

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

Put to Flight by Resistance



WE ARE commanded to "resist the devil and he will flee from you." That there is a Devil to be resisted Scripture abundantly teaches. But every one of us carries evidence within us of the same fact corroborative of the teaching of Scripture. It is a striking fact that the Devil has a very limited program of attack on mortals. The history of his attacks upon Christ shows us the nature and the seeming limitations of his program. In that memorable scene of the Lord's temptation in the wilderness there were only three attacks made upon the Son of Man, and these corresponded strikingly to his methods of the first Adam in the Garden of Eden. These were: first, the lust of the flesh, or the appetital nature. This was his appeal to the appetite of the Savior—that He make bread of stones. Second, he tried Him by an appeal to the lust of the eye, or appealed to the spectacular by requesting Christ to leap from the pinnacle of the temple. Finally, he appealed to the pride of life, by offering Him "all the kingdoms of the world and the glory of them" if He would fall down and worship him.

In the Garden of Eden we have the very same appeals made to the first Adam. The woman "saw that the tree was good for food." She then saw that it "was pleasant to the eye"; finally, she saw that it was "desired to make one wise."

We have from the Evangelist John, in the enumeration of the temptable avenues of human nature as contained in his First Epistle 2:16. "The lust of the flesh, and the lust of the eyes, and the pride of life." These three things constitute the program of Satan in his work of temptation of mankind. God has numberless avenues of approach to the human heart for the salvation and nurture of men for His service and heavenly felicity hereafter. It is a glad fact that the Devil has only these three methods. We are to remember, however, that he works these with splendid fidelity and unfortunately with success.

Attacks in Exposed Place

The timeliness of his temptations is suggestive. He came to our Lord when He was hungry and thought he would certainly succeed in his appeal to His appetite. We may rest assured that when we are exposed anywhere the Devil will be sure to attack us in the exposed place. We must be careful never to leave down any bars. We must keep up every defense if we would

shun his attacks. But when surprised by him we must be careful to answer him like our Lord did. We must say, "It is written," and quote from our well-worn Bibles some apt passage by which to slay him on the spot. Resist the Devil by a wise and apt use of Scripture if you would conquer and put him to flight. We need only to know our Bibles well to enjoy the sight of the Devil in flight.

The reply of the Savior practically informed the Devil that He was in His Father's hands and that He was safe and satisfied there. This disclosed the strong point of Jesus. Failing to harm Him by attacking His supposed weakest spot he now turns his tactics to an attack of Him in His discovered strongest point, and proposes that He presume upon this faith in His Father's care of Him or His faith in His Father. He asks Him to cast Himself down from the pinnacle and thus make a needless display of the Father's power for His protection. Jesus refuses to do this and again appeals to Scripture for his defeat.

Put the Devil to Flight

Then the Tempter tries Him by an appeal to his ambition in the offer of the triple kingdom of Palestine, at that time divided into three kingdoms of tetrarchies and ruled by the three sons of Herod. This led to a change in the replies of the Lord. We discover an entirely new accent in the replies. It is not a quotation of Scripture this time, at least at first. We first hear a tone of defiance and definiteness. "Get thee hence, Satan, for it is written," etc. He came to the point of defiance and made a proclamation of war to the death, until eternal victory was accomplished over His Enemy and ours.

This defiance and Scripture combined put the Devil to flight. He can not stand the Bible with the spirit of defiance and determination added. He will leave us, and when he does we may be sure that angels will come and minister unto us.

It is a comforting thought that this battle was fought for us and this victory was won for us, if we trust Him who has taught our hands to war and our fingers to fight. We have conquered in Him, and can stand and exult in the triumph of His mighty arm when He measured strength with our arch Enemy. Let us rejoice in the assurance of victory by and through the Lord, who has fought for us and died for us and risen again for us, and who makes intercession at the right hand of God for us evermore. How can we think of failing when we consider the sources of

our strength? Let us fight and resist the Devil, if we would see him flee from us and have in his place angels to come to our side and minister to us.

Mistaken Notions

THERE ARE very mistaken notions of the object of the Church of God in the world. Many people suppose the Church was given us to adjust the social difficulties of society, to settle the disputes between capital and labor, to procure higher wages for the laborers, to procure reforms of this evil and that and the other. It was for none of these purposes that the Church was given us. The Church has a higher and holier work than one or all these combined, good and noble and worthy as are these ends. It is of the highest importance that we mistake not the true end of the Church's work in this world. It is easy to degrade the Church by lower ends than God had in mind in its birth. Let us not lower this end to the level of reformatory work or social or economic ends. The Church takes hold on eternity and works on human hearts and deals in spiritual ends. It relates to God and eternity and matters of destiny and not to time and temporal things.

That was a wise and discriminatingly correct answer made by Dr. Charles E. Jefferson when the question was asked why the Church did not put an end to strikes, prevent wars, and settle the evils of society. Dr. Jefferson said in answer that it was because the Church was engaged in a greater business. He said the supreme work of the Church was to make the human heart right. In this he was right. This was the one thing the Church was appointed to do—to get the hearts of men right with God as humanity's supreme need and this accomplished all things will right themselves very soon. The Church's work is on the individual, and getting him right with God he will be righted in all his other relations to other men everywhere in this old world.

When the Church in the past did what the world now clamors for and undertook the government of the world's concerns by crowning and uncrowning kings, and arrogated to herself the right to direct the movements of the world in all matters, the world quickly found out the mistake. The world sickened of this experiment and decided that it wanted no interference in these matters by the Church. Luther's Reformation was the world's protest against such a prostitution of the Church's purpose as given by her founder.

The Church represents grace and not law. When she gets the individual's heart right he will recognize the sanctity of all his gifts and powers, and use them all on altruistic lines. His money, and his muscle, and his mind, and his ballot, and his every power and possession will be held and sacredly employed for the uplift of men and for the glory of God. We repudiate the word "social gospel." I know no such gospel and reject the term altogether. Our gospel is a blood gospel and aims directly at the individual heart and life, and through these does her social work on men and the world at large.

The gospel in its work on the human heart makes patriotic voters who will reform the alcoholic evil and the labor question and all other questions. The Church has no right to leave her divinely appointed work of grace for vain attempts at legislation and reform and social matters. Not one of these reforms has ever been or will ever be effected, save through the influence of the Church on society and the world. But the Church does this as a result of her legitimate work of soul salvation and gospel culture on the human heart, and not by turning aside to worldly methods of reformation and reconstruction and such matters. The mightiest power in all this world, and indeed the world's solitary hope in all its problems, rests in a Church faithfully doing her great work of getting the human heart right, and we had better remember this and diligently work at this specific object. Human hearts are the soil for the cultivation of the Church. Let her be faithful here and God will bless and prosper her, and through her give us a juster world and a happier world and a world freer of problems and troubles and difficulties.

It is not too early to give a hint to churches having young pastors. Our forthcoming General Assembly will be a fine occasion for these young preachers to attend. Very few of them can afford the expense. It would be a handsome thing for the churches to pay their expenses and give them a vacation and an outing such as this occasion would afford. There is especially for young preachers a subtle and intangible influence and inspiration in these general church meetings, which it would be well for as many of them to get the benefit of as possible. We have in mind one or two young preachers who had their entire clerical lives changed and put upon a higher plane by attendance on the chief legislative body of their church.

THE RISEN Christ was not powerful in the mere fact of His rising from the dead, but in the fact that He rose to make a difference in life. He came back to exercise authority and utter the Great Commission which was the Magna Charta of the Church. That man sees Christ most truly who sees Him not far off in heaven, but as John saw Him, with the keys of death and hell in His hands, whose face was like a flame of fire and His voice was like a trumpet. He sees Him as his life and his victory and his power and his real life.

It is the "little foxes that spoil the vines," not the great lions or the tigers or the animals that men dread so much. Let us remember that it is the little sins that men commit and which they give little thought to that do the greatest harm and undermine spiritual life, and finally throttle spiritual life and bring on ruin and disaster. Destroy those little foxes if you would prevent being destroyed by them.

Our General Assembly

OUR GENERAL ASSEMBLY meets this time a little earlier than usual. September will quickly roll around and we must be ready for the assembling of this chief body of our church. There will be much to be done. Many changes are being discussed and no doubt many will be effected. These changes should not only be discussed but they should be the objects of much prayer. We have often wondered if all who advocate changes make a habit of earnestly going to God in prayer, with the desired change as the object to be spread before Him for His direction and guidance. We make a personal habit of studying all the proposed changes and trying to see how they would work if enacted into law. But this is not enough for any of us. We must not stop here. This is too much like trusting to our own wisdom instead of seeking that wisdom which cometh from above.

We must be allowed to repeat our insistence upon prayer about and over the coming General Assembly, for to fail here would be a blunder from which we might be long years in recovering, and we might not recover from the effects at all. We think we have attended such great deliberative bodies which lacked the bolstering and the bulwark of much previous prayer. We remember with a sad heart the disasters following, which we felt were due directly to such absence of previous prayer on the part of the delegates and the church general.

We would emphasize this far more strongly if we knew how. It is a matter of fundamental importance and the most vital concern to us all as churchmen. Let us agree now, as we read these lines, to form the habit of daily petitioning the throne of grace for the blessing of God upon the body of men and women to be elected to this responsible Assembly as delegates. Let us make the Assembly a special object of prayer in our private devotions, our public devotions, and in all our churches. Get our people to take this matter on their hearts and earnestly pray for the Assembly, and our word for it, we will have one of the smoothest and richest and most successful Assemblies we ever had in our history as a church.

Carnal Mind vs. Pure Heart

A Lesson in Spiritual Discernment

By Rev. W. E. Shepard

"But strong meat belongeth to them that are of full age [margin, perfect], even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

THE THOUGHT of the lesson is that in the experience of Christian perfection our senses have been properly developed, and we are in better shape for spiritual discernment between the good and the evil.

The senses referred to are not the physical but the spiritual. There is no moral quality in the physical senses of seeing, hearing, smelling, tasting, and touching, for any healthy, normal sinner physically, may have these to perfection; but it has reference to the spiritual.

God deals with us through our spiritual senses, and these are much more reliable than the physical. The best evidence the unsaved world has on any line is the evidence of the physical senses. They know things through the channels of the eye, ear, taste, smell, and touch. But one is very apt to be mistaken through any one of these channels. We find ourselves frequently fooled in these ways. Possibly the reader has had the experience of some one touching an icicle to his bare skin, and he thought it was a hot poker. He was fooled in the sense of touch. You thought you heard a certain sound, but it was some other sound. You thought you saw a certain person, but it was some one else. You enjoyed some article of food, but found it was an article which you never could eat.

I knew a gentleman who once did not like custard pie; but one day his wife fixed him one in a way that deceived him, and he ate five pieces. When his wife laughed at him, he said, "Don't you know that I do not eat custard pie?" and he was put out because of the deception. His taste fooled him. Once I was sitting in a railroad train far from home, and was so delighted to see a friend from my city coming down the aisle that I grabbed him by the hand; when lo and behold, I had never seen him before. My eyes had failed me. One time I was crossing San Francisco bay on a ferry boat with an evangelist friend. On leaving we had to descend some steps, my friend being ahead and a little below me. A bit of pleasantry came into my mind, whereupon I leaned forward and blew down his neck. The moment I blew down his neck I felt some one blowing down my neck. I turned around and saw an astonished look on a young woman's face when she discovered I was a stranger to her. She instantly said, "Please excuse me; I thought it was some one else." Her eyes fooled her. Not long ago I sat at the table in a southern home and ate what I thought was about the nicest spare ribs I had ever eaten. After dinner I learned I had been eating goat meat. A day or two afterward I greatly enjoyed another mess of goat meat, thinking at the time that it was unusually fine meat as compared with anything else I had eaten for a long time, when again I learned I was mistaken, for I had been eating pork. My taste fooled me.

I had a friend in California who was a gospel singer. He assisted in a revival for a number of weeks at Tracy, and was entertained at a boarding house, and became quite well acquainted with the woman of the house. A number of weeks afterward, as this singer was about to take a trip across San Francisco bay on the ferry, he entered the waiting room and stood face to face with this woman from Tracy as he supposed. He spoke to her and

bowed but she did not recognize him. He began to wonder if he was mistaken. As he entered the boat he found himself almost beside this woman, and yet she would not recognize him. After leaving the boat he entered the car, and found himself almost beside her again, and wondered why she had forgotten him so quickly. Finally he mustered up courage to say, "Excuse me, but is not this Sister So-and-So from Tracy?" Immediately came the cutting reply, "No, sir!" His eyes fooled him. Shortly after this, the same singer was again at the ferry waiting room, and he stood face to face with the same woman, as he supposed, when she immediately bowed and smiled in a very cordial manner. He thought to himself, "You can bow and smile now all right." But this time it was the woman from Tracy, and he got fooled both times.

As much service as these physical senses are to us, they frequently are unreliable. Much more can we depend upon a knowledge of spiritual things through our spiritual senses. One time a woman met Jesus in the garden. She had known Him before, having been His follower. But now as she beheld Him, her eyes failed her, for she thought He was the gardener. But when He in a spiritual way revealed Himself to her, she knew Him in a moment. Another time two disciples were on their way to Emmaus, and Christ joined their company. They saw Him, but did not recognize Him. They heard Him, but did not discern Him. Later on He, by a spiritual manner, revealed Himself to their hearts, and instantly they perceived it was their Lord. Thank the Lord for spiritual senses, through which we may know the things which are spiritual.

The seat or headquarters of the physical senses is the brain. What do I mean when I say, "I see something"? I mean that the light from that object has reached my eye, been

caught by the retina, and concentrated in the optic nerve, and through that nerve it reaches my brain and makes a peculiar impression there called sight. We actually see with our brain. The eye and optic nerve are the channel. I say, "I hear a sound." What do I mean? I mean that the undulations of air caused by some object in motion have reached my ear, struck the tympanum, are carried through the labyrinth until they reach the auditory nerve, and the sensation is carried to the brain, where it makes a peculiar impression called hearing. We hear with the brain. I speak of tasting something. Now what do I mean? Simply that some article, maybe of food, has reached my mouth, come in contact with the nerves of taste in my mouth and on my palate, and from there has been carried by the gustatory nerve to the brain, when a sensation different from either of the other sensations occurs, known as taste. But another time I smell something. Now I mean that some fragrance, possibly, has come in contact with the nerves of my nose, and centering in the olfactory nerve, it is carried to the brain, and another sensation called smell is made. Then we have another physical sense called touch. The nerves of touch are all over the body, but especially in our fingers. Here the sensation is carried indirectly to the brain, making a different kind of sensation from any of the others. Thus, we see the seat or headquarters of our physical senses is the brain.

But the headquarters of the spiritual senses is our heart. The Word tells us that "an evil eye" comes from within out of the heart. We read of the "hearing heart," and the "blindness of the heart," and the "hardness of the heart" or the heart that can not feel. Then if the heart sees, hears, and feels, we judge that the seat of these senses must be in the heart.

Inasmuch as the seat of the physical senses lies in the brain, it stands to reason that in order for them to be at their best the brain must be well and normal. I do not mean that it must necessarily be very intelligent, for that would have to do with other parts of the brain. But it is a fact that by injury to the brain one might lose the use of any one of the five physical senses. I once knew a woman who had a tumor on the brain and it caused blindness. Another woman was hit with a bicycle and had her brain injured, causing the loss of two of her senses: I once asked a physician if, by injuring the brain, could one lose any one of the five physical senses, and he replied that he could. So, if we want our five physical senses to be at their best, we must have their seat, the brain, in good, healthy condition.

Inasmuch as the heart is the seat of the physical senses, then, does it not stand to reason, if we would have these senses in the best possible working order, the heart must be in a spiritually healthy condition? This is what the Word means, when it says that "strong meat belongeth to them that are of full age [margin, perfect], even those who by reason of use, have their senses exercised to discern both good and evil." If we are to have proper spiritual discernment so as to know the difference between the good and the evil, we must have a pure heart, a heart that is perfectly healthy and normal, one that can receive and know impressions and be able thus to discern between them.

The carnal heart is not healthy. It is not normal. It is not in a condition properly to discern along spiritual lines, like the heart

Sin-ful or Sin-less

John 3:8, 9

BY EVANGELIST WILLIAM E. HOPKINS

Sin-ful or Sin-less

Which will it be?

From all sin's follies

Why will you not flee?

On sin's lonely mountain

Why will you roam?

Jesus is waiting

To welcome you home.

The "blood" of the Savior

Now cleanseth from sin;

Why longer reject Him,

Why not bid Him come in?

He'll sweeten and brighten

The rest of your life,

And set you rejoicing

With a heart freed from strife.

Why longer then halt ye?

There's much you can gain;

The Savior's blood cleanseth

From sin and all stain.

Accept His salvation,

There's no better plan

Than walk with the Savior

And be a new man.

NORTH SCITUATE, R. I.

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that is healthy or pure. Let me illustrate how it works. The saint with a pure heart enters a Spirit-filled meeting and sees demonstrations in the Spirit, and how it blesses his soul! The very sight of things appeals to him, and it looks fine. But he with the carnal mind sees the same demonstrations, and because his heart is not in good shape he can not see as clearly as the other, and he declares that such demonstrations grate upon him. He talks about it reminding him of a circus or such like. He does not get blessed.

As the blessing of the Lord is poured out upon the saints that one with a pure heart feels that heaven has come down his soul to greet. It touches his soul and he actually feels good all over. But the one with the carnal heart feels the meeting, and it makes another impression on his heart. He fails to discern properly, and declares that it makes him feel miserable, and no question but what it does. His sense of touch is impaired.

In the same meeting the pure-hearted saints are fairly smacking their lips, everything tastes so good. Their hearts know a good thing when they taste it. But to the poor souls who are so unfortunate as to have in their hearts the carnal mind, the sense of spiritual taste is so impaired that such a meeting may be nauseating to them. While others are tasting and seeing that the Lord is good, these poor people with carnality are getting the dyspepsia and heartburn. Everything seems to be turning to gas. How they do belch! And they will do it right before company or their children, and the sour stuff comes up and how bitter it makes them feel! They have no discerning taste.

While the meeting is clearly heard and understood by the ear of the pure in heart: while the rugged truths of full salvation from all sin are sounded out from the pulpit: while the preacher says from the Word that "Who-

A FOLLOWER OF THE NAZARENE

Sometimes we do not have an opportunity to testify to the saving grace of our Lord and Savior Jesus Christ as we would like, so that makes us appreciate the dear HERALD of HOLINESS more, and praise God for a paper through whose pages we can send forth our testimony that will be read by those who are far away, and by those who first told us of a Savior who was able to save and to keep.

Almost two years have elapsed since Jesus came into my heart. Just now I praise God for salvation, for the Lamb who was slain, by whose blood I was made free. I feel honored to be called a follower of the lowly Nazarene, and a sister of the many big-hearted, noble, self-sacrificing men and women who are true followers of the Man from Nazareth.

MISS REKA HALL.

soever is born of God doth not commit sin," and there is no confusion of sounds; yet the carnal heart goes away and has utterly misunderstood, declaring that those people profess that they could not sin if they wanted to. He failed to discern. His heart was not in the right condition to produce proper spiritual discrimination.

With the heart made pure, the spiritual senses in proper working order, now let these senses practice along the lines of spiritual discernment; for the old adage says, "Practice makes perfect." The sailor detects the speck on the horizon and knows it is a ship because he has practiced seeing so much along that line. The musician notes the slightest discord in the music, for his practiced ear can catch it easily. The blind read the Bible with raised letters because their sense of touch has been quickened by constant practice.

It is not the bigness of the object that causes one to see, but the acuteness of the

sight. It is not the loudness of the noise that makes one hear, but the sensitiveness of the ear to catch the sound. It is not the amount one eats that results in taste, but the fineness of the sense of that organ of taste. One does not have to be knocked down by a bludgeon to make him feel, but he may feel the slightest touch if all is well. Hence, if we are in the best of spiritual condition, with all of our senses at their best, how easily we may discover "the softest whispers of His love, in fellowship so dear," or know the slightest check upon our heart, or "hear the still small voice, saying, This is the way, walk ye in it." Thank God for the possibility of spiritual discernment.

There is so much on every hand to draw us from the proper path, both in the pleasures of the world and heretical side tracks, that it behooves us to have a pure heart, and then have our senses exercised to discern between the good and the evil. If we fail in thus securing a pure heart, and rightly discerning as we pass on in the journey of life, we are apt to be led astray by some *ignis fatuus* light, some unscriptural doctrine, some wolf in sheep's clothing, some devil as an angel of light.

Some one has said that God has put a university education on the end of a cow's nose, so she is able to discern what to eat and what to let alone by the sense of smell. Now, if the God of creation can do so much for a cow, so that she may not be fooled in her sphere, how much more may we expect Him to endow His intelligent, rational, and responsible creatures with a spiritual discernment so they may be able to run the gauntlet of life and come out unscathed in the end! Reader, have you a pure heart?

A Respectable Title in Danger

By REV. D. RAND PIERCE

THE TITLE of "Doctor of Divinity" has always carried with it, when properly bestowed, the mark of special distinction, and has added fresh luster to the name and character of the recipient. If bestowed unworthily, the reverse is the case.

Whenever a man, because of his exalted position, or exceptional attainments in the realm of divinity, is thus honored, a sense of joyful approbation is felt by all who know him. But when the authorities of some institution, without due discrimination, add this appendage to the name of one who is wanting in many of the prerequisites normally associated with the conferring of such an honor, it makes the average individual wish that there were an ecclesiastical hospital somewhere to which the afflicted brother might be hurried and have his verbal appendix removed before it should reach the "pus" stage.

In New York and doubtless in many other parts of the land it is a common usage to address all classes of the clergy as "Doctor." This I consider a very regrettable custom. There are three reasons why it seems objectionable to my mind. (1) Because Christ spoke against the pharisaical desire to be called by the high sounding title of "rabbi," which corresponds to our present-day term of "doctor." The reference will be found in Matthew 23: 1-12. (2) Because the indiscriminate use of the title in question detracts from the honor and prestige due those who have a *bona fide* right to this index of superiority. (3) Because it sometimes inculcates and fosters the spirit of pride in those who have no qualifications commensurate with the epithet used. The painful demonstration of this fact I have

witnessed with my own eyes. The term "pastor," or even "Mister," among outside people, or "brother" when addressed by the saints, would seem more humble and appropriate.

Personally I do not belong to that class of individuals who scout the idea that any servant of God, however accomplished or worthy, may consistently bear the title of Doctor of Divinity. I feel to take my hat off whenever I meet with a genuine specimen. But, sad to say, all the fake doctors are not confined to the *materia medica*.

It has long been proverbial that in certain sections of the country the title of D.D. could be acquired for a moderate financial consideration, or for the exertion of special influence in behalf of some needy "college." The result has been to lower somewhat the dignity and distinction formerly associated with this insignia of honor and to bring about the charge of inordinate ambition and unworthy self-seeking on the part of many of the clergy connected with the older and larger denominations.

Such a practice is cheap and demoralizing. God forbid that the same un sanctified and pharisaic spirit should ever insinuate itself into the heart of a single member of our consecrated ministry. The very thought of it is condemned by our blessed Lord himself, when He says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" And yet Paul says, "Honor to whom honor is due." The first condemns human self-seeking; the second commends the bestowment of suitable recognition of real worth and achievement. May humility, the "beauty of holiness," be

the badge we shall most earnestly covet and most constantly seek.

As I see it there are but two offices in our denomination the exalted dignity of which are such that the bestowment of Doctor of Divinity upon their occupants, when not already so honored, will meet with universal approval. I refer to the office of General Superintendent and that of Editor of the HERALD OF HOLINESS. And let me here record my conviction, along with others, that the office of Editor of our official organ should be placed in the General Assembly in harmony with the custom of Methodism and other conneccional bodies.

This article has been prompted by the general feeling throughout our denomination that our power with God and success among men are conditioned chiefly upon the character of our ministry. If we follow, in the footsteps of the worldly minded ecclesiasticisms around us, we will be seeking the praise and recognition of men more than the honor and glory of God. Then the effulgence of our spiritual sun will have begun to wane ere the splendors of her early morn shall have burst forth in their radiant fullness.

As a church we are still young and immature. Our colleges and universities are growing astonishingly, but some of them are scarcely out of their swaddling clothes yet. They have a sanctified ambition to make their influence felt. They are anxious to send out into the world as many well equipped young men and women as possible—and with their "brand" upon them. This is worthy of all praise. But they have one special brand, that of "Doctor of Divinity," which should be discreetly used. Mistakes are sometimes made here. It is my conviction that a well selected committee of capable and conscientious men should be appointed by the General Board of Education, which should pass upon all names selected by our various educational institutions as candidates for the honorary degree of "Doctor of Divinity." This might save us from internal criticism and dissatisfaction and help to maintain the respect and good will of well wishing people on the outside.

Trapped!

It was Africa. The night was dark and stormy. The hunt was over; grim and powerful black warriors swarmed from jungle paths; armed and silent they gathered in their village stockade. The fires blazed brightly. The scene struck terror to the heart of the American explorer.

He found himself a prisoner surrounded with naked savages. Barbarous men continued to gather from the bush, each savage clasping a wicked looking spear or a long, heavy knife.

At this dramatic moment the chief appeared with twelve stalwart warriors. He ordered his braves to sit. They obeyed. The chief then slowly approached the explorer with a small bag in his hand, the kind in which the Africans kept their deadly poisons for arrow-heads and spear-points. The explorer now expected to be poisoned, but he was alert and ready for the struggle. He raised his gun.

In deathlike stillness the chief stopped, put his hand into the poison bag and slowly drew out—a New Testament! Could the explorer believe his eyes? Yes, the colporteur had been there before him. The automatic was lowered. The explorer was in the house of his friends. Slowly the chief told how he had secured the Book from a white man who had taught him the Story of stories, and how he was trying, as best he knew, to pray. The watch fires burned out in the night, but the explorer slept without fear.—*The World Outlook.*

The Message

By H. D. Brown

CONSIDERING the great latitude allowed the ministry, we may well consider the specific features which should characterize the preaching of the Word today. In this age great emphasis should be laid upon the real fundamentals. If the foundations be destroyed, what hope have we?

Much of the unbelief is caused by atheism. The doubting mind says, "I can not believe in miracles." The real trouble is the doubter does not believe in God. If there is a God, there is no trouble about miracles. If we believe in one we must believe in the other. The great objection to miracles is really a denial of God himself.

The objection to salvation through the blood is an objection to the deity of Jesus Christ. Very many are teaching the ethics of Christianity, but denying Jesus Christ the Savior of men. These great truths should shine and sparkle in the preaching of this age.

The message should be a message of authority. It was said of Jesus that He taught as One having authority and not as the scribes. The Word of God should be proclaimed as the law having all authority.

From teaching the opinions of men, our great schools have come to teach morals with no authority whatever. Our great universities describe a character and allow the class to accept or reject it. They describe two different characters and allow the class to take its choice. This is denying all authority and simply declaring that the opinions of men should rule the world. The preacher's message in this age should ring out strong and clear. There is a God over all the earth and His Word is the law of all mankind. The preaching of this age should ring clear on God and His Book—the Bible—as the revealed Word of God, the inspired Book, true and all true, from beginning to end; not a part of the Bible true and a part false, but all the Bible as God gave it to the world true; the inspired Word of the living God and His will revealed to men. With God on the throne of the universe, with His will revealed to men in the ONE INSPIRED BOOK and a ministry filled with the Holy Ghost, how the powers of darkness would be shaken. This is one of the fundamental things that should ring out so clear and definite that there would be no uncertain sound.

The preacher is called of God and divinely commissioned to preach the Word of God. The Bible is His great book of instructions and text book. Jesus commanded to preach and teach whatsoever He had commanded. The preacher has no right to preach his own opinions, but must declare the whole counsel of God. "Thus saith the Lord" is his authority for his message. He should humbly and lovingly declare the law of God, backed up by the highest authority of the universe. Why should he not speak with authority? He is commissioned of God, and Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." There is something to be admitted in the preacher who stands up boldly in the fear of God and declares the law of God, with authority sent down from heaven.

Let me here repeat that the message should embrace something of the great fundamentals of Christianity. This is true at all times, and especially true in this stormy time in the world's history.

The holiness preacher should have a place in his message for the great fact of the fall and sin of man; sin in its destructive and

terrible nature; the great depravity of human nature and its consequent need of a divine Savior. I am safe in saying that one shortcoming of our holiness preachers is a failure to treat the sin question thoroughly, and show up sin in all its enormity. This should be a part of our great message to a lost world.

A proper defense of the Bible, as the inspired Book of God, has a place in the message of the ministry. Not that we are to fight the battles of God's Word, for the Bible will vindicate itself. Yet our people should know that we hold the Bible as an inspired book; that it is true, and all true, and that we have good reason for this belief. Our people will meet the infidelity of the world and we should safeguard them against it. From the Bible we have our message of authority. We rely upon the Bible. We reverence and cherish it, and we should give a reason for the faith that is within us.

Again, we should preach and maintain the deity of Jesus Christ. At this point the Enemy aims his most deadly blow. There are thousands of people who will acknowledge Jesus Christ as a good man and a valuable teacher, but not as the only begotten Son of God. This is a vital point, for He is our divine and only Savior. To mark Him as a man and only a man is to stamp the Christian religion as a falsehood. The attacks upon the deity of Christ have been so subtle and persistent that I wish to lay emphasis upon this point. They rob us of the word "divinity" by saying "we are all divine."

Hence we maintain the "deity" of Jesus Christ and preach that He was God manifest in the flesh, that He came in the fulfillment of prophecy, and was the Messiah promised to the world. As such He has manifested Himself to the Christian world, and as such we preach Him to dying men. This is a very important part of our message.

The message of the preacher should also include a very direct and clear teaching of the atonement which Jesus Christ made for the

The Measure of Our Love

The women of America spend far more for artificial flowers or for kid gloves than does the Church for missions, and ten times as much for jewelry as for the conversion of the heathen. More money was puffed away in tobacco smoke last year than the Christians of the United States have given in a century to evangelize the rest of the world. The Church and the world alike spend money on the things which they care for most. In a year when \$18,000 was spent for the racing of a crew, \$150,000 in connection with a single football game, \$70,000 for a banquet, \$600,000 for a wedding, while the private wealth of Christians steadily increased, the mission work was left groaning under heavy debt.

God help us, that we may be delivered from the delusion of supposing we are expressing our love to Him when we give one-sixteenth of 1 per cent for Him, and spend all the rest upon ourselves! And then we sing gloriously, "I love Thy kingdom, Lord!" It is as if a man should go to the city and buy a \$5,000 automobile for himself, a \$75 overcoat, a \$10 pair of shoes, a \$15 hat, and for his wife a calico dress, and should go home singing ardently, "I love my darling wife!"—*From a folder of the Methodist Joint Centenary Commission.*

sins of men. Since sin and death came into the world, the penalty of death has been hanging over a lost world. The law was broken and the dignity and righteousness of that law must be sustained. A Redeemer was provided in the person of Jesus Christ. He, the sinless One, died on the cross to satisfy the demands of the law. This made it possible for God to pardon the sinner on any terms the Divine One might set up. God has required the condition of repentance and faith in Jesus Christ as the very easy and reasonable terms of pardon. This can only be done because the demands of the law have been satisfied in Jesus Christ. There is only one way to pardon, and that is the way of the atonement. "He died for me," is my only plea. It is the only plea of lost men.

The atonement of Jesus Christ constitutes a bridge by which we may pass from the abyss of hopeless gloom to the light of day and the

hope of heaven. Every system of religion and every plan to save men must cross this bridge. Here at the bridge of the atonement everything is tested. Every scheme and plan, every system of religion, every effort for the betterment of men, comes to this bridge of the atonement, and here it is measured, weighed, and tested, and here it is stamped good or bad, false or true. The holiness preacher must preach the atonement. The young and rising generation should know the truth of this atonement. Our people should know it and feast upon it. These fundamental doctrines are vital and enter into the very fiber of a Christian character. While we preach the glorious experience of salvation from all sin, let us also declare the fundamental truths of the gospel which constitute the very foundation of our faith.

SEATTLE, WASH.

The District Superintendency

By REV. C. E. ROBERTS

THERE HAVE been some very fine articles of late on the General Superintendency, but it is the purpose of the writer to notice some of the phases of the office of the District Superintendency.

Our connectional form of government has already proved to be one of our greatest assets. Districts that once started with a few small churches have elected one of our progressive and evangelistic elders to the Superintendency, and at once we noticed the forward move and decided increase in the number of churches, membership, finances, and spiritual power beyond all expectation. The District Superintendent had a vision for the work, and he arranged for tent and hall meetings in new fields and secured special workers for conventions all over the District. The result was that good, strong churches sprang up in various places. Without the District Superintendent things might have gone on, for years with the same few churches scattered over the District in an isolated condition, centered in their local interests. The Superintendent was able to give the few churches a District-wide vision, hence it caused the fire to burn the brighter locally, and to spread out and catch in various centers. We can not be the church God designed for our movement without superintendency which gives a connectional form of government.

There is a feeling among some that the District Superintendent is likely to become officious and get control of matters too much. But while there seems to be very little danger along that line, yet if any such trouble should arise it can be easily adjusted by changing the name from "The Advisory Board" to "The District Executive Board," where all important matters of vital interest on the District must be adjusted.

There should be a solution for the financial care of our District Superintendents on the weaker Districts. The entire church should be apportioned enough to pay all the District Superintendents a minimum salary by which they could live; this to go into a central fund the same as the General Superintendents have. Thus we will be able to put strong, evangelistic men on the weaker Districts, devoting all their time to these needy fields. The larger Districts may pay their Superintendents more if they choose by giving them special offerings.

Then it seems that the District Superintendents should meet once a year in a joint

session with the Board of General Superintendents. By this means they could exchange ideas and plan for the work as a whole, which could not be done in any other way. There might be instructive papers read and talks given by both General and District Superintendents on such subjects as:

"What Would Be the Best Plan for Evangelizing the District?" "The Best Plan for Opening Up New Work." "The District Superintendent and Home Missions." "The District Superintendent and the Pastor." "How Best to Group Small Churches Into a Circuit." "Is Our Mission to the Country-Places, or to the Great Centers of Population?" Many other vital subjects could be discussed and the exchanging of views would be very helpful to these officials of our church. Some might be afraid of the expense of such meetings, but could not each District afford to pay the expenses of its Superintendent to such helpful meetings, that the work might be advanced more rapidly? The various boards of the church meet once a year in session. Is the meeting of these boards of more importance than the meeting of the Superintendents for the promotion of the work in general? They could not only make plans for the purpose of advancing the work of the church, but they could become a body to correct any irregularity that might arise. These officials coming together in a joint session from every quarter of the denomination, could do more to regulate differences than any other body, in the interim of the General Assembly.

Thank God for the splendid men who have served the church as District Superintendents, many of whom have made great sacrifices in so doing. We now have many churches that we otherwise would not have had had it not been for their vision and devotion.

If we can formulate a plan by which to pay them, out of a central fund, a minimum salary of \$1,400 or \$1,500 a year or more, thereby giving these weaker Districts a chance to develop, we will have solved one of the great problems that confront so many of the weaker Districts.

"Evil communications corrupt good manners."

True religion is not a theory, it is a practice lived.

The requests for prayer—do you have them on your heart?

Think About It

By REV. U. E. HARDING

Superintendent, Indiana District

AS OUR General Assembly is drawing near, and when we meet and adjourn, we will not meet again, as a law-making body, for four years, to my mind there are a few things that our people should think about, pray about, and act upon in their District Assemblies, and have memorials before the General Assembly.

First, I want to speak in regard to the election of the editor of our church paper. At the present time the editor is elected by the General Board of Publication, while other denominations, far more episcopal in their government than we, elect the editor of their denominational papers by the body. The editor of the HERALD OF HOLINESS has far the largest pulpit in our church, preaching not only to laymen, but ministers, and I doubt if there is a people in the land who read their church paper with greater interest than the people of our movement. If we are to be a church for the people, and by the people, and we all are interested in our church paper, why not let the representatives at the General Assembly have the right to elect the editor of the HERALD OF HOLINESS, along with the other high officials of our church?

I am not writing this because I am displeased in any way with the church paper, but think that it is too great a matter for a church with our government to leave in the hands of a few men, and I have known a few men sometimes, acting for a body, to discharge a man or employ another greatly to the dissatisfaction of the people.

Second, our General Superintendency. At the present time these good men, who are overworking themselves, only receive from the General Superintendent's claim an amount about equal to their expenses, car fare, and so forth: thus they must seek work on the side as evangelists in campmeetings and revivals. This has been against the progress of our movement in the past, and will continue such in the future. This last year two of our General Superintendents visited a large city in the West with revival meetings, where we have two of our best churches, while some small and suffering District perhaps has never had a visit from the General Superintendent only at Assembly time, since it has been in existence. These weak Districts need the attention of our general men, else in a short time we will find a decrease in our movement. Again, on our District this year by apportionments, at the rate of twenty-five cents a member for General Superintendents and special offerings for labors rendered, we will pay five or six hundred dollars. This is becoming noticeable among our people, as well as preachers. We should arrange to pay these men a stated salary and pay it regularly. It can be done! Then they can give their time to a weak and needy field, whether there be any remuneration in sight at all or not, and be able to practice the old rule, "Equal opportunities to all, and special privileges to none."

Third, General Assembly evangelists. In the mind of the writer our movement should have from two to four General Assembly evangelists, whose duty it shall be to labor in new fields and in needy places, with home missionary money in the treasury of a General Home Missionary Board of the general church, created for the purpose of doing this kind of evangelism. If we do not create such an office, why not elect one General Superintendent to have general oversight of the church

(Continued on page 8, third column)

The Bible: The Inexhaustible Book

By PROFESSOR H. O. FANNING

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans, 11: 33-36).

DR. KENNICOTT spent thirty years of his life collating the Hebrew manuscripts of the Bible. During this time his wife was accustomed to assist him in the preparation of his Polyglot Bible, by reading to him the portions of Scripture he was especially interested in while they were driving for recreation. While preparing for a drive the day after the great work was completed she asked him what book she should now take. "Oh," exclaimed he, "let us begin the Bible."

The mighty men of the ages have laid their foundations deep in the impregnable rock of divine revelation, and have mined the material for the splendid superstructure of their lives from its inexhaustible quarries. They have not even diminished the supply, much less exhausted it. Mr. Wesley attributed his success in life to the fact that he was a man of one book, the Bible. Mr. Moody attributed his success to the same cause. What is true in the lives of these men is true of every person who has become eminent for piety and efficiency in the service of the Lord, and of their day and generation. It is true of every one who has conferred lasting benefit upon human kind.

Not only have prominent preachers attributed the success of their efforts to the power of God's Word, but men eminent in statecraft and jurisprudence have acknowledged its power in their lives also. To Gladstone the Bible was "The Impregnable Rock of Holy Scripture." Daniel Webster said, "The Bible is a book of faith, and a book of doctrine, and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow-man. I have read it through many times; I now make a practice of going through it once a year. It is a book of all others for lawyers, as well as divines; and I pity a man who can not find in it a rich supply of thought and rule of conduct." The Bible was Abraham Lincoln's constant companion and source of solace and strength.

The Church has been built upon the eternal and unshakable foundation of holy Writ, and has ever drawn its life and power from it. The saints of all ages have drawn their sustenance from its inexhaustible stores of milk and meat, and the supply is still unlimited and illimitable. It is the fountain that never runs dry. To the saints of all times it has been an inexhaustible source of strength, and when they have been true to it they have been invincible. The heroes and heroines whose names have been immortalized in the eleventh chapter of Hebrews drew the inspiration for their faith from the Scriptures, for, "Faith cometh by hearing, and hearing by the word of God." The Joshuas of all the ages have made their way prosperous and had good success by observing to do according to all that is written therein. Meditating in it, the saints have become like trees planted by the rivers of water, and have brought forth their fruit in season; but the Word of God has not been impoverished in the least by this ceaseless

drawing upon its resources. It is, like its Author, inexhaustible.

Not only has the Church been reared upon the resources of divine truth, but its power has been manifested wherever it has gone throughout the whole world. Dr. John Hall has said, "The best force in this world is the truth of God's inspired Word. If we are to be made wise and happy, if vice is to be put down and purity of mind and of life is to be set up, divine truth is the instrument to be employed. It is the healing medicine for diseased humanity." For millenniums the world has felt its healing touch, and distressing conditions have been ameliorated everywhere through its influence and power. The stream of vice has been held in check; multiplied millions have been saved; individuals, fam-

ilies, communities, and peoples have been purified by its efficacy; its force has been felt around the world; but its power is still unabated.

Sir Walter Scott has said of the Bible, "The most learned, acute, and diligent student can not, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore; new light continually beams from this source of heavenly knowledge, to direct the conduct and illustrate the work of God and the ways of men; and he will at last leave the world confessing that the more he studied the Scriptures the fuller conviction he had of his own ignorance, and of their inestimable value."

OLIVET, ILL.

Why the Long Sermon?

By JAMES B. CHAPMAN, D.D.

THE PROPER length of the sermon can not be determined by rule. Manifestly the length should vary according to the subject and the conditions under which it is delivered. But, speaking in a general way, it may be said that the thirty-minute sermon is short and the hour sermon is long. This will be found to be the usual verdict of listeners.

There are, perhaps, a few preachers who commit the error of preaching too short sermons, but this error is not common among holiness preachers. With us the more common fault is that of preaching too long. Many whose effectiveness is beyond question could save their own time and other people's patience, and not lose any of their effectiveness, by extensive abbreviation.

An admirer of a certain preacher, whose "gift of continuance" was being criticized, explained that the preacher "just had so much to say, that it was impossible for him to get through any sooner." A preacher claimed that he received his messages in just a certain form, and could neither add to nor take from. Another preacher gave as his reason for his long sermons that he must use the first fifteen minutes of his time in tempering his voice, and that he planned to spend the time on introductory matter of secondary importance.

We do not offer criticism of any preacher who purposely preaches long. A preacher must be allowed to follow the plan which in his judgment promises the best success. If he has decided that the long sermon is better, and has elected to pursue that plan, he must be allowed to fulfill his own ideal; his hearers will be the best judges of his wisdom. But the average preacher does not intend to preach long sermons. He observes and regrets (after it is too late) that the best results of his sermons do not obtain, because both he and his audience are tired when the climax is reached. Yet he feels that he has no other suitable place to close.

Preachers, as well as others, have observed that the preacher is often inclined to continue longest when he has the least unction. He goes on, hoping that he will finally secure the Spirit's power. If he will call to mind how very few have been the times when he has secured the Spirit's blessing, after he has gone for thirty minutes of the sermon without it, he will probably decide that there is nothing better for him than to hasten at once to the conclusion, or if necessary, quit without a conclusion. If the preacher will always be careful to be brief when he has but little unction, he may very well risk preaching a long

sermon when he has special help from the Spirit.

Further observation of preaching faults and virtues will convince one that the long sermon is frequently a result of insufficient preparation. The "long winded preacher" spends time in the pulpit which he should have spent in his study. He wastes his hearers' time with his processes, when they are interested only in his conclusions. A great deal of his talk is for his own benefit, and serves to assist him in thought processes which should have been completed before he appeared before his audience. It is reported that a noted speaker was asked how long he required to prepare to speak. He replied that it depended upon the length of time which he was expected to fill. That if he was to have a half hour he would want two weeks to prepare; if he was to have an hour three days of preparation would be sufficient; and if he was to have unlimited time he would require no preparation at all. It is indeed an exceptional man who can preach an hour—after he has made careful preparation.

Considering the arrangement of the sermon it will be observed (by the listener) that the lost time may usually be charged up to the introduction. The introduction is frequently not only too long but also irrelevant to the subject to be treated. A long introduction is almost infallible proof of incomplete preparation. The preacher is not sure of his ground, and so he "warms up" to his subject with the use of material which he will not need later on. He will need all the material which bears directly upon the subject and must save it, so the introduction is made up of such general remarks as may occur to the preacher as profitable to fill up the time.

Read sermons are not usually very effective, but they are invariably short. The reason for their brevity is to be found in the completeness of their preparation. The irrelevant and unnecessary matter has been eliminated, and that which the preacher really knows of the subject is not found to be very extensive. If the extemporaneous preacher will think his subject out thoroughly before he goes to the pulpit, eliminate that which is not essential to the treatment of his subject, give special care to the preparation of his introduction, have his object definitely in mind, and be clear in his purpose and plan of conclusion, he will be the better preacher for all this, and yet the charge of preaching too long will seldom be justly made.

"Tribulation": Rejoice In It

By Mrs. Fannie Erb

THESE ARE days of peculiar trials and testings to every true child of God, and many, not understanding the situation, are perplexed about the awful darkness, the unlooked-for crosses, the unexplainable testings, and fiery trials through which they are passing; but if they will look up the Scripture on this point they will find they are right in line with all the prophets, apostles, and saints of all ages.

Many of us thought that when the struggle to get sanctified was over, there was an end to all our suffering; that there would be nothing before us but a vast stretch of victory, glory, and blessing. We forgot that the Israelites had enemies to overcome, immediately upon entering Canaan land; and although God always fought for them when they were faithful, yet there was always something for them to do, and they had to face their enemies, leave home comforts, and go forth in the fight, trusting God. As we walked on with the Lord, we met opposition, misunderstandings, and persecution, so that our hearts were crushed again and again. But the Lord would bless us, comfort our hearts, and we would go on our way rejoicing, only to come against a new difficulty, that took prayers and tears to take us through. God was only getting us ready for the sterner realities of this Christian race and warfare; for, remember, it was in the hills, farther back, toward the setting of the sun, that the giants lived, and God could only drive them out as they were able, and it was only the strongest in faith who ventured to attack these strongholds.

It seems that the early part of the sanctified life is like the wheat in its milk state, but becoming more hard and ripe every day. There comes a time when God must apply the flail, or tribulum, which separates the chaff from the wheat.

There seem to be two states in the sanctified life, called by some writers the active and outer life, and the passive or interior state. These two states are nicely illustrated by Mary and Martha. Martha was cumbered with much serving and anxious about many things, but Mary had chosen that good part, the one thing needful. But the soul does not easily exchange the active state for the passive state. In order to strengthen and encourage it, in its earlier stage, God has blessed it in testimony and prayer, has let it feel His presence, gave it joy and peace in abundance, and gave it grace and power to withstand temptations and to do exploits for Him. But right here is where the danger point lies. The wheat is ripe, and no longer needs the protection of the chaff. It is time to use the tribulum, or the precious wheat will fall to the ground and be lost.

The soul is beginning to feel self-sufficient, draws its joys from its own accomplishments rather than from God, feels a certain satisfaction in its good name, its reputation as a great saint, and the wonderful favor with which God has honored it, begins to relish leadership and other offices.

Of course it is unconscious of all this, but God, who is watching closely, knows when the time has arrived for action and when to turn the floods loose that are going to try the foundation; for, remember, it was after the house was built that the floods came, and if it was built on the rock it stood.

God said Job was a perfect man before he went into that awful siege of testings, and they were real. His goods were really taken

from him, his children really died, every one of them, and he suffered dreadful physical pain, besides the awful darkness and anguish of soul. But what did Job say, "When I am tried, I shall come forth as gold," and while God testified that Job did not sin in all his great trial, yet Job came out a meeker, humbler man.

David, in the twenty-third Psalm, was walking in the paths of righteousness, being led of the Lord, when he plunged into the "valley of the shadow of death," and it wasn't physical death, because there were enemies on the other side, before whom God prepared him a table, and his cup ran over with joy. Jesus said, "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. . . . if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8).

If the Christian life was nothing but a religious picnic, and there were no crosses or hardships, God would encourage the very thing that He is determined to eliminate, namely, selfishness. No selfishness, no matter how fine in character, will ever enter heaven; and those who imagine they are entirely free from it will be greatly humiliated and surprised when God begins to use the tribulum, and thrash it out of them.

It is so natural for us to look out for our own ease and comfort, to prefer our own likes and dislikes, to consider we have certain rights, that we do these things in countless ways, all so unconsciously that it takes God to take us through a school of suffering that so reduces us and subdues us that we come forth sweeter, humbler, more tender, and pliable, and easier to please.

Jesus learned obedience through suffering. Paul learned in whatsoever state he was to be content. It takes all complaining (even of the weather), all faultfinding out of us, no matter what our circumstances; for when we get in this place we see that God orders or permits all things, and that all things work together for our good; and after a while we can even rejoice in tribulation, although we must admit that that is the height of Christian experience, and few attain to it. Even Job wished himself dead, the trial was so intense; but Paul could say he gloried in afflictions, distresses, and crosses for Christ's sake.

1 Peter 1:6 says, "If need be, ye are in heaviness through manifold temptations; That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire." In another place he says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you;" and Paul says, "No chastisement for the present seemeth joyous, but grievous;" yet after the soul has been subdued, and can look up and "kiss the hand that holds the rod," it learns that its greatest assets are its sufferings, and learns to draw its comfort and consolation from God alone. Carnality would never consent to go through the ordeal that the sanctified are called to go through, therefore God made provision that it might be destroyed by faith: but the self-life, the man himself, must offer himself a living, holy sacrifice (not a dead sacrifice), day by day. As Paul says in Romans 8:36, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

Dr. Walker, in that wonderful sermon

preached at the Walla Walla Assembly, said, among other things (the sermon is printed in the Assembly minutes), "Our 'old man' was crucified with Him, that the body of sin might be destroyed; but after that crucifixion—the crucifixion of the 'old man'—there is another crucifixion, and that is the crucifixion of the man free from sin, holy and acceptable; the crucifixion of the new man."

Fenelon called it the "Night of pure faith;" Madame Guyon "A death to self-love;" Molinos "A spiritual martyrdom;" Dr. Watson "A deeper death to self;" David "The valley of the shadow of death;" Peter "The fiery trial;" Paul "The chastisement of the Lord;" James "Divers temptations;" Jesus "Tribulations, crosses, self-denial daily, losing our life, that we may find it again."

We do not make progress in this state by struggling, but by a complete abandonment to all of God's workings, whatever they be. Be assured that what you feared the most, like Job, will come upon you; but God will see you through, and you will find the lions chained, and, after you are through, you will have greater faith in God, a deeper confidence in all His dealings, a profound reverence for His greatness, power, love, and mercy, and no confidence at all in yourself, your strength, or your wisdom. You will no more lean to your own understanding, no more do your own planning, no more speak for your rights, no more get insulted or feel hurt at being overlooked or abused or disobeyed; but you will feel so unworthy that you will be thankful for the least favor or kindness, and will not be surprised that folks persecute you. Since God has let you have a real glimpse of yourself, you have let go of every good opinion you had of yourself, and all former props and strength are gone, for you will not pray as you did formerly. You seem to be cast into a sea, at the mercy of the waves, and you realize that no human comfort or help can reach you; that only God can see you through, and although He seems to frown and hide His face, you cling to Him, and rest on Him and find the anchor holds! Like the poet of long ago,

His oath, His covenant, and blood,
Support me in thewhelming flood.
When all around my soul gives way,
He then is all my hope and stay.

Think About It

(Continued from page 6)

and make the other three or four General Superintendents, as we have had in the past, general evangelists? The District Superintendents can hold Assemblies in most cases, or else let us elect a Home Missionary General Superintendent, whose duty it shall be to supervise the work in the new and neglected territories, employing evangelists, organizing, and so forth, collecting funds to push the same. Other denominations are pushing centenary and other forward movements.

We must take some steps at our General Assembly to open new territory and to greatly increase our church in the homeland, and as it has been proved in the past, "For every dollar spent for this kind of work in the homeland we will reap tenfold for foreign missions and other benevolences of the church." As your District Assembly will soon convene, think about it, pray about it, and memorialize the General Assembly to take steps for a great forward movement in our homeland.

THE WORK AND THE WORKERS

GEORGIA DISTRICT

We are in a meeting at Bellville, Ga., now. We have just organized a church in Savannah, Ga., with the outlook for a strong work there encouraging. Brother Weir and Brother Burnett were the workers in Savannah, but on account of sickness and other things in the way, Brother Burnett had to leave the work with Brother Weir and leave for other parts. We also succeeded in getting an opening for Brother Irwin and Brother Fowler in Pittsburgh, Ga., in the schoolhouse. After preaching for about three weeks, Brother Burnett came to their assistance, and at the end of another week organized a church there. It is almost impossible to accomplish what we should in a new place, as well as in our old work, in a ten days' meeting. It takes at least two weeks to get the meeting at its height, and from one to two weeks more to get the people established. We will stand by the man who has that kind of material in him, and he will never want for anything to do.

I would also like to make a call to those who have home missionary money to put into this cause. The door is open in Georgia to the work, and if the District will rally to our support on these lines we can have at least eight or ten new churches, or organizations before our next Assembly. Now brethren of the Georgia District, I have no one else to look to but you, as I believe God works through His people. God has placed me here through the church, and I am looking to the church to help take Georgia for God. I would like to hear from those we can depend upon to help do the unusual this summer, and you can send your home and foreign missionary money to our District treasurer, C. B. Smith, Hagan, Ga., and he will send you a receipt.

E. H. KUNDEL,
District Superintendent.

EVANGELIST NEWTON KENDALL

After leaving Buhl we went to Claytonia, Idaho, for a meeting with Brother L. E. Hall. Several fell at the altar, and one man, his wife, and two girls prayed through, then the hired man. One Presbyterian woman, seventy-three years of age, prayed through and struck fire. There was a shout in the camp. We went from there to Fairfield, Idaho, and had John McAbee for collaborator. After preaching on restitution, one man came to the altar and began to cry out, "Oh, Lord, I'll pay for that calf." Some folks struck real fire, and the church was built up. We took in seven members, with others to follow. We baptized three, and closed with a great tidal wave of victory. They bought a fine parsonage and called Brother McAbee for pastor.

EVANGELIST A. F. DANIEL

I have again entered the evangelistic work, and am ready to go where God leads. I am at present in what promises to be a great meeting in this great health resort of Heber Springs, Ark., where many folks gather year after year. Pray that God may give a great meeting in this wicked city. I have an open date June 25th to July 13th. Any one wanting me at that date may write me at Heber Springs, Ark., or Vilonia, Ark. May God bless the HERALD of HOLINESS staff and family.

PENIEL COLLEGE

The commencement exercises of Peniel College have come and gone. Programs were of a high order, and reflected much credit upon the work of the Institution. Rev. Z. B. Whitehurst, D.D., preached the baccalaureate sermon, and filled the pulpit also Sunday night. He took the character of Moses for his subject, and held up some high ideals for the graduating class.

The board of curators of the Southern Educational District had a meeting immediately previous to the commencement, and made arrangements for setting the machinery in motion to put the great drive "over the top" for \$150,000 for our southern schools.

Peniel College board of trustees also had their annual session during commencement, and exhibited much aggressiveness. Rev. E. C. DeJernett, who has been chairman of the board ever since the school was founded, felt that he

must turn his attention wholly to mission work among the Mexicans, and that this would hinder his activities as chairman of the board; so he resigned, and Rev. Oscar Hudson was elected to fill his place.

Rev. A. K. Bracken, who has been acting president for the last year, and who had been elected to the presidency for a period of three years, acting in accordance with the advice of his physician, who insisted that he must rest for a year and change climates, to regain his health, resigned from the presidency, and Rev. N. W. Sanford was elected to the presidency for a period of three years.

Optimism is apparent and there seems to be confidence generally that there is great development in store for the institution. The religious services are taking on fresh vigor and spiritual power. We feel that God is with us and that it is His time for us to move forward. We will be glad to correspond with any one who is interested in school work.

REV. OSCAR HUDSON,
Chairman, Board of Trustees.

NEW MEXICO DISTRICT

We are glad to report the work progressing in this wide, ripe field. We have visited most of the churches on the District, and expect to reach all before our Assembly in August. We received a nice class of twenty-two into the church at Plainview. The work there and at Broncho is prospering under the leadership of Rev. T. V. Cox, the much loved pastor.

Providence church, away in the Capitan mountains, is pressing the battle with Brother and Sister Jones as pastors. La Lande had a gracious revival in March. Wife and I, with Sister Harrell, held this meeting. Brother Northcutt is pastor here.

From there we went to a fifth Sunday meeting in Estancia valley, where we met a number of our people from New Home and Moriarity. Arrangements are now on for revival with these churches. Sister Hartline is pastor.

Our band held forth with Pastor Scott at Portales two weeks. Here we had twenty-six professions, with several uniting with the church; and from there we went to Cottonwood, where a dozen or more found definite victory.

We then pitched a large tent at Artesia, where the membership for different reasons had decreased until the Enemy had succeeded in closing our church doors, services having been wholly discontinued. For two and a half weeks we bombarded heaven and blessed victory came. Thirty-eight professed pardon or purity. A class of twenty-one united with the church, some of these being the Cottonwood folks, who moved their membership to Artesia. Rev. L. P. and Ida Fretwell are pastors and will doubtless see greater things still. The church at Hope has recently had a meeting with Evangelist J. E. Threadgill, who is now in a revival at Dexter, N. M.

We visited Deming and found Brothers Ludlam and Kerns faithfully standing at their posts, pressing the claims of the gospel. Rev. Roy L. Hollenback is now in a great campaign in Albuquerque, N. M. The old gospel tent is becoming a center of attraction in this wicked city. We expect great things. Wife and I at present are with the Hassell Church, Quervo, N. M. Sister Harrell is doing a good work organizing Dorcas societies in the interest of our rescue and orphans' homes. The New Mexico District Assembly meets at Roswell August 13th to 17th, with campmeeting preceding. Rev. James B. Chapman will have charge of the meeting and will lecture our young preachers daily on the course of study. We are expecting great things. Come and enjoy this wonderful climate and the rich spiritual feast.

H. C. CAGLE,
District Superintendent.

COLORADO DISTRICT ASSEMBLY

The eleventh annual Assembly of the Colorado District has come and gone, and our hearts cry out, "Thank God for the greatest Assembly this District has ever seen." The meetings from first to last were noticeable because of the tides of blessing and the presence of the Holy Ghost.

General Superintendent R. T. Williams brought frequent messages, which blessed our hearts, and a number of hungry souls responded to the invitations. The reports of the pastors from the District showed progress and impressed one that these men are as heroic and determined as any to whom God has ever trusted the great gospel of holiness.

There was not a ripple on the surface of the business proceedings. Brother Sanner was unanimously elected as District Superintendent for the third term. Rev. A. G. Crockett and Rev. A. E. Sanner were the elders elected as delegates to the General Assembly, and Mrs. Mamie Robinson and Brother Amos Long were elected as lay delegates. One of the most significant features of the Assembly was the mighty tide of enthusiasm for the cause of missions, both home and foreign. And it was a practical zeal, too, for the missionary offerings totaled over \$4,000. The churches pledged \$2,500 for foreign missions and \$1,500 for home missions.

Dr. Williams presented the home needs and Brother R. G. Coddling, our returned missionary from India, told of the needs on the foreign field. On Sunday afternoon Brother Krikorian, our missionary to Jerusalem, brought the message. He certainly endeared himself to the hearts of those who were privileged to hear him. The District has pledged over \$1,400 toward opening a Pentecostal Nazarene mission in Jerusalem. The educational interests were presented by Brother Dunham, president of our school at Hutchinson, Kas. The needs of the school were presented, and promised support by the District.

Loyalty to the Publishing House and HERALD of HOLINESS was also expressed. On the whole, it looks as though the Colorado District is facing the greatest year of its history, and by the grace of God a revival of old-time religion is going to be started that shall live on throughout eternity. Dr. R. T. Williams, who presided over the Assembly, has surely gotten near our hearts. Never shall we forget the 6:30 o'clock meetings of counsel and advice given to the pastors and laymen. His Christlike spirit melted all timidity and knit our hearts together in the bonds of holy love. The entertaining church at Olivet treated us royally. May God bless and reward them as they deserve. Rev. A. G. Crockett, pastor of the Denver church, brought the closing message of the Assembly. His message stirred our hearts to "rally round the cross" and push the work on the District until Jesus comes.

MRS. MAMIE C. ROBINSON,
Assembly Reporter.

CORUM-TANNER WEDDING

Mr. Wesley K. Corum was married to Mrs. Pearl Tanner at the home of the bride's parents at Whittier, Cal., April 10, 1919, by the pastor of the Pentecostal Church of the Nazarene, Rev. August N. Nilson. Mr. Corum used to be one of the students of Pasadena University. Their address is Norwalk, Cal., where Mr. Corum owns a ranch, and is engaged in farming. Both groom and bride are members of our Whittier Pentecostal Nazarene church. We bid them Godspeed.

AUGUST N. NILSON, Pastor.

FROM REV. T. H. AGNEW

This District (Indiana) under the able and wise zeal of the District Superintendent, Rev. U. E. Harding, is forging ahead with great success. A number of chosen bands of good talent in song and preaching ability, with a tent or in halls, are holding meetings in different parts of the state. These meetings result in revivals, and the District Superintendent has the good sense to organize the spiritual results into a Pentecostal Nazarene church. Thus revivals, organizations, buying and building of churches, and dedications, follow. These churches must have pastors, and the pastors must have some place to live; hence parsonages must be provided, and the whole work of God and of the church is soon on the ground. I note with much satisfaction that the Nebraska District, and also some other Districts, are doing the same. Here is wisdom. This home missionary

work is most wise, for it will most surely provide for greater foreign missionary work.

The home fires must be kept burning, and the home fires must spread until Pentecostal Nazarene churches are in all this country. The Indiana District Superintendent is able to do this, because the District Advisory Board and the District Assembly stand by him and put money into his hand to make possible this necessary forward movement. However, much foreign missionary money the church may raise in the next twenty-five years, there should be an equal amount raised for home missionary work, to make possible the filling of the providential calls of this providential Pentecostal Nazarene church movement. Every District Assembly in the church should appropriate from one to five thousand dollars to provide for home missionary work in the District during the Assembly year. From these churches will come the foreign missionary money.

It has been the providence of my activity, the last few months, to labor in the Indiana District in raising money to pay debts on our church property, and to provide for parsonages for our pastors. There seems a growing demand for this work that God has given me. I have labored at Fortville, Vincennes, Mitchell, Redkey, New Castle, and Akron, Ohio, and have a number of calls to help the pastors provide for the debts on the church property. I do some preaching, and much campaigning among the people. I find many business men, not of our church, who are glad to give us money where the church is really doing something. Many are hungry for our gospel.

ARKANSAS NAZARENE SEMINARY

From the following letter it is clearly seen that the work of the Arkansas Nazarene Seminary will be recognized by the state board of education. This will entitle those who graduate from our normal training department to state certificates without examination. This will be a great blessing to our young people, and we trust, to the public schools of our state; for we should turn out hundreds of young men and women to teach during the next few years.

I give an exact copy of the letter:

Dear Mr. Sanford: Your letter to the state superintendent of public instruction has been referred to my desk.

I have examined carefully your application for the normal training work, and am ready to approve the teacher and authorize you to put in the course for next year. I am sending you some information which will assist you in making plans for the course. I shall visit you some time during the year and go over the work more in detail with you at that time.

With best wishes, I am

Yours very truly,

A. B. HILL,
High School Inspector.

Our catalogs are now ready for you. Address the Arkansas Nazarene Seminary, Vilonia, Ark.
N. W. SANFORD, Supervisor.

EVANGELISTS JOHN AND GRACE ROBERTS

We have just closed a gracious revival at Osage, Okla., with about sixty-five bright professions. Some hard cases were wonderfully saved, threw away tobacco, made things right, and prayed through good. Several joined the church.

Rev. E. L. Looman is the faithful pastor of our churches at Osage and Cleveland. He went to Osage some seven years ago, worked as foreman of a lumber yard to support his family, and carried on salvation work, too. God has wonderfully blessed him and his labors. He has built a nice little church at Osage, and a beautiful stone church at Cleveland. Both have a good membership of as fine a people as you can find. Brother Looman has a great field of labor, the country is rich in oil wells, many of the oil men coming to church; and several were saved.

We were well cared for in the pastor's home, and were also well remembered in their offering. We are now at Marion, Ind., under a tent, and expect a real revival here. Misses Helen Peters and Grace McLemore, the sweet Indiana singers, are with us.

WASHINGTON-PHILADELPHIA DISTRICT

We are planning to operate two tents on the District during the summer, and hope to organize some new churches as a result. We begin a tent meeting at Bridgeton, N. J., June 27th, and expect to close July 6th and take this tent to Bloomsburg, Pa., and vicinity for a number of weeks. Meanwhile Rev. D. E. Higgs will conduct meetings with the other tent around Chica-

muxen, Md., holding one meeting at Indian Head, where we expect to organize a church. The lot has been secured and considerable money promised toward erecting a building.

Brother Higgs is now conducting a revival meeting at Pisgah with Rev. W. D. Shelor as evangelist. Brother Shelor recently closed a meeting at Lehighton, Pa., and Rev. Jonas Trumbauer held a meeting at Ironsides, Md., with good results.

The District preachers' meeting was held in the Philadelphia church, of which Rev. C. H. Lancaster is pastor. Dr. B. F. Haynes was engaged to deliver lectures on prophecy during this meeting. He was present according to arrangement and his lectures were enjoyed by all, and were full of instruction and inspiration. Rev. L. L. Pickett was also present and preached some great sermons.

Our District campmeeting will be held at Leslie, Md., August 8th to 18th. We are expecting the best meeting ever held on the ground. Preparations are being made to erect a number of new cottages, and otherwise improve the grounds by installing electric lights, etc. Rev. Jonas Trumbauer is business manager, and we expect all of our pastors and evangelists of the District to be present to preach, pray, and sing.

Rev. W. G. Barlow is working hard upon his new church at North East, Md., and we will hold an all-day meeting and conduct exercises at the corner stone laying June 22d.

Rev. E. C. Krapf, our District missionary treasurer, desires that all our churches take an offering for home missions and send it in so funds will be on hand to pay for the new tent and other expenses.

J. T. MAYBURY,
District Superintendent.

BETHANY TRAINING HOME

We have just closed a very successful year's work in the Bethany Training Home, at Memphis, Tenn. Our board of directors met June 4th to make full report of the fiscal year's work ending June 1st. We wish to say that God has been with us all the way through. Many have found the Lord precious to their souls. We have had some kind of religious services every

day during the year, and some three or four revival meetings. We are at this time having a great revival in a tent in the front yard of the home, and people from all over the city are finding the Lord while they kneel at one end of an old-time altar, and the unfortunate girls kneeling at the other, they find the same God in the old-fashioned way. Praise the Lord for such a great and loving Father, who never turns away one hungry heart or needy soul who comes to Him, but all find rest in Him, who is no respecter of persons.

We only want to make mention here of buying property, as most of the readers of the Herald of Holiness already know of making a payment of nearly \$5,000. Since making the purchase we have painted the house, also built a new front fence and painted it.

On June 1, 1918, we had twelve girls and seven or eight babies in the home.

Girls cared for during the fiscal year..... 69
Babies cared for during the fiscal year..... 38

Total107

No. of girls died in the home during the year... 3
No. of girls left the home during the year..... 35
No. of girls in home June 1, 1919..... 71

Total 69

No. of babies cared for during the year..... 38
No. of babies died in the home during year..... 3
No. of babies adopted in homes during year..... 4
No. of children placed in orphanage..... 1
No. of babies in home June 1, 1919..... 17
No. of babies left with mothers..... 13

Total 38

Money expended for year.....\$12,602.17
Money received for year..... 12,386.23

Balance\$ 215.94

Since making this report several more girls and babies have come into the home, and still more are to come. We ask the prayers of all who are interested in the redemption of the erring. Respectfully submitted.

Rev. T. G. Lowry, Pres.,
Mrs. E. T. Lindsey, Sec.-Treas.,
Rev. A. J. Vallery, Supt.

CHURCH NEWS

Arkansas City, Kas.

We have just closed a blessed and helpful series of meetings, held on the Arkansas City, East, charge, near Arkansas City, Kas. The approval of God was upon every service, and He manifestly blessed the ministration of His Word. Mrs. M. E. Bartlett and Mrs. M. E. Perdue, of Atlanta, Texas, were the workers in charge. Their preaching was in the power of the

Holy Ghost. They presented the gospel truths in such a manner as to grip the hearts of the people and awaken within them a hunger for spiritual things. God greatly used these Spirit-filled women in bringing a host of souls into the kingdom. Souls were made to shout His praises. Thanks be unto Him forever. Some souls plowed their way through to the wonderful experience of holiness. These God-called women stand for the truth and clean living. There were about fifty-six who prayed through to either pardon or purity. There were forty-one additions to the church, with probably more to follow. We put on our centenary campaign during the revival and went over the top. Hallelujah! The workers received remuneration for their labors. Any one wishing good Holy Ghost preaching can do no better than to employ these women. Our church is greatly strengthened, and the blessings received will not be forgotten soon. To Him be all the glory.—Rev. W. T. Methvin, Pastor.

Stringtown, Ind.

The Stringtown church is on the upgrade. God is putting His seal on the services. Last Saturday night we held a street meeting on the courthouse square. Some two- or three hundred persons gathered around to hear the gospel in song, preaching, and testimony. Sunday was a great day. We gave our missionary program in the morning and took our offering, which amounted to \$61.66. The night service was peculiar. We opened with singing, the glory fell, and we kept on singing, and without preaching six souls walked out and were saved. Last night at our prayermeeting a man who had been running from the Lord was reclaimed. The finances are coming easy. To God be all the glory.—Rev. Stephen C. Johnson, Pastor.

Cleveland, Okin.

We are still pressing the battle for the Lord. Our pastor's sister, Ada Walters, and Brother Looman, are both afire for God, and preach the old rugged gospel in such a burning way that souls are convicted of sin. We believe this is

Exchange Your Liberty Bonds

We have had a number of inquiries from friends who desire to know whether we will accept Liberty bonds on the annuity plan. This leads us to believe there are some who are thinking of the advisability of investing their Liberty bonds in the cause of foreign missions.

We wish to say that we will accept Liberty bonds in exchange for our regular annuity bonds paying 6 to 7 per cent interest per annum, depending upon age of person desiring to make this arrangement. We are sure that you can make no better investment of your Liberty bonds than to exchange them for the regular annuity bond of the General Foreign Missionary Board, which will give you an increased income on your investment and at the same time you will have the blessed joy of knowing that your investment is doing much good for the cause of foreign missions.

Any who may desire information are requested to correspond direct with the undersigned. We will accept any amount from \$100 up.

E. G. ANDERSON, General Treasurer,
2109 Troost Ave., Kansas City, Mo.

going to be the best year of our lives, and we are still thanking God for the beautiful stone building He has given us to worship in. Our church is ripe for a revival, and we ask the prayers of the church.—Mrs. A. E. Rhoades, Reporter.

Auburn, Ill.

As previously arranged, Brother and Sister Lillenas left us the first of May to begin their summer campmeetings. Many souls have been saved and sanctified, and the work greatly built up during their ministry. The church has wonderfully increased its missionary offerings and interests. A Woman's Missionary Society has been organized, and special work in two foreign fields is being supported. Surely our Father has greatly blessed Brother and Sister Lillenas in making them great preachers, great singers, and great along every line of Christian service. Not only will our church miss them, but they have won the respect and love of practically the whole town. By their music they were able to attract large congregations to the services, where they preached to them the old-fashioned truths of the gospel in a wonderful way. We thank Him that He gave them to us for the three years they labored here.—Edna E. Reed, Secretary.

Richmond Hill, L. I., N. Y.

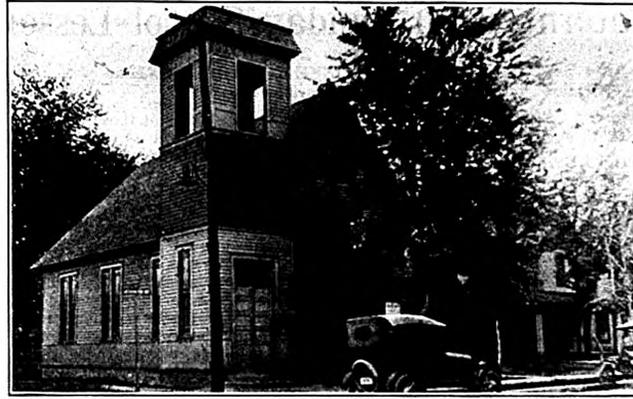
During the epoch-making events of the recent Memorial day celebrations, attended with great demonstrations of enthusiasm and reverence in honor of fallen heroes and veterans, there was also on that day somewhat of an admirable loyalty evinced in the assembling together of saints for a day of worship at the Richmond Hill Pentecostal Nazarene Church, Richmond Hill, N. Y., and also being well represented by Pentecostal Nazarenes from various sections of the great city. The meetings were indeed inspiring and helpful, apparently causing a wonderful sense of God's nearness. During the afternoon at an altar gathering the atmosphere became one of melting, and sweet utterances of praise were raised in song to heaven. At the end of the day it was evident that quite a few milestones had been passed toward the goal, for in the evening altar service sixteen young men and women had pressed forward in response to the solemn call of the Lord to fill the urgent need in this fast city where the condition is one of spiritual darkness. The spirit of earnestness and zeal manifested among the young people and older people besides was truly indicative of the Lord's care and interest in this place. The revival meetings under way at present were begun under the untiring efforts of Evangelist Will O. Jones, the Welsh singer from Indiana, who gave us two weeks of veritable gracious feasts and folks came long distances in order to satisfy their spiritual hunger. Immediately following these meetings the church had arranged for a continuation of a one month's revival meeting commencing May 25th, with Evangelist C. E. Shaw, of Georgia, assuring the charge of pastoral duties during that time, and being assisted by Mrs. C. E. Shaw, gospel singer also. There is no regular pastor at present, as the church recently released its pastor, Rev. E. E. Angell, after four years of toil in this charge to become District Superintendent.—Paul G. Bjorklund.

Toledo, Ohio

Miss Flora Ruth, evangelist, has been with us in a two weeks' meeting. Her preaching and singing were "in the power and demonstration of the Spirit," and it pleased the Lord to give us a very gracious outpouring of His Holy Spirit in saving and sanctifying power. About twenty-five were at the altar, and nearly all seemed to receive clear experiences. Among the number converted was one of the girls in the rescue home which the church here is fostering. This girl had been under conviction for some time, and finally she yielded and started to the altar. She almost fell at the altar, so heavy was her conviction, and in a few minutes was brightly saved, and the matron says she does not seem like the same girl. Another girl from the home was at the altar. She has known the utmost depths of sin, having been sentenced to the workhouse a number of times. Only the mighty power of God will enable her to stand against sin. We covet your prayers for her, and also for both the rescue home and the church. Miss Ruth will return to us in November for another meeting.—Rev. H. C. Little, Pastor.

Hartford, Ark.

We are in the midst of a great revival at Hartford, Ark. Large crowds come every, service although it rains all the time. Rev. S. E.



OUR CHURCH AT WICHITA, KAS.



MRS. M. F. LIENARD



REV. M. F. LIENARD

The Wichita church was organized with sixteen charter members, in May, 1912, at the close of a tent meeting held by Rev. A. S. Cochran and Rev. R. E. Gilmore. Services were held at the rescue home and then in a temporary tabernacle until August, 1915, when the little band, with its pastor, Rev. H. C. Calhoun, bought from the United Brethren people the church and parsonage at 202-8 South Washington street, proving thereby that the heroes of faith are not all mentioned in Hebrews, eleventh chapter. Rev. W. S. Martindale, Rev. J. H. Estes,

Rev. H. C. Calhoun, and Rev. B. H. Edwards have served as pastors of the Wichita church, until the year 1918-19, when Rev. M. F. Lienard became pastor and Rev. Estelle Reid Lienard assistant pastor. The Lord is blessing His people in Wichita. The church has grown to a membership of around 170, and the District Assembly is to be held in Wichita, September 17th to 21st. Pray that God will make it the greatest Assembly yet held in the Kansas District. M. F. LIENARD, Pastor.

Garrett is doing some great preaching, and Mrs. Eupha Beasley is winning the folks with her sweet singing. We start a meeting at Mansfield Friday, the 13th. Brother Garrett as evangelist and Mrs. Eupha Beasley as chorister, and will run over the first of July. We will entertain all the preachers who will come to our fifth Sunday rally here at Mansfield. We earnestly request all who are near to come.—Rev. J. W. Middleton, Pastor.

Walla Walla, Wash.

On Sunday morning, May 25th, we went "over the top" in our hallelujah march as a climax to our victory debt-raising campaign. Our purpose had been to have all old pledges renewed in the form of notes, and to raise \$2,896 additional to clear off all debt against the church property and to make some improvements asked by the city, making \$5,000 in all to be raised. In less than fifteen minutes required for the march there was placed on the table \$5,624.47 in cash, Liberty bonds, and bankable notes. Our meetings with Brother and Sister Fred W. Suffield closed last night, June 1st, with victory. It has been one of the best meetings ever held in the church, in results, though not in large crowds as some others, owing to the exceedingly busy season of the year. Our church closes a very prosperous assembly year along all lines, with good spiritual membership. Best of all, God is with us, and we are looking for greater things yet.—Rev. Mrs. De Lance Wallace, Pastor.

Bonham, Texas

For a number of years our folks here have been struggling along under many difficulties that are common to all churches, but God has heard and answered prayer in our behalf and we are moving onward with renewed faith and determination. The work on our new church will soon be completed and we are praying and

expecting a great evangelistic campaign this summer. Our new church is a wooden structure, built bungalow style, has Sunday school classrooms, pastor's study, etc. We are very grateful to God for what He is doing for us, and helping us to do to spread scriptural holiness over the earth.—Elmer D. Russell, Pastor.

Blossom, Texas

The children's missionary program, prepared by our Sunday school, was given the first Sunday night in June to a packed house. Many were turned away for the lack of room. The missionary board indeed deserves praises for the excellent program they furnished. At the close of the service a nice freewill offering was made to our foreign missionary work. Our Sunday school is rather small, but it gave a program on Mother's day and a few short talks were made and an offering was taken for the Peniel Orphan Home. The Lord is blessing our efforts in increasing the attendance and interest in the regular services. We have preaching every Sunday; twice a month by the pastor, and the other two Sundays are filled by preachers of the local church.—Elmer D. Russell, Pastor.

Nampa, Idaho

We are closing up our first year as pastor here, with victory on all lines, and thanking the Lord for all His blessings through the year. We have accepted the call for another year, and are looking forward to a fruitful year in the Lord's work. The church and Sunday school have made progress during the last year. We have received into the church 111 new members since last May. Not a Sunday during the year (only when we were shut down on account of the epidemic) but what somebody has been at the altar seeking the Lord. Two good revivals have been held, and we have had some glorious times. A revival tide is continually on the

International Sunday School Lesson

June 20th

REVIEW: RESPONSE TO GOD'S LOVE
Philippians 3:7-14

GOLDEN TEXT: "I will praise thee, O Lord my God, with all my heart" (Psalm 88:12).

THE LESSON OUTLINE
H. ORTON WILEY, D.D.

I. THE TRANSCENDENT VALUE OF THE KNOWLEDGE OF CHRIST.

1. The transcendent excellency of the knowledge of Christ had so permeated Paul's being that all else faded into insignificance. The vision which he received from heaven on the road to Damascus seemed ever to remain with him, and to this vision he declares he was not disobedient.

2. For the excellency of the knowledge of Christ the apostle suffered the loss of all things, gladly parting with worldly honor, preference, and power, as well as the loss of all personal possessions, counting them but as refuse in order to win Christ and be found always in His favor.

II. THE RIGHTEOUSNESS OF THE LAW AND THE RIGHTEOUSNESS OF FAITH.

Paul's object in the Christian life was to be found always righteous in God through faith. His own righteousness which was through obedience to the law was insufficient; it must give place to a truer righteousness, one which should come through the faith of Christ and which would give power to stand in the presence of God justified. The righteousness of the law and the righteousness of faith were two of Paul's great themes.

III. THE POWER OF HIS RESURRECTION.

The apostle seemed to have ever before him the ultimate triumph of the gospel of Jesus Christ, the resurrection of the dead. The resurrection of Jesus Christ from the dead was a constant theme of the ministry of Paul, and vitally related to his entire system of Christian doctrine. If Christ be risen from the dead, His people also shall be raised in honor and power, for the same Spirit which raised up Jesus, dwelling in them, will quicken also

the mortal bodies of those in whom He dwells. IV. THE FELLOWSHIP OF HIS SUFFERINGS.

Love, which gave Jesus to die for the sins of the world, dwelling in human hearts through the Spirit, likewise finds its object and its joy in suffering with Christ in the same mission, the redemption of a lost world. As He suffered to atone for the sin of the world, we are to suffer in spreading the news of His atoning death. "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" The principle of vicarious suffering which finds its perfection in Jesus Christ, must in some degree permeate every Christian life, and this deeper fellowship in suffering is the guarantee that we too shall reign with Him.

V. THE MARK AND THE PRIZE.

The figure is that of a runner striving for the laurel. Christians like the apostle are to strive earnestly for the prize—the resurrection of the dead. The verse probably means a resurrection from among the dead. If this be the proper rendering, the apostle is striving to have a part in the first resurrection, when the dead in Christ shall be raised to everlasting life, the wicked dead being raised later to everlasting shame and contempt.

VI. THE TWO KINDS OF PERFECTION.

1. "Not as though I had already attained, either were already perfect." This verse is often quoted as an argument against Christian perfection by those who are unskilled in the Word of God. The perfection here mentioned is the resurrection perfection of a glorified body.

2. "Let us therefore as many as be perfect be thus minded." This is the true Christian perfection, which objectors to holiness often strangely overlook. Christian perfection is a state of the heart, cleansed from sin, so that it perfectly follows after God for the prize of the high calling in Christ Jesus.

work here. We had a blessed day yesterday, with large congregations, and heaven near. Sister Wines took us to the "Marriage Supper" yesterday morning in the sermon, and it was grand. Several were at the altar last night. We are expecting a glorious Assembly with Brother Williams presiding.—J. W. Short, Pastor.

Knowlton, Mont.

Our little village is at last being awakened by the hand of God from its sleep in sin. Brother Janzen, of Mohall, N. D., came here the 14th and held a ten days' meeting. Three precious souls were reclaimed and some were sanctified. The best of it is we organized a church in which the worship of God may continue. Brother Janzen was selected as our pastor. Pray for us.—Mrs. O. D. Finch.

Little Rock, Ark.

The meeting closed at Little Rock, June 8th, with great victory. Truly, it was the greatest meeting Little Rock has had for years. Quite a number of people were converted, reclaimed, or sanctified, and a class of ten came forward and gave their names for membership the last night of the meeting. Rev. C. B. Jernigan was the evangelist and truly he preached the old-time gospel in the old-time way, with old-time power. It had the old-time results, and the people showed their appreciation of the evangelist by giving an offering of \$175. We were glad to have with us also Brother and Sister Brantley, who were with us the greater part of the meeting, and greatly assisted in the altar work and the singing. To God be all the glory, as on we go with the battle.—M. G. Jobe, Pastor.

Yakima, Wash.

The church at Yakima held its annual meeting May 5th. The reports were all very encouraging. Fifty new members were received as a result of the revival held in February by our District Superintendent, Rev. T. E. Beebe, as evangelist, and Frank Blackman, one of our Pentecostal Nazarene preachers, as song leader. Rev. A. M. Bowes was given a unanimous call for the fourth year. Brother and Sister Bowes have worked untiringly for the building up of

this work. Mrs. Bowes is Sunday school superintendent. June 1st the attendance was the largest we have ever had in the Sunday school. The Young People's Society has doubled its membership in the last year. We have a fine class of young men and young women. Offerings for missions this year was \$500. Offerings for building and other purposes was \$4,322. Our District Assembly will be held here beginning June 11th. A revival service in charge of Rev. C. E. Roberts and wife will begin June 8th. We are expecting a great meeting.—Mrs. Nettie Marble, Secretary.

Houston, Texas

We are glad to report that our tent is up in Houston, and our meeting under way. Brother E. D. Messer and wife and Brother and Sister Meadows have been here several years praying for a Pentecostal Nazarene church in Houston. Others in different parts of the country have been praying for the same thing. One year ago we moved here and joined our prayers and efforts with the little band of pilgrims. Others have come since, and the end is not yet. In answer to prayer, Evangelist J. A. Collier and wife, two successful pioneer preachers, with their children (who are also good workers) are with us for an indefinite period of time. Last night was our third service, and the tent was pretty well filled, and the interest good, thank God. Next Sunday we are to organize the first Pentecostal Nazarene Sunday school here, and within a few weeks we will organize the First Pentecostal Church of the Nazarene in Houston, and continue here till Jesus comes. Don't fail to pray for us. Any one passing through here will find us at the corner of Arlington and Sixth streets, Houston Heights. Take a Heights car, get off at Sixth street, and go three blocks east.—W. D. McGraw.

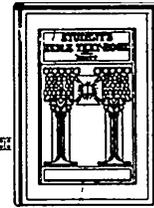
Burr Oak, Kas.

God is with us and leading the battle on to victory, for which we praise Him. The spiritual tide is rising higher, and the church is making progress on every line. We have some as fine people here as it has been my privilege to minister to, and they know how to stand by their pastor. Yesterday, Sunday the 8th, was a

great day. God met with us in power both morning and night. The children's missionary program in the morning was a great success, and the children did well. There was over \$100 in cash given for foreign missions, and at night there was a shout in the camp, and the day closed with victory.—J. G. Demoret, Pastor.

Warren, Pa.

The children of our Sunday school gave a missionary program in our church Sunday morning, June 8th, which was enjoyed by all present. At the close of the program the children of the primary department marched forward and presented their missionary barrels into which they had been collecting their nickels and pennies for the occasion. Following the children, the entire congregation marched around and made a special offering to foreign missions. When it was counted, we found we had \$111, of which the children had given \$36. The program was excellent throughout, and we felt that God was well pleased with it all.—C. R. Chilton, Pastor.



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TELEGRAMS

PRINCETON, Ind.

HERALD OF HOLINESS:

Organized church with twenty-seven members. Russell and Ralph Gray, evangelists.

U. E. HARDING.

LOS ANGELES, Cal.

HERALD OF HOLINESS:

Closed with fine commencement program at Pasadena University, June 11th. Thirty-nine graduates from various departments. Every boy and girl in both dormitories saved before close. Great rejoicing among students and members of the faculty as they go home for vacation. Expecting to return with many new students this fall.

A. O. HENRICKS, *President.*

PORTLAND, Me.

HERALD OF HOLINESS:

Great revival under Evangelist Martha E. Curry. Great day on Sunday, with \$325 raised during the day. Splendid missionary offering of \$100. Score of speakers, many men of middle age converted for the first time. Meeting still going on.

O. L. W. BROWN, *Pastor.*

Fred C. Epperson, of Bakersfield, Cal., visited friends in Kansas City last week and paid the Publishing House a visit. We are glad to have him with us if only for a short visit.

Rev. V. W. Anglin, of Connell, Wash., announces the arrival of a fine eight and one-half pound boy on June 8th; by name, Victor Lawrence. Mother and boy are doing nicely. Another prospective worker for God.

Mrs. Dallas, deaconess at Vilonia, Ark., reports a wonderful school year with much spirituality at Arkansas Nazarene Seminary, and a fine commencement. We certainly are glad to hear good news from our schools.

District Superintendent Howard Eckel writes, "Brother Bud is doing as well as can be expected. I saw him yesterday. He was cheerful, but in pain." Let all our readers remember him especially at the throne of grace.

We are glad to hear that Evangelist Earle F. Wilde, soloist and song director, and his band of workers are out in the more active work again. They have been in New York for some time, where Brother Wilde has been engaged in making records.

Rev. J. D. Scott, Managing Editor, has gone to Mexico and Central America under the General Foreign Missionary Board to attend to some of their work there, and will be gone indefinitely. We wish him a safe journey, and request the prayers of God's people that no harm may come to him.

ANNOUNCEMENTS

Tent Meeting—The tent meeting at Woodstock, Ohio, begins June 15th. Please let the saints everywhere pray for this meeting.—Peter Gjurich, Pastor.

Meeting—Rev. John T. Hatfield will hold a ten days' meeting in the tent at Uhrichsville, Ohio, July 4th to 13th, with Mr. H. H. Fanser, of New Philadelphia, Ohio, as singer.—G. Clark.

Deaconesses Please Notice—Mrs. N. C. Radford, of Los Angeles, Cal., writes "Everything has gone up so I will have to charge \$2.75 for deaconess' bonnets without ties, and \$3.50 with ties."

Open Dates—We are ready for calls to conduct revivals. We both play the instrument and also sing duets. Good references. If you need help write us at Brush Creek, Tenn.—Evangelist W. H. Crawford and Wife.

Open Dates—We are open for dates for meeting after July 15th. If any desire a meeting and want us, would be glad to accept the invitation and date. Write me, Rev. E. L. Striegel, at Route 6, Norman, Okla.—E. L. Striegel and W. W. Emert.

Notice—I am planning a tour to the West or Northwest and have some open dates for revivals on the way. I would like to get in touch with any one desiring an evangelistic meeting or a pastor. Address me at Kingswood, Ky.—L. W. Dodson.

Open Dates—I am now arranging my slate for the summer. If any one would like to have an old-time revival and wants a preacher who preaches holiness as a second work of grace, address me at Route 3, Elmore City, Okla.—Rev. L. B. Brown.

Wanted—Musicians who can play instruments such as cornet, violin, etc., to come to Douglas, Mass., campmeeting, July 15th to 27th. Carfare, board, and lodging will be furnished. If interested write immediately at 466 Main street, South Manchester, Conn.—A. C. Goldberg.

Notice to the Pittsburgh District—The Pittsburgh Holiness Union is going to hold a campmeeting at the old Tarentum camp grounds, Rev. L. B. Compton, Rev. Joseph Owen and Rev. Mrs. Griffith are the preachers. For rates and information write to George Gasser, 324 Braddock Ave., Pittsburgh, Pa.

Notice—If any one wants a red-hot holiness protracted meeting or campmeeting held, with straight holiness preaching, without compromise, write me. I am ready to hold meetings through the summer. Can come at any time. One who has the lost on his heart. Write me at Box 104, Plattsmouth, Neb.—Rev. J. M. Wells.

Announcement—I would like the following secondhand books for the deaconess course: Binner's "Theological Compend"; Hurst's "Church History"; "The Bible Christian," by Short; and the "Life of Hester Ann Rogers." Those having these books for sale, please correspond with Mrs. W. O. Davis, Wolcott, Vt.

Let Us Pray—The Lord seems to have laid upon me a spirit of intercession for those unfortunates who are inmates of insane hospitals. If you have a friend in such condition, please write me and let us join prayers in their behalf that they may be restored to health of body and soul. In several instances the Lord has already answered prayer

BIBLE STUDY
FOR DEACONESSES
EXPOSITION ON LUKE
BY NELLIE J. BARRETT
CHAPTER VIII

In this chapter we find a record of an evangelistic tour, which Jesus made accompanied by the twelve, and also by Mary, Joanna, and Susanna, with many others.

In the ninth chapter a tour of evangelism is made by the twelve alone, and in the tenth chapter Jesus sends the seventy in pairs.

This tour mentioned in this chapter occurred in the first year of our Lord's ministry. When a great company were gathered together. He gave them the wonderful parable of the sower. Following this is the parable of the lighted candle. In the eighteenth verse he exhorts us to give careful attention to the Word, which I am sure is a perfect prevention for all manner of false doctrines.

At this juncture Jesus' mother and His brethren visit Him. Jesus takes occasion to show how dear, how close, and precious is the tie that binds together the family of God.

Next we find Jesus sleeping in the midst of a storm on Lake Galilee. His frightened disciples arouse the weary Sleeper. He rebukes the angry elements, and immediately they are calm.

On the other side, in the country of the Gadarenes, they find the poor man who was possessed of a whole legion of devils. Jesus drives these devils out of him, and clothed and in his right mind he sits at the feet of Jesus desiring to be with Him; but Jesus sent him home to his house to testify.

And now a strange thing occurs. The Gadarenes desire Jesus to depart. Sailing back to the other side he is received with joy.

There is little rest for God as He dwells among us in the flesh. Immediately Jairus comes and, kneeling at His feet, beseeches Him to come to his house and heal his one only daughter, who lies dying. As Jesus goes the people throng Him. Amid this throng is a woman who has suffered with an issue of blood for twelve years, all human remedies having failed. Summoning up all the strength and courage she can command, she presses her way to Jesus, and touches the hem of His garment. At once the blood is stanchied. Jesus felt her timid touch, knowing that virtue had gone from Him.

A messenger now comes to say that Jesus' daughter is dead. But Jesus said, "Fear not; only believe, and she shall be made whole." Arriving at the house, he suffers only Peter, James, and John, and the father and mother of the maiden, to enter. He bade the mourners to weep not, saying, "She is not dead, but sleepeth."

And now poor, fickle human nature asserts itself by laughing, as they are quite sure she is dead. He put them all out, and took her by the hand and called, saying, "Maid, arise." Her spirit returned, and he had them give her food.

Permit me now to ask a question. Why did Jesus charge Jairus and his wife to tell no man what was done?

along this line.—J. M. Westmoreland, Star Route, Springville, Miss.

Tent Meeting Announcement—The Wilde-Knight evangelistic quartet will begin a revival tent campaign with the First Pentecostal Nazarene Church at Davenport, Iowa, commencing June 26th and continuing through July 13th. A great all-day Fourth of July meeting is planned. Those coming from a distance bring baskets and enjoy meals on the tent ground. We are praying, believing, and expecting God to bless. We invite all the saints to join with us in prayer for a great old-time revival of salvation.

Resolution of New England Preachers' Meeting—Adopted June 4, 1919, in session at Perry, N. H.: Owing to the growing menace of the moving picture business, which has so vastly augmented crime among the youth of our land, and in view of the fact that the use of the stereopticon by some of our churches has subjected them to both internal and external criticism, therefore be it

Resolved, That the New England preachers' meeting looks with misgiving upon the growing use of the stereopticon as a means of advancing the interest of our work.—D. Rand Pierce, John Gould, C. P. Lanpher, Committee.

Announcement—On account of feeling God's leadings to do pastoral work, wife and I shall resign from rescue home work July 1st. We would desire to have a circuit or go with some evangelist for the summer. Wife plays and I can lead in song and help preach. If there is any Pentecostal Church of the Nazarene that needs a pastor, let us hear from you. Can give best of references. I am an ordained Pentecostal Nazarene and have been preaching eight or ten years. Would con-

NOTES AND PERSONALS

We are glad to announce the arrival of a fine baby boy to Rev. and Mrs. E. G. Anderson.

Brother S. B. Damron writes that he is having a fine meeting at Coleman, Okla., in the Baptist church, with a number praying through.

General Manager J. F. Sanders has been on a trip to North Carolina and Florida on business for the House. We are glad to have him with us again.

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sider taking charge of any city mission. Address me at Bethany Training Home, 901 Chelsea Ave., Memphis, Tenn.—Rev. Alfred L. Ford, Jr., Manager.

An Urgent Appeal—On Sunday evening, June 1st, Brother Bud Robinson, while engaged in meetings at the San Francisco District Assembly, met with a very serious accident which resulted in the breaking of one arm and a lower limb. He is now confined to his room in the hospital and under very heavy expense. We make this appeal to his many friends whose lives have been blessed by his ministry to send in whatever financial help the Lord may prompt you to give that he may be relieved at this most critical and trying hour. We also ask your prayers. Send your offerings to Mrs. C. E. Jones, District treasurer, 100 West Peoria St., Pasadena, Cal.—J. W. Goodwin, Howard Eckel.

Recommendation—I wish to recommend the Pasadena University. I have found a sweet spirit prevailing here, and know that the faculty and student body have their faces toward God, and are on fire to spread the gospel of full salvation throughout the world. Financially a student will come out better than by paying out \$100 railroad fare to get here and then to take school work nearer home. The winters are mild, light clothing can be worn, and work is abundant. It is a rare privilege in the theological department, to be under the teaching of Dr. A. M. Hills. He comes fresh from the evangelistic field, and his wide and ripe experience gives inspiration that is practical to fit any student for his life's labors.—Chauncey Carver, Student.

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EVANGELISTS' DATES

- Lyman Brough: Home address, Surrey, N. D. Ottawa Lake, Mich.....June 29-July 13 Elm Dale, Mich.....July 13-27 Osakis, Minn.....July 30-August 17 North Little Rock (Argenta, Ark.).....August 31-September 21

- W. R. Cain: Irvine, Ky.....June 15-29 Payne, Ohio.....July 3-13 Paola, Kas.....July 17-27 Davenport, Okla.....July 29-August 10 Wichita, Kas.....August 13-24 Springerton, Ill.....August 28-September 7

C. C. Cluck: Home address, Dodd City, Texas.

- Halesboro, Texas.....July 4-11 Goddard, Ky.....July 17-27 Dodsonville, Texas.....August 1-10 Friendsville, Tenn.....August 14-24 Louisville, Tenn.....August 28-September 7 Mansfield, Ark.....September 11-28 Ector, Texas.....October 10-19

- F. W. Cox: Winchester, Ind.....June 15-29 Dansville, N. Y.....July 2-23 Indianapolis, Ind.....July 25-August 10 Open date.....August 14-31

- A. F. Daniel: Grandview, Ark.....July 3-20 Prescott, Ark. (Liberty Church).....July 17-27 Ganey, Ark.....August 1-10 Lodi, Mo.....August 13-24 Beechgrove, Ark.....August 29-September 14

- H. J. Elliott: Home address, Nampa, Idaho. Van Hook, N. D.....June 15-20

- W. E. Frederick: Bloomsburg, Pa.....July 25-August 3 Northeast District Campmeeting.....August 8-17

- Lee L. Hamric: Home address, Vilonia, Ark., Lock Box 103. Conway, Ark.....June 20-July 6 Atkins, Ark. (Union Grove camp).....August 8-24 Hugo, Okla.....August 29-September 14

- Roy L. Hollenback: Albuquerque, N. M.....June 1-July 6

- U. T. Hollenback: Home address, Greenfield, Ind. Commskey, Ind.....July 10-27 Davisville, Mo.....July 20-August 17

- Alle and Emma Irick: Home address, Pilot Point, Texas. Ellis, La. (camp).....June 20-30 Ebenezer, La. (camp).....July 4-14 Lufkin, Texas (camp).....July 18-26 Webb, Ky. (camp).....August 1-10 Hillcrest, Ill. (camp).....August 15-25 Des Arc, Mo. (camp).....August 20-September 7

- Roy J. Jacobs: Sulphur Springs, Texas (Macedonia).....July 3-20 Hico, Texas.....July 24-August 10 Collinsville, Texas (Eibel).....August 13-24 Home address, P. O. Box 194, Baileyville, Okla.

- W. P. Jay: Halfway, Ore.....June 15-July 6 Richland, Ore.....July 13-August 3

- A. H. Johnston and Wife: Akron, Ohio.....June 26-July 6 Mt. Lake Park, Md.....July 4-14 Dayton, Ohio.....July 31-August 10 Lacon, Iowa.....August 14-24 Open date.....July 18-28

- C. J. Kinne and R. E. Bowers: (Missionary meetings) Ito Grande, N. J.....July 22-27 Philadelphia, Pa.....July 28, 29 Washington, D. C.....August 4-5 Norfolk, Va.....August 6-10 District campmeeting, North East, Md.....August 11-13 Street, Md., campmeeting.....August 10, 17

- Lewis and Mathews: Home address, E. Arthur Lewis, 341 West Marquette road, Chicago, Ill. Didsbury (Westerdale) Alta.....June 13-29 Red Deer, Alta. (District Camp).....July 4-13 Bashaw, Alta. (District Camp).....July 18-August 3 Stettler, Alta.....August 8-24 Calgary, Alta.....August 29-September 14

- Haldor and Bertha Lillemas: Carpio, N. D.....June 15-July 15 Eldorado, Kas. (camp).....July 17-27 Silver Heights, Ind. (camp).....July 31-August 10 Hollow Rock, Ohio (camp).....August 14-24 Normal, Ill. (camp).....August 22-September 1

- J. M. Mitchell: Home address, Berryville, Ark. Ottawa, Kas.....June 18-July 6 Pleasant View, Mo.....July 25-August 10 Haney Chapel, Ark.....August 15-31

- George and Effie Moore: Indianapolis, Ind. (First Church, tent meeting).....July 25-August 17 Lynd, Ind. (Cherry Grove camp).....August 17-31

- William O. Nease: Address, Box 14, Meridian, Texas. Eldorado, Kas.....June 19-July 2 San Antonio, Texas.....July 4-20 Chanute, Kas.....July 22-August 3 Meridian, Texas (Mountain camp).....August 7-24 Cranfills Gap, Texas (camp).....Aug. 29-Sept. 14 Hico, Texas.....September 18-October 5

C. E. and May Roberts:
 Mitchell, S. D. ----- July 10-27
 (Revival and Assembly)
 Salem, Ore. ----- August 1-10

John and Grace Roberts:
 Lawrence, Kas. (camp) ----- June 27-July 13
 Waldron, Ark. (camp) ----- July 18-27
 Vincent Springs camp (Dyer, Tenn.) ----- August 1-11
 (Iba Springs-camp (Martin, Tenn.) ----- August 15-21
 Calumnie camp (Calumnie, Ark.) ----- August 29-September 7

William D. Shelor:
 Home address, Bloomsburg, Pa.
 Delanco, N. J. (camp) ----- July 1-6
 Chocomauxen, Md. ----- July 11-20
 La Plata, Md. (camp) ----- July 25-August 3
 Leslie, Md. (camp) ----- August 5-13
 Street, Md. (camp) ----- August 14-21

W. E. Shepard:
 Permanent address, 5518 Walnut Hill avenue,
 Los Angeles, Cal.
 Racine, Wis. (Spring Park camp) ----- June 22-July 6
 Racine, Wis. (camp) ----- July 10-20
 Denton, Md. (camp) ----- July 25-August 3
 Wheeling, Ind. (camp) ----- August 8-17
 California, Ky. (camp) ----- August 22-31
 Olivet, Ill. (assembly) ----- September 2-7

Wilde-Knight Evangelistic Party:
 Home address, 1030 South Brand boulevard,
 Glendale, Cal.
 Davenport, Iowa (camp) ----- June 26-July 13
 Bluffton, Ind. (camp) ----- July 17-August 3
 Wichita, Kan. (camp) ----- August 11-21
 Colorado Springs, Colo. ----- August 28-September 11

Mrs. Bessie Williams:
 Home address, 650 Bryan avenue, Ft. Worth,
 Texas.
 Hugo, Okla. ----- June 13-29
 Coleman, Texas ----- July 2-13
 Milano, Texas ----- July 15-27
 Bridgeport, Texas ----- August 1-17

CAMPMEETING CALENDAR

Alberta-Saskatchewan Camps—Cabri, Sask., June 6th to 15th. Workers Mrs. M. T. Clink, Misses M. A. White and M. A. Dunnington, and Rev. J. H. Bury. At Raglan Butte, Mont., June 20th to 29th. Workers, Misses M. A. White and M. A. Dunnington. Alberta annual camp, held at Edmonton, Alta., July 19th to 28th will have Evangelist W. H. Huff, and provincial workers.—Rev. J. S. Daum, president, M. A. Dunnington, secretary.

An Illinois Camp—A campmeeting will be held at Manville, Ill., from June 27th to July 6th. Workers Revs. C. W. Ruth, W. B. Yates, Harry Morrow and wife. Address: Wilder Hoobler, secretary, Manville, Ill.—H. Morrow.

Nazarene Campmeeting—Pasadena University grounds, Pasadena, Cal., July 10th to 20th. Special workers Rev. Bud Robinson, Rev. Charles H. Babcock, John E. Moore, leader of singing, and Miss Virginia Shaffer, soloist. For further information address Rev. C. E. Cornell, 876 North Chester avenue, Pasadena, Cal.—C. E. Cornell.

Alberta District Camp—Will be held at Red Deer, Alta., Can., this year, July 4th to 13th. Brothers Lewis and Mathews will be the evangelists in charge, and a great outpouring of the Holy Ghost is expected. For further information regarding the camp address A. C. Metcalf, Box 31, Red Deer, Alta.

Dakotas-Montana District Camp—This camp will be held July 3d to 13th on the camp ground at Sawyer, N. D. General Superintendent R. T. Williams will be the evangelist in charge. Singing evangelists Haldor Lillenas and wife will have charge of the music. For further information address William M. Irwin, at Surrey, N. D.

Groveville Park Camp—The tenth annual campmeeting of the New York District will be held at Groveville Park, Beacon, N. Y., July 11-21, 1919. District Superintendent E. E. Angell will be in charge, assisted by pastors and workers of the District. Evangelists Rev. and Mrs. James Handley of Columbus, Ohio, and Dr. F. J. Shields of Eastern Nazarene College, will be the evangelists. Music in charge of M. B. Carey and Mrs. John Norberry. Bible study every morning by Rev. D. Grant Christman. Nazarene praying band in charge Saturday evening, July 12th; Pentecostal praise band in charge Saturday evening, July 13th. For further information ask any Pentecostal Nazarene pastor or Rev. Joseph Fletcher, Chairman, Committee on Management, Westwood, N. J.

Oregon Holiness Association Camp—Fifteenth annual campmeeting will be held at Portland, Ore., July 21th to August 3d. Evangelists: T. C. Henderson and C. H. Babcock. Address Mrs. Catherine L. Dickey, secretary, 233 East Twenty-fourth street, Portland, Ore.

Michigan Camp—The Isabella county interdenominational holiness campmeeting will be held at Mt. Pleasant, Mich., July 11th to 27th. Workers, Rev. Frank E. Arthur, professor in Chicago Evangelistic Institute, and Edward E. Miers, superintendent of Liberty Gospel Tabernacle, at Camp Custer, Mich. For further information address A. E. Ford, 203 South Fancher avenue, Mt. Pleasant, Mich.

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

Hodge, La., Campmeeting—This campmeeting will be held at the old Hodge camp ground (three miles

northeast of Hodge) July 26th to August 3d. It will be conducted under the auspices of the Pentecostal Church of the Nazarene. Rev. B. H. Hagler, pastor of Central Nazarene College, Hamlin, Texas, preacher in charge, assisted by Rev. Charles E. Woodson, pastor Pentecostal Nazarene church, of Jonesboro, La., and Rev. J. C. Hearn, pastor of Methodist Protestant church, Jonesboro, La., and other preachers and workers.—J. M. Noered, Chairman Campmeeting Committee.

Chase, Kas., Camp—A campmeeting will be held at Chase, Kas., July 27th through August 10th. Workers will be Rev. Bud Robinson, John E. Moore, song leader, Miss Virginia Shaffer, special soloist, Miss Lou Jane Hatch, violinist, and Miss Mary King, pianist. Come and enjoy this feast. Any one desiring a tent to camp, write A. L. Hipple, Chase, Kas.

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

National Campmeeting—Mt. Vernon, Va., July 31st to August 10th. Workers George J. Kuntz, of New York, Joseph N. Spunkes, of Kansas, L. L. Pickett, of Kentucky, Bessie H. Larkin, of New Jersey, Bertha Monroe, of Indiana, and others. Board and lodging for eleven days \$9. Address H. B. Hosley, 307 D street, Northwest, Washington, D. C.

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

Pike's Peak Camp—The fifteenth annual Pike's Peak holiness campmeeting will be held at Colorado

Springs, Colo., August 7th to 17th. Workers Dr. J. L. Brasher, of University Park, Iowa, and Rev. Charles D. Hewwood, of Kinsley, Kas. Address Rev. William H. Lee, 533 West Dale street, Colorado Springs, Colo.

Washington-Philadelphia District Campmeeting—Held at Leslie, Maryland (North East, Md., post-office), August 8th-15th. District Superintendent J. T. Maybury in charge, assisted by the ministers of the District, also L. L. Pickett, of Wilmore, Ky., part of the time. For tents, rates, etc., address Rev. Jonas Trumbauer, 328 North Franklin street, Allentown, Pa.

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

Wichita, Kas., Camp—Will be held at Linwood Park, August 14th to 24th. Workers: Evangelists Hubcock, Ruth, Stalker, Wilde-Knight Quartet, and Mrs. Cora Lamb. Address W. R. Cain, secretary, 415 South Vine street, Wichita, Kas.

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

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

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A MACEDONIAN CRY

BY REV. C. J. KINNE

Responsibility

AS MEMBERS of the body of Christ we ought to be careful to ascertain the measure of our responsibility, and then devote all our energies and resources to meeting it. It means much to be a citizen of the kingdom of heaven. To hold citizenship in an earthly kingdom or state means that all resources, and even our lives if need be, are at the command of our government to preserve its sovereignty. Certainly it can mean no less to be a citizen of the kingdom of heaven. When we pray the prayer commonly called, "The Lord's Prayer," we say, "Thy kingdom come." How much do we mean by that petition? How much of our time, talents, possessions, or of our blood will we give to bring it to pass?

It is told of a prosperous farmer that at the family devotions he prayed very earnestly for a family that was in need, and asked the Lord to supply their need. When they arose from their knees the farmer's son said, "Father, if I had as much wheat in my barn, and as much meat in my cellar, as you have, I would answer that prayer myself." Surely we do not really pray "Thy kingdom come," until we are at least willing to use our available resources in helping to answer our prayer.

Could we engage in a more profitable exercise than to take a square look at our responsibilities; take note of the prayers we offering; take an inventory of the resources which God has given us; and then see whether the relationship between our responsibilities, our prayers, and our resources is consistent.

The well-informed missionary experts have estimated that the twenty million Protestant church members in America are responsible for the evangelization of 600,000,000 heathen. Or, to reduce it to an individual matter, each church member is responsible for the evangelization of thirty heathen. What are you doing for your thirty? Do you think that the prayers you offer and the amount you contribute to missions are enough to meet their needs? Would you be willing to be satisfied with the same amount if you were among the thirty who look to you for help? Before leaving that question we want to present a startling fact which bears a vital relationship to our responsibility. For some reason we Pentecostal Nazarenes rate our efficiency or our devotion at much more than the average. How so? We have already accepted definite responsibility for the evangelization of a number of heathen to equal *one hundred for every man, woman, and child, who is a member of our church.*

Perhaps the writer is not as strong in faith as the average of our people, but he is compelled to confess that it looks like we have undertaken more than we are likely to do justice to. Especially when we look about and see the little we are doing, and the amount of ignorance among

us as to the nature and magnitude of the undertaking.

We are now turning our attention to Jerusalem and Palestine which we all know to be a needy field. We present herewith a rough map which will illustrate the point we are making. We do not underrate the needs of Palestine but simply make the comparison of a known need with a much greater one which we seem to be in blissful ignorance of. Here are shown two areas of equal population but in different parts of the world. For the same population one has the attention of thirty-five societies with 447 missionaries, while the other, for one-third of which we have assumed definite responsibility, has three societies with twenty-five missionaries.

Our conclusion is, that while we should do everything that we can for Syria, we should greatly increase our efforts to

an important company. Is there any reasonable excuse for our neglect of this need for our missionaries?

The great missionary societies of the world have long recognized the need for, and value of, medical missions. Medical missions will open doors which are closed to every other agency. Medical missions will gain the attention and win the confidence of multitudes who otherwise would never see or hear the ordinary missionary. Foreign religious teaching is difficult of comprehension for the minds long darkened by sin and bound by superstition, but the language of kindness and Christly ministrations is understood by every class in every land.

Students of missions can not fail to see that medical missions are not only of priceless worth as a missionary force, but that without them we can not do the work of mercy and help which our Lord sent

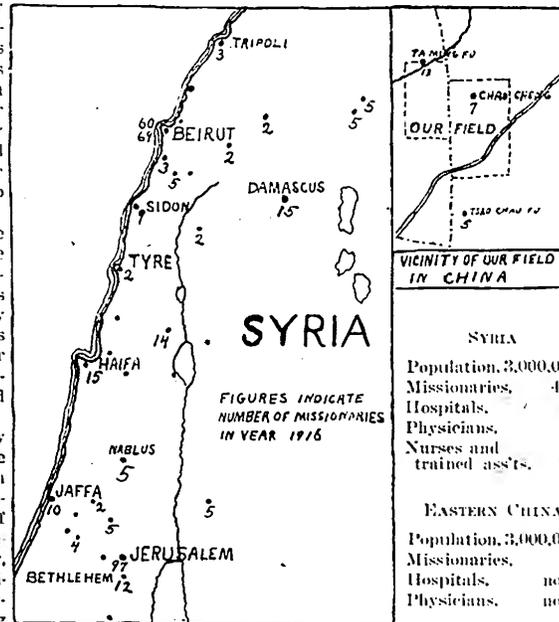
us to do. In all our fields with all their millions, we have but one medical missionary and he is without hospital facilities. And we are not responsible for his being a medical missionary, he came to us as a physician in his native land. We also have some trained nurses in the field.

The fact that, in a number of fields with dense population and without any provision for medical attention for our missionaries or relief for the appalling amount of suffering of the natives, we have assumed the whole responsibility for ministering to those millions, is a challenge to the faith and consecration of our church. We will rise in the light and glory that has risen upon us, and lay our treasure and our lives at the feet of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and go forth to establish a mission hospital in every land where we have missions?

Fifty thousand dollars would do it, or at least make a very satisfactory beginning, and with no great amount of self-denial we can do it in one year and not neglect any other work that we are called to do.

"I have long since ceased to pray 'Lord Jesus, have compassion on a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world and now it is time for you to have compassion. I have left you to fill up that which is wanting in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; now give your hearts.'"—A. J. Gordon.

"Sacrifice is the language of love. Those who do not sacrifice are like men living on the top of gold mines, or sailing across beds of pearl oysters, unconscious of the riches within their very reach. It is no sacrifice to give a cup of cold water when a cup of something better is within reach."—War Cry.



minister to the million in China, for whom we alone are responsible. The same may be said of other equally needy fields which our space will not permit us to mention here.

A Crying Need

BY REFERENCE to the statistics accompanying the map you will notice that in Syria with its population of three millions, there are eighteen hospitals, forty physicians, and ninety-three nurses and trained assistants. In the other field of equal population there are NO hospitals, and NO physicians. To our portion of this field with its million souls, we have sent a little company of brave souls to grapple with that awful mass of sin, superstition, and disease. If we were sending out a scientific or commercial expedition we would make some provision for the care of the physical health of such