Science teaches that every storm has its true center, which is always the place of least atmospheric pressure. In other words, the real center of a storm is that point where the conditions approximate most closely to a vacuum or void. The air moves toward this point from all directions, and, as the wind blows toward the storm center from every quarter, the storm moves from the center outwardly.

It will thus be seen that in the natural world every storm worthy of the name begins with an intensification of the action of the air. The wind rises, rapid changes usually take place in the temperature, and the moisture which is always contained in the atmosphere, is quickly condensed and poured upon the thirsty earth in refreshing showers. During this process clouds are formed, electrical phenomena occur, and lightning flashes across the sky in vivid sheets. Each one of these fiery bolts momentarily displaces and compresses vast volumes of air. But the atmosphere is highly elastic, and as soon as the pressure relaxes it rushes back or expands into its normal volume with terrific force and velocity, thus causing the resounding peals of thunder.

It is to be noticed, first, that a great thunderstorm is not all wind, or all water, or all fire, but a combination of the three elements; secondly, that water is the most beneficent directly; and, thirdly, that, even in the midst of a terrible drought, all the elements are present which are involved in a storm. The trouble is that they are quiescent; that there is a condition of stable equilibrium, as the scientists call it, and that the moisture, for lack of which nature and man languish and are ready to perish, is so widely distributed in the atmosphere that it is in a gaseous state, and hence incapable of nourishing vegetable and animal life.

SOME GREAT DISTURBANCE NEEDED

What is needed is motion, action, power, vibration, some great disturbance which will break up deadly conditions, and set in operation forces sufficient to completely change the situation. As before stated, the method employed by God in the realm of nature to accomplish this gracious object is the sudden production of a large area of low pressure, into which the surrounding air can bound and rush with awful momentum.

It is impossible to conceive anything in the material world of greater grandeur and sublimity than the fury of the tempest—the black, lowering clouds, the descending torrents, the howling, shrieking hurricane, the vivid, blinding electric flame, illuminating for a fleeting instant the vast horizon, to be followed by the darkness of a starless night; the reverberations of thunder coming from the cannonading of the immense artillery of the heavens; the roar of the fast-gathering floods; and now and anon the loud crash of some falling mon-

arch of the forest, unable to withstand the furious onslaught of the gale.

THE SIMILITUDE OF NATURE AND GRACE

It is because of the inner similitude and correspondence of nature to grace that in a drought we find a true picture of the general condition of the professing Church of Christ. Through all the long centuries it has not been permitted to die, but much of its history has been characterized by lack of spiritual moisture, with resulting loss of vitality and failure of fertility. If God in His infinite mercy had not interfered with this drought condition and that frequently, in answer to the cry of a few of His little ones here and there, and deluged the Church with gracious outpourings of the Holy Spirit, it would long since have died beyond all hope of a resurrection.

HOW THE SPIRITUAL DROUGHT IS BROKEN

It is lack of the Holy Spirit—the principal types of which are wind, water, and fire—that causes spiritual drought, and the giving of the Holy Spirit that brings it to an end. He finds a few honest, humble hearts, and creates in them longings and yearnings for the prosperity of Zion, and a painful consciousness of their own unworthiness. They humble themselves before God, confess their faults, and deplore their innumerable shortcomings. They approach the throne of grace as empty vessels, realizing their utter helplessness and lack of merit. What is this condition but low spiritual pressure? They are empty, poor in spirit, contrite, humble. Because of this, room is made in their hearts for the Holy Spirit, and he moves in. Spiritual phenomena follow that are the exact prototypes of the meteorological conditions which are consequent upon the breaking of a material drought. The spiritual storm which is called a revival extends in all directions from its center, and as it spreads gradually decreases in intensity.

What are the indications of the Holy Spirit thus flowing into empty, humble hearts? A spirit of prayer and supplication; a hunger and thirst for righteousness; a burden and passion for souls; a deep consciousness of personal demerit; heartfelt contrition for and confession of sins of omission and commission; a lively sense of the wonderful goodness of God, and the infinite value of the innumerable blessings by Him bestowed; a rapturous realization of the divine presence; a fervent love for Jesus, and a melting tenderness toward humanity, without regard to the loveliness or unloveliness of individuals; a holy intensity and desperation; perfect liberty in worship and service; and a simple, artless faith in the promises of God.

REVIVAL PHENOMENA

When these phenomena are witnessed in those of the saints who are nearest the throne and most Christlike, the spiritual drought is broken in that locality, the Holy Spirit is marvelously manifested among those who have prevailed with God, and other hungry hearts are filled with the love and joy of the Lord. The little spiritual circle of believers grows rapidly, and brethren who have been cold and indifferent get under conviction, confess their sins, humble themselves before God, and obtain the peace and joy of conscious reconciliation. Thus yielding to the truth as it is in Jesus, they become aware of their need of sanctification, and are soon rejoicing in the experience of full salvation. The spiritual atmosphere is warm. God's people are praying and believing. They have an intense longing for the conversion of sinners, and can not bear the thought of their going into a Christless eternity. They pray for their kindred, their

friends, their acquaintances, and become interested in the spiritual welfare of strangers. They implore those whom they meet to come to Jesus and be saved.

The Holy Spirit, moves upon the unsaved, and they are convicted of sin in exact proportion to the intensity of the burden for souls which rests upon the hearts of believers.

A REAL SCRIPTURAL REVIVAL

Thus a real scriptural revival is in progress. Heavenly breezes are blowing always, and often heavenly gales of divine power and glory sweep over the people. As they gather together in the place of worship, and wait upon the Lord in prayer, wave after wave of indescribable ecstasy sweeps through their souls. The scene becomes celestial, and the beauty of the Lord is upon His people. Their loud Amens and shouts of joy are like peals of thunder. Their falling tears are like the refreshing showers. The swift and mighty action of the Holy Spirit is like the flashing lightning. Truly, showers of divine blessing are falling. Wells once filled with the water of life, but which had gradually become dry and empty, are again filled with liquid love and salvation. Old, dry channels are cleansed

by the life-giving, purifying streams that flow from the throne of God. New fountains and springs burst forth in all directions, the tree of life bears twelve manner of fruit, and puts forth its leaves for the healing of the nations; and here on earth its blessed branches extend on both sides of the river, the streams of which make glad the city of God.

Truly, the holy fire is burning and flashing, but the heavenly wind is also blowing, and the living waters are also flowing. Tides of glory roll, and waves of joy dash and spray. Oh, what wonderful demonstration produced by the Holy Spirit! The glad cries of newborn souls, are attuned to the rapturous testimonies of believers who have just plunged into the cleansing, sanctifying fountain of Jesus' blood, and at the same time are heard the prayers and shouts and praises of victorious saints, commingled with laughter and weeping in the Holy Ghost.

Yes, the mighty revival is on. The spiritual drought is broken. Heaven is open, and the noise of the heavenly tempest is like "the voice of a great multitude, and the voice of many waters, and the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth."

Waiting for the Promise of the Father

BY A. M. HILLS, D.D.

"And it shall come to pass . . . that I will pour out my Spirit upon all flesh" (Joel 2: 28).

"I will put my Spirit within you, and cause you to walk in my statutes" (Ezek. 36: 27).

Acts 1: 4. Jesus charged them not to "depart from Jerusalem, but to wait for the promise of the Father, which . . . ye heard from me."

WAITING is tedious business. When the tickets are bought and trunks are checked and hand baggage is all ready, who likes to wait for the train? Who likes to wait for the slow recovery of health by one whose soul is wrapped up with your own and who is dearer to you than life itself? We have just read of a wife that prayed and watched twenty-one years for her infidel husband's conversion; waited till "hope deferred made the heart sick," and then waited longer, and yet more, for answered prayer, until faith triumphed in blessed victory; but what a tax

on all the forces of the soul! How long parents have trained and ministered unto, and prayed for, insubordinate children, that they might bow to Jesus and really begin to live! But such soul-conflicts are watched by the very angels, as all the resources of the spirit are called up and wheeled into line to win or die. The sequel, maybe, was glorious; but it was none the less painful to wait. "Wait for the promise of the Father."

I. THERE WAS NO MISTAKE ABOUT THE PROMISE.

It was a glorious, undeniable fact. Faith must have something to stand upon. It is not a senseless, unreasonable state of soul. Faith has a "foundation that standeth sure—even the infallible Word of the living God." It probably seemed daring and most presumptuous to the multitudes for Elijah to face King Ahab and say, "As Jehovah, the God of Israel,

A Home at Last!

BY MAUD O. SUMMERS

THERE is a song to some most dear,
The old song, "Home, sweet home";
Yet unto others brings no cheer,
While they are left to roam.

Sweet home and rest! What tender words
To those who know them true;
But unto many a lonely heart
They seem entirely new.

Perhaps they've never known the joys
Of cheerful hearthstones bright;
Their home? 'Twas just a place to stay—
A shelter in the night.

No happy smile of greeting came
From loved ones, all their own;
Instead 'twas grumbling, frowns, and hate—
Could such be called a home?

The weary wanderer adrift
With none on earth to care,
Can have a mansion in the skies
By seeking God in prayer.

True, this old world is sad and cold,
With very little love;
But all we miss and long for here
We'll find prepared above.

We're only pilgrims, anyway,
Just traveling here and there;

And when our journey here is o'er
A happy home we'll share.
So never mind the aches and pains,
Nor grieve o'er thwarted plans.
Accept the sorrows of this life
As from a loving hand.

Oh, weary one, so worn and sad,
Look unto Him alone,
Who had no place to lay His head—
No place to call His home.

He laid His wealth and home aside;
For you became so poor,
That you might have a home at last,
With Him for evermore.

Indeed He knows just what is best.
Though we can't understand;
Some day the darkness will be plain,
And oh, that will be grand!

Keep ready with your lamp trimmed bright.
Our Bridegroom will appear
To catch away the sanctified.
Rejoice, and do not fear!

The journey here will not be long.
The race is almost run,
The angels may be ready now,
To sing our welcome home.

liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word!" "Extreme-rashness!" says unbelief. No, indeed! Had not God said by Moses hundreds of years before, "It shall come to pass, if thou wilt not hearken unto the voice of Jehovah thy God, to observe to do his commandments and his statutes . . . thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. Jehovah will make the rain of thy land powder and dust?" (Deut. 28:15-24, R. V.). Now the time had come. Elijah saw the nation had with one consent turned from the worship of Jehovah to idols. Nothing but widespread national punishment would bring them to their senses. So he planted his feet on God's immutable Word, put his hand into his bosom, drew out the key of faith, and locked up the heavens, so that there could be neither dew nor rain.

And had not the heavenly Father promised? Eight hundred years before He had said by the mouth of Joel, "It shall come to pass that I will pour out my Spirit upon all flesh." Two hundred years later God promised through Ezekiel, "I will put my Spirit within you, . . . and I will save you from all your uncleannesses." Such words of the Father were enough for Jesus. He had never learned to doubt His Father's word. God's unsupported word was as sure to Him as the surest fact. So He bade His disciples, "Wait for the promise of the Father."

II. WE HAVE A DIVINE INTERPRETATION OF THE PROMISE.

We know what it meant, and need not make any mistake about it. John Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I. . . . He shall baptize you with the Holy Spirit and fire." Just before His ascension Jesus said, "Wait for the promise of the Father: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." The disciples obediently repaired to the upper chamber and prayed and waited TEN DAYS, and suddenly the pentecostal baptism came. The Father had promised, Jesus had promised; and now the Spirit had come in baptismal power. The Spirit-filled and inspired Peter explained it: "This is THAT which hath been spoken through the prophet Joel," and he might have added, through Ezekiel and through John Baptist, and through Jesus. So we have three facts that we can rely upon: a divine promise, oft repeated, a waiting, and the promise fulfilled!

III. WE FIND THAT ONLY ONE PERSON COULD FULFILL THIS PROMISE.

John Baptist said, "He that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, the same is HE THAT BAPTIZETH WITH THE HOLY SPIRIT. And I have seen and have borne witness that this is the Son of God." John could baptize with water, and so can other men. This baptism has a plain purpose and a very definite meaning: (1) Baptism with water was an outward sign of an inward work of grace in the heart. (2) It was a rite of profession—the visible public act of renouncing the old life of sin and entering upon a new life of obedience and service of God. In the mission fields when a heathen is seen to come forward for baptism all old-time friends know it is a profession that he has changed religions and has forsaken idols to serve the living and true God. (3) Baptism with water is an initiatory rite into a Christian brotherhood. All brotherhoods have an initiatory service; so has the Christian Church—the brotherhood of Christ. Baptism is the badge of Christian discipleship.

it is like the oath of allegiance, the making of a covenant to walk with God and be a follower of Christ. (4) "Baptism is a rite symbolizing a transition from an impure to a pure life, wherein the participant signifies his death to a past he abandons and his new birth to a future he desires." Baptism with water, therefore, was a declarative act, but not a causative act.

But the baptism with the Spirit and fire was and is altogether different. Only one person in the universe can perform it—the Son of God himself. And it is CAUSATIVE—producing the cleansing that the baptism with water symbolizes. Here again we are not left to conjecture or speculation. Years after Pentecost Peter said in a speech before a council at Jerusalem, referring to the baptism with the Spirit of the Gentiles, "God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, **CLEANSING THEIR HEARTS BY FAITH.**" They were thus *cleansed* from depravity or inbred sin; *cleansed* from propensities to evil; *cleansed* from evil habits; *cleansed* from abnormal tempers and passions; *cleansed* from the root of bitterness, and the *law of the sin*. Thus another feature of the Father's promise was fulfilled: "I will save you from all your uncleannesses" (Ezek. 36:29). "I will thoroughly purge away thy dross, and will take away all thy tin [alloy]" (Isaiah 1:25). "He will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver" (Mal. 3:3). Fire cleanses the gold, separating from it the alloy; so does

the fire of the Holy Spirit consume the impurities of the heart.

IV. THE PROMISE OF THE FATHER IS TO ALL THE CHILDREN.

It is not a luxury for the few favored ones, but for all. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). This is a blessing which sinners, "THE WORLD can not receive"; it is a promise and a gift to all the children—the Holy Spirit to cleanse them and empower them for service, and abide with them forever. We first become a spiritual child of God by faith; then by faith we receive the second blessing, the cleansing baptism with the Holy Spirit. Moody waited before God three months for the blessing; the writer of these lines waited six months. We were once officiating at a holiness campmeeting in Ohio. Twenty miles away an earnest Christian man was plowing corn, and felt moved to go to the holiness campmeeting and wait for the promise. He stopped his team in the middle of the row at 11 o'clock; went to the house and told his wife to get ready at once to go to campmeeting. At noon they were on the road. And before 10 p. m. that night their waiting hearts had received the sanctifying baptism with the Holy Ghost.

Reader, "God gives the Holy Spirit to them that ask him." Have you ever honestly, earnestly waited before God for this promised blessing, the most precious gift of God this side of heaven?

Oh, wait, wait, WAIT for the promise of the Father!

Personal Soul Winning

BY PARIS LEE SMITH

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:3). "He that winneth souls is wise" (Prov. 11:30).

NO higher honor could be conferred upon the Christian, and no greater privilege be given the believer in Jesus Christ, than to be associated with Him in the great and blessed work of bringing a lost world to the knowledge of the truth. It is not possible for every Christian to be a preacher or a teacher in spiritual things, for these are spiritual gifts bestowed by the Holy Spirit upon certain believers, even as it hath pleased Him. But there is no Christian, however humble or insignificant he may feel himself, or others may esteem him to be, who is not appointed by the Holy Spirit to be a winner of souls.

In the fourth chapter of John we have a picture of Jesus as He sat on the curb of Jacob's well and talked to the Samaritan woman about her soul's salvation, while His disciples had gone into the city to buy food. This word picture ought to be an inspiration to those of us who claim to be followers of the lowly Nazarene. Few of His public discourses are recorded, but many of His private conversations are preserved, may I say, especially for our encouragement. Few of us can preach, fewer still can address large crowds of people, but we can all deal with individuals. We can all talk to men and women, boys, and girls about their soul's salvation as we come in contact with them from day to day—in the well, in the market place, on the seashore, or in their homes.

We need to be careful that we do not become too busy buying meat to win souls. Jesus was tired, hungry, and thirsty, but with all that He did not miss this opportunity for

winning a soul. By a brief conversation this woman was converted from a social outcast to a city missionary, and before night she had brought the whole town out to hear the Master preach. Many of the Samaritans believed on Him for the testimony of the woman, "He told me all that ever I did," and numbers of others believed when they heard Him. The disciples were too busy buying meat to win souls. Perhaps they saw in the evening congregation the very ones they had bought meat of at noon. Did you ever have an opportunity to speak to some one during a meeting about accepting Christ and you failed to do it, and a little later you saw that same one at the altar praying through and shouting the Redeemer's praise? That was your opportunity to win a soul for Jesus, and you let some one else take your crown. We labor so long and hard for the meat that perisheth that we forget to watch for souls, taking no thought for the bread of life for the lack of which men are perishing everywhere.

The joy of leading a soul to Christ is indescribable. One's own physical needs, however pressing, are forgotten in ministering to the spiritual needs of another. Hear the Master's own words after He had won this soul. When His disciples pressed Him to eat: "I have meat that you know not of. My meat is to do the will of him that sent me." Have we reached the place where it is our meat to do the Master's will? Do we ever become so engrossed in telling others of His power to save, to sanctify, and to keep, that we forget that we are tired, or hungry, or sleepy?

Have I diligently sought to do His will in all things? If "all things work together for good," then surely it is essential that I answer the question in accordance with the promise.

Hold Your Ground

BY W. R. GILLEY

"Cast not away therefore your confidence which hath great recompense of reward" (Heb. 10: 35).

IMMEDIATELY a soul has been saved and sanctified Satan begins making plans for its downfall, and sooner or later he will make an attack. He is very adroit and sagacious in his approaches. He knows full well that an enticement to commit sin would be spurned at once. So he usually does not begin at that point. In fact, he has to get past the soul's armor before he can make an attack to lead into sin.

One very subtle and often-used means of approach is to suggest in a religious, sham-pious way that the experience of holiness is a very high state of grace; one that requires very correct living; that to live a sanctified life one must keep in a very holy mood and do everything exactly right. The holy soul will very readily agree to these suggestions, and, properly understood, they are all true statements. The Enemy, however, is not saying them for any love of the truth, but to get the soul off its guard and get by the shield of faith and breastplate of righteousness.

Once this is done and his voice has become familiar as an imitation of the Holy Ghost, the next move will be to take advantage of the first mistake (and every one will make some) that that soul makes and to say at once, "There now, I told you. You were not sanctified"; or more subtly still, "So you think a sanctified person would do a thing like that?" Or, once having gained access to speak to the heart without being discovered as the Devil, he will take advantage of a headache or some other physical weakness, or will call in the assistance of another demon to make a temptation to doubt, or to anger, or to some vile sin.

And when the soul is perplexed to know the cause of such thoughts of evil or is in heaviness because of the number of temptations (1 Peter 1: 6), he is ready to suggest at once that a *holy, sanctified* soul should not feel like that or think such evil thoughts. Notice the reversal of the words. He reversed the order from "*thoughts of evil*" to "*evil thoughts*." There is a great difference in the two.

Next, if the soul gives way a little here, he is ready to advise that "perhaps it would be wise to go a little slow about testifying so definitely to sanctification." "At least," he will say, "better wait till you *feel* more sanctified." If the soul agrees with him at these points, his next move may be to suggest staying away from class or prayermeeting so as to avoid the necessity of testifying at all. Or, he has been known to go so far as to suggest that there is nothing in sanctification at all; that every one that professes it has the same feelings and thoughts and just goes on professing anyhow because they do not want to go back on their testimony. "But," he will say, "you are *very honest and conscientious* and you will not profess what you do not have."

Just here is a good place for my text, "Cast not away therefore your confidence which has great recompense of reward." Here is indeed a good place to remember to "hold your ground." The whole attack has been planned with the one object in view of destroying your faith. The Devil knows full well that we are justified by *faith*, sanctified by *faith*, and kept by *faith*. He knows that the very foundation of our holy religion is faith in the meritorious atonement of Jesus' blood.

Now notice that the sum of all he has said

is a direct denial of Jesus' blood to sanctify us wholly and keep us fully from sin. Jesus' blood either can or it can not do that. Has Jesus sanctified me wholly and given me the witness to it once? Then I will "go slow" before I hear or believe anything to the contrary. This should be the attitude of every holy soul and it is the admonition of our text.

The Devil is after our faith. If he can get you to believe his lies (however cunningly covered up) rather than the plain and imperishable Word of God that "the blood of Jesus Christ his Son cleanseth us from all sin," and the gracious witness Jesus gave you when He sanctified you, he has destroyed your faith. You have cast away your confidence in the cleansing power of the blood. Of course when your faith is gone you are in trouble and, as doubt fills your soul, you will soon give up all professing of grace and soon again be under the power of sin.

The writer of the Book of Hebrews was a

profound student of Christian experience and so exhorts us not to cast away our confidence. If the soul will hold its ground here, resist the Devil with a clear expression of faith in the blood, there will indeed soon be a recompense of reward in more blessing from God. Jesus will be so pleased with us, the Holy Ghost will so flood us with joy that we will be soon having another one of the "spells" we had when we were sanctified. Or, if one can not hold the ground of a kept experience of holiness, at least one could say to the Enemy, "Well, the Bible says the altar sanctifies the gift and I now put myself all on the altar and I am now sanctified." And stand on that ground till Jesus renews the witness to the heart—and He will.

We must learn to "fight the good fight of faith" somewhere; and a good place to do it is right at the beginning of our sanctified life. Dear reader, will you?

Hold on to Jesus, hold on to Jesus,
Wonderful glory will shine on your way
Hold on to Jesus, hold on to Jesus,
Cling to the cross for salvation today.

LANSING, MICH.

Li Chung I's Testimony

To the Brethren in the Lord, Peace!

I WISH to report how Jesus Christ saved me from sin, led me to trust in His merits, answered my prayers, and called me to be His servant.

I, Li Chung I, have received grace for grace from the Lord, for He saved me and was not willing that I should perish but have everlasting life, therefore I have determined to help to rescue the perishing and love them so that they too may obtain eternal life. I truly praise God for the gospel of Jesus Christ.

For over ten years I was a devout follower of the Confucian religion. I put such stress on the things of this world, but I did not know how to save my soul. I did not get forgiveness of my sins, so did not feel happy.

At the market at Chaochenghsien I heard the gospel preached, and after having listened to it for several times I felt that I should go to church on Sunday. At the third year and the fifth month of the Republic of China I started to go regularly to the chapel on Sundays. For twelve Sundays I got along nicely, but suddenly a strong temptation from Satan came to me and this, added to the persecutions from my own village people, caused me to stay away from the services for seven or eight Sundays.

At the end of the ninth month the Lord's Spirit spoke to me again, and for three days and nights I did not sleep nor did I feel like eating. At the time being I did not know it was the Lord's dealing with me, but it seemed as if I was going through a wilderness. Suddenly it came to me that the Lord was speaking to me and that I was going away from God. I prayed to God, and deliverance came. I made up my mind that I would keep Sunday again.

It was near the Chinese New Year when I heard Mr. Chang Hua Hsin say that worshipping idols was a sin; so after the preachers had prayed with me the Lord helped me and I could put idol worship away.

At the second month of the fourth year of the Republic of China we went to Nankuntao to attend a revival meeting. While there I saw how others would get up and tell how they had received the assurance of sins forgiven which I had not yet experienced. Feeling that this blessing was also for me I went home, prepared a place where I might pray undisturbed, and so for two months it was the cry of my heart to get this experience. The Lord heard my cry and took my sins away. I saw in a vision a person garbed in white who came to me and touched my heart, mouth, and hands and said, "Your sins are forgiven; do not sin again." I felt so happy that I jumped and shouted, "Hallelujah, praise the Savior."

Ever since that time I have determined to study God's Word. After the harvest of that same year Mr. Kiehn came to our village to preach, which greatly strengthened my faith to stand true and firm for the Lord. Although I was very busy in autumn, still I did not forget to keep the Lord's day. In winter a class for daily Bible study was organized. I was glad to take part in this class, and through prayer and the help of Mr. Kiehn I was helped to get a step further in understanding God's Word, which was a great joy to me. Later I had the great privilege of taking part in this class for several months each year.

We had a revival meeting at Chaochenghsien conducted by Evangelist Hsueh Siao Tzu, when I received much help.

At another special meeting I received the Holy Spirit, and ever since I have felt strong in the Lord.

When I was asked to go out to witness for the Lord I did not hesitate, but promised that I would go, because I felt that my body was not my own and that my citizenship was not here, but in heaven, therefore it was my duty to go and work for the Master.

The Lord has in such a wonderful way provided for me and moved upon the hearts of the saints in America to contribute money to my support. I well understand that you would love to come yourselves and preach the gospel of redemption to the Chinese, but since it is so very far, and as we are separated by ocean and mountains, this is impossible; so you have decided to take me, the weak vessel, to be your representative to preach to my people the gospel that saves from sin. Truly we can not thank and praise the Lord enough for all His goodness.

May the peace without end be with all the brethren. Amen.

Amen! and Amen!

Dr. John R. Mott in an address in London at the meeting of the "Student Christian Movement of Great Britain" gave expression to these timely words: "In our universities we need enterprises vast enough to appeal to the imagination, difficult and baffling enough to call out the best energies of minds and hearts, tragic enough to jar and shake the academic, the theorizing, the dreaming tendency of many students into reality—a need and an enterprise engrossing enough to enable students to lose sight of themselves, and an enterprise overwhelming enough to drive them to the discovery of God and his irresistible resources."

"The sweetest liberty is that which suffers the restraint of law."

Practical Plans for Preachers

BY PROF. H. O. FANNING

THERE is but one gospel. The gospel of Jesus Christ the Son of God. The gospel of salvation from all sin, and to all the possibilities of the divine grace for time and eternity. But how much of this gospel is preached by any preacher depends largely upon his previous training, his present conception of the gospel, and the ideals and standards of the connection in which he labors. As Pentecostal Nazarenes we justly claim to preach the best gospel preached on earth, and we should be able to fully substantiate our claim. We do not mean by this that we are the only people preaching such a gospel, but that no better gospel is preached in the world by others.

But the best gospel in the world is effective only so far as people are reached with it. People will be saved by our gospel only as we get them to hear it. How shall we get them to hear?

In the business world the many are guessing and blundering their way to failure. The few are thinking and planning their way to success. What is true in the business world is true in the preaching world. The many are preaching and praying and guessing their way to failure. The few are praying and thinking and planning and preaching their way to success. In any business—and preaching is a business—not simply effort but well-directed effort is necessary to the accomplishment of the greatest results. We are called, not only to preach, but to succeed as preachers. How shall we go about it?

Paul went about it by making himself servant unto all, that he might gain the more. By being made all things to all men, that he might by all means save some (1 Corinthians 9:19-27). By so doing he was eminently successful in his ministry. We shall do well to emulate his example. But we can become all things to all men only as we know all men. How may we increase our knowledge of them?

The following suggestions from the Olivet classroom are submitted in the hope that some person wiser than the writer may be stirred up to give us some practical help in the solution of our problems. The suggestions are in the form of questions which the preacher is to answer to the best of his ability, and from his answers form intelligent and definite plans to guide him in his activities. He is expected to secure and use all the available information and help possible in making the survey:

1. What are the needs of my church and the community in which it is located?

a. The immediate needs? b. Those more remote?

2. What has been the character of the previous training of my people?

3. What is their present spiritual, moral, and intellectual condition?

a. Are any in the experience of salvation? How many? What is their condition?
b. Are any in a backslidden state? How many? What is their present condition? Are they backslidden through neglect? Have they been offended?

c. Are there divisions in the church? What has caused them? Are they recent or of long standing? How serious are they?

d. How many unaved people attend the services? What is their attitude toward the work?

e. What is the attitude of the community toward the church?

4. What have been the past experiences of the work?

a. What has succeeded, and why?
b. What efforts have failed, and why?
c. Has the work been injured by unwise or ill-directed effort?
d. Have previous efforts been satisfactory or successful?

5. What points of contact can be found for my present efforts at preaching and teaching? (Especially applicable to new field.)

a. Are there any sanctified persons on the field? What is their attitude toward the present effort?

b. Are there any regenerate persons on the field? What is their attitude?

c. How many are in sympathy with the present effort? Why?

d. How many are prejudiced against the present effort? Why?

e. Are the people conscious of their needs and desirous of receiving help?
f. Is there a lively interest in spiritual matters in the community?

g. Are the people responsive to my efforts on their behalf? If not, why?
h. How much interest have I in the work? Why am I interested? Do I feel a distinct call to the work? Is God blessing my efforts?

6. How may I best promote sentiment in favor of the present effort?

7. What help is available on the field? How may I best utilize it?

8. How may I best set about removing any prejudices that exist in the minds of the people against the work? Against myself?

9. How may I best avoid provoking unnecessary opposition?

10. What kind of preaching will best meet the needs of the people?

11. What methods will be most likely to succeed?

12. What is my object in undertaking the work? What purpose am I seeking to accomplish?

The above is designed to be no more than suggestive. It is in no sense exhaustive. The preacher actually on a field may not need answers to all these questions. He may need answers to others equally important. He must work out a system to meet his own particular needs and the needs of his field.

Inquiry may be made as to the value of such a survey. Some of the advantages may be mentioned. Others may accrue.

1. It gives one fairly accurate knowledge instead of guess work as a guide.

2. It makes definite plans based upon knowledge possible.

3. It makes possible a well arranged schedule of procedure instead of the haphazard methods usually employed.

4. It gives one the advantage of working according to an intelligently arranged plan.

5. Much more can be accomplished where a definite purpose, is in view than could be accomplished otherwise. It enables one to make the best possible use of his energies, powers, and resources.

But some one may say, "I do not believe in such planning. I propose to let the Holy Ghost lead and do the planning." The above is designed for that very purpose. It gives the Holy Ghost the best possible chance to lead you and direct your efforts. It gives Him a coveted opportunity to have a larger place in your life and work than would otherwise be possible. The plans should be made under the illumination and inspiration of the Spirit, and executed under His direction and power.

God is a Being of order and design. All His work is planned. "Known unto God are all his works from the beginning of the world" (Acts 15:13-18). We are laborers together with God. He has a plan for the work He has called us to do. He expects us to use the intelligence He has given us in finding out His plans for us. If we are to depend on the Holy Ghost in doing, is it not even more important that we should depend on Him in planning? We need Him both in the execution of His work and in planning it as well. Let us give Him the best possible chance to have His way in our lives and work. Only by so doing can we hope to succeed.

That North Pacific District Memorial

BY JOHN GOULD

WE WERE deeply interested in the memorial prepared by Rev. H. D. Brown and unanimously adopted by the North Pacific District Assembly for presentation to the General Assembly at Kansas City this fall, and since it was given publication in the columns of the HERALD of HOLINESS, we presume there will be no objection to a brief discussion of it. That practical testing of our ecclesiastical system has demonstrated its crudity and emphasized its weak spots, is generally admitted and there is a natural and proper desire to correct its defects and supplement its deficiencies. We must not, however, suffer our intense consciousness of its imperfections to cause us to take a hasty leap into the dark, nor forget the fundamental principles upon which our whole ecclesiastical structure is based. Our Manual provisions governing the calling of a pastor and the supplying of our pulpits is, no doubt, capable of improvement, but it is fundamentally correct and any proposition looking to its improvement must have due regard for the fundamental principles involved.

It is from this viewpoint we would offer our first criticism of the proposition of the North Pacific District Assembly. There is, however, no disposition to either impeach or criticize the motive which prompted the action. We have been much edified and blessed as, from time to time, we have heard our different General Superintendents emphasize and elucidate the fact that we are neither congregational nor episcopal in government, but that God had given us a polity, all our own, which embraces the merits and omits the demerits of both the congregational and episcopal forms. Under our peculiar ecclesiasticism the choosing and calling of a pastor is a fundamental right of the laity. This proposition, if adopted, would rob them of this constitutional right, and render them absolutely helpless so far as the protection of their pulpit is concerned; thereby changing that feature of our polity from limited congregationalism to quasi episcopatism. By all means let us be true to fundamental principles and conditions and change them only when duly authorized to do so by those whose rights and interests are involved.

Our second objection to the proposition we

would base upon the change of atmosphere it would produce in our Annual Assemblies. Under present conditions, with all the issues involved in the adjustment of pastoral relations cared for by the church and District Superintendent at a time and place remote from the time and place of the Assembly, the annual meeting is a time of spiritual blessing and power, evangelistic force and fervor, whose inspirational value and impulse is felt in the work of the District throughout the ensuing year. Bring to the Assembly the business of making pastoral adjustments, with all the personal interests involved therein, and the way is opened for Satan to instigate a series of planning and scheming, wirepulling and logrolling which would transform our Assemblies from the great annual blessing they now are into a great annual tragedy.

A third objection would be that it would tend to eliminate considerations of merit and achieved results as the basis of promotion and advancement in ministry to that of personal equipment, years of experience, and even friendship with the stationing committee.

The ability to succeed and the fact of success in the ministry, under the blessing of God, is the only real claim any one can have to advancement and promotion, and those are the things which influence our churches in the calling of their pastors. By all means let it remain so.

I suspect that some one would remind the writer in connection with the second and third objections that our folks have "the blessing," yes, thank God; our folks have "the blessing," and the desire that we shall keep the blessing constitutes our fourth and final objection, and is easily the chief reason for answering this and all such memorials.

LOWELL, MASS.

Spiritual Provision

BY T. H. AGNEW

WHAT a field! What a need! What a calling! "Who is sufficient for these things?" Yet this is the work that our Superintendents are called to do. However great all our other needs, this is the greatest of all our needs. Here is our

greatest danger. A suggestion to our District Assemblies: Special altar services should be held at the District Assemblies for our preachers—a time of waiting at the altar, a time of heart searching, a fresh anointing, a mighty coming of the Holy Ghost. To obtain this mighty coming of the Holy Ghost there must be confession of unfaithfulness, a greater consecration to the prayer life, a more zealous seeking the salvation of men, the more "It-must-come-to-pass-desperation-of-faith," the all nights of prayer by the congregation, the sunrise prayermeeting by the church and pastor. It is well-nigh wicked, if not wholly wicked, the way some of our preachers and pastors sleep all the morning hours. Jonah went three times down—down to Joppa, down into the ship, down to sleep in the side of the boat. "What meanest thou, O sleeper? Arise, call

upon thy God." The whale of ease. The whale of place. The whale of fear you-will, come-to-want will get you if you don't look out. Poor Samson with his hair off. Poor Nazarene preacher without the Holy Ghost. Intellectual sanctification only. "Make not provision for the flesh, to fulfil the lust thereof" (Rom. 13:14). "But we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4). "And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ" was the purpose of St. Paul. This may be, should be, and must be the purpose of all our pastors. We must have the blessing—yes, the blessing of entire sanctification, if we are to be thus "spiritually minded," as is absolutely necessary to do our work. Yes, eminently so. Amen!

The General Assembly

BY H. D. BROWN

OUR General Assembly is the lawmaking body of our church. It meets once in four years, and to us it is a matter of great importance. The laws we enact should have special reference to the salvation of souls. Though we are not a large church, yet the plans we adopt and the laws we make for forty thousand people will have much to do with the salvation of men. We should seek to so legislate that souls would be saved in ever-increasing numbers. The great object to be kept in view is the salvation of men.

When we adjourned four years ago we had four General Superintendents and a General Secretary. Three of the General Superintendents and the General Secretary have passed to their heavenly home. Only one of the General Superintendents remains. Other good and able men have taken their places and the work moves on. Thus the workmen fall but the work goes on. This will impress us and remind us that our work will soon be done. A suitable memorial service will, no doubt, be held, but under circumstances of such bereavement, we should bow in silent submission to the divine will and go forward with our work with reverence and care.

The General Assembly will be a time of receiving information concerning our work in a more accurate form than we can get in any other way or at any other time. It is true that we publish reports; but we publish the most encouraging features of the work and often in very general terms. At the General Assembly we expect to hear reports both favorable and unfavorable; and to be able to judge as to the success of our laws as they now stand.

A spirit of entire consecration should be a prominent feature of our General Assembly. We are a holiness church. We preach entire sanctification. This means complete consecration to God and His will in ALL things. In our General Assembly we should illustrate the thorough consecration which we teach.

In many cases it will be necessary to give up personal preference and accept something we do not desire. It should be our endeavor to enact such legislation as would result in the salvation of the largest possible number of souls, though the law might not be our personal preference. Let us keep our consecration complete and look to God that such legislation may be enacted as will result in a great increase in our church and the salvation of a great multitude of people. Our entire church should offer much earnest prayer that this may be the case.

All churches find it necessary to amend their laws. As the years go by conditions change, the minds of men change, and by observing the operation of laws, the need of change is seen. It will be so in our church.

We have agreed and united on the great doctrine and experience of holiness, and yet many of us have different ideas of church government and many other things. We need to become a more homogeneous body. This can be done by self-sacrifice and consecration. An *esprit de corps* should prevail in every part of our church. The fire of holy love should

burn so brightly that differences would melt away and we would be thoroughly settled in the unity of love. Our General Assembly should abound in full consecration to God and beam with holy love. Unity and love should make us strong; and in this strength we should proceed, always determined to do the best possible thing for the salvation of men.

*"It may not be my way,
It may not be thy way,
And yet in His own way."*

Let God's will be done. To this end let us pray much and hold on to God that His love and His will may abound in our General Assembly. That the baptism of the Holy Spirit may be upon us in a glorious way. This love and spiritual power is the first great necessity. Let us also pray that our work may be done decently and in order. We should proceed in an orderly way and transact our business as intelligent, godly men.

It will probably be necessary to arrange for the harmonious action of our general church boards. The General Foreign Missionary Board, the Board of Publication, and the Board of Education should all be centralized and co-ordinated in such a way that we would have a central body of final authority to which may be referred all general plans and questions of district of work and fields of influence. It is hoped this may be done. The authority and powers of our Superintendency should be clearly defined. The question of disorganizing a church should be carefully considered; and, if we have such a proceeding in our church, the General Assembly should definitely state who has the power to act and under what circumstances it should be done.

There is considerable unrest in our church in regard to the fixing and changing of the pastoral relation. From many different quarters we have heard the demand for some change in this respect. It should be a matter of prayerful thought as to what change, if any, should be made.

Concerning our District work, it may be well to organize our different District boards into one general council which shall have the general management of the work of these different boards in the District.

There is a demand from many of our people that the General Assembly shall elect the editor of the *HERALD OF HOLINESS* and define his status in relation to that paper. This should receive the careful consideration of the Assembly.

At our last General Assembly our Manual was largely reconstructed. We have now been running four years with our present Manual. At the coming General Assembly the general officers and others in position to have accurate information should be called before the several committees and give information as to the degree of success which has attended the operation of these laws. If we approach these questions with a humble, prayerful mind, willing that God shall have His way, we will be able to solve many problems and our church will be greatly advanced. Let us pray that it may be so.

Memorial to the General Assembly

ADOPTED BY THE DAKOTA-MONTANA DISTRICT ASSEMBLY

We respectfully and earnestly memorialize and petition the General Assembly to revise and amend the Manual as follows:

Page 46, paragraph 1, *Disorganization of Churches*—Strike out this paragraph, and insert: "*Extinct Churches*—When a church shall become so reduced in membership, by deaths, removals, or otherwise, that it has not a sufficient number of members to fill its offices, has ceased to hold its regular meetings, and to keep its relation with a District Assembly, it may be declared extinct by the vote of the Assembly of the District in which it may be located."

Page 46, paragraph 2, strike out "disorganized," wherever it occurs in this paragraph, and insert "extinct."

Page 71. Add after "him," in the fifteenth line from the top, the following paragraph: "*Discipline of a Church*—When any church shall habitually neglect or refuse to comply with the provisions of the Manual, or shall by any official act or declaration show a determination not to conform to our doctrines, general rules, or form of government, it shall be the duty of the pastor and District Superintendent, or of the latter alone, if the pastor be involved with the church in its unlawful attitude, to make every reasonable and proper effort to induce the church to conform to our Manual and usages; and failing in this, the District Assembly, or the District Advisory Board, in the interim of the Assembly, shall appoint a committee of five members, none of whom shall be members of the accused church, but of some other church or churches of the District, who shall meet at the place where the accused church holds its regular meetings, and shall constitute a competent court of trial, and shall hear and decide the case according to the generally accepted rules of evidence and procedure; *provided*, that the accused church, by its representative, shall have the right to challenge any number, not exceeding that of the committee, and the right of appeal to the ensuing District Assembly. The committee of trial shall appoint a secretary, who shall take regular minutes of the proceedings, and convey the same to the District Assembly in case of an appeal. The accused church shall be furnished with a copy of the charges at least twenty days before the time of trial. If the church be found guilty of indulging in or condoning immoral or dishonest practices, of holding and teaching doctrines contrary to truth, as found in the Holy Scriptures, and as set forth in our Manual, and will not agree to conform thereto, and show other signs of repentance, it shall be declared no longer in connection with the Pentecostal Church of the Nazarene."

H. G. COWAN, Sec.

Ten Sweets—Minus One

BY L. B. TROWBRIDGE

Eight things indeed are sweet:

Yea, nine:

A baby's padlike feet

Are mine.

A bounteous, love-filled room

To dine;

Her face, with nature's bloom

Is mine.

A midnight, moonlight night

Divine;

A purse replenished right

Is mine.

Full days devoid of care

Decline,

Anon an answered prayer

Is mine;

But last and best these two

Outshine:

God's smile and souls to woo

Are mine.

THE WORK AND THE WORKERS

A NAZARENE CHURCH IN GUTHRIE.

OKLA.

Guthrie, Okla., has been receiving spiritual uplift under the ministry of Evangelist Rev. B. H. Edwards and Mr. and Mrs. Harry F. Wenger, song leader and pianist.

As a result of the four weeks' campaign, made possible by the missionary board, Rev. J. W. Oliver, of Oklahoma City, president, over one hundred people sought and found God. By co-operating with people having a vision a Pentecostal Nazarene church with thirty-two charter members was organized. They purchased a former church building, for the last two years used for secular purposes, and on Sunday, August 17th, after the building had been overhauled, it was rededicated to the service of God.

Rev. S. H. Owens, District Superintendent, was with us on that date, as was also Dr. C. B. Widmeyer, president of the Oklahoma Holiness College. Twenty more members were received into the church before the close of the meeting, making a membership of fifty-three consecrated men and women.

Rev. W. P. Olin, who so faithfully ministered to a few people in this place before the organizing of the work, has been called as pastor and the work is going on from victory unto victory.

MISS HAZEL A. LEE.

LOUISIANA DISTRICT

I recently visited the Bayou Buett Church at Alexandria, where Rev. and Mrs. J. A. Pruett and Miss Pearl Brown were holding a meeting. While there I united Rev. Arthur Terrell and Miss Brown in holy wedlock.

I was in attendance at the Hodge camp for a few services, where Brother Haynie was in charge, and visited Fort Jesup during their campmeeting conducted by Evangelist Chapman. I had the privilege of preaching for them and helping a few souls at the altar. My next stop was at Shreveport, Rev. J. S. Sanders, pastor. I attended one service at the Hudson camp where God blessed Rev. J. E. Gair and Brother Aycock and wife. Several souls had already found God. Our meeting at Franklin, Texas, was not a failure as there were some souls who prayed through.

I have accepted a call as pastor of our North Little Rock church for the coming year, but will continue to act as District Superintendent of the Louisiana District until our Assembly convenes, which we hope will be in October. Therefore, brethren, do your best and let's come up to the Assembly with good reports and glory in our souls. I am now on my way to Hollywood to join Brother Pruett in a battle.

S. D. STOCUM, Dist. Supt.

SIXTH ANNUAL ASSEMBLY

New Mexico District

As arrangements had been made by the Executive Committee of the Foreign Missionary Board with General Superintendent J. W. Goodwin to put on a campaign in Iowa District with Rev. Krikorian in the interest of foreign missionary work, it was arranged that the writer hold the above-named assembly for Dr. Goodwin. District Superintendent Rev. H. C. Cagle, desiring to open a new work in Roswell, arranged to have a campmeeting in connection with the Assembly, and to this end secured Dr. J. B. Chapman for evangelist and Bible conference.

On arrival, August 12th, a splendid revival was in progress, in connection with which was held a very interesting Bible conference, more especially arranged to benefit our licensed ministers taking the Course of Study. We were glad that a number of the class were able to take advantage of this conference conducted by Dr. Chapman, who not only lectured on the important topics of the Course of Study, but was of great assistance to the examining board.

The District was quite well represented considering the long distances to be traveled. Both the English and Spanish churches of Deming were represented; also all of the other churches of the District. The Assembly was characterized by harmony and aggressiveness. Rev. H. C. Cagle was elected District Superintendent to succeed himself. All of the members of the Assembly present entered into the work of the Assembly with great interest and faithfulness, and all seemed to catch a larger vision of the possibilities of this somewhat difficult and great District of New Mexico.

Among the new work during the last year was the establishment of a church in Albuquerque, which has given Rev. J. Lee Gaines a unanimous call to be their pastor the coming year.

The revival interest continually increased through the entire Assembly and closed on Sunday night, August 17th, with great interest and an altar call of earnest seekers and victorious finders. At the close of the Assembly the District Superintendent and his most efficient wife, Rev. Mary Lee Cagle, organized a new church with fifteen members. As Brother and Sister Cagle are to make their headquarters in Roswell, they will be able to look after

EASTERN NAZARENE COLLEGE CHANGES LOCATION

Eastern Nazarene College has been moved from North Scituate, R. I. to Wollaston Park, Quincy, Mass., about six miles from Boston. Quincy is a city of over 50,000 population, on the N. Y., N. H., & H. R. R.

The college property consists of about eight acres of land and four buildings. The campus is well laid out with drives, trees, and shrubbery. More land may be secured. There are three buildings completely furnished and equipped for school purposes. The chapel seats about three hundred. The library contains over 6,000 volumes, and the science hall is equipped for elementary courses. There is a gymnasium, double tennis court, rowing and skating pond. The property is only five minutes' walk from the ocean.

The property cost \$50,000, of which the first payment has already been made. We desire to make the other payments as rapidly as possible and hope to have the entire amount paid by the end of another school year. We urge every one who has subscribed to send in his pledge as soon as possible in order that the payments may be met promptly when due. Ten thousand dollars must be paid by the first of January.

The prospects for the coming year are very good. The interest in Eastern Nazarene College is increasing. Many new students are coming. We have an excellent faculty.

For information and catalogs write Eastern Nazarene College, Wollaston, Mass. F. J. SHIELDS, A.M., President.

this new church until we can secure an efficient pastor, which it is hoped to do very soon.

The District is wide-awake with reference to the interests of both the home and foreign missionary work, demonstrating their faith and purpose by raising \$550 for home missions, and voting to make \$1,000 the minimum for foreign missions during the coming year. In addition to this, at the close of the missionary rally on Sunday afternoon, a good offering was given for the Jerusalem work which Brother Krikorian so ably presented.

The District elected the following delegates to the General Assembly: Ministerial—Rev. H. C. Cagle, Rev. Mary Lee Cagle; Lay—N. B. DeArman and A. W. Wild, with the usual alternates.

We trust that the readers of the HERALD OF HOLINESS will add this important District and its devoted loyal workers to their prayer list.

H. F. REYNOLDS, Dist. Supt.

TENNESSEE DISTRICT

While at Clarksville with Brother Parrott God wonderfully blessed us. At the close of this meeting we went to Mt. Herman to help Brother Weaver. During this meeting on one Thursday we began at 11 o'clock and the crowd, although dismissed twice, did not go home until, amidst the shouts of joy of Baptists, Methodists, and Nazarenes, I called to them: "It is now twenty minutes of 4 o'clock!"

We closed here Sunday at 2 o'clock, took an auto to Himesville for the 8 o'clock service, where Brother Wise was helping Brother Meggs in a meeting. Also held annual church meeting.

After leaving this place I preached at Shelbyville, Decherd, Tracy City, Bon Air, Monterey, Baxter, Knoxville, Loudon, Chattanooga, and a mission in the country near Knoxville, where we have a membership of nine. I also held business meetings at Shelbyville, Decherd, Doyle church, and Monterey, dedicated the church at Sparta, and organized a church at Baxter. My next point is Kelson with one of Brother Weaver's churches. Pray for me as I go to the Assembly.

REV. B. L. PATTERSON, Dist. Supt.

DR. SANTIN TO ATTEND THE GENERAL ASSEMBLY

"I received a letter yesterday from Brother Santin, in which he informs me that he is making plans for the trip to Kansas City, and hopes to be with us in El Paso at least two weeks before the date set for the board meeting, September 23d. We expect to have a four days' convention, September 10th, to be followed by a ten days' revival meeting in our Mexican church. We are planning to have the greatest time we have ever had in the history of our work on the border, and Dr. Santin is to do the preaching during the special meeting. We hope and pray that he may have a prosperous and safe journey through the rebel-infested regions through which he must travel."—Extract from letter received at missionary headquarters from S. D. Athans, El Paso, Texas.

TRI-COUNTY HOLINESS ASSOCIATION

Atlanta, Neb.

The annual meeting of the Tri-County Holiness Association at Atlanta, Neb., convened August 7th-17th, with Rev. D. M. Spell, of Colorado Springs, Colo., as the evangelist, and Rev. and Mrs. J. A. Persell, of Bloomington, Neb., as song leaders.

The greatest work was wrought among the young people who went to the bottom, received pardon, and were sanctified wholly. How it rejoiced our hearts to see them go through and rise up with the shine on their faces and the glory in their souls and testify with assurance that the work was really done. The meeting was blessed with a dozen preachers from about six different denominations.

The business meeting of the association was held on Thursday afternoon, at which time steps were taken to purchase the three lots adjoining the association grounds, and new members were taken in.

Sister Essley presided in the dining hall and proved to be the person for the place. The meals were extra good, and she did not miss a service. She also had a prayermeeting half an hour before the service at night.

The day services were very encouraging and instructive to the saints. The last day of the meeting was a wonderful day in the Lord. We do not know just how many souls were saved and sanctified, but it was a great meeting and we are rejoicing because of the great interest taken in the work of the Lord here.

ANNA NUTTER, Reporter.

PENIEL (TEXAS) CAMPMEETING

The Peniel campmeeting, which has indeed been a great meeting, closed last Sunday night, August 10th. The presence and power of God was manifest from the first to the closing service.

The messages brought by Rev. Bona Fleming, of Ashland, Ky., Rev. E. E. Wood, of Hillsdale, Mich., and Rev. Floyd Nease, of Pasadena, Cal., were sent of God and had weight and power. Seekers prayed through in every service. From day to day the large altar was filled, and extra places had to be provided. We can not give an estimate of the number who prayed through to victory; God and the angels kept the record. It was no uncommon sight to see the uplifted hands and the upturned faces, and to hear seekers pray and confess until the fire fell and shouts of victory were heard.

One special feature of the meeting was the daily Bible readings conducted by Mrs. Abbie C. Morrow Brown from 9:30 to 10:15 o'clock. We were greatly blessed and edified as we sat under the teaching of this Spirit-filled woman of God.

The singing which was ably led by Rev. G. E. Waddle, of Nashville, Tenn., assisted by Miss Botts, pianist, and Miss Althea Arnold and Mrs. Gertrude Arnold Northcutt, violinists, contributed toward the success of the meeting.

Finances came easy—\$125 in cash was raised for rescue work, \$535 for missions, more than \$700 for orphanage work, and \$1,085 for camp expenses.

Although the attendance was so large at night that all could not be seated, yet we have never had better order. Best of all, God was with us and did for us "exceeding abundantly above all that we could ask or think," and we are trusting Him to "keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."

Mrs. ELLIOTT J. SHEEKS, Reporter.

ALABAMA DISTRICT

The last two months have been days of battles, but great victories, on this District. Our meeting at Blocton with Brother Ramsey was stubbornly resisted, but God heard prayer and a few found the Pearl of great price.

We next pitched our tent in Sulligent. The Devil did his best to keep us out of town but after two weeks of conflict we found that we had held all ground taken and that twelve of the Enemy's forces were marching under our flag. Brother Killingsworth and wife helped with the preaching and Professor McLain and wife led the music.

Wife and I went to Brilliant to assist Rev. I. W. Young and wife, of Kansas. Despite their sickness and other hindrances God gave victory and a few

broke with sin to walk with God. Brother Thompson is holding the fort here but needs help from the home mission fund.

On our way to Andalusia we stopped at Dora to be with Sisters Privat and Carnes in their missionary service. The congregation gave liberally in response to their call.

The meeting at New Providence was a great success. Many were the seekers and happy finders. The rugged gospel preaching brought Holy Ghost conviction, confession, and restitution. The singing by Brother McLain and wife added much to the success of the meeting. There are some choice saints in the New Providence church of which Brother Throver is the good pastor.

The campmeeting with Rev. A. G. Jeffries, Dr. Ellyson, and Mrs. Young as human leaders was a feast of fat things. The last night of the meeting will never be forgotten; people declared it resembled the first days of the holiness movement.

Just after the camp we joined Brother Lane at Tuscaloosa for a few days. God had already given him about seventy souls in the fountain. They want a church there and we think it will be wise to organize one a little later. Brothers Lane and Platt have recently held a revival at Barney Mines and they are calling for an organization there.

Victorious reports come from Gamble Mines and Nazarene Chapel by Brother Studdard, pastor, and Brother Manasco, evangelist.

Brother Anderson writes God gave a good revival in the Mt. Zion church with additions and more to follow.

Sister Gertrude Privat reports that she met with a warm reception at all the churches she visited on the District. Our people showed their appreciation by cheerfully giving \$900 toward her transportation and first year's support. Let those who made pledges to her or to the general fund during the year please pay them immediately.

The District is now making plans to finance three District tent campaigns for another year.

H. H. HOOKER, Dist. Supt.

MISSIONARIES TO INDIA ARE WED

One of the largest and most impressive weddings ever witnessed in First Church, Chicago, took place Thursday evening, August 14th. The bridegroom is a son of Rev. and Mrs. A. H. Kaufman, Sr., and the bride, Miss Naomi Anderson, is a charming young girl, the sister of Rev. Elmer G. Anderson, well known and respected in the Pentecostal Nazarene church through his connection with the foreign missionary work. The bridal party, beside the principals, consisted of Miss Ruth Anderson, the maid of honor; the bridesmaid, Miss Irene Borders; and the groom's attendants, Mr. Hugh Benner, a well known Olivet boy, and Mr. Enoch Anderson. Mr. Otto Anderson, another brother, gave his sister's hand in marriage. The beautiful phraseology of the marriage ritual was made doubly impressive by the dignified and graceful rendering of Rev. M. E. Borders, who officiated at the ceremony.

During the final prayer, so eloquent in wording, content, and delivery, our minds leaped o'er sea and mountain and we caught a mental vision of India, to the needs of whose weary, hungry natives this consecrated young couple are planning to dedicate their life work.

About one hundred guests thronged the home of the bride at the reception following the church service, and the large number of gifts were a silent testimonial of the esteem in which the family are held by their friends. Another reception awaited the arrival of the happy couple in Grand Rapids on Saturday evening, after which they enter upon the preliminaries of their missionary work.

We pray that the Spirit of God may travel with them as a constant guide, making them efficient soul-winners for Jesus.

HARRIET CRAIN, Reporter.

MISSOURI HOLINESS COLLEGE CAMP-MEETING

One of the most delightful campmeetings it has been my privilege to attend was held on the college campus August 1st to 10th. In this meeting the Independent Holiness people of northern Missouri united their forces with the Missouri District of the Pentecostal Church of the Nazarene. Rev. J. T. Kimbrough of the Independent Holiness people and District Superintendent W. I. Deboard were in general charge of the meeting. In real sweetness and harmony of spirit, it was a remarkable occasion. The more so, in that this locality has for some time been the scene of splits, contentions, and strifes. However, God evidently took out all the canker and bitterness of these old unfortunate difficulties and gave instead, the oil of joy and gracious blessing.

A precious tide of salvation resulted in sinners being saved, backsliders reclaimed, and believers sanctified wholly. The preaching in the night meetings was done by the Deboard brothers, Evangelist L. Hibner, Pastors L. G. Milby, of Hull, Ill., J. L. Cox, and W. T. Mason. This plan for this meeting was very effective, was well received by the people and, best of all, was owned of the Lord in sending deep conviction on the unsaved, justifying the conviction we have had for a long time that the old-fashioned plan for a campmeeting if backed by much prayer and directed by the Spirit, may be successfully carried out. Other ministerial and lay

workers from various places were much used of the Lord in the day services.

In the Sunday morning session a rousing educational rally led by Rev. H. M. Chambers, president of the school, and District Superintendent Deboard, resulted in \$10,400 being subscribed, to insure the continuance of the school for five years, this sum supplementing the funds coming in through the usual channels for the actual running expenses. Parallel with this, we are having good success in raising funds for repairs and improvements.

Rev. and Mrs. Theodore Harrington were used of the Lord in directing the song services, and the Ojole Ladies Quartet of Flower Memorial Nazarene Church, of St. Louis, rendered beautiful selections and shouted the victory in the last days of the camp. One member of this Spirit-filled band,

A Forward Movement in Rescue Work.

IT IS our glad privilege to greet our readers and to make mention again of the good hand of the Lord, that has been upon Rest Cottage, Kansas City, Mo.

It has, through the past months, proved a covert indeed for the sin-weary girl. The message of the gospel has comforted the heart, renewed hope, and restored many of them to the right path to walk in. God is with us. The official board of Rest Cottage Association has been encouraged to believe there is a larger field of usefulness for us as an institution.

Rest Cottage has back of it nearly sixteen years of usefulness. It has sheltered over five hundred girls and women besides many children. It has met a need in the greatest crises of their lives. Not only temporal shelter, but many have sought the shelter of the Clifted Rock. The home has been in charge of sanctified workers from its beginning. It has been a factor in the agencies of this gateway city. It has the recognition and indorsement of the board of public welfare of Kansas City. It is listed with the Special (War Fund) Charities of the Chamber of Commerce. We are now facing the problem of moving as the Negroes are rapidly taking up the property in the neighborhood of our present home. We plan to move into larger quarters.

We see the need of expanding the work, and in some way associate with it a training school for workers. The city affords great possibilities for such effort, and greater than all, a crying need. While Rest Cottage is not officially a Nazarene institution, yet its matron and almost the entire board are members of the local Nazarene Church. We will be able at the next District Assembly, and later at the General Assembly, to offer to the church this valuable institution to be wholly under its control as the Lord may direct.

We, as a board, want to carry out the will of God regarding this institution. We want the work of redemption to go forward. We are members one of another. The work along this line has been recognized and a general board has been elected. The church thus indorses it. Shall we carry it forward as heretofore by individual effort and great sacrifice? Or shall we stand together as a church and make it a contributing factor to our success as a denomination? What do you think of it? Pray about it. Have you any suggestions regarding it? Let us hear from you.

MISS LUE MILLER,
Chairman, Special Committee.

Mrs. C. M. Flower, is to be matron in the school. We feel this to be God's own arrangement. The children's meetings were led with success and blessing by the principal of our grades, Mrs. Drake. She also managed the bookstand.

On the last Sunday afternoon, several candidates were baptized by Rev. J. T. Kimbrough, who then also conducted a precious sacramental service. Following this District Superintendent Deboard read and explained the doctrines and rules of the Church of the Nazarene, organizing the church with thirty-three members in all.

We give God the praise for the wonderful way in which He has so signally directed affairs for us here, and are determined to keep in the divine order for future conquests. Write us for catalogs and information concerning the school.

H. M. CHAMBERS.

IN HIS VINEYARD

We started our summer work in a tent meeting at Sayre, Pa., where the Lord was glorified and His name honored. Our next place was the Wil-

lington, New York camp. Quite a number sought God, and the meeting closed with a large attendance and with many Catholics as well as seekers interested relative to the gospel message.

After a few days' rest at home we arrived at the Douglas (Mass.) camp, where the Lord honored His message by souls seeking and finding God. This camp, though interdenominational and known by almost all Christian people, chose Nazarene workers. We surely enjoyed preaching, singing, and laboring with Dr. A. L. Whitcomb. God honored messages given, especially the last Sunday, a large number of seekers coming to the altar. Furthermore, we might state that we enjoyed the fellowship of many of our New England Nazarene people and preachers present. Praise the Lord for the Nazarenes! I'm glad I'm one of them.

After this camp we went directly to Monument Beach, where we labored for ten days in a tent campaign. We trust a Nazarene work will come out of those meetings. Much interest was shown along this line. Pray for it.

At this writing we are at the Connetquot (Pa.) camp, and we trust before camp closes a great work will be accomplished in the eyes of God.

In closing I wish to say this: that if the reader of this article is properly so called a Pentecostal Nazarene, stick to it. As we labor in our own work and in churches of different denominations, the place God has given us as a church in this world becomes more and more apparent to both wife and myself. For this reason we are Nazarene evangelists and shall stand true to our church.

THEODORE ELSNER AND WIFE.

GOOD NEWS FROM TREVECCA COLLEGE

We are sure that the friends of Trevecca College everywhere will be glad to learn that Brother John T. Benson, the president of our board of trustees, has bought a house on the college campus and is planning to live there during the coming year. He will personally supervise the financial affairs of the school. It is very fortunate that we shall have the services of a sanctified business man of his ability. We know of no one in our movement who is better fitted to perform this task.

The writer has had the pleasure of visiting several of the churches in this section during the last few weeks. He finds the people enthusiastic about Trevecca College. They feel that it is their school and they expect to see to it that it succeeds.

Another encouraging feature about the work is the fact that the District Superintendents, pastors, and evangelists all over the Southeast are pushing for Trevecca College. They are a loyal and aggressive body of men and women, and are solidly behind our school. We can depend upon them to be our personal representatives in their respective fields of activity.

Pray for Trevecca College.

Send for a catalog if you are interested in securing an education.

S. S. WHITE, Pres.

OHIO DISTRICT

Since reporting last we have visited several of our churches. We were with Brother Welsh and his good people at Ironton for one week in a tent meeting. Brother Williams, of Kentucky, continuing the meeting. The Lord gave some fruit. We preached one Sabbath afternoon at Coal Grove. Nazarenes and Apostolics happily commingled on this occasion and one soul found God.

We next went to Manchester and Bentonville. Brother Dye is doing good work here. Then on to Troy with Pastor Hafer. The Troy church is doing fine. We had a few seekers and finders. One young lady was sanctified and celebrated by shouting and running for an hour and a half. Well I say "Glory."

We spent a Sabbath with Brother and Sister Brandenburg and the Franklin church. The work is going good. The house was full to hear the old-time gospel. Then on to Rarden with Pastor Weaver. There is a faithful class in Rarden. We preached for Pastor Elliott at Middletown. This good brother is enjoying this new field of labor. Revival fire is on our churches and God is blessing. Amen!

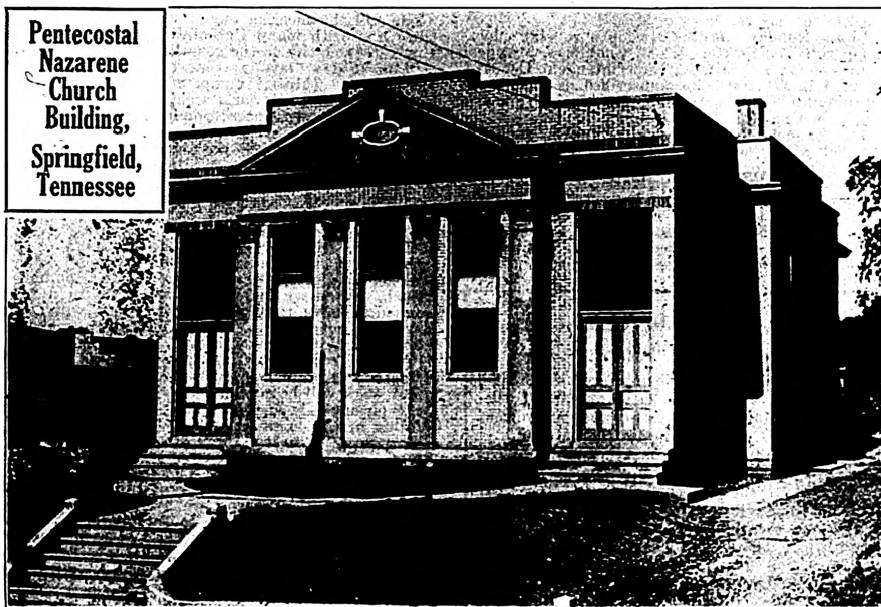
E. E. WORDSWORTH, Dist. Supt.

IN LABORS ABUNDANT

My coworker in the Spring Park camp at Racine, Wis., was Rev. W. R. Cox, of Greensboro, N. C. Brother and Sister Shank, of Cincinnati, led the singing. It was claimed that the attendance, number of seekers, and general outcome were equal to any of the other campmeetings held on those grounds. This is a small camp, but the Lord was there and a goodly number sought and found the Lord in pardon or holiness.

My next camp was in Denton, Md., my coworkers being Revs. George B. Kulp and J. F. Woods. This camp has been running some twenty years, and the present one was considered among the very best. It was estimated that the attendance was larger than any previous year. The automobiles and carriages on the last Sunday night were a sight to behold. Some thought they would number over one thousand. One would wonder where the thousands of people came from. I was told that six other campmeetings were in progress within a distance of thirty miles, one of them within seven miles. All these were going on when ours closed. I have been in many campmeetings, but this one exceeds

**Pentecostal
Nazarene
Church
Building,
Springfield,
Tennessee**



THE PENTECOSTAL CHURCH OF THE NAZARENE at Springfield, Tenn., was received as a church, coming from the Christian and Missionary Alliance, January, 1918. The pastor, Rev. B. F. Sheffer, who was serving them at that time, also united with the Pentecostal Nazarenes and served until the Assembly in September of that year. At this time Rev. T. W. Sharp, Superintendent of the Little Rock District, was called to the pastorate, and took charge on November 1st, and is serving at present. The building shown in the picture was started under the ministry of Rev. Mr. Sheffer, but was not finished for occupancy till February of 1919. It is favorably located, being on Main street close in to the business district. The Tennessee District Assembly will be held in this house, September 10th-14th.

T. W. SHARP, Pastor.

any I know of in the demonstrations of the saints, and yet not fanaticism. The people simply feel free and act on their feeling and there is no one to put the straps on and keep them down. The jumping men and shouting women and screaming seekers bring conviction on others. God certainly had charge of that camp. The money came easy. At the missionary offering they raised something like eleven hundred dollars, about two-thirds of this being in cash. About the same amount or more was raised for the expenses of next year. It is doubtless a fine plan to raise the expenses of the camp the year previous. Probably 125 found the Lord in pardon and holiness.

At present we are in the Wheeling (Ind.) camp. Conviction is settling down upon the people and we are looking for a gracious break. Most of the crowd that gathers at night are unsaved. Oh, that God might break through and astonish the natives!

W. E. SHEPARD, Evangelist.

CHURCH NEWS

Union View, Miss., and Osceola, Ark.—On July 12th we began a revival at Union View, Miss., sixteen miles east of Tupelo. The battle was hard, but after much prayer and fasting the powers of darkness were somewhat broken. The meeting closed July 18th with two souls seeking the experience of a pure heart. At Osceola, Ark., we held a meeting from August 2d to 10th, which was wonderfully blessed of the Lord. Four souls were sanctified and two gloriously saved. A great deal of opposition and prejudice were overcome as new light came.—Rev. J. D. Saxon and Rev. V. L. Nabors.

Venice, Cal.—The Lord surely visited us, and gave us a real revival under the leadership of Brother O. B. Ong, evangelist, Professor John E. Moore, song leader, and Miss Virginia Shaffer as soloist. We can safely say over one hundred souls prayed through to victory. Brother Ong is a Quaker of the old type, who knows God and spends his time in praying, and his messages are sure the kind that tell. Not once did he in any way "slur" at anybody that does not "believe as we do," and we are sure that by having had him with us in Venice we have won the hearts of many who will come to our church. He truly did his best to get those saved in the meeting to unite with the Pentecostal Church of the Nazarene. Two did so, and we are expecting more to follow. We spared nothing to make this meeting a success, spent about seventy-five dollars advertising the meeting; rented a large tent and lighted it with electric lights; seated it with folding chairs; and had plenty of sawdust. The people came and came again and many of them told us, "We sure will come to your church after this." As pastor I say, Thank God, from whom all blessings flow! I like pastoral work and am looking forward for victory and salvation in Venice. We are go-

ing to enlarge our church and build on several Sunday school rooms. Pray for us. The finances came easy.—Aug. N. Nilson, Pastor.

Vincennes, Ind.—The regular service last Sunday night was a great one. The writer was much helped by the Lord to preach on "The Unpardonable Sin." At the close of the sermon five persons came to the altar, the majority of whom were saved. One young man lay under the power of God for two hours or more.—Pascal P. Belew, Pastor.

Racine, Wis.—The union evangelistic campaign under the direction of Evangelist Lucius B. Compton and party opened May 18th in a large brown tent seating 1,200 people, and continued five weeks. A chorus choir of seventy-five to one hundred and fifty voices under the efficient leadership of Prof. L. K. Cramer gave fine service. Brother Compton did some great preaching and many sought the Lord. The influence of such a meeting can not be computed. The presentation of holiness, however, was so much mixed with the imputation theory that the real issue was obscured and the outcome was a lack of serious definiteness among seekers. We did our best to aid this meeting by attendance and personal work among seekers. It was a glad day for us when we opened our own tent meeting June 24th and sat under the clear, definite, unctuous preaching of full salvation by our own W. E. Shepard. Seekers began coming and there was a steady response to his straightforward invitations. We enjoyed working with Brother Shepard. Spring Park camp followed with Shepard and W. R. Cox as workers—and they made a splendid team. Our people attended much and were blessed. July 23d Brother and Sister Hoke, of Decatur, Ill., came and we continued in our Nazarene tent till August 10th. Sister Hoke did most of the preaching, which was great. Brother Hoke led the singing. We kept no count of seekers, but believe that fifty prayed through in the two meetings. August 3d we baptized twelve candidates and received several into church fellowship. From June 24th to July 20th we were favored by having Miss Hilma Aaronson with us as special worker among the children. She held daily services and God blessed her efforts.—E. J. Fleming, Pastor.

Delmer, Ky.—The Lord met with us in the revival at Delmer—sinners were saved, backsliders reclaimed, and believers were sanctified. The gospel was preached with power, and we believe new light is shining in the path of many. District Superintendent C. R. Pollard assisted in this meeting; also in the meeting at Shafter, Ky.—C. C. Burton, Pastor.

Montrose, Colo.—A tent meeting conducted by Rev. Lewis Bacheller and lasting three weeks closed on August 3d. As a result of the messages by this young evangelist saints were edified and seekers were converted, reclaimed,

and sanctified. We believe greater results are yet to come from this meeting. On the night of August 6th Miss Mangum, a returned missionary, gave us an earnest presentation on the subject of missions. At the close Brother Ellis, our pastor, took the platform, and in a few minutes raised three hundred dollars for missions. Brothers Sutton and Rice were with us Sunday night, August 10th, presenting the work and interests of Pasadena University, which, no doubt, will result in a number of additions to the university from this church. Under these special blessings and the faithful work of Brother Ellis our church is rising and looking forward to a revival that shall mightily move this town for God and the salvation of souls.—Mrs. Anna L. Christiansen, Reporter.

Himesville Church, Rt. No. 6, Shelbyville, Tenn.—We have just closed a good revival conducted by Rev. H. H. Wise, of West Nashville, as evangelist and Rev. R. A. Sullivan as song leader. A spirit of unity was maintained throughout the meeting. There were eleven professions. Nine joined the church and were baptized. This church has done a good year's work notwithstanding its discouragements, and I believe they have been encouraged to step to the front and stand for the right more than ever. The former pastor having gone to work for the government, I took up the work for the remainder of the year and the Lord has surely blessed our labor. Our next meeting will begin August 27th at Blakeville. We are looking forward to a good revival. Pray for us.—L. L. Meggs, Pastor.

Beech Grove, Ark.—I want to thank the Lord for making this a blessed year to me. He has supplied both temporal and spiritual needs. The members of this church are broad-minded and faithful in church attendance and have courageously stood by through every battle. I feel that we are gaining ground. I have just closed a good meeting four miles north of this place at Jackson College. Crowds were large, but not many workers. However, the Lord blessed the effort and from the beginning souls prayed through to victory without difficulty. At present I am making preparation for a meeting to be conducted by Rev. A. F. Daniels, commencing August 29th. R. C. Grambling will lead the singing. God being with us, we expect great things. Pray for us.—A. G. Riddout, Pastor.

Mexico, Mo.—The meeting at Mexico closed Sunday night, August 10th, with victory. Although the meeting did not reach the heights and depths we expected, yet about twenty seekers were reclaimed and sanctified wholly. We bow at His feet and give God all the glory. We hope to be able under God to organize and plant a church in that wicked little city.—C. C. Sellards and Wife.

Sawyer and Minot, N. D.—Wife and I, after having been at Memphis, Tenn., in charge of Bethany Training Home for some time, are now on the Dakota-Montana District, having charge of two churches—Sawyer and Minot. We have met with some loyal Nazarenes since coming here. On the night of August 11th we were given a surprise at our home in Minot, when the members of our church came in a body, loaded down with good eatables and

Bible Study for Deaconesses Luke's Gospel

BY NELLIE J. BARRETT
CHAPTER 20

While Jesus is preaching the gospel in the temple, the chief priests, scribes, and elders come upon Him and question His authority. He answers them by asking a question which they fear to answer. He gives them the parable of the vineyard. He refers them to the prophecy of the corner stone, rejected of the builders. They seek to lay hands upon Him but fear the people. They perceive that these words are spoken against them. Now they send spies who feign themselves to be just men. Hoping to bring the Roman authorities to arrest Him: they ask, "Is it lawful to give tribute to Caesar?" He answered, saying, "Render unto Caesar the things that be Caesar's and unto God the things that be God's."

And then came the Sadducees, who deny the resurrection, inquiring as to the state of the woman who had been wife to seven brothers. Jesus told them that in heaven they neither marry nor give in marriage. Certain of the scribes commend His answers. Jesus shows by the Scripture that Christ is more than David's son. He warns His disciples before all the people of a hypocritical and pretentious religion.

spent a pleasant evening. We are expecting great things from God in this city of twelve thousand people. We desire prayers for a revival born of the Holy Spirit—that sinners be converted, believers sanctified, and the saints built up.—Rev. Alfred L. Ford, Jr., Pastor.

Twin Falls, Idaho.—Feeling led of the Lord, my wife and I moved from Nampa to this place to open up a mission. From all outward appearances it was impossible, but the sky was clear and the fire burned in our souls. We rented the only available space—the upstairs rooms of a former rooming house—tore out the partitions, papered and repaired it, and held the first service Sunday night, August 10th, when the dear Lord wonderfully helped me preach. The crowd was small, but a good spirit was manifested. We will organize a Sunday school next Sunday. Pray for us.—Newton and Nellie Kendall.

First Church, Kansas City, Mo.—In these days of anxiety, when the life of his dear companion has been hanging in the balance, the result of a serious operation, God has been wonderfully opening up to our pastor the deeper truths of divine life, and with lips touched with a veritable coal from off the altar he has poured out his soul in a supreme effort to bring his hearers to a realization of the fact that "What we do, we must do quickly." The climax seemed to have been reached last Sabbath (August 17th) when in the first service, preaching from Matt. 14:24, "But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary," he drew aside the curtain and presented a picture of the disciple who walked on the waves because he had enough faith to believe that Jesus had power to save. The service took on the nature of a holy confusion, with the saints shouting, others weeping as they examined their stock of faith, while all rejoiced with a joy unspeakable and full of glory. At the close of the morning service a love offering of two hundred dollars was tendered Brother Fisher, who has been under a heavy burden of expense during the sickness of his wife.—C. W. J., Reporter.

Salem, Ore.—We have just closed a successful campmeeting with Roberts and Suffield and their wives as evangelists. A beautiful spirit of unity prevailed during the entire time. Quakers, Free Methodists, Baptists, Methodists, Nazarenes, and others helped to push the battle on to victory. A large number of seekers were at the altar and many prayed through. The evangelists were at their best and the singing delighted and convicted the hearers. The expenses of the camp were easily met, and the books were closed with several hundred dollars in cash and subscriptions for next year's camp.—A. Wells.

Bloomington, Ill.—The smile of heaven is upon us; some folks are getting salvation in the old-time way. This has been a good year with the church; every department has excelled our last year's effort. The future looks good.—C. H. Strong, Pastor.

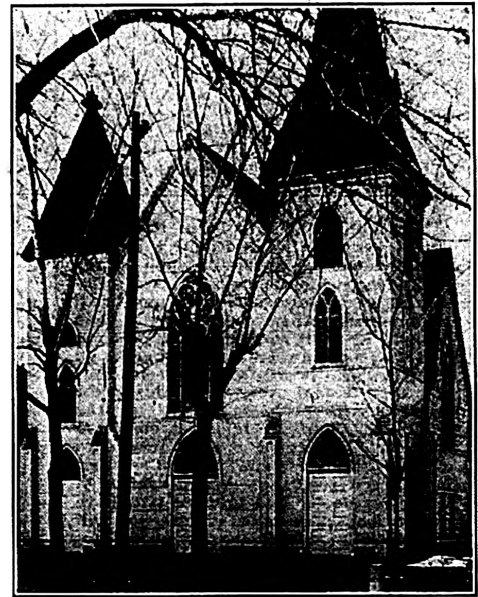
Waldron, Ark.—We closed the meeting at Lone Elm, six miles from here, on the night of August 10th with victory. The Lord gave

Church Dedication

Lincoln, Neb.

IN JULY, 1913, Rev. A. S. Cochran, of the Kansas-Nebraska District, held a tent meeting in this city, assisted by Brother and Sister Ludwig and Brothers Deck and Farr. At the close of the meeting an organization was perfected with thirty charter members. In September Lewis R. Hoff was called as the first regular pastor. In May, 1914, the property, consisting of the church building, parsonage, and District Superintendent's house, was purchased for \$8,500, and the first payment made. The annual payments have been met as they came due. The first pastor resigned at the end of eighteen months, when Rev. Q. A. Deck was called and served for two and one-half years, then went to Arizona on account of his health. During his pastorate the church prospered and put on about \$2,000 in improvements. Two years ago the present pastor was called back to serve the church.

Last Tuesday Rev. J. W. Goodwin, General Superintendent, came to us and preached every night during the week, excepting Friday night, when his son, Paul, spoke in behalf of Olivet University. Brother Goodwin preached Sunday morning and evening to appreciative audiences. The church was dedicated at the morning service. Rev. Theodore Ludwig, District Superintendent, and his wife were present and assisted in the services. The money had previously been provided for to make the last payment on the property and is now in the bank. The day closed with an evangelistic service and a few seekers at the altar. All that we have heard speak pronounced it a good day and it was very evident that the blessing of the Lord was on the people.—Lewis R. Hoff, Pastor.



us twenty souls saved or sanctified, and we have taken the names of twenty-two persons who will be charter members of the new Pentecostal Nazarene church to be organized. The outlook is fine for a good church.—J. W. Van Arsdale.

Allen, Okla.—The Allen church, with only about four members remaining, has no place of worship now. Allen has become quite an oil center, and on account of the high rent we had to give up the hall. We have \$38.50 in the bank toward the building of a church, and have three lots, seats, organ, and books paid for. I know we can get at least three hundred dollars or more. Allen is a prosperous little town that is growing rapidly, and with a band of Nazarene folks a live church could be organized.—Mrs. Lee Emerson.

Cliftondale, Mass.—God is blessing us under the faithful and efficient ministry of Rev. C. P. Lanpher, who, with his wife, is becoming endeared to the hearts of this people. The attendance at the Tuesday night class and the Friday evening prayermeetings is increasing, and the spiritual tide is rising. The Sunday school is on the upgrade. Chances are in

good condition—the tithes are being brought into the storehouse and when they are all in we expect God to fulfill Malachi 3:10. We are installing a new lighting system and two new furnaces in our church building. God is helping us in a marvelous way, for which we praise Him. Evangelist Rev. Earl Curtis will be with us in revival services during the month of October.—Cora M. Hudson.

Lansing, Mich.—The Lansing church has just closed a series of summer evangelistic meetings in the far northeastern part of the city. Brother Julius Miller, of Menomonee, Wis., assisted as evangelist and his wife as singer. A number of clear cases of regeneration and sanctification resulted from Brother Miller's portrayal of gospel truth. Many souls were blessed and the meetings had a marked effect on the community. We are glad to report that Brother Gilley has accepted the call from the church to remain another year as pastor. His work is just begun, and the Lord has so manifestly blessed his efforts in the past that we are confident of a still better time ahead. We have pledged ourselves to move up into the hill country as Caleb did and seek more territory to conquer in Canaan. The church is looking forward with new zeal to accomplish its purpose and end—the salvation of sinners, sanctification of believers, and establishing of the saints.—Irene Gould, Reporter.

Upland, Cal.—All unexpected I find myself pastor of the Upland church. I came from the Northwest District to preach each evening at the Southern California District Assembly and to take Brother Bud Robinson's place at the Pasadena campmeeting. The Upland church, the seat of the Assembly, was to be without a pastor and I was asked to take the pastorate. I saw the splendid opportunity to do a good work in this church, as well as the opportunity to send my children to our Pasadena University, only thirty miles from here over beautiful paved roads, so I decided to accept their call. We have a good church here and many fine people. They are very kind, and are doing all in their power to make it pleasant for us. My family arrived last week from the north and some of the ladies of the church were at the parsonage, and had a nice dinner all ready. The table was spread with the best and some of California's fruit was not missing. We are believing that God will make us a blessing to this dear people and give us fruit in this city that will remain.—T. E. Beebe.

Abilene, Kas.—We are having a great battle in our meeting which is drawing to a close, but we are expecting greater victory and we ask an interest in your prayers. On account of its having been postponed a week the evangelists, Brother and Sister Hays and Sister Eula Floyd, were compelled to leave before the close of the meeting to fill other appointments. Brother and Sister Hollenback are putting forth their best efforts, and we are pressing on with renewed zeal and vigor. God has done a great work for us, for which we magnify His precious name.—Minnie Pretzer.

International Sunday School Lesson

for SEPT. 7. Printed Lesson, Matt. 13:31-33, 44-50

The Kingdom of God

GOLDEN TEXT—Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

THE LESSON OUTLINE

II. ORTON WILEY, D.D.

One of the most familiar words which the Jew used to express the "golden age" that was looked for by man, woman, and child was "the kingdom." They expected the time to come when the nation would throw off its yoke of bondage and return to its days of glory and honor. Jesus took over this term and clothed it with new meaning. The parables in the lesson present only a few of the many thoughts which cluster about Jesus' presentation of the kingdom.

I. THE EXTENSION OF THE KINGDOM. *The Parable of the Mustard Seed.*

1. *Its beginning.* From the original state and condition of the kingdom, the promise was not great; it was as pictured in the parable, the least of all life-giving forces.

2. *The final consummation.* With the increase and growth of the life resident within, the kingdom, despite its small beginning, became a place of shelter, and the largest of the forces of its own kind.

II. THE KINGDOM IN ITS INNER MANIFESTATION. *The Three Measures of Meal and the Leaven.*

While the kingdom has the power of extending itself, it also has the power of transforming everything with which it comes in contact.

1. *Its entrance into the life.* It is something that is taken and imparted to the life; it is no original, constituent element. It comes from without.

2. *Its effect.* With the impartation, however, this new element continues to act until it permeates all the faculties of the being, and all parts feel its transforming power.

III. THE PRICELESS VALUE OF THE KINGDOM. *The Hidden Treasure.*

1. Men sell all that they have to obtain it. All other things fade in comparison with the value of this one great possession.

2. It is termed a treasure, a pearl, not only the fact that men sell all to obtain this one chief thing, but the names applied also indicate its value.

IV. THE FINAL CONSUMMATION OF THE KINGDOM. *The Parable of the Dragnet.*

1. A separation. At the close there shall be a final judging of all, and the just and the wicked will be forever separated.

2. Award of destinies. With the final separation comes the final awards and the sentence pronounced upon the wicked.

TELEGRAMS

Knowing our readers will appreciate news of Brother Bud's condition, we include the following letter, received too late for publication in regular columns, in this space reserved for telegrams:

August 18, 1919.

To the Readers of the Herald of Holiness:

You will be glad to learn that after eleven weeks in the hospital I am out and at home. I can walk some on my broken leg, which to me is a great satisfaction after lying so long on my back. I can use my left hand pretty well—have enough use of it to feed myself, though it is very awkward to eat with one hand. My right arm is still badly affected and has to be treated every day. The doctor thinks it will probably be well by the middle of October. If he is correct I still have about eight more weeks to struggle with this arm. So you see that I still need your prayers and sympathy. While my doctor and hospital bills have run to about a thousand dollars, you will be glad to know they are just about covered. The Lord has taken good care of us, for which we praise Him and thank you.

Your brother,
Dictated. Bud Robinson.

Delta, Colo.

Herald of Holiness:

Tent meeting going one week. Big tent not half large enough. Hundreds attending. Excellent interest. Evangelist Bacheller doing great preaching. Prospect for a landslide of old-time religion. Souls finding God.

J. R. Hunter, Pastor.

Salem, Oco.

Herald of Holiness:

Salem church gave nearly twenty-five hundred dollars, putting us over the seventy-five thousand dollar mark on victory campaign. Cordial reception and good success in all churches. People greatly interested in Northwest Nazarene College and are planning to help us over the top. Many applications from students.

H. Orton Wiley.

Yakima, Wash.

Herald of Holiness:

Great revival at Yakima. Church raises money for one of the buildings. Victory campaign fund reaches nearly seventy-nine thousand dollars!

H. Orton Wiley.

Anderson, Ind.

Herald of Holiness:

Indiana fifth annual Assembly closed. One-third increase in members, also finances. Nine churches organized. District Superintendent Harding re-elected unanimously on the first ballot at salary \$2,500; also new Dodge car. Rev. E. G. Anderson and Dr. Gibson represented foreign missions. Ten thousand dollars pledged. Five thousand five hundred home missions; five hundred given by the Alexandria Camp Association; \$100 raised for Bud Robinson. General Superintendent R. T. Williams presided with satisfaction to all. Over five hundred in attendance. Evangelist, W. E. Shepard at his best. B. D. Sutton, song leader. Acollan quartet captured the crowd with their singing. Assembly reinvested to Alexandria camp ground for next year, but it voted to go to Indianapolis.

U. E. Harding.

Union Grove Camp, Atkins, Ark.—We are in the midst of an old-fashioned Holy Ghost revival at Union Grove Camp, Atkins, Ark. About fifty have prayed through. The altar is crowded at every call and from eight to ten pray through every night. A fine Presbyterian preacher was gloriously sanctified last night. Large crowds are attending and it is impossible to seat every one.—Lee L. Hamric, Evangelist.

Paschal, Tenn.—Mrs. Roby and I have just returned from our meeting at Paschal, Tenn., where holiness has been preached for a number of years without organization. Some rare fruit has been the result, but like all the rest of the movement where nothing further than a prayer circle, Sunday school, and an annual meeting are held the work has never reached what God intended. The small tent could not accommodate the crowds at night. We had some very good day crowds, and the Lord gave some gracious services. So far as outward

professions were concerned the results were meager, but the sword of the Spirit pierced many a heart. God is working. There is a toning up to the Nazarene church and the best people in the work are getting it more on their hearts. Pray for the people there. Dear old Brother McArthur, one of the most remarkable saints in the state, was there and lent every effort to get his neighbors to God. There is some talk of a church house and a general rally to the constructive work, which of course is the only thing to do if the work of holiness is to be planted there to stay. Inclosed you will find seven new subscribers to the Herald of Holiness.—J. L. Roby.

Newberg Camp, Okla.—The campmeeting at Newberg, eight miles from Allen, covering a period of sixteen days, has just closed. Thirteen prayed through in the old-time way. The community was stirred as it had not been for some time. The pastor, Brother West, and his wife know how to prevail in prayer. The whole church seemed to be on the mountain top ready to do the sweet will of God. During the early part of the meeting a number of visiting preachers filled the pulpit. Often in the afternoon we went into the homes and prayed and talked with the people.—Mrs. Leo Emmerson, Allen, Okla.

Elmdale, Mich.—The Lord gave us a good meeting with some clear cases of salvation and sanctification at Elmdale, Mich., where Brother Clymer, the pastor, started a work about a year ago. The church was prayed up, and the shouts of the saints were real. Three of his young folks are going to Olivet University—two young men preparing for the ministry and a young woman preparing for Africa. The finances were easily raised without pulling or begging.—Lyman Brough.

Davenport, Okla.—Brother W. R. Cain was the evangelist in charge of our meeting which has now closed. Most of the thirty-two seekers at the altar plowed through in the old-fashioned way. The Tongues people were a menace to the meeting on Sunday night, but we are moving on in spite of the Devil.—F. N. Deboard, Pastor.

Chicamuxen, Md.—Sunday, July 13th, was one of the best missionary days we ever had. The children's exercises were good, the service being very profitable. The offerings and mite boxes returned amounted to \$75. In the afternoon Evangelist W. D. Sheler and Rev. J. N. Nelson gave short talks on the mission fields and their need. The Lord wonderfully blessed this service, and pledges to the amount of \$150 were made. To God be all the glory. D. E. Higgs, the pastor of this church, is wide awake and has the true missionary spirit.—Mrs. Cora Milstead, Missionary Treasurer.

Hico, Texas.—We have just closed our meeting at this place with victory on every hand, for which we praise the dear Lord. Hico is a small place on the Bosting river with about two thousand inhabitants, and has a small Nazarene church with Rev. P. C. Nelson as pastor. The first week of the meeting was a battle; during the last week the Lord broke through and a number were saved and sanctified. On the last Sunday morning five united with the church and there are more to follow.—Roy J. Jacobs, Evangelist.

Live Oak Church, Belton, Texas.—A great revival closed Sunday night, August 10th, at Live Oak Church, near Belton, Texas. District Superintendent W. F. Rutherford, Rev. O. J. Nease, and R. M. Hocker, pastor, did the preaching. The Lord blessed the straight, clear-cut gospel messages, and from the beginning souls sought and found God. The cli-

max was reached Friday night when eighteen young women lined the altar and were beautifully saved or sanctified and shouted the praises of God. The following Sunday was a great day, beginning with a large Sunday school at 10 a. m., followed by a very forceful message from the District Superintendent at 11, and a splendid offering for the workers. At 2:30 p. m. the District Superintendent baptized a nice class of babies, and after the message by the pastor the rite of baptism by immersion was administered to some of the newly made Nazarenes. After the grove services at sunset, Brother Nease brought the evening message, at the close of which twelve souls prayed through, followed by another time of rejoicing, which lasted until the midnight hours. Forty-five bright professions with a class of sixteen additions to the church were the visible results, and we know the effects and results of this meeting will continue until Jesus comes.—Mrs. R. M. Hocker.

Bellewood, Tenn.—God has wonderfully blessed our tent meetings, and we are now in our sixth meeting, selecting places where there are no churches. At Bellewood, Tenn., where holiness has never been preached, thirty were regenerated and sanctified, and there are good prospects for a church. We praise God for such opportunities as these. Our next meeting will be at Erin, Tenn.—Evangelist T. M. Patterson, Wife, and Daughter.

Owensboro, Ky.—On July 27th Rev. J. E. Hughes and wife of the Kingswood (Kentucky) College closed a five weeks' revival in which about seventy or seventy-five souls were saved or sanctified. We give God the glory for what was accomplished. The messages in song were brought by Miss Smiley, also of Kingswood College, and Mrs. Varvie. We are expecting to organize a church with seventeen members soon.—C. A. Peters, Reporter.

Newton, Kas.—God is graciously blessing us in the Newton church. The Assembly year is coming to a close and we are shouting the victory because we are going over the top on every call made on the church this year. Some of our pledges will be more than doubled. Besides, we have completed, at a cost of \$1,000, our basement, which gives us nine more rooms. Best of all, people are finding the Lord in our Sunday evening services. God gave us a very gracious service last Sunday evening, in which five prayed through to victory.—Rev. Mr. and Mrs. I. W. Young.

Von Springs, Miss.—Evangelist M. S. Cooper, who conducted our meeting, plowed deep and close, God met His warriors, pungent conviction seized the people, the altar was filled, the fire fell, and scores were definitely blest. Prof.

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E. D. CORNISH
President

FIRE AT PENIEL!



I am sorry to report that we have had a very destructive fire in Peniel. Something like \$40,000 worth of property was destroyed. Three store buildings and six residences went up in flames within two hours' time; but we praise God that He saw fit to

preserve all of the school property. Some of those who burned out are preparing to rebuild at once.

The cut accompanying this article is that of Miss Gustafson, the head of the department of history. Miss Gustafson has the reputation of being the best teacher of history this school has ever had. You will not doubt her high scholarship, if it is ever your privilege to meet her.

I trust, if you have not written for your catalog, that you will now take the time to do so. Tell me, also, if you plan to enter school in September, and I shall be pleased to assist you in arranging your work.

Yours for the best,

N. W. SANFORD,

President Peniel College, Peniel, Texas.

B. D. Sutton and wife brought the glory down in song.—S. C. Sanders.

Parsons, Kans.—In our tent meeting, which began August 6th, a few souls found God in the old-time way. The people are afraid of straight preaching and the crowds were small. There was a tent show within a block of us, but in spite of the opposing forces of the Devil we had a glorious meeting. The members of Brother Anderson's church at Jacksonville rendered valuable assistance. All expenses were met. There will be regular services at the home of Rev. George T. Taylor, 2725 Corning avenue, on Sundays and on Wednesday evening of each week.—George T. Taylor.

Antlers, Okla.—In our annual revival over twenty souls were definitely blessed in pardon, reclamation, or purity, for which we give God all the glory. Rev. F. R. Morgan, the pastor, brought some excellent messages fraught with the power and unction of the Holy Spirit. The writer also assisted with the preaching, and Miss Verner presided at the piano. The congregation at Antlers has a determination to stand against all opposition. May our heavenly Father bless them richly.—Agnes White.

Coffey, Mo.—My church at East Liverpool, Ohio, having granted me a two weeks' vacation, I came to this place to conduct a special

meeting. The meeting has had a good beginning and God is working. Pray for us.—R. P. Fitch.

Robbins (Tenn.) Camp.—Brother Russell and I just closed a campmeeting at Robbins, Tenn. God gave us a wonderful meeting, to which people came from all directions. Twenty-five prayed through in the old-time way. God is working in a wonderful way in the home mission fields of Tennessee and Kentucky. People are so anxious for the whole gospel. We need your prayers in these needy fields, as we hand out the bread of life to those in darkness.—Rev. Charles A. Peters.

Delta, Colo.—We are indeed glad to report to you that we have opened on the Devil's ranks out here in the big tent with Rev. Lewis Bachelier, of Malden, Mass., as evangelist. There are other revival meetings in town, but the people seem to prefer coming to the Nazarene meetings, and we have had such crowds that it is impossible to seat all of them. Sister Mangum, our missionary from India, who is making a missionary tour in this section of the country, was with us and gave us two nights in missionary meetings with an illustrated lecture at one service. She continued with us one week and assisted in the meetings, her presence and help proving a blessing to us here. Professor Sutton and Brother Rice, representing Pasadena University, were a great inspiration to us with their songs and messages. Professor Sutton has awakened an interest here, and some of the young people will no doubt go to the Pasadena University. Backsliders are asking us to pray for them, cold church people are raising their hands for prayer, and we are looking for the great tide of salvation to strike us at any time. This being the first week of the meeting, the prospects are fine for an old-time revival. Pray for us in this great battle for God and souls.—J. R. Hunter, Pastor.

Erick, Okla.—We have just closed a great meeting in our church at Erick, Okla., with Rev. B. W. Miller, pastor. The pastors of the Baptist and Methodist churches dismissed their

services and co-operated with us in the revival. God was with us from the opening service. Deep and pungent conviction seized the people, and many souls prayed through to victory. Some of the leading people of the town were sanctified. Rev. S. L. Campbell, a student at Bethany, Okla., led the singing. We took a class of twenty representative people into the Nazarene church, exactly doubling the membership. More are expected to follow. The finances came easily.—Oscar Hudson.

Richfield, Mich.—This has been a good year for the Richfield church, and the divine blessing has been upon the work. During the months of February and March we held an eight weeks' meeting, which proved to be a great blessing to the church. There have been some real cases of salvation and fourteen have been added to the church. About \$400 has been raised toward the church debt and \$100 for missions. The pastor's salary for the coming year has been nearly doubled. The attendance at our prayermeetings is good and a revival spirit is upon all our services.—Noah and Pearl Houk, Pastors.

Locust Grove, Ark.—On the first day of August, Rev. A. L. Young and the writer, of Rose, Ark., opened up a battle at Locust Grove, Ark., against sin and uncleanness. The Holy Ghost honored His Word and ten souls were saved, two sanctified, and three reclaimed. I am sure we did not have one dry service.—W. M. Lusk.

NOTES AND PERSONALS

A CORRECTION

In the issue of the HERALD OF HOLINESS of August 6th, under the heading, "Girls' Dormitory, Central Nazarene College, Destroyed by Fire," the printer made me say that the girls would be housed in the homes. This is not what I meant to say at all. We have purchased a large two-story building with twelve rooms, near the administration building, in which we will put what girls it will hold

The Southern "SCHOOL BUILDING" Campaign is on in earnest.

Have you received a copy of THE SOUTHERN NAZARENE SCHOOL BUILDER? We want you to receive a copy of each issue. Write this office and one will be mailed to you. If you need a shock, get in touch with the battery!

Your District Superintendent will help you organize. Write him.

Names!

Names!

NAMES!

We want the name and address of every Nazarene in the South. Brother Pastor, send them to us: We will do the rest.

Address, N. W. SANFORD, Campaign Manager, Peniel, Texas.

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Winter term, Jan., Spring term, Mch.

H. C. MORRISON, D.D., Pres.

JOHN PAUL, D.D., Dean.

Wilmore, Ky.

HERALD of HOLINESS

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

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

REV. C. A. KINDER, Acting Managing Editor

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and make other arrangements, as required, for others. I make this correction so the patrons of the school may feel assured their children will have the best of care while here. Where girls are at their own request placed in a home it is only by permission and under the supervision of the school. J. C. HENSON.

A brother who attended the Hudson (La.) camp reports that a score of subscriptions to the best holiness paper—the HERALD of HOLINESS—were taken.

In a letter received from C. P. Ellis he states that Miss Mangum, missionary to India, was with them at the Montrose church last week, and they gave \$100 for missions in about fifteen minutes.

We reprint the following from First Church Bulletin, Los Angeles: "Rev. Bud Robinson is doing fine. He expects to go to the General Assembly and possibly hold one meeting before he gets there. Continue to pray for him."

In the HERALD of HOLINESS for August 6th we say, under the heading, "A Canadian Assembly," that the Assembly raised "over \$1,500 for the support of the District Superintendent, and in addition house rent and moving expenses." The words in italics should not be a part of the sentence, and we gladly make the correction.

We have recently received an interesting thirty-six-page booklet on "Church Organization" by Rev. John W. Oliver, of Oklahoma City, Okla. In this booklet Brother Oliver discusses in a pleasing manner the fundamentals of our church structure. The booklet can be secured of the author, 726 West Reno avenue, Oklahoma City, Okla.

ANNOUNCEMENTS

Notice—I am available for evangelistic work in Arkansas, Missouri, Louisiana, and Texas.—A. B. Holland, Delight, Ark.

Announcement—Any one desiring the use of a tent, 35 x 50, two-pole, write George T. Taylor, 2725 Cornhill avenue, Parsons, Kas.

For Sale—A good farm near a good Nazarene church and camp ground and in a good community. Inquire of A. E. Sauer, 502 W. Platte avenue, Colorado Springs, Colo.

Notice—The New England District preachers' meeting will be held at our church in West Somerville, Mass., Wednesday, September 17th. The deaconess meeting Tuesday, the 16th. Every preacher and deaconess is urged to be present.—H. C. Stebbins, Secretary.

Notice—To those attending Iowa Assembly: Trains will be met Wednesday and Thursday by committee. Look for those wearing badge marked "Reception Committee." Take Sixth Avenue or Highland Park cars and get off at Forest avenue.—E. A. Clark, District Superintendent.

Notice—To the Iowa District: The Board of Ex-amination will meet in the Nazarene church, corner Sixth and Forest avenues, Des Moines, Iowa, on Tuesday, September 24, at 2 p. m. Let all who will have to appear before this board at the coming District Assembly please meet at this time.—E. A. Clark, Chairman of Board.

REQUESTS FOR PRAYER

190. A sister in Indiana requests prayer for the healing of herself and husband.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Office, 2109 Troost Ave.

B. T. WILLIAMS.....Nashville, Tenn.
1315 Garland Ave.

Iowa (Des Moines, Iowa).....September 3-7
Missouri, (Maplewood, St. Louis, Mo.).....
September 10-14

J. W. GOODWIN.....Pasadena, Cal.
1292 Sierra Bonita Ave.

District Assemblies
Chicago Central (Olivet, Ill.).....September 3-7
Tennessee (Springfield, Tenn.).....September 10-14
Kansas (Wichita, Kas.).....September 17-21

EVANGELISTS' DATES

(Address given is for mail.)

H. L. Averill:.....September 5-21
Fargo, Okla.
Will and Clara Brantly, Bismarck, Ark.:.....Aug. 29-Sept. 7
Midland, Ark.
Barber, Ark.:.....September 11-21
Lyman Brough, Surrey, N. D.:.....
North Little Rock (Argenta, Ark.):.....August 31-September 21
M. M. Bussey, Redlands, Cal.:.....September 4-21
Dora, Ala.
W. R. Cain:.....August 28-September 7
Springerton, Ill.
James B. Chapman:.....September 12-21
Bethany, Okla.
C. C. Cluck, Dodd City, Texas:.....August 28-September 7
Manassett, Ark.:.....September 11-28
Ector, Texas.....October 10-19
B. D. Sutton and M. S. Cooper, Houston, Miss.:.....Aug. 28-Sept. 9
Durma, Miss.
Mathiston, Miss.:.....Sept. 17-28
Thorn, Miss.:.....Oct. 1-15
Camden, N. J.:.....Oct. 19-Nov. 2
A. F. Daniel:.....August 29-September 14
Beechgrove, Ark.
H. J. Elliott, 916 10th avenue S., Nampa, Idaho:.....September
Aberdeen, S. D.
St. Paul, Minn.:.....October
Velva, N. D.:.....November
Mt. Vernon, S. D.:.....December
C. P. Ellis:.....Sept. 2-Oct. 2
Yuma, Colo.:.....Oct. 5-Nov. 2
De Nova, Colo.:.....November 5-26
Beatrice, Neb.
Theo Elmer and Wife, 1428 Pacific St., Brooklyn:.....August 26-September 1
Richland, N. Y. (camp)
H. T. Flannery:.....Sept. 2-21
Canton, Ore.
Hemlock, Ore.:.....Sept. 24-Oct. 6
L. Lee Gaines:.....August 23-September 7
Mingus, Texas
Lee L. Hamric, Vilonia, Ark., Lock Box 103:
Hugo, Okla.:.....August 29-September 14
Roy L. Hollenback, Lazeur, Colo.:.....
Woodbine, Kas.:.....August 17-September 16
Atile and Emma Irick, Pilot Point, Texas:
Des Ar, Mo. (camp):.....August 29-September 7

A. H. Johnston and Wife:.....Aug. 29-Sept. 14
Hanneston, Iowa.
Lewis and Mathews, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill.:.....August 29-September 14
Stettler, Alta.
Calgary, Alta.:.....September 19-28
Haldor and Bertha Lillenas:.....August 22-September 1
Normal, Ill. (camp)
William O. Nease, Box 14, Meridian, Texas:.....Aug. 29-Sept. 14
Cranfills Gap, Texas (camp)
Ilco, Texas.....September 18-October 5
C. E. and May Roberts, 2109 Troost Ave., Kansas City, Mo.:.....September 4-21
Kearney, Neb.:.....Sept. 23-Oct. 2
Kansas City, Mo.
John and Grace Roberts, Bethany, Okla.:.....Aug. 29-Sept. 7
Calamine camp (Calamine, Ark.)
William D. Shelor, Bloomsburg, Pa.:.....September 1-21
Indian Head, Md.
W. E. Shepard, Nampa, Idaho:.....
Wheeling, Ind. (camp) P. O., Francisco, Ind.:.....September 2-7
Olivet, Ill. (assembly)
Paulding, Ohio.....September 12-21
N. E. Tyler, Ponca, Texas:.....Aug. 28-Sept. 7
Phacid, Texas
Kenneth and Eunice Wells, 2015 Mabel St., Indianapolis, Ind. Song evangelists.

CAMPMEETING CALENDAR

Cleveland, Ind., Annual Camp—Will be held August 22 to September 7th, with Rev. Levi Cox and Rev. E. T. Adams, evangelists, and Rev. John Hatfield in charge. Singing evangelist, S. P. Franklin. For further information write Grover Van Duyn, Secretary, Greenfield, Ind.
Campmeeting—Springerton, Ill., Highland camp ground, August 28th to September 7th. Workers, Rev. W. R. Cain and Rev. Charles Stalker.
Annual Campmeeting—Bethany, Okla., September 11-21, 1919. Workers, Rev. J. B. Chapman, Pres., A. S. London, Rev. C. B. Widmeyer. For further information, address Rev. C. B. Widmeyer, Bethany, Okla.
Nazarene Camp—Idaho-Oregon District, at Nampa, Idaho, September 10th to 21st. Workers: Rev. W. R. Cain and Rev. Mrs. Mattie Wines, preachers; Miss Virginia Shaffer, soloist; Dist. Supt. Herrell in charge. Pastors and wives of District entertained free if notice is given in advance of their coming. Write J. W. Short, secretary, Nampa, Idaho, for further information.



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