

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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Dr. Daniel Steele's Experience of Sanctification

HAVING settled the question that this was not merely an apostolic blessing, but for all ages, "He shall abide with you for ever," I took the promise, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." The *verily* had to me all the strength of an oath. Out of the *whatsoever* I took all temporal blessings, not because I did not believe them to be included, but because I was not seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then writing underneath these words, "Today is the day of salvation." I found that my faith had three points to master; *the Comforter* — *for me* — *now*. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith, praying and repeating Charles Wesley's hymn:

*Jesus, thine all-victorious love,
Shed in my heart abroad.*

I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary; His ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, sitting alone and calm, were like those of electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love.

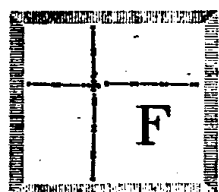
The affections were the sphere of this

wonderful phenomenon, best described as "the love of God shed abroad in the heart by the Holy Ghost." It seemed as if the attraction of Jesus, the lodestone of my soul, was so strong that my heart would be drawn out of my body, and through the college window by which I was sitting, and upward into the sky.

Language is wholly inadequate to express a manifestation of Christ which did not formulate itself in words, but in the mighty, overwhelming pulsations of love. The joy for weeks was unspeakable. The impulse was irresistible to speak of it to everybody, saint or sinner, Protestant or Papist, in public and in private. At the time of this writing, seven weeks from the first manifestation, the ecstasy has subsided into a delicious and unruffled peace, rising into ecstasy only in acts of especial devotion. I find no fear of man, nor of death. I can no longer accuse myself of unbelief, the root of all sin.

This has been accompanied with such a feeling of inward cleanness, that I doubt not that the Purifier has taken up His abode in the temple of my heart. But the direct testimony of the heavenly Guest is *love, love, all-consuming love, flaming in the heart of Jesus — love to me*. I feel that sin can not abide the flames of this furnace kindled to such an intensity about me. If others should insist that it is the direct witness of entire holiness, I could not dispute the assertion, so assured am I beyond a doubt, that, by the grace of Jesus Christ, I have lived to see the death of the old man, the extinction of "all filthiness of the flesh and spirit."—From "*Love Enthroned*."

After Sanctification



FEW more important questions can be propounded than the one which came to the editor recently, couched in the words, "After sanctification, what?" We felt at first tempted to answer in one word: "Everything." It is sometimes difficult to emphasize duly without overemphasizing. So long and so flagrantly was sanctification neglected that in its great revival now on, when it is diligently sought to restore it to its rightful place in the true gospel evangel, we have thought at times we saw a danger. Not that it is taught too earnestly or too insistently or even too constantly. The danger is that in our proper zeal for this precious truth we will forget to stress with due emphasis the true relation of holiness to the life which is to follow.

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The life following the blessing must be a radically transformed life. The prayer life must be intensified. The conscience must become more refined and more sensitive. Sensitiveness to one's honor and to the keeping of his word must be more acute than ever. There must be no presuming on the mere profession of holiness by which laxity and carelessness as to financial obligation and promise will be indulged. There must be no presumption on this blessing which will superinduce carelessness in any regard. There must be even an increase of delicacy and refinement and chivalry prevailing in the association of men and women—protective alike of both classes. Failure to comply with the New Testament prescription for cultivating this experience until its full fruitage in life and character has been attended with calamitous results. These have hindered the cause of holiness and done incalculable harm.

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The New Testament lays down a few fundamental principles, which if adhered to will steer us safely into the deepest depths of this blessed life and the happiest possible results.

The first thing that should follow sanctification is compliance with Peter's injunction: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). Sanctification's first and chief work lies in the removal from us of the chief hindrances and obstructions to growth. Relieved of these obstructions and by a diligent use of God's precious Word and by prayer and worship and the use of all the means of grace, we grow normally and beautifully day by day. Growth is really a condition of retaining the blessing. It is the law of life, the condition of fruitfulness, and of that joy of the Lord which is our strength.

This growth leads to our establishment in holiness. Paul prays for the Thessalonians that the Lord "may establish your hearts unblamable in holiness before God" (1 Thess. 3:13). Writing to the Colossians, he exhorts them to be "rooted and built up in him, and established in the faith" (Col. 2:7). In his letter to the Corinthians, he exhorts, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). These injunctions all bear upon the life and character and conduct subsequent to the definite crisis or epoch of receiving the Pentecost or being sanctified.

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Another thing which must follow the experience of sanctification is greatly increased fruitfulness. It may be said if this mark or test be not present, we may well suspect the genuineness of our experience. The Lord himself said emphatically: "Every branch that beareth fruit, he purgeth [cleanseth] it, that it may bring forth *more fruit*" (John 15:12). Here it is distinctly stated that the very purpose of the cleansing is to increase the fruitage.

To sum up: after the act or epoch of the experience of sanctification, there must follow constant growth, a process of perfecting holiness in the Lord's work. These conditions met will insure the maintenance of the experience, the deepening of its richness and the increase of its beauty and its fragrance in the life. It is contact with such a normal, scriptural type of sanctification that charms others and leads them to fall in love with the Christ whom such a life represents. Were these conditions faithfully met, there would be less wonder on the part of many why the cause lags in their communities. We should hear less of "burnt districts." Why should not the true article of holiness retain its charm and power? Why should a suc-

cessful revival leave a place impossible of repeating the revival a year or two years hence, and bequeath to it the name of burnt district? It is easily understood why this is the case when the lives of those brought into the experience during the meeting are not taught and led into the New Testament requirements, which should always follow the obtainment of the experience. Evangelists, editors, pastors, teachers, and Christian workers need to do a vast deal of teaching upon this important subject.

God's Witness to the Work

THE work of sanctification is by the act of God, and is witnessed to by the Spirit of God. We receive all spiritual, saving influences directly from God, and the Holy Spirit is the efficient agent in the great work of God's sanctifying power: "Elect according to the foreknowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." "Seeing ye have purified your souls in obeying the truth, see that ye love one another with a pure heart fervently." "God hath, from the beginning, chosen you to salvation, [not unconditionally, but] through sanctification of the spirit and belief of the truth."

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The Holy Ghost is not only the direct agent in this great work, but also from the nature of the case possesses all knowledge relative to it, and naturally would be, as Scripture teaches, the agent for authoritatively witnessing to the fact of sanctification: "The Spirit searcheth all things, yea, the deep things of God." Sanctification being really Pentecost, or the cleansing by, and the incoming and indwelling of, the Holy Spirit in the human soul, renders luminous and simple the revealed fact that the Spirit communicates the intelligence when this great work is accomplished. Very naturally, therefore, we read such words as, "Ye know him, for he dwelleth with you, and shall be in you." Also, "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit." Again, "For as many as are led by the Spirit of God, they are the sons of God, for ye have received the Spirit of adoption."

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There are no two sides to the question, that the Spirit himself is the witness to us of all works accomplished by the Father in us. The question would naturally arise in the minds of any deeply concerned about, and earnestly seeking this precious work of grace, How am I to recognize and identify this testimony?

We reply, in the first place, that the intelligence is not conveyed in any audible tone. It is not thus physically communicated to the outward ear. This is not the method God has chosen. Nor would we have it understood that the state of mind produced by the witnessing Spirit is an impression. The doctrine of impressions is a perilous one to enter, and there is much in it that is very misleading. It is so easy for a person of an impulsive, ardent temperament to mistake his own preferences or impulses and sometimes satanic impressions for the teachings of the Holy Spirit. In the matter of impressions there is dire need of discriminating care and extreme caution. God would not have relegated His witness of sanctification to the realm of impressions. This caution and a reliable test are given us in the inspired Word: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God [here is the real test]: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." He would warn us that false teachers under the very influence and power of the Antichrist will appear, but claiming to be under the influence of the Holy Spirit, either denying Him altogether or repudiating His essential humanity or deity. He would have us reject all such.

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We come now to the difficult task of a mere human definition—How will I receive or apprehend this witness of the Spirit? Or what will be the mental state or attitude produced by it? These are legitimate questions, because evidence always does, and is always intended to, produce as state of mind. Indeed, we might say, evidence is intended to produce a change in, or a new state of, mind; and the witness

of the Spirit is evidence borne in on our consciousness, and must produce what we may term a state of mind in us. What is it? We can not do better than characterize the mental state produced by the witnessing Spirit as a *divine persuasion or conviction of the truth communicated*.

Now let us banish all accompaniments or emotional states for the moment from the question, and confine ourselves to the one point of the evidence received and the consequent conviction of the truth which it communicates. Understand our presuppositions are that the seeker has been taught with proper instruction, has prayed and humbled himself, and has made the consecration of all on the altar, and has trusted God for the precious blessing. The instant that consecration was made and faith exercised, the work did take place and became a fact. Now simultaneously with this, or somewhat subsequent to it, this witness of the work comes, and the seeker apprehends, or takes hold of, or realizes that the work is done by the witness of the Spirit which produces, as we have just said, a comfortable or satisfactory persuasion or conviction of the fact having been done.

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Often this conviction produces simply a sweet sense of rest or satisfaction or peace. With many temperaments these are the high-water marks or accompaniments to the witness. There are other temperaments where the conveying of this conviction by the evidencing Spirit produces great elation of spirit, vociferous rejoicing, rapturous shouts of praise and gratitude. These demonstrations are very blessed, and are not to be depreciated; but they must not be misconceived in any sense as the evidence or witness or any part of it. They are simply the results or effects of the work done in the cases mentioned; but *they are not in any sense or degree proof of the work, or any part of the evidence of any work having been done*.

On the other hand, we will be just as fair to the other class. Those to whom the witness comes, and with whom the conviction it produces is attended by merely a sweet peace of mind, or satisfaction and rest and contentment of spirit over the work accomplished, must not be discounted or depreciated by reason of the absence of high emotionalism in their experience.

We must never lose sight of one fundamental principle in God's spiritual economy. In His saving work God deals with us and works in us and communicates to us only along the line of our temperaments. It may be reverently said that God can not deal with a phlegmatic as with a neurotic temperament. Be it known, however, that He conveys to all of us, of whatever phase of temperament we may be possessed, identically the same saving and sanctifying grace, and communicates to each and all wholly satisfactory evidence of the fact whatever may be the accompaniments or demonstrations attending the work in different cases.

Transmitters not Receivers

WE get a true interpretation of life alone from the example and teaching of Jesus Christ. One brief sentence in His wonderful prayer, recorded in the seventeenth chapter of John's Gospel, gives us a real insight into His conception of life's meaning. This conception applies alike to His own life and to our lives.

In this prayer He said, "And the glory which thou gavest me I have given them." The glory which He claimed was to take the glory of God and glorify with it the life of man. We see, thus, that His was a glory not of possession but of transmission. Not to attest or exhibit His real divinity by miracles, did He come to earth. It was not His mission or His glory simply to speak as never man spake, or do as never man did, to deliver those matchless teachings which have been the wonder of the ages. It was not to manifest forth His glory by any or all of these things that He came to us. He came that He might take the glory which the Father had given Him, and with it glorify the life of man.

He was not content to receive of the Father, however marvelously. It was not enough for Him that the Father should bestow upon Him all power and all authority and all glory. Not as a receiver could He be satisfied. The deathless passion of His soul was to be a giver, a dispenser, a transmitter of these vast things to humanity's life — to glorify man with the glory which the Father had given Him.

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There are many pictures of Christ, masterpieces, but they generally

represent Him with a halo of light encircling and illuminating His blessed face. This, however, is fictitious light. It is not the true radiance. A few of these great pictures represent light as streaming from His beautiful face and illuminating all around Him. This was a better representation. The effulgence that went from Him was for the illumination and uplift of those about Him. In these latter pictures we have a better suggestion of the meaning and purpose for our lives.

Let us get this thought firmly and deeply fixed in our minds and hearts, that our glory is not to be one of possession but of transmission. It is not receiving but giving to which we have our high and holy calling of God in Christ Jesus.

This work of transmission is life's only real glory. Men look at wealth, at learning, at fame and position, and with covetous thought say, If I could only achieve these, they will make me great. They vainly dream that true glory rests in the possession of some one or more of these earthly things. The truth is, the possessor of any or all of these things can be mean and contemptible; and they may render the possessor only the meaner and more contemptible. The character of the possession does not alter the meanness. One's possession of culture, of vast and versatile learning, can render him as mean as the possession of mere money can render him. The change comes alone in the *use to which the possession is put*. This radically transforms the whole thing. If he acquire or receive these things as a transmitter, and faithfully use them for the uplift and blessing of others, then all such possessions become a means of his glorifying human life. Only thus do we reach an adequate conception of life's true worth and work.

In every telephone box there is a little metal film called the transmitter. Into this the message is received, and by its vibrations instantly is repeated hundreds of miles away. It retains nothing for its own sake. It claims nothing for its own use. Its glory is in being a mere medium of communication — a mere transmitter to others. Such is the divine conception of life. Such God wishes to make of us. He wants us to be transmitters. He wants us to receive that we may give out. He enlightens us that we may enlighten others. He gives us life that we may give life to others. He saves us that we may save others.

Only in the measure that we grasp this thought and get into this attitude and perform this function, are we really in the divine order, and fully discharging the will and purpose of God in our salvation.

Revising God

OUR first impression on reading of the audacious proposal was to characterize it in severe terms. But our vocabulary failed us when we sought the proper terms. The proposition to which we refer is that made by a body of Protestant Episcopal clergymen in the East, to simplify the Ten Commandments by rewriting and revising them. A commission of Protestant Episcopal bishops has been appointed to do this thing, and report back to their convention next fall for the adoption or rejection of their revision.

These ecclesiastics regard Moses as cumbersome, and verbose in his phraseology. That is, they bring an indictment against God, who inspired Moses to write the Commandments. This assumption is colossal in its blasphemy. The discredit and contempt which it implies on the Word of God would be a millionfold more damaging to the youthful minds in the study of the Commandments than would be any moiety of benefit to such minds by any simplifying which these revisers claim to be able to make in the wording of the Commandments.

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The stupidity of these dignitaries in not seeing the folly to which we refer above is as profound as the audacity of their proposal.

Why do these gentlemen stop with the Ten Commandments? They ought to proceed at once to revise and simplify the Sermon on the Mount. The clouds and confusion overhanging this sermon of our Lord await the illuminating and sublime touch of the infinite skill of these proud prelates. When they accomplish this task, they ought to proceed at once to clear up the mists and fog due to the verbosity of our Lord in His great parables. These scholarly gentlemen are verily guilty concerning their brethren throughout Christendom, in allowing us any longer to be deprived of the full glories of these teachings of our Lord by reason of His incapacity to express Himself with that brevity, directness, and simplicity which distinguishes the literary and oral productions of Protestant Episcopal clergymen.

A CREATED EXPERIENCE

The expression of David must remain a sore trial to theologians of the Modern Thought school, as he cries, "Create in me a clean heart." Development, they say, is man's need and only need. All the good there is, all the godlikeness possible, is inherent in every man, and but needs favorable environment and proper culture to come into the full image of God. But David, not understanding this, cried out of his need to God, *Create in me!* Not develop that which is already in me, but put something in me which has heretofore had no existence. Not even restore, but *create*. The case could not be put more clearly. He wants something from God; not to have something fixed up or cultivated he already possessed—a clean heart. A heart with none of the blackness of sin in it; a heart holy in all its desires, its impulses, its will. How this cry of David wakes an answering chord in the breast of every truly regenerated soul! Every one who has been quickened into life by the Holy Ghost desires holiness, and nothing short of that will entirely satisfy. A clean heart is the basis of holiness. Or, in other words, holiness is the life outflowing from a clean heart. The Bible is very explicit in thus locating the issues of life; "Out of the heart proceedeth" is the word. If the fountain be cleaned, then indeed will flow therefrom sweet water to bless and only bless. One evidence of the magnitude of Satanic power lies in the fact that Satan has succeeded in persuading the Church at large that there is no answer in this life to the universal cry of the regenerated for holiness. But glory be to the name of our God! He has abundantly provided for the perfect cleansing, here and now, of every soul which He has redeemed. The blood of Jesus Christ His Son cleanseth us from all sin. We have heard, we have believed, we have known the blessed purifying, and His Spirit now occupies the cleansed temple.

RULERSHIP OF SPIRIT

All men desire, in some form or other, mastery of others; few men achieve mastery of themselves. Self-control is the offspring of a pure heart and an unvitiated will; yet, it is the vain boast of the slave of sin, who asserts of evil, "I can take it, or leave it alone." The spirit of man is man himself, outwardly revealed in acts and speech, and inwardly in thoughts. He who ruleth his own spirit has his body in subjection, so that appetites and passions run in lawful channels, and in proper relation to spiritual life. The body is recognized as the temple of the Holy Ghost, and the separate members yield themselves as instruments of righteousness. Speech ruled by the spirit of man does not run wild—there is no loose talk—no profane or unclean conversation; no idle babbling or foolish jesting; but words of which one may be willing to give account; seasoned with grace. Back behind act and speech lies thought, and "as a man thinketh . . . so is he." *A man may rule his thoughts and compel them to dwell upon things which are beautiful and good and true.* When carnality is cast out from the citadel of the soul, and the Holy Spirit comes in, then, and only then, can one give unhindered expression to his own pure personality, and rule his own spirit.

CONFESSING CHRIST

There is a large body of those who call themselves by the name of Christ, who, having been sprinkled at the time of their christening, would, when reaching the age of accountability,

and having been "confirmed," account these ceremonies as confessing Christ. There is another large body of Christians who call the immersion of the entire body in water, confessing Christ. While these, and other ordinances, might express an acknowledgement, I am sure that the thought of Jesus went much further; it can mean no less than a life changed into Christlikeness. The one who professed to "sin every day in word, thought, and deed," surely confesses to a very inadequate savior—one not much to the glory of the Father. When our lives truly tell of the fulness of His salvation, out of the abundance of our heart our lips, also, will speak.

LIGHT RECEIVED—LIGHT REJECTED

The responsibility of light received, and the consequences of light rejected, are beyond the power of conception by man. To know the will of God—and refuse it! how great the condemnation. The world lies out in the darkness of sin consequent upon man's deliberate departure from God, but when, at infinite cost, the Light is given and the way back to God appears, what shall come of a refusal to take the way? It shall be sad for those who go lost into eternity from heathen lands; it will be sad for those lost heathen of our own land—the great throngs who never hear His Word and know not the way of life—but what shall be the woe of those who, Sabbath after Sabbath, hear the cry to repent, and turn not from sin; who give an intellectual assent to the Word, "This is the will of God, even your sanctification," and yet cling to their "sin privilege"? They shall "suddenly be cut off and that without remedy." The bitter anguish of "many stripes" will be theirs.

SAVIOR, SANCTIFIER, KEEPER

Jesus not only starts us in this Christian race by forgiving our sins and regenerating us, but in fact He pledges Himself to work out in us every grace necessary for us to stand restored in the image of God. Do you know His pardon? Then He offers you the cleansing of entire sanctification. Do you walk with Him in white? Then He is pledged to keep you from falling. Do you approach the tomb? 'Twas there He overcame death and purchased for you a resurrection like unto His own glorious body. And we shall for ever be with the Lord.

THE WILL OF THE FATHER

There is just one way into heaven, whatever man in his arrogance and pride may say; and that way passes through the blood of the Son of God, by which alone man is pardoned, cleansed, and reconciled to God. It is the will of the Father that all who come unto Him come unto Him by way of the Son. He that doeth the will of the Father—not a part of the will; not choosing this and denying that; not worshipping Him one day, and self and mammon six; but doing the will of God even as it is done in heaven—even as Jesus himself, who came not to do His own, but the will of His Father. "This is the will of God, even your sanctification." What Christianity is as regards the will of God is expressed in the *Continent*:

Christianity says: *A man ought to dedicate his will to do the will of God.*

To that divine law for the human will there are no limitations. There are no boundary lines across which it dares not venture—no point of division beyond which it turns to cruelty and contempt. There are no tasks beyond its range nor any problems to which it does not apply.

The utter and total Christian pins the whole faith of his being to the conviction that God has a will for every case.

He surveys not simply the religious life of men,

but all their political, commercial, industrial, social and domestic life and believes that the Governor of the universe knows how every duty, in each separate relation of all this mazy, complex world, might be performed in harmonious justice to every soul of humanity if only men would take counsel of the heavenly wisdom.

SOWING BESIDE ALL WATERS

Every one who has felt the love of Jesus in his heart has a desire to bring that love to others. All of us can not be preaching in a pulpit, but all, no matter how busy, all, no matter how poor, may have a part in the salvation of other souls. Perhaps one of the best methods a person of limited means can adopt is to send out tracts. Send them out with a prayer for God to bless the reading, and His Word will not return unto Him void. Below is an instance of what a tract accomplished:

A society was some years ago established to distribute tracts by mail in the higher circles. One of these tracts, entitled, "Prepare to meet thy God," was enclosed in an envelope, and sent by post to a gentleman well known for his ungodly life and his reckless impiety. He was in his study when he read this letter among others.

"What's that?" said he. "Prepare to meet thy God." Who has had the impudence to send me this cant? And, with an imprecation on his unknown correspondent, he arose to put the paper in the fire.

"No; I won't do that," he said to himself. "On second thought, I know what I will do. I'll send it to my friend B—; it will be a good joke to hear what he'll say about it."

So saying, he enclosed the tract in a fresh envelope, and in a feigned hand addressed it to his boon companion.

Mr. B— was a man of his own stamp, and received the tract, as his friend had done, with an oath at the Methodist humbug; and his first impulse was to tear it in pieces. "I'll not tear it either," said he to himself.

"Prepare to meet thy God" at once arrested his attention and smote his conscience. The arrow of conviction entered his heart as he read, and he was converted.

Almost his first thought was for his ungodly associates. "Have I received such blessed light and truth, and shall I not strive to communicate it to others?" He again folded the tract and sent it to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read. He also was converted; and both are now walking as the Lord's redeemed ones.—*Selected.*

MISSIONS A PART OF OUR EVERYDAY BUSINESS

The Christian, and especially the whole Christian, the sanctified, is one who thinks largely, loves largely, and lives largely. It was said of one of earth's great ones that "He thought in continents." God's true children are broader than that, have a fuller vision—they think and love and give in world terms. The one whose activities are bounded by his own home, his own local church, his own town, has not yet received the mind of Christ. The most distant of foreign fields is ever present in the mind of Christ, and so is it in the home, the daily life, in the constant love and solicitude of those who love as Jesus loves. The *Continent* has some good things to say about making this matter of missions a part of our everyday life:

The missionary interest of a church is not to be measured by the number of direct missionary sermons that are preached. It may be measured by the incidental, matter-of-course ways in which the subject is used. If a missionary prayer is a regular feature of the prayermeeting, if sermon illustrations are from missions, if missionary prayer books are used at the family altar, and if missionaries are familiar guests in the home and at the church, no one needs to talk much about the duty of a believer to be interested in world-wide missions. It becomes an incident of religious thinking.

A young missionary said that the kingdom view of things was never discussed in his childhood home; it was always treated as though it were beyond discussion—already settled. When, therefore, he faced the possibility of going to the mission field, it seemed a wholly natural thing to do. Place beside that the consternation of an unhabituated family when a daughter or a son proposes to go as a missionary! You would think the heavens had fallen and the earth was overturned. It is then too late to talk; the atmosphere is lacking in which the facts can be fairly seen. The incidental teaching has somehow been omitted. And it is this teaching that brings the best lesson to collection.

"Ye Shall Receive the Holy Ghost"

And behold, I send the promise of my father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.

But ye shall be baptized with the Holy Ghost. And ye shall receive the gift of the Holy Ghost.

THESE are a few of the great and precious promises on this subject drawn from the sweet garden of God's promises. In fact, Christianity throughout is a religion of promises. They shine like the fire-tinted flowers on the celestial plains and are so sure that God will suffer the heavens and earth to perish before one shall fail. Christianity started with the first promise in the garden, enlarged like the stream of holy waters in Ezekiel's vision until it became a mighty river of life, whose salubrious rolling tide is making luxuriance wherever it flows.

I. IDENTITY.

The first three promises were given to the disciples of Jesus, whose religious experience we shall study, considering their experience as a type of all who are prepared for the reception of the Holy Ghost. Jesus said they were the salt of the earth, which meant they had the saving qualities in them, and that through them and their influence the world must be saved if ever saved. He denominated them "the light of the world." In the Bible light stands for righteousness while darkness is emblematic of sin. So they were the instruments through which the glorious luminosity of the theanthropic personage must be reflected to the world. Therefore, they must have been Christians, as they had light, and sinners are in darkness. Jesus "gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease" and told them to "preach, heal the sick, cleanse the lepers, raise the dead and cast out devils." The Word also says "they departed and went through the towns preaching the gospel and healing everywhere." How could they have proclaimed the good news if they were not Christians? Could we imagine Jesus giving such authority to sinners?

The disciples had said good-by to relatives, friends, homes, ease, and popularity to follow the lowly Nazarene. Jesus illustrated their relation to Him by the connection of the branches to the vine. He further stated that the Father had given them to Him out of the world; they had kept God's word; they had believed in Jesus; they were not of the world as He was not of the world, and none of them were lost except the son of perdition. After the ascension they returned to Jerusalem with great joy, and were in the temple continually praising and blessing God. So we see they had shouting religion before Pentecost. When the day of Pentecost came they had no doubt prayed through, for they were of one accord and in an expectant attitude as they were sitting. It seems to us that the preceding scriptural facts are enough to convince any unprejudiced person, that the disciples were Christians before the day of Pentecost.

On the day of Pentecost, Peter said the promise of the Holy Ghost was to as many as God should call. So we may have it if we have an experience that has the same identity as the disciples' experience and pursue the same course they pursued.

II. PERSONALITY.

While we are aware that we are on polemical territory, yet we are glad that the Pentecostal Church of the Nazarene believes that the Holy Ghost or Holy Guest is more than a mere influence. She maintains the personality of the Holy Ghost. The requisites of all personality are intellect, sensibility and will or the cognitive, emotional and volitional faculties. One will readily see by examining the different characteristics of the Holy Ghost that He possesses all these faculties.

The personal associations of the Holy Spirit

By Pres. J. E. L. Moore

with the Father and Son in the baptismal formula and apostolic benediction give the sense of personality. Christ's words regarding the offices of the Spirit could not be rationally interpreted without the recognition of the personality of the Spirit. Jesus said the Spirit would teach them what to answer when arraigned before magistrates, abide with them, reprove the world of sin, guide them into all truth, teach them all things, bring all things to their remembrance and glorify the Son. The gifts of the Spirit prove His personality for personal terms are used and pronouns with personal antecedents. The Spirit gives wisdom, knowledge, faith, power to heal, work miracles, prophesy, discern spirits, speak with tongues, and interpret tongues. Finally conclusive evidence of personality is found in the following facts: the Spirit, is lied to, grieved, despised, resisted, blasphemed; witnesses to our regeneration, helps us in prayer; searches and knows all things; chooses ends, also means for their attainment.

III. RESULTS.

The Holy Ghost is to the Christian what the magnet is to the mariner's compass, the wind to the sail and the oil to the lamp. He comes as the Spirit of holiness to give pure affections; as a Spirit of glory to give radiance to character; as a Spirit of life to rejuvenate religion; as a Spirit of truth to give transparency to demeanor; as a Spirit of prayer to melt the heart into devotion; as a Spirit of grace to endue with beneficence and produce works of faith and labors of love; as a Spirit of power to clothe the timorous with boldness; as a Spirit of wisdom to sharpen the spiritual discernment; as a Spirit of remembrance to brighten the memory; as a Spirit of comfort to bind up the broken hearted; as a Spirit of promise to lighten up the valley of death.

The person, who is a recipient of the Holy Ghost, has the heart of a hero attuned to the Psalms of David, so large that it touches the ribs all the way round and reaches out to the uttermost parts of the earth for the lost. He has the purity of sunshine, the meekness of a dove, the boldness of a lion, the courage of a martyr, the patience of a Job, the benevolence of a philanthropist, the merriment of a lark, the faith of an Abraham, the determination of a Daniel, the strength of a Samson, the power to overcome difficulties seemingly unsurmountable. His face is as bright as the luminous heaven at noonday, with no cloud visible; on his eyebrows sit cheerfulness and joy and his eye sparkles with delight; his mouth is lovely with besetting words, and he has the complexion of innocence and security. He has a wonderful insight, for he can see God's hand in every affliction, chastening for his profit; God's smile in the morning light, and the evening shadow; God's providence in every circumstance of life and innumerable beauties in God's Word. The past is covered by the blood, the present illumined by the Sun of Righteousness and the future is made glorious by the prospect of heaven. He unlocks the heavens with his prayer and thus gets audience with the King of kings. He has a testimony that will affect the home circle, the neighborhood and the uttermost parts of the earth. He makes perseverance a bosom friend, experience a wise counselor, and caution an elder brother. He has "a faith that will not shrink though pressed by every foe, that will not tremble on the brink of any earthly woe." It not only sustains him here, but carries him over the chilly waters of death, beyond the blue mountains of time, into the pearly gate of the celestial city where, seated at the table of God, he is permitted to eat ambrosial fruit and drink nectar at the marriage supper of the Lamb. He has a hope that gives "a

wreath for each toil," "a charm for every woe," and sheds a sweet radiance over the stream of life. Last, but not least, he has charity, that angel of mercy which forgives seventy times seven, whose "words are more precious than rubies; whose voice is sweeter than honey; whose hand is softer than down; and whose step is as gentle as love." He has that perfect love that casteth out fear, gives boldness in the day of judgment. It visits the sick, softens the pillow of the dying; weeps with those that weep, cares for the orphan, thinketh no evil, believeth all things, endureth all things. It is the thing that gives an abundant entrance into heaven and will last after the mountains and islands have been moved out of their places, the elements have melted with heat, the sun has put on a robe of darkness and the fire-tinted blossoms on the plains of heaven have been pulled from their sockets. Let us be sure that we have the Holy Ghost.

The Place of the Holy Ghost in This Dispensation

Written by Joseph N. Speakes

The Holy Ghost was not yet given.

IN carrying out and consummating the glorious redemptive scheme, there have been three dispensations or plans of operating.

1. That of the Father.
2. That of the Son.
3. That of the Spirit.

Each has exceeded its predecessor in glory and light. That of the Father was like star light, the Son's as the dawn, and that of the Spirit as full-orbed day. In this, the dispensation of the Holy Ghost, the Sun of Righteousness has arisen, and in the mid-heavens shines in the glorious effulgence of the completed plan of redemption. Now no more do types and shadows dimly light the weary pilgrim's way. No more do bleeding victims and smoking altars shadow forth the coming One. No longer need we an officiating priest to offer the blood of bulls and goats, for Christ by "one offering hath perfected forever them that are sanctified. Whereof the Holy Ghost is a witness unto us." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

"This which ye see and hear" is "that which was spoken of by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophecy."

This age in which we are blessed to live is the "last days," which dawned in glorious splendor on the day of Pentecost. That was the natal day of the Holy Spirit's dispensation. He is now the executive of the Godhead, carrying out the will of the Father, and making effective in the lives of men the ransom price of Calvary, applying the blood of the Lamb slain for a lost world.

1. He is the One who convicts of sin (John 16:8).
2. The One who converts (John 3:5), and in the heart of the regenerated is "a well of water springing up into everlasting life" (John 4:14).
3. He is the sanctifier (Acts 15:8,9; Rom. 15:16; 2 Thess. 2:13, and 1 Peter 1:2,22). Those who have been born of the Spirit or baptized with Him and thus applying the blood of Jesus to the regenerated are sanctified wholly.

4. He is the "other Comforter" that comes in to abide forever, whom the world (unconverted) do not know (John 14:15-17). This is a blessing peculiarly belonging to and prepared for God's children.

5. He is the One who leads into all truth (John 16:13).

6. Baptizes with fire (Matt. 3:11); endues with power (Acts 1:8; Eph. 3:16), unifies (1 Cor. 12:13).

So completely has the blessed Holy Ghost the control of this dispensation that no man can even say that "Jesus is Lord" but by Him.

Without Him there can be no conviction for sin, no regenerating grace, no cleansing from carnality, no spiritual power, no divine leadings.

Oh, how blessed to live in this wonderful day. By the Spirit's power we all are enabled to "comprehend with all saints what is the breadth, and length, and height."

Oh, spread the tidings round
Wherever man is found,
Wherever human hearts,
And human woes abound.
Let every Christian tongue
Proclaim the joyful sound—
The Comforter has come.

"The Holy Ghost and the Church" A. M. Hills, D.D.

It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. He will guide you into all truth: . . . He shall glorify me: for he shall receive of mine, and shall shew it unto you (John 16:7-13).

IN these pregnant words, Jesus told His disciples, and through them told the world, the infinite importance of the Holy Spirit to the Church of Christ. The words were spoken on the night before the crucifixion. On the morning of the ascension, He commanded them to "wait for the promise of the Father." This thought was uppermost in His mind before His death, and before His ascension. It was the thing of supreme importance. He evidently felt that without this divine influence of the Holy Spirit, the Church could not succeed, and would not, could not, fulfill its heaven-appointed mission.

For years we have been deeply impressed with the fact that the fundamental mistake of the church has been for ages the neglect of the Holy Spirit. The Pentecostal effusion of the Holy Ghost is necessary to the life of the individual Christian, and to the collective body of Christians in every age, whenever and wherever found. A statement of the reasons will make this manifest to all.

I. Indwelling sin makes all the spiritual trouble of the individual Christian, and of the church.

Depravity is like leaven. It has a pervasive, spreading power. It works and multiplies itself, spreading from particle to particle, transforming and transmuting until it infects the whole mass of church membership. All churches come up against the trouble it makes. A new rule added to the discipline is not enough. The excommunication of a member will not suffice. The trouble will break out again somewhere else, in some other life. There is a black, evil something, a corrupting entity that remains in the nature of the regenerated that will cause coldness, lack of relish for the Bible and prayer and public worship. It will generate lapses from morality, and infidelity, and inefficiency and backsliding from God. It will produce worldliness, and destroy peace, and put an end to the heart fellowship of the saints. "It will," nay, it does all these things every year through all the generations of men. The transforming, cleansing work of the Holy Spirit is the only cure.

II. This will be more apparent by noting the recorded results of Pentecost, as set forth in the Acts.

1. IT CLEANSED THE HEARTS of all upon whom

the Spirit fell in a moment of time (Acts 15:8,9). The heart-cleansing from the defilement of inward corruption was not attained by growth, and struggle, and self-development, and the slow processes of education. It was obtained from God by faith in a moment of time. Peter lost his cowardice and lying and profanity, Thomas his doubting, and Martha her fretting, and all their self-seeking.

2. "THEY BEGAN TO SPEAK as the Spirit gave them utterance" (Acts 2:4). The Holy Spirit makes witnesses of people. It scarcely enters the mind of a Spirit-filled Christian that he can keep still about it: If he does it long, he will lose the blessing. The Spirit will not remain long in a human heart unless He can have a consecrated tongue for utterance. "We can not but speak the things which we have seen and heard" and felt and know, said Peter and John (Acts 4:20). They had something to say, and said it.

3. "IT WAS NOISED ABROAD" (v. 6). There is nothing secret about a church that has full salvation. The Holy Spirit and witnessing Christians will let the community know that the church is open for business and that something is going on. It will be "noised abroad."

4. "THE MULTITUDE CAME TOGETHER" (v. 6). The churches try everything else for a draw: oyster stews, cards, dances, broom-drills, church billiards, and theatricals. The wicked despise it all, and pass by jeering, on their way to hell. The Holy Spirit beats big organs, and organists, and great choirs, and brass bands, and big preachers. Personally we believe in all these latter things; but we believe in the Holy Spirit still more. He is the greatest draw there ever was for a church.

5. THEY HAD A MULTITUDE OF CONVERTS. Of course the church had converts. Converts are "born of the Spirit," and the church was Spirit-filled. Such a church will always bring sinners under conviction, who will cry, "Men and brethren, what shall we do." Three thousand converts! (Acts 2:41). "Five thousand!" (Acts 4:4). A continuous revival! "And the Lord added to the church daily such as were being saved" (Acts 2:47). "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14).

When we were at Texas Holiness University once, there were but five weeks in three years during which people were not at the altar seeking God. During four years at Star Hall, Manchester, England, we never knew one week to pass without people seeking God. Once there were 804 seekers in six months. This ought to be the general experience of the churches; but how few such there are! The neglect of the Spirit is the cause of all church barrenness.

6. THE CHURCH WAS KEPT IN THE GOSPEL FAITH. "They continued stedfastly in the apostles' doctrine" (Acts 2:42). Dr. Daniel Steele quoted old Samuel Rutherford as saying: "The Holy Ghost is the conservator of orthodoxy." The Holy Ghost gave us the Scriptures; and when He comes He will kindle a love for the Bible and its doctrines. It is because the church is void of the Spirit, that it tolerates theological teachers and preachers who cut to pieces the Holy Word, mutilate the Gospels, and rob the Bible of its authority as the living Word of the living God. This is the fertile parent of Unitarianism and all unbelief. "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12:3). The Holy Spirit gives the spiritual vision, discernment of the deep things of God. He takes of the things of Christ and shows them unto us (John 16:14,15).

7. "THEY CONTINUED IN FELLOWSHIP" (Acts 2:42). They not only had the theory of the gospel, and its great doctrines, but they were knit together in brotherly love. A Pentecost for the whole church is the answer to Christ's prayer "that they all may be one" (John 17:21). The heathen used to say, "Behold how these Christians love one another!"

8. "THERE WAS STEDFASTNESS IN PRAYER" (Acts 2:42). The prayermeeting is getting to be a dying institution. There was an ecclesiastical gathering in Greenville, Texas, discussing

"Family prayer," which is also dying out. The speaker asked the families who had family prayer to hold up their hands. Only seven hands, and five were holiness people that were visiting brethren, not members of the denomination where the convention was held! Distracted pastors advertise their prayermeetings as "a short, spicy service, and good singing." If they would only get the Holy Spirit, He would put in the spice, and the shortness of the meeting would not be so essential.

9. "DAY BY DAY THEY CONTINUED STEDFASTLY IN THE TEMPLE" (v. 46). They went to church. There is a universal cry going up that there is a falling off in church attendance. When the Holy Ghost comes upon the church generally, Christians will not bum around Saturday night till midnight, and be too tired to get to church Sunday morning. Empty sanctuaries are a reproach to the people of God. In short, the Holy Spirit can cure all church woes and make it blossom as the garden of the Lord.

The Holy Ghost Experienced Seth C. Rees



Rev. Seth C. Rees

He is never known in any other way. If you have never experienced Him, He is a stranger to you. The human soul, totally depraved and filled with innate tendencies to sin, goes sinward and hellward for ever. We have physical and intellectual life but until the mighty quickening hand of the Holy Ghost comes upon us, we are without spiritual life. One throbbing pulsation of His mighty burning touch awakens the soul to a sense of its deplorable condition. It is He who points the penitent soul to the cross and helps him into the open fountain. He is the author of regeneration and the conscious witness to it. This is why the early Methodists said, "I have the witness right and clear." The keen, clear, conscious, satisfactory witness of the Holy Ghost is absolutely essential.

The Holy Ghost has come. If you have not experienced Him definitely in regeneration you can never experience Him in the deeper, higher, sweeter experiences to follow. He is the Comforter, and the habit of referring to Him by the use of the impersonal "it" is calculated to detract from His dignity and personal deity. It is better to employ scriptural names.

The mystery of the Godhead is incomprehensible, and I approach this Holy ground with uncovered feet. While it is clearly set forth in the Bible that God is one, it is also clear that He reveals himself in the three-fold character—Father, Son and Holy Ghost. Each performing certain definite and distinct offices. By the supernatural, revolutionizing energies of the Holy Ghost we are suddenly regenerated, and He as suddenly witnesses to the same.

Sudden regeneration is deemed strange and incredible in these days of apostasy.

A millionaire, by a single unsuccessful speculation loses his fortune; suddenly a dark shadow falls upon his home. But if a poor man receives an unexpected legacy there is great joy in the household. We recognize sudden transformations in everything else but religion. You visited the home of your friend last week and all was gladdened by the prattle of children; go again this week to find that an epidemic has been there and the children are gone. What a sudden change from joy to sorrow in that home.

In no less real way the Holy Ghost brings sudden changes in hearts and homes. A young Pharisee, a religious bigot, burning with zeal for the extermination of heresy, breathing out threatnings and slaughter against the saints,

suddenly is smitten down at high noon. Immediately, conferring not with flesh and blood, he straightway preaches Christ.

Conviction is the work of the Holy Ghost on the sinner's heart, which causes him to realize his undone condition. Repentance is the result of conviction produced by the Holy Ghost and often causes great mental and physical agitation. But when all is passed and the witness of the Holy Ghost is given to sins forgiven, the certainty and satisfaction of salvation brings all-surpassing joy.

The grace of faith, or the power of believing is the gift of God. The act of faith, or actual believing is the exercise of that power, and to every contrite, anxious soul that wills to believe, the power so to do will be given by the Holy Ghost. Prayer is asking God to fulfill His own promises. It is turning the good desires which the Holy Ghost has begotten in our hearts into words, addressing them to the Father in the name of Jesus. If the Holy Ghost witnesses to the forgiveness of any sin at all, they are all taken away. *Oh, joy sublime.*

BAPTIZED WITH THE HOLY GHOST

John's first message was, "Repent ye, for the kingdom of heaven is at hand." His second message was, "He shall baptize you with the Holy Ghost and with fire." Repentance and remission means the New Birth. Christ's baptism means consecration and holiness. The New Birth is for the unconverted; Christ's baptism is for the Christians. New Birth means out of Egypt; Christ's baptism means into Canaan. One is deliverance from guilt; the other, deliverance from the carnal mind.

Christ's baptism is under the symbol of fire. In all the past, fire has represented God's presence and glory. Fire stands for the glowing, purging presence of Almighty God—whether in the bush by day, or in the cloud by night, or on the altar, or in the temple, or on Mount Carmel, or a burning lamp or a smoking furnace, or in the upper room on Mt. Zion.

Since Christ is glorified and Pentecost is fully come, the Holy Ghost desires to dwell among us without respect to creed or caste, upon certain conditions. When these are met fire will leap from the skies and cleanse, illuminate, and propel us along the highway of life.

Holy Ghost baptism is so rugged and drastic in its measures that few meet the conditions. To experience Holy Ghost baptism means destruction before construction. Multitudes want the glory and want to be blessed; but few want to die. There is universal cowardice when it comes to facing death in this form. "A coward dies in every battle, a hero dies but once." He that saveth his life shall lose it, he that loseth his life shall live for ever.

The fire destroys the tin and chaff of conversation. It cleans the tongue by cleansing its roots. As a kettle of fire destroyed the damps in father's old well, holy fire will kill the damps in your soul. It will burn up the unholy gases and purify and fumigate the walls of your soul. It will burn the brassy twang out of your testimony and the stinky twist out of your fist. The Holy Ghost will fumigate your old barrel of sermons. He will infuse life and energy into a musty manuscript. He puts a new light in the eye, new flush on the cheek, a new spring in the heel and a fresh tonic throughout the system.

Brother you will never hang your lip or drag your feet after you get the Holy Ghost. You will run through a troop and leap over a wall. Great God deluge us with holy fire; energizing, propelling, Devil-driving fire, and wring from our hearts the mighty cry, "The Lord He is God."

BLESSING IN OBEDIENCE

Cultivate prompt, exact, unquestioning, joyous obedience to every command that it is evident from its context applies to you. Be on the lookout for new orders from your King. Blessing lies in the direction of obedience to them. God's commands are but signboards that mark the road to present success and blessedness and to eternal glory.—R. A. TORREY.

Seven Effects of the Spirit's Coming

John Matthews, D.D.

AFTER we had been sanctified only a short time, one day to encourage our own heart and to take account of our progress, position and possessions, we wrote down some results of receiving the Holy Spirit as sanctifier. We were surprised and delighted to find more than forty evidences that He had come to abide. While the results will differ in each individual, and will be more marked in some than in others, and while the order may not be the same, we believe that there are seven fundamental effects that will follow in every soul that receives the Spirit in sanctifying power, as follows:

First, Purity. Just before He died, Jesus said to the disciples, "Now are ye clean through the word." This was predictive. As far as the word could make clean they were clean. But the Spirit must fulfill this prediction. On the day the Spirit fell they were *cleansed*. This mighty truth is often overlooked in taking account of what effected on that day. The great majority of people are concerned only with the *power* that came. They seek power rather than purity. But, the first effect was purity of heart. This is clearly set forth in Acts 15:8, 9, "*purifying their hearts by faith.*" This verse has been of inestimable help to the writer. It reveals that there is something vastly greater than power to testify; it is to possess a heart made pure.

This scripture is in line with my own experience. The moment the sacrifice was complete, and faith laid hold, the Spirit, who had long been waiting to come in, entered. Such a sweet sense of being clean took possession. I recall looking down to see if my garments were not shining white. It seemed to me that I was so clean in my inner being that the dazzling whiteness was just shining out through my clothes. Then, I understood what the transfiguration of Jesus meant, when the writer spoke of his raiment as whiter than any earthly fuller could make it. The first result is purity of heart.

Second, Praise. When sanctified, we began at once to praise the Lord. Gladness welled from the inner depths like waters from hidden fountains. The joy was sweet, quiet—just bubbling up. The lips began to express what the heart possessed. We glorified God. This is the divine order. We were filled with new wine. Song birds from the sky sang in the land of our spirit. Often since then, the joy has been greater than at that moment. We had wanted a Niagara of holy emotion; but the Lord simply sent a sweet little fountain. But, I reached the 126th Psalm, "the Isaac Psalm," the song of holy laughter. Like Sarah, I laughed at times without knowing it. You recall, when the Lord upbraided her, she answered, "I laughed not."

Praise becomes the breath of the spiritual life. I recall one day while walking in the park, that I took off my hat and waved it over my head shouting aloud, "Hurrah (which is a short form for 'Hallelujah') for Jesus Christ."

Once, when kneeling to pray, I began to praise God, and did not stop for many minutes. Then it was presented to my mind the praising creatures of the Fourth of Revelation, who praise Him that sits upon the throne night and day for ever. We are getting ready to join with these creatures in the everlasting chorus that shall engage the redeemed of earth in their unending effort to express love, gratitude, adoration and worship to Jesus Christ for His matchless grace!

Third, Prayer. Prayer is the other side of praise. Prayer often breaks into praise, and praise often leads to prayer. A prayer that ends in praise is a prayer of power. Every prayer should have a shout of praise at the end of it, like a heavenly "Amen."

When we receive the Holy Spirit, we really began to pray. We forget our prayers and let

the Spirit form His. You can easily tell the difference. A friend came into our meeting. They had heard us pray those beautiful, empty, literary, man-made prayers. But, the first thing they noticed, was a difference in the prayer. It will make a difference, as sure as we live. To hear a Holy Ghost prayer stirs the heart, and we watch the sky for answers. I had as soon hear a good Holy Ghost prayer as to hear a Holy Ghost sermon. The spirit will not only stand you on your feet to testify, but He will bend your knees to pray.

Praying in the Holy Ghost is the only real praying. How a soul will bend under his burden as trees bend in a storm! How tears will flow as rain from the sky! How he wrestles with groans that can not be uttered, as though wrestling with an unseen giant. It is the mighty spirit of Jesus praying through us with petitions born from the sky, and in line with the will of God, as though our Lord said, "Since I am no longer on earth to bend the knees to God, you must take my place before Him. I will, by my Spirit, create in your mind my petitions and will borrow your lips to give them utterance." The third result will be praying in the Holy Ghost.

Fourth, Preaching. That is, giving testimony to the mighty works of God under the power and pressure of the Spirit of God. It will take the form of public preaching and private testimony. It will sound in the pulpit. It will sing in the pews. It will include the statement of doctrine. The truth will lie out open, clear, and convincing in the mind. God declares, "I will write my laws in their minds." There will be intelligent statement of what we believe and why we believe it. Then, the Word will open up to us in a marvelous way. Light breaks forth as the morning. New truth rises up to greet us. Old promises take on new power. Familiar passages glow with heaven's own light. Trite truths are garbed in garments of glory. The dew of heaven falls on all Scripture, and it becomes as sweet as manna, as refreshing as the running river from the living rock, like a covering cloud by day and a flaming fire by night. These truths will break forth in testimony in the shop, in the home, in the pew, in the pulpit. There will be Holy Ghost preaching that will exalt Jesus, glorify God, bless men!

Fifth, Purpose. The purpose of life becomes revealed. No man knows what he ought to do, or where he ought to live, until he gets the Spirit. He will then swing into the plan of God. A man without the Spirit is a ship without chart or rudder. It does not know in which direction to sail; and if it knew, it has no power to steer toward its port. But with the Holy Ghost within, the soul finds its work, and then the Spirit keeps us from even veering from the track. Vacillation, doubt, double mindedness, uncertainty are cast out, and a fixedness of purpose settles into the will of God, and the soul is gripped in the purpose of God as in a vise of steel.

We cry out with David, "My heart is fixed. O God, my heart is fixed." God fixed it. As Jesus set his face steadfastly to go up to Jerusalem, so we find our Jerusalem and begin to climb the way. Bears and lions can not terrify us. Persecution can not deter us. Shame and scorn spur us on. The plaited Simon becomes the victorious Peter. Fagots and flame but fire our zeal. We become as wonders to our familiar friends; surprises to ourselves; blessings to humanity; rebukes to sinners; examples to saints, and terrors to the Devil!

Sixth, Power. Jesus says, "Ye shall receive power when the Holy Ghost is come upon you." That is true. The power will vary with each person. It will be power suited to the needs, and work and life of the one who receives it. The power takes the form of the need as water takes the shape of the vessel. Many get wrong views of the power that comes when the Holy Ghost falls upon the believer. To one it will be to build as in the case of Bezabeb; to another it will be ability under God to write the Scriptures; to another power to rule; to another power to testify; to another power to

preach; to another power to bear great burdens, to suffer, to be misunderstood, to be unknown in the Lord's work, etc. To some it will be power to live with some one who constantly opposes holiness. Power will come as sure as the Spirit comes. It will be the power you need just where you are. A power, clearly not our own. This glorifies God.

Seventh, Personality. When the Holy Ghost comes to you, you will come to yourself. You are what you should be only when the Spirit enters. How few men ever come to themselves. A business man one day said, "I wanted to be a sculptor, but my father made me a business man." There we are. Sculptors selling things, instead of creating things. Eagles hitched to plows, and farm horses trying to fly. Man was created to be filled with the Spirit. Nothing less brings him to what God planned. When this new life enters there will be a new man. Old things will pass away. The soul will rise to the vision of God. The entire man, illuminated in mind, purified in heart, free in spirit, will be a new person in Jesus Christ. Out of the depths of the human personality there will emerge the new personality, preserving the former identity, no longer in the flesh, but in the Spirit. You will come to yourself only when filled with the Spirit. No longer Jacob, but Israel, a prince of God, with power manward and Godward.

tlantia? and furthermore don't you see that these poor sinners are ignorantly fulfilling the Scriptures?

The old Book speaks of the day when men will have on the mark of the Beast. Millions of church members have on them today the mark of the Beast, but there is not a holy man or woman that can be found with the mark of the Beast on them; they have shed off the marks of the Beast. Every holy man and woman that can be found in the United States is so busy following the Lamb, that they haven't time to ride the goat, and not one of them smells like a tobacco factory.

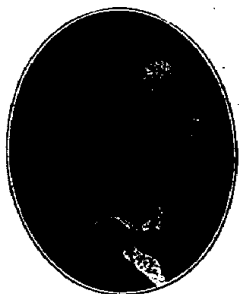
Not only have the holy people shed off the marks of the Beast, but you can't smell the Beast on a single one of them.

I know that our people have made many mistakes and blunders, and have done and said unwise things, but after all that can be said about them, as to their shortcomings, they are the cleanest crowd that walks the dirt. You find me a holy man of any faith or order and I will then and there show you a clean man. You see that to be holy means to be clean. Holy and clean, and clean and holy, are inseparable.

As a people, we are poor so far as money is concerned, but as a people, we have the largest estate that is coming to us of any people on the face of the earth. When Jesus shall ride down on His white horse, we will be in fine circumstances. At that time the Devil will be chained up in the pit, and the saints shall possess the kingdom, and then the song that little Sister U. E. Harding and Miss Eunice Oakes sign so sweetly, will be fulfilled. On our tour through Indiana, they sang that song, "There is no disappointment in heaven; our garments will never grow threadbare; and we will never grow hungry and thirsty; and no graveyards on the green hillside; and no crape will ever swing from the door knobs." That is a wonderful song, and they sang it so sweetly that it lingers with me yet. God sits on the throne still, and the sun still rises in the east. Christ is still larger than the Devil, and where sin abounds grace does much more abound. Well, glory to Jesus!

Scriptural Holiness

Written by Bud Robinson



Rev. Bud Robinson

We want to talk to you this week about "Scriptural Holiness." Some may say that's an old subject that has been worn threadbare. Yes, indeed, and how old no man can find out, for it is as old as God the Father and blessed Holy Ghost. Here is one of my old outlines that will stand the test, and you can find something that is brand new every day in the week:

1. It was God's choice (Eph. 1:4).
2. It is God's will (1 Thess. 4:3).
3. It is God's command (1 Pet. 1:15).
4. It is your birthright (Acts 20:32).
5. Jesus died that you might have it (Heb. 13:12,13).
6. The Holy Ghost witnesses to it (Heb. 10:14-16).
7. God is not ashamed of you when you have got it (Heb. 2:11).
8. You can't see God without it (Heb. 12:14).
9. The first man that God made was a holy man (Gen. 1:26).
10. The man that came to redeem us was a holy man (Heb. 7:25,26).
11. When God started the world there was no sin in it (Gen. 1 and 2).
12. Some day we are to have a world again without any sin in it (Rev. 21 and 22).
13. When a man gets the blessing of scriptural holiness he votes the Prohibition ticket and has family prayers with his wife and children.
14. When either man or woman gets the blessing of scriptural holiness, they always shed off the marks of the Beast, which are these: First. The largest cheap jewelry factory in the United States has for its sign the Devil; and the largest tobacco factory in the United States has for its sign the Durham bull, and the largest beer factory in the United States has for its sign the Billy goat. Now put this list together and you have the Devil, the bull, and the goat. Don't you see that there is not a trace of Christ or Chris-

nized, this fact by singing, "Refining fire go through my heart." The Prophet Malachi said, "He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" (ch. 3:3). The Prophet Isaiah, said, "He that is left in Zion, and he that remaineth in Jerusalem shall be called holy . . . when the Lord shall have washed away the filth of the daughters of Zion . . . by the spirit of burning" (ch. 4:4). Thus we see that fire is the symbol of purgation, consuming the dross, refining and purifying the heart.

The testimony of those who received this experience—In Acts 15:8,9, Peter, in declaring God had given the Holy Ghost to the Gentiles even as He had to the apostles on the day of Pentecost, testified that when they received this baptism, they received the purifying of their hearts. In Acts 11:15, Peter insists that "the Holy Ghost fell on them [the Gentiles] as on us [the apostles] at the beginning." "God gave them [the Gentiles] the like gift as He did unto us [the apostles]. That exactly the same thing took place at the house of Cornelius while he was preaching to them as had taken place in the upper room "at the beginning," or vice versa. By analyzing his testimony we find: (1) They received the Holy Ghost; (2) That when He was received they obtained pure hearts; (3) That they received the same by faith; (4) That God bore them witness, thus giving assurance; (5) That God put no difference between Jew and Gentile, thus indicating that all may have the same experience, and that the baptism of the Spirit purifies the heart of all who receive Him, without partiality or respect of persons.

As Peter was present at the historic Pentecost, and participated in the events of that day, we presume he knew what took place, and so may be regarded as a reliable and competent witness.

We would insist that they who seek "power for service" before they seek and obtain pure hearts, are on the wrong trail, and destined to disappointment.

To the minister there comes a peculiar temptation at this point. If he will simply preach on "power for service," he will experience no difficulty in persuading the multitudes to present themselves at an altar of prayer as seekers: for no one will object to receiving more power; and this makes a splendid showing and affords the evangelist the opportunity of sending out a glowing report concerning the great number of seekers at the altar; whereas, if he were to change the form of his invitation and insist on the crucifixion of the old nature, and the forsaking of every form of worldliness and sin, and the complete purification of the heart, the masses would not flock to his altars, and the popularity of the evangelist would wane.

We are not denying that the baptism with the Holy Ghost includes the promise of power; rather, we are insisting that the primary object of this baptism is purity, and that purity is the condition of power; and that the power needed is not so much for service as it is to stand true, and live a holy life.

Perhaps this truth may be better understood when we note the fact that the apostles had at least three bestowments of power. The first, when they received Christ, and were born of God, according to John 1:12,13. The nature of this power may be seen in the statement, that "Whosoever is born of God doth not commit sin." This is power to cease from sin, and is given to all who receive Christ, and are truly born of God. The second bestowment of power was in Luke 10:19, when Jesus said, "Beloved, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." This was power for service; power to execute and accomplish the work He had called them to do. But note, they had this power—for service—before Pentecost. The third bestowment or promise of power was according to Luke 24:49, and Acts 1:8, "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me." The word indicating the nature of this power is the word "witnesses," which in the Greek is

The Baptism With the Holy Ghost a Cleansing

Written by C. W. Ruth, Evangelist

THE popular method of preaching on the baptism with the Holy Ghost is to speak of the same as an endowment of power for service; but the holiness movement has always insisted that the primary object of the baptism with the Holy Ghost is the cleansing and purifying of the heart. This is unpopular, and always will remain so. The explanation of this lies in the fact that the "endowment of power" merely carries the thought of addition—something added to what is already possessed, whereas, purity can only be realized by subtraction; the destruction and removal of some things they have always possessed. While the majority of people would be glad to have more power, few, comparatively, are willing to part with the right hand, or right foot sin, and cut them off in order that they may have purity.

That the baptism of the Spirit primarily signifies the purifying of the heart, we would argue from three viewpoints:

The Term—Baptism, according to all lexicons, dictionaries, and commentaries, signifies purification; that just as the term "birth of the spirit" signifies the impartation of spiritual life, so, in like manner the term baptism is indicative of purification and cleansing.

The Symbol—Fire is peculiarly the symbol, as well as the promise of the baptism with the Holy Ghost; John said of Jesus, "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). Fire is God's chosen element and symbol of purification. The church has recog-

the word "martiros," and is elsewhere translated "martyrs," thus indicating that the nature of this power is the power of purity, enabling one to suffer and endure, and if need be, to die as a martyr for Jesus.

Prior to the Pentecost, Peter had power for service—power to do some very wonderful things; but he evidently did not have power to keep patient, and suffer, and stand in the presence of fiery persecution and opposition. But after he had received a pure heart on the day of Pentecost by the baptism with the Holy Ghost and fire, he could calmly stand in the presence of any enemy, and die a triumphant martyr's death.

Whoever is sanctified wholly, and thus purified from all sin, has received the baptism with the Holy Ghost and fire, and therefore has the promised power; for it is the baptism with the Holy Ghost and fire that purifies and sanctifies, and thus gives the power—the power to live a holy life, and thus to bear witness to the cleansing and saving power of Christ, and if need be, die the death of a martyr. "Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Col. 1:11).

Evidences of the Baptism With the Holy Ghost

Written by J. W. Goodwin



Rev. J. W. Goodwin

This subject, while surrounded with some difficulties, is all important. "How shall I know?" is often the first question with many seekers for this precious experience. What are the evidences, and are they unmistakable? No one wants to be deceived, and no one need be if seekers are allowed to seek until satisfied.

In speaking of evidences it will be well for us to remember, first of all, that we are dealing with spiritual things. We must be careful to compare spiritual things with things spiritual. "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him." "He that is spiritual judgeth all things." "Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." The regenerated man, having thus been made spiritual, to some extent at least, should be able to exercise spiritual sense in judging of spiritual evidences.

No person can ever be satisfied with material evidences however convincing they may seem to be for the moment. Various physical manifestations have been put forth as evidence, such as loss of strength, shaking fits, jumping, laughing spells, physical health, speaking in unknown tongues, and so on. Even denominations have been based upon what was supposed to be the real evidence, as the Shakers, Rollers, and tongue talkers. But all have passed, or are passing away with the practice thereof.

Inward sin is deeper down and farther back than the physical, and this baptism must reach the fountain of man's being or it can never be effectual. The expression "baptism" should not confuse us or be associated with a material experience. Christ used this same expression referring to the experience through which He must pass to become the Savior of the world. The Holy Ghost is not material, and spiritual consciousness does not rest in materiality, but when the Holy Ghost comes He fills the inner temple and enawakes the human spirit, the seat of spiritual consciousness, with heavenly

glory. This overflowing consciousness resulting from the witness of the Spirit with our spirit, bursts forth in varied manifestations, but these are not evidences in themselves, only effects of the abiding Presence who has taken possession of the temple within.

Secondly, in considering evidences the seeker must be completely separated from everything and everybody. Two persons can not get this blessing while they are locked with each other in the seeking. The soul must move out into the solitudes of the divine presence, and all alone, for its own sake, look to God, believe and receive independent of everybody. Moreover, there must be no seeking of evidence, or of the witness of the Spirit. This destroys all faith, and disannuls the promise of God. While seeking the witness of the Spirit, the soul is not seeking the Holy Ghost himself with an unselfish motive, hence all such seeking only clouds the spiritual vision, and must be fruitless. Very often seekers having listened to some experience given in the heated passion of testimony have received notions as to just how the blessing will affect them, and refuse to move out in faith until they are thus affected. They are not seeking the baptism at all, but the other person's experience, which is all impossible for them. Still others have their mind on some past experience when they were first converted or sanctified. The mind must be divorced from everything and everybody, past, present, and future, wrapped in the sense of its own great need, with full devotion to all the will of God, revealed or unrevealed, moving out with an eye all single for the glory of God, finding satisfaction in the promise alone. Here the soul can use the hand of faith to receive the fulness of the blessing, and rest in God.

To clearly state spiritual evidences in human language, that those who have not experienced this precious baptism may fully comprehend, would seem almost impossible. About all we are able to do is to tell others where to place their feet on the promise, and urge the seeker to pray until the heavens open; informing them like one brother who always closed his testimony with these words, "I tell you, you'll know it when you get it." Any one who has an all-consuming desire to be made holy and to be made free from the inbelling of sin, and like Isalah of old, throw himself all undone at the Master's feet, will come through to victory.

Our Lord, in the eleventh chapter of Luke, has given some very important instructions to seekers. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." It is very clearly implied ask, seek, and knock until you have found and received, and heaven's door has been opened unto you. "For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." These words imply a continuation in the asking and the seeking and the knocking. In other words, those who keep at it, like the man who wanted bread from his friend and failed on the ground of mere friendship, but because of his importunity won out and got all he needed; so our Lord tells us the way to get the Holy Spirit is to ask, seek, and knock; and keep on asking, seeking, and knocking until the heavens open. I know this sounds a little different from "take it by faith"—mere intellectual faith—"dry faith," so dry and dusty, almost enough to make the Devil sneeze. Real faith has snap, juice, and glory in it. Holy Ghost conviction brings about a white heat desire which brings down the blessing, on full consecration.

In relation to evidence we may notice a few helpful guide marks along the way:

1. There is the testimony of the Word. The unchanging Word of God is a sure foundation, and gives every seeker the unchanging testimony of God himself in relation to every case in hand. While some may have overworked this point into a life of legalism, yet we must never forget the revelation of God through His Word. Many a heart has been lifted from the mire of doubt by the voice of the Word. Here we have the testimony of divine provision and willingness when the conditions are met, and

this testimony of the Word forms a large place in the framework of evidences. "Thy Word is forever settled in heaven." It becomes a settled fact because God has settled it, and when we accept God's settlement of the case, we are on the right road to become settled, rooted and grounded in the truth.

2. There is the full assurance of faith, the testimony of faith. "They that believe do enter." "Now faith is the substance of things hoped for, the evidence of things not seen." By faith the elders obtained a good report. They heard the voice of God through His Word, and it echoed a good report within. We may define faith as "heart conviction of truth based upon divine evidences flowing from truthful loyalty to God." "With the heart a man believeth unto holiness." The faith which sanctifies must flow from the heart, and must be something more than intellectual. The heart must be mellowed into submission by the gracious work of the Holy Spirit through conviction of need, then with desire the will responds and faith becomes a reality, the very substance of things hoped for, the very evidence of things not seen. This faith is not a dry, dusty affair, but has a grip which never gives way. "Faith the promise sees and looks to that alone, laughs at impossibilities and cries 'It shall be done.'"

3. Then we have the testimony of the Holy Spirit. A consciousness that God has wrought within us. "His Spirit witnesseth with our spirit." Different spiritual sensations follow this beautiful experience, but more often there is a delightful sense of inward cleanness. So pure and clean within—happy are the pure in heart. The old conditions are gone, something from within seems taken away, and a sense of sweetness and fulness now fills the whole being. The case is in His hands. God has undertaken, victory is present, the Holy Ghost has come. The Holy Spirit by His gracious baptism through the atoning merits of the blood of Jesus, flashes the light from heaven which fully electrocutes the "old man" of sin, purges out inward corruption by heaven's ray, flooding the soul with a sense of the divine presence. This delightful sense of purity is worth more than cyclones, tornadoes, or earthquakes; although when once received any one may well be on the lookout for all three most any time.

4. Then follows the evidence of soul satisfaction, the Holy Ghost himself becomes the satisfying portion for ever. "He that seeketh findeth." There is little use in trying to tell people to take it by faith until conditions are fully met. People will not be deceived; they will seek until they find, if not at your altar they will seek at some other altar. Too many times in these days of quick appliances, the seekers have little opportunity to find anything. Before the seeker can get well under way with his seeking, some one comes along and begins to shout in his ears "Take it by faith, brother," when God well knows it would require arms fully a mile long to get within reach of the blessing. The satisfying evidence of the baptism with the Holy Ghost is a satisfied experience, of a satisfied satisfaction which shows knocking until heaven's door has been opened. This settles every question, and transforms an everlasting seeker into an everlasting finder.

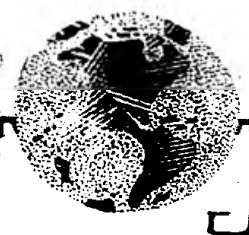
The collateral evidences are too many to mention. But, my brother, you will know it when you get it. Don't be side-tracked by seeking any kind of physical evidences, for they are not abiding. God's Word is true; comply with all its conditions; believe every word, and receive it home to your heart. The Spirit will bear witness.

The whole walk of faith through life is the simple but sublime reliance upon an almighty arm that is never seen, but always felt. This accounts for the fact that the word "trust" is the keyword of Old Testament theology, and the word "believe" is the keyword in the New Testament. They both mean substantially the same thing. And when our heavenly Father says "Cast thy burden upon me," and our loving Redeemer saith, "Cast the Load of thy sins upon me," they expect us to take them at their word. —THEODORE L. CUYLER.



MISSIONS SURVEY

OUR MISSIONARY TO AFRICA



The Executive Committee of the General Foreign Missionary Board met at Headquarters, May 17th, 18th, and 19th. Perplexing problems concerning all of the fields were carefully considered, and amongst these problems we considered the great need of reinforcement of our work in Africa; and after a careful consideration of correspondence from those who would be authority on the advisability of sailing under present conditions, the committee were unanimous in voting that Sister Lillian T. Cole, who has been under appointment since the Annual Meeting last fall, should be sent as soon as arrangements could be completed. We immediately telegraphed Miss Cole to learn if she could arrange to sail some time during June. She replied, "I can sail the first of June as well as the last." We then wired her our plan for holding a few missionary meetings before sailing, to which she replied that she would arrive at Kansas City June 2d. We mention this so that our people will realize that Sister Cole is a God-appointed missionary. She is ready to go on short notice.

It is planned that she will visit the church in Kansas City, our school at Olivet, and then hold a few missionary meetings on the New England District and on the New York District, sailing from New York June 24th, reaching London one week later. She will probably spend a few days with our churches in Scot-

land, blessed of God. All readers of THE OTHER SHEEP have no doubt read with interest of the manifest presence of God in this work. Souls are praying through to real definite victory.

A new station has recently been opened, where a three-room hut has been built to be

While yet a small child my father affiliated with the Presbyterian church, in which I was reared until sixteen, then father suspended his pastoral labors, and has since been successfully engaged in his chosen work of teaching.

We are Yankees of English, German, and Scotch descent.

While teaching a country school in Morrisville, Vermont, my oldest brother came home with "religion," and in ten months prayed me into the experience.

I loved my God as fervently as I had loved the world, and in a few months had to decide between the Nazarene people and my home. Not knowing what else to do, I abandoned myself into the hands of God, and He marvelously cared for His child. As I went out not knowing whither I was going, God went with me, and for all these nine years since, God has gone every step of the way beside me, bless His name!

At the age of twenty-one I was graduated from Taunton Training School for Nurses. Feeling my need of studying about the Bible, I went to our Bible School in North Scituate, Rhode Island, and spent one grand year there.

On February 2, 1911, God clearly called me to the mission field. Not, however, without showing me that it was not arbitrary, but that I might choose which path. Then with all the touches of a master artist, God painted the beauties of a home and fireside, and how heaven's benediction would even follow such a choice.

Then upon the canvas God threw a picture such as every human heart craves—a life of usefulness. The life was my profession, the work of nursing, which I loved second to none. God still promised His blessing.

Then, with a terrified heart, I beheld scenes which I could not understand—scenes of suffering, and tears, and heartaches out under a sorrow-tinted sky, among strange people, far away from the homeland. Never once have I gone back on the "Yes" I said to God that day.

It was my privilege to take a postgraduate course in Boston; also in New York city.

Three years ago I came to Oklahoma, where I have done considerable private nursing. In the spring of 1915 I was graduated from the missionary course of the Oklahoma Holiness College.

As a nurse, I have been registered in Massachusetts and Oklahoma, and have been appointed an American Red Cross nurse.

I feel like saying with Paul, "I am now ready to be offered, the time of my departure is at hand."

The Board has appointed me to live with Miss Etta Innis in her little mud hut. Surely mine is a great privilege of living with this saint of God. We covet your heartfelt prayers.

Yours for Africa's redemption.

LILLIAN T. COLE.



MISS LILLIAN T. COLE

occupied by Sister Innis and Sister Cole. This field has great promise. We believe that many precious souls will be saved, as a result of their efforts. Brother Shirley will look after the work at Grace Mission Station, at which place Sister Innis has labored so faithfully the past few years.

We trust the day is not distant when we shall be able to erect a hospital in connection with our work in Africa. One of our good friends in the East has written that she has \$500 or \$600 ready to invest in the hospital, and we trust that with the arrival of Sister Cole, who is a trained nurse, that plans may be made for the speedy erection of this much needed building. We trust that God may lay it on the hearts of others to contribute to this purpose, as it will probably require a considerable sum to properly equip a hospital, and then we will need to pray that God will give us a good sanctified doctor for this station.

As your new missionary to Africa, I have been asked to give a sketch of my life.

Twenty-seven years ago I was born in a little white Methodist parsonage in South Canton, New York state.

FOR some time we have been urging our readers to contribute to a fund to pay for a three-room hut which has just recently been erected at our new station at the Government Camp. This home will be occupied by Sister Innis and Sister Cole. Sister Innis for the last several years has been located at Grace Mission Station. This station will now be occupied by Brother Shirley, and Sister Innis and Sister Cole will take up the work at the new station. Up to this time, we have received \$113.50. We still need about \$150. We should like to have the whole amount before Sister Cole sails on June 24.

The picture herewith will give the people an idea of a Mission Home in Africa. The one to be occupied by Sister Innis and Sister Cole consists of three rooms, with all the modern conveniences left out. However, it will be a life-saving station, and we believe that many hungry souls will hear the Word of God and receive instruction in Christian living. If you have some of God's money to invest, we would recommend this as a good investment—one that will reap a reward through all eternity.



MISS INNIS AND HER MUD HUT.

MANY of our readers will be interested in knowing how our missionaries in Africa are able to travel so many miles a day, visiting the kraals and the different stations. The picture shows Sister Etta Innis mounted on a donkey and ready for a day's work. It would be almost impossible to accomplish much work without a good riding donkey; and we trust that God will lay it upon the hearts of some of our people to make a contribution toward a fund of \$75 for the purchase of a riding donkey for Sister Cole. She will need it immediately upon her arrival in Africa, as she will probably be assigned to active service upon arrival; and many precious hours will be lost if she attempts to cover the distance on foot. All contributions for the work in Africa may be sent to Rev. E. G. ANDERSON, Treasurer, 2109 Troost Avenue, Kansas City, Mo.

land, sailing from London about July 8th for South Africa.

We wish to urge our people to remember her in their daily prayers. She is attempting something that few would dare to attempt, unless the call of God was upon them. We believe that in the providence of God she will safely reach her destination, and prove a great blessing to the work there.

Our work in Africa has been wonderfully

THE WORK AND THE WORKERS

KANSAS DISTRICT

On April 29th, I went to Leavenworth to the meeting of the eastern group of churches. It was well attended, and was a good example of the helpfulness and blessing of these group meetings. Any group of churches which has failed to hold its fifth Sunday group meetings, has missed a great blessing. Those who attended the Leavenworth session were very kindly entertained by the good people there.

Brother Dunlap is both abundant and heroic in labors at St. Joseph, Mo. The faithful efforts and sacrifice of this devoted young man with the help also of his small band, are sure to be rewarded.

Dr. Matthews and our church at Kansas City, Mo., had a great time at their anniversary services on April 30th. A goodly sum of money was raised for a payment on the church building.

Congregations are growing, and interest is increasing in our work at Lawrence. Rev. E. N. Reno, our pastor there, has proved his entire devotion to the Lord's work by leaving remunerative secular work and answering God's call to preach the Gospel. Lord give us more like him!

Rev. A. F. Balsmeier is increasing in weight, both spiritually and physically, as he does the work of a pastor at Topeka. A constant tide of blessing is on our church there. Brother Balsmeier has especially good prospects ahead.

We were greatly blessed in a service with a live holiness colored church at Junction City. People who are Nazarenes in spirit if not in name. This reminds me of the good work that Brother C. J. Kinne has well started among the colored people in Kansas City. The prospects are now good for several colored Nazarene churches on the District. This matter is being faithfully pushed by our devoted brother, B. C. Johnson, who deserves a hearing in every Nazarene church we have, so that God may use him to get the privilege upon our hearts of reaching these neglected people with full salvation.

A wooden tabernacle is being built by our church at Detroit. Pastor J. B. Mickey and a band of workers will begin a campmeeting in this building as soon as it is finished.

I spent a pleasant and blessed season with Brother Mickey and our church at Woodbine. There are great possibilities before our church at this place, which ought to be realized.

The above statement applies well to our work at McPherson. For this church my faith is strong for victory. We trust it may come soon.

The church at Hutchinson is expecting the return of Pastor Haas for another year. At the Kansas Holiness College, Dr. Matthews preached the baccalaureate sermon, and also preached again at the evening service of Commencement Sunday. A blessed time is reported. Church and school have both had a good year.

I have just returned from Clearwater, Kas., where a promising church of over twenty members was organized. These people have purchased a good, vacant church building, and have moved it to their own location. This was accomplished before the organization was effected, and thus practical steps are taken to assure the success of our work in this place. God is truly blessing our Kansas work.

H. M. CHAMBERS, *Dist. Supt.*

ALABAMA-MISSISSIPPI HOLINESS SCHOOL

The Alabama and Mississippi Districts are indeed fortunate in securing such an ideal site for their school, near Millport, Ala. The two Districts jointly own twenty acres of beautiful land, a grove of large oaks, and a splendid spring, which will furnish plenty of water for the school. This excellent property is located near a large, prosperous village. We have a substantial, two-story frame building, which is all complete, except the ceiling.

Our school is located in a healthful section of the country, where the people are cultured and congenial. This location is away from the smoke, dirt, noise, and moral corruption of the town and city, where the beauties of God's handiwork in nature surround the student as he studies, which stimulates him to his best mental activity, also inspiring the heart to the highest there is in moral and spiritual development.

Good farm lands can be bought near the school, also good building lots joining the campus, which are selling at reasonable prices.

The school is located on the Southern railroad, between Birmingham, Ala., and Columbus, Miss., two miles west of Millport, Ala., and one-fourth mile from the railroad. The railroad has promised that we shall have a flag station here. The location is as near the geographical center of the

TELEGRAM

EVERETT, WASH.

June 3, 1916.

HERALD OF HOLINESS:

The twelfth Annual Assembly of the Northwest District has closed. It was glorious throughout. Perfect love reigned from beginning to end. The Publishing House Anniversary was simply great. More than five thousand dollars in cash and good notes freely and gladly given for this great work.

Dr. Walker was at his best and much loved by all. Brother Fish and local church entertained royally. J. T. Little re-elected as District Superintendent on the first ballot. The holy fire burns on this great District.

J. F. SANDERS.

two Districts as could be secured, being eight miles from the state line, and easily accessible by rail from either state.

The school is known as the Nazarene Academy and Bible Institute. This signifies the character of work that we propose to do—high class academic work, and biblical and theological training. We will soon issue a bulletin of this work.

At present we owe about \$350 on our building, a debt which is very pressing. Any one who has any of the Lord's money, and who desires to help poor, worthy boys and girls to secure a Christian education, will certainly find this a worthy place to invest. You may send your offering to the financial agent or to the District Superintendent.

P. M. COVINGTON, *Dist. Supt.*

ALABAMA DISTRICT

We are still pushing the work forward in Alabama. The Preachers' and Workers' Convention, which was held at Millport, was a success. However, not many from a distance attended, but the local attendance was large. Rev. R. A. Breland, Rev. J. M. Westmoreland, Rev. E. G. Shepard, Rev. S. B. Gosey, and some others workers were there to represent the Mississippi District. Rev. E. N. Pitts, and P. C. Ramsey from Birmingham, and other preachers and workers, were present, who represented the Alabama District. We found the church at Millport in a splendid condition. Brother S. B. Gosey, their faithful pastor, is doing good work, and the Lord has some true saints there, who are faithfully helping him. They believe in doing things for God. My stay among them was indeed a pleasant one to me.

Our school at Millport is not by any means dead. We are going in for a better school this fall, than we have ever had here.

Recently we spent a week with our pastor and the church at Shiloh, and while there we had a splendid meeting. Brother Thrower is making good, and he is getting more calls than he can fill.

I am now with our pastor in Birmingham, holding a meeting. There is every indication that we will have a glorious meeting. We will be here for about two weeks.

I go next to our church in Andalusia. We earnestly covet your prayers.

P. M. COVINGTON, *Dist. Supt.*

FROM EVANGELIST JARRETT AND DELLA AYCOCK

We closed our meeting at Egypt, Texas. Although the weather was bad, and we held but eight nights, there were twenty-nine seekers who prayed through to victory. Such shouting I have seldom heard. Brother Roberts, pastor at Cedar Mills, Texas, was my associate. He is a fine man, and a fearless preacher. We are now in a meeting at Woodville, Okla. From there we go to Gordonville, Texas.

MISSOURI HOLINESS COLLEGE

The Missouri Holiness College is located on College Hill, one-half mile from Des Arc, Mo., amid the beautiful mountain scenery of the Ozarks. We are on the Iron Mountain Railroad, 119 miles

south of St. Louis. We have two good buildings, two stories each.

College Hill has about thirty residences and two general merchandise stores. Move your family here, and educate your children in a school where the teachers look after the spiritual nature of your child, as well as mental and physical.

In the majority of schools the Bible is ruled out, prayer is unknown, reverence for God is no part of their training. The child is not helped religiously. Worldly mindedness and gross sins are learned in the child's life. We are against all this, and strive to inculcate in the minds of our students the fact that these things will wreck their lives, and will not be tolerated on our grounds.

The teachers employed in this school will be those who are saved from all sin, saved from every evil habit, and consecrated to God. Every parent should demand such a teacher for their child. The teacher's influence upon the child is tremendous.

Missouri Holiness College exists, in a measure, for the training of Christian workers. The Theological and Bible Department will receive special attention.

Theology, homiletics, and special Bible classes are formed for those preparing for the ministry, or other Christian work.

It shall be the aim of this department to encourage a zeal for godliness and to found it upon the Bible.

Diplomas will be given those completing our Theological Department.

This school cost \$5,400 to build, but was bought by the Pentecostal Church of the Nazarene for the sum of \$2,000, and is owned and controlled by our church. We owe about \$1,700 on this property. We expect to raise this amount in the next eight months. It can be done easily if the holiness people and those who believe in a Christian education will come to the aid of this worthy institution. Just think of it! If we can get five men who will give \$100 each, twenty men who will give \$25 each, and twenty men who will give \$10 each, this school will be out of debt.

One church in California has given \$100, and one lady has given \$105; two men \$25 each. Who will be the next to join the ranks?

All money should be sent to C. I. DeBoard, Treasurer, Des Arc, Ark., or direct to the Bank of Des Arc, Mo. Please state that the sum is to be paid on school debt.

Any amount will be thankfully received.

C. I. DEBOARD and I. B. SIFES, *Supts.*

DAKOTA-MONTANA DISTRICT

We closed a very successful meeting at Hankinson, N. D., in the month of April. The meeting was held in a big dance hall, and was a battle from start to finish. Dead Christianity was the worst enemy we had to fight with. After Lent, they turned loose, and dancing and drinking were something terrible. Some of them got saved good, and one man, who was the worst in town. The Saturday before he was saved, he had delirium tremens. His wife also was saved. We are looking forward to a Nazarene church to be organized in the future.

We went home for two weeks, to get acquainted a little. We are away so much of the time, we are almost strangers at home. We visited our churches at Norma, and Pleasant View. Found Brother Young and wife in the work, and the work moving along. He is much loved by his people.

The church at Sawyer is moving along nicely, with Brother Pound, pastor.

At Velva we found things going well. Brother Prime is building a church 30 x 40 feet.

Visited our church at Surrey, Brother Clymer, pastor. Preached to them on Sunday, May 21st, and had a good spirit in the meeting.

Sunday evening, May 21st, we visited our church at Minot. Preached for them, and found Brother Irwin and wife working at their job, full of faith and the Lord blessing them.

Our pastor, Brother Janzen, of Chinook, Mont., writes that things are going nicely there. In addition to the German Nazarene church, he has built another church and is planning to dedicate it in July.

Brother Clive Williams, of Judith Gap, is reporting things moving along fine with him. Has a church ready which we are planning to organize the last of July.

Brother Luchsinger and wife, of Nashua, Mont., are leaving soon for the Hot Springs to take treatment. They are going through some severe tests, and we must pray for the great Physician to intercede. God can use this brother in His work, and we need him.

THE LORD HAS NEED

It is a surprising statement in this dispensation to make, that the Lord has need. When Jesus was on earth, there was a time that He needed a colt, and he told His disciples to go to a certain place and they would find a colt, and to take it, and if any one said anything, to say, "The Lord hath need," and it would be all right. Now the Lord has need of \$80,000 for the school at Olivet, Ill., and \$30,000 for the Publishing House at Kansas City, and I am going to tell you where the colt is tied.

The members of the Pentecostal Church of the Nazarene have got the money and have been praying the Lord to bless the finances of these institutions. Now I am sure we can help answer our own prayers, and I have confidence in the Nazarene people that they will arise to the occasion and supply this need of the Lord Jesus Christ in the Olivet University and the Publishing House.

Now, here is a plan that will not be burdensome to any one. Let every Nazarene give \$2 to the Olivet University and \$2 or more to the Publishing House, payable in two years. Two dollars a year! I am sure there is not a member so young or one so old that can not make \$2 a year extra; and I am sure the Lord will prosper the one that will do this that much more. Prov. 19:17, "He that giveth to the poor lendeth to the Lord, and that which he has given will he pay him again."

Now to start this fund, I pledge myself to pay \$1,100 to the Olivet University and \$100 to the Publishing House. I give this much extra, as I suppose some Nazarenes may never hear that Jesus has need in these institutions. A NAZARENE.

We arrived at Loomis, S. D., May 23d, to be with our church. Brother John Nolt, of Mount Pleasant, is moving things for God, and has had a good revival meeting at Loomis. We will organize a good church there soon. Brother Nolt is contemplating getting another work, which will make him three appointments.

We commence a meeting at Hillsboro, N. D., the first week in June.

All our churches on the Dakota-Montana District who haven't taken the offering for our General Superintendent, please do so at once.

LYMAN BROUGH, *Dist. Supt.*

IDAHO-OREGON DISTRICT ASSEMBLY

The Idaho-Oregon Fourth District Assembly convened at Ontario, Ore., May 18th to 21st, General Superintendent, Dr. Edward F. Walker, presiding. Although the District is young, it was a wonderful Assembly.

The timely messages by Dr. Walker on the subject of "Another Comforter," were full of light and encouragement and proved a great blessing to many. His sermon on Sunday morning from 1. Cor. 14:1, "Follow After Charity," was a masterful and powerful discourse, which laid a foundation for the remaining services of the day, and all will live in our memories with joy and comfort. His lengthy, yet much needed, exhortations and admonitions upon the interpretations of the Manual, during the business sessions, were lucid and helpful and greatly appreciated.

The presence of our friend and brother, John F. Sanders, secretary and treasurer of the Board of Publication, at Kansas City, Mo., brought inspiration, enlightenment, and joy to all. We feel the District is better acquainted now with the Publishing interests and we expect our people to give them their attention and patronage more. Brother Sanders remained a few days with the church at Nampa, Idaho, during the following week, and preached twice, helping hungry souls to the table of good things in our Father's banquet hall. Several persons came forward as seekers and found peace in believing that God saved and sanctified them.

During the Assembly, when the weather would permit, the evangelistic services were held in the tent near the church. A goodly number of souls sought the Lord for pardon and sanctification, and rejoiced in His love and grace. On Sunday afternoon, Deaconess Della Brandenburg, prospective missionary to China, brought a melting message which precipitated the glory upon the audience, and a half dozen or more adults came to the altar for reclamation and holiness. Some notable pardons were begged, and the requests granted with joy.

The Rev. Harry Hays, retiring District Super-

intendent, preached the farewell sermon from Hebrews 11:16, "He hath prepared for them a city." This was cheering and full of hope, and five or six persons responded to the altar call.

The Rev. W. H. Tullis, formerly with the Methodist people of North Dakota, and who has faithfully served the Pentecostal Church of the Nazarene at Boise, Idaho, during the past year, was elected District Superintendent. Brother Tullis is also financial agent for our school at Nampa. Its name was changed to The Northwest Holiness School, by a vote of the Assembly. A number of families from Idaho and other states are planning to move to Nampa this summer to obtain the advantages of our growing school.

The Assembly was royally entertained by the church at Ontario, for which they received unanimous praise. Next year the Assembly is to convene at Burns, Ore., to which we look forward with brightening hopes and joy.

Dr. D. E. Standard, Mrs. Grace B. McHose, Harry Hays and wife, and others, brought inspiring messages in song, and at times there were outbursts of joy and gratitude among the saints, creating a hunger for salvation in other souls. The prospects of the Idaho-Oregon District are as bright as the promises of God.

Pastoral arrangements for the year 1916-1917:

District Superintendent	Walter H. Tullis	Boise, Idaho	To be supplied
Burns, Ore.	Sumpter L. Flowers		
Caldwell, Idaho	Clyde T. Dille		
Central Mesa, Idaho	Charles E. Mitchell		
Emmett, Idaho	Charles E. Mitchell		
Enterprise, Ore.	Mitchell L. Baltezo		
Fairfield, Idaho	To be supplied		
Mountain Home, Idaho	To be supplied		
Nampa, Idaho	Ernest E. Turner		
Ontario, Ore.	Arthur F. Ingler		
Payette, Idaho	Newton Kendall		
Ruby Church, (near Fairfield, Idaho)	To be supplied		
Ten Davis, Idaho	To be supplied		
Victory, Idaho	Charles E. Mitchell		

Idaho-Oregon District directory of officers:

District Superintendent, Rev. W. T. Tullis, care of Nazarene School, Nampa, Idaho.

District Secretary, Rev. A. F. Ingler, Ontario, Ore.

District Treasurer, Harry McHose, R. R. 4, Nampa, Idaho.

ARTHUR F. INGLER, *Dist. Sec'y.*

BISHOP MCCOY AT MERIDIAN COLLEGE

Meridian College, Meridian, Miss., was fortunate in securing Bishop J. H. McCoy, of Birmingham, Ala., to preach the commencement sermon. He also preached to the Young Men's Christian Association and Young Woman's Christian Association on May 21st, in the college auditorium. He preached two great sermons.

President J. W. Beeson and Bishop J. H. McCoy were boys together. Bishop McCoy's father was the pastor of Capt. W. B. Beeson and family. It was Dr. W. C. McCoy that made the first impression from a pulpit on the boyish heart of Dr. J. W. Beeson. It was a great pleasure for them to be together again and talk over boyhood days and experiences.

Bishop McCoy complimented the school on having such a fine body of students and he spoke well of the high grade of work we are doing here.

The program given by the expression department was greatly complimented by the audience. The audience said the oratorical contest was one of the finest they ever heard. Mr. C. Edward Mayo won the gold medal, having won the silver medal before.

The grand concert was said to have been the finest ever given in this country. The piece, with six pianos and the octet, was something unusual. The whole thing would have done credit to any conservatory in the North.

The graduating class was the first to finish under the standard college course; the first to use the hoods which give quite a distinguishing appearance. The commencement in every way was said to have been the best for years.

The student body was very fine this year and they seem more loyal to the school than ever before. Plans are on foot for "Greater Meridian College" next session.

J. W. BEESON.

CENTRAL NAZARENE UNIVERSITY COMMENCEMENT

The commencement exercises of Central Nazarene University, Hamlin, Texas, are a fact of history, but the memory will linger with many for years. We had put forth no special effort at advertising, as our auditorium space is limited until we complete the main building, but two days before the exercises were to begin, visitors began to arrive from different parts of the country.

We opened with a musical program, Friday night, May 19th. Saturday morning, Rev. J. C. Henson, District Superintendent, Hamlin District,

delivered a powerful and interesting sermon, which was followed Saturday night with an expression program, which was in every way up to the standard. By this time every one's appetite was well whetted for the exercises of the Sabbath. We opened with one of those indescribable praise services which lasted from 10 to 11 o'clock. Billows of glory rolled over the multitude as one after another testified to victory and the untold blessing the work in the school had been to them. Numbers who came here unsaved were abounding in the victories of salvation received during the year. Rev. J. E. L. Moore, our president, delivered the baccalaureate sermon, which was a masterpiece indeed, freighted with unction and revealing much thought and labor of preparation. More than a score stood for prayer at the conclusion of this service.

The missionary program at 3 o'clock in the afternoon was well attended, and moved the audience first to tears and then to shouting. The last number on this program was a missionary address by Miss Lillian Pool, returned missionary to Japan, which was both interesting and instructive. Rev. J. E. Gaar, our pastor, delivered a powerful gospel sermon at the evening service, using as a text, "The great day of His wrath is come, and who shall be able to stand." An altar service followed, in which two young ladies prayed through to victory.

The presentation of diplomas, Monday morning, was the closing feature. Some excellent orations and musical selections were offered by the graduating class, which were more than a dozen in number, after which President Moore presented the diplomas in a touching and dramatic manner. We closed about 2 o'clock with an offering in which the people gave over \$500 for the completion of the building and erection of concrete walks about the grounds.

Our new catalog is now ready for delivery, and will be sent upon request to all who are interested in school work. We have materially strengthened our faculty, and are going in for greater things than ever. Some of those who visited us during commencement, purchased property, and will move to us for the next term of school.

OSCAR HUDSON, *Business Manager.*

FRESNO — GEN. SUPT. GOODWIN'S FIRST ASSEMBLY

I looked forward to this Assembly with much interest as it was to be my first attempt as chairman; and still more, as it gave me the great opportunity of seeing so many of my dear friends of other years. There was good interest from the first, with a large number of delegates from all the churches. The evening services were full of interest, and all our preachers spoke with power. The afternoon anniversaries were timely and helpful.

It was a great joy to have with us our Senior General Superintendent, Dr. H. F. Reynolds, who greatly helped us with his wise and timely counsels. He is truly one of God's great, yet humble, men. I first met this good man and heard him preach over twenty years ago in New England, and have loved him ever since. His sermon-lecture on his trip around the world was full of intense interest and will result in great good to the cause of missions, wherever it is given.

What a pleasure to meet our old friends once more. And how kind they all were to us. Everything went on just like clock work. The secretary, Brother Girvin, had everything in hand, and knew just how to assist the chair at the right time. The District Superintendent, Brother Miller, was never a minute behind in anything. Everybody seemed happy and full of love, and Fresno First Church had everything arranged for the comfort of the delegates.

The outlook for the coming year bids fair to be the best in the history of this District. The newly elected District Superintendent, Brother Reed, is already making plans to open new fields. We hope to give some time to this District before our Eastern trip, but fear time will not permit our accepting only a few of the many invitations for meetings. Our work on this District is beautifully united and the people are full of sacrifice and heroism. We shall look forward to greater things in the near future.

J. W. GOODWIN, *Gen. Supt.*

CAMPAIGNING IN NEBRASKA

We closed a meeting twenty miles northeast of North Platte in the sand hills on May 7th. The people were poor and scattered, but needed God and salvation. Many of the young people had little or no respect for God and religious worship. Parents with sad hearts are now reaping what they have sown. We found a few who knew God. Some were saved during the two weeks' meeting, and others were under deep conviction. Many thanked

us for coming. We were called by Brother H. C. Tittmore to a school house six miles northeast of Moorefield, where we labored for three weeks, closing last Sunday night. Great walls of prejudice were broken down. We found some hungry folks, and a few prayed through to real victory. Many under conviction. A preaching point was established, and a Sunday school will be organized. Brother Tittmore will take care of the work for the present. We began at Etna with Brother A. Essley, and expect victory.

THEODORE and MINNIE LUDWIG.

FROM EVANGELIST G. ARNOLD HODGIN

We have just closed a campmeeting in Greensboro, N. C., with the Holiness church, Rev. W. R. Cox, pastor. Our co-workers in the camp were Rev. John T. Hatfield, of Indiana, and Rev. Charles Slater, missionary to South America. We had a great time with these holy brethren. How they would shout, and leap, and sing, and preach, and souls would come flocking to God. The crowds were large, and there were about 135 who prayed through to real victory. Among the number were four backslidden preachers. The people declared that it was the best camp they had ever had. The work was clear and definite, and we never once tried to profess any one until the work of repentance was thorough. They prayed clear through in old-fashioned style. The conviction was deep, and the agony at the altar was intense, but when they came through it was with a shine and a certainty that one could not well mistake.

We go from here to Ramseur, N. C., and then on to Hughesville, Pa., camp, then to Portsmouth, R. I., camp, then to Beulah camp, in Shakesford, Va. Please pray that God will give us many precious souls. We wish to announce through the pages of the HERALD of HOLINESS that for the present we are in the evangelistic field, and our friends may reach us by addressing 926 Silver Run ave., Greensboro, N. C.

PITTSBURGH DISTRICT

Since being elected District Superintendent at our recent Assembly at Troy, Ohio, we have been busy. We have preached the last three Sundays in our church at Dayton, where we have labored as pastor for nearly three and one-half years, and out on the District through the week. We had looked forward to another fruitful and prosperous year in Dayton, at home with our family, and laboring with a church where we haven't had a week without souls at the altar since we got in our new church home last February. Last Sunday, our closing day there, was glorious with the power on, and a few souls at the altar. The night service was one we will not forget. God was there. The main auditorium and one large Sunday school room were well filled. They have not called a pastor as yet.

Rev. N. B. Herrell preaches for the Dayton church Sunday, June 4th, and Rev. J. M. Wines, Sunday, June 11th. Brother Herrell, who has been our Superintendent for nearly four years, has done effective and systematic work. The District has prospered on all lines. Many good churches have sprung up, and the work of God prospered in general. His clear biblical preaching, especially on tithing, is destined to continue to bring forth good and lasting results.

Evangelist Bacon continued revival services in his large tent, with Brother Welsh, our Troy pastor, after the Assembly, with good results. The writer ran up one Sunday afternoon and preached.

Holy Ghost Books

Heart Talks on Holiness. By Col. S. L. Brengle. 180 pp. Cloth.....	25
Helps to Holiness. By Col. S. L. Brengle. 194 pp. Cloth.....	25
The Way of Holiness. By Col. S. L. Brengle. 194 pp. Cloth.....	25
Progress After Sanctification. By Arthur C. Zepp. 181 pp. Cloth.....	50
The Way of Holiness. By Mrs. Phebe Palmer. Paper.....	10
Pebble cloth.....	15
Cloth.....	20

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

We had a good meeting, and one sister was blessedly sanctified.

I preached in a mission at New Carlisle, Ohio, where a fine class of holiness folks are pushing the work for the Lord. They are planning a campmeeting for June 8th to July 4th, with Evangelist Bacon as their leading worker.

We had a good little meeting at our newly organized church at Christiansburg, Ohio, recently. Also visited our church at Middletown, Ohio, where Rev. J. M. Wines has been supply. The work there has been making rapid strides, is in splendid condition and we enjoyed preaching to them. They are only about six months old, but have recently bought two fine corner lots for \$1,000, and expect to build as soon as possible. We predict a strong church in that thriving city.

A few Nazarenes in Sebring, Ohio, have rented a hall, made some seats, and we arrived yesterday for a meeting in our new Nazarene mission. The outlook is splendid.

JAMES W. SHORT, Dist. Supt.

CHICAGO CENTRAL DISTRICT

We arrived in Carterville, Ill., May 12th, about 5:30 p. m., where I was met by "Sammy the Nazarene," who carried my grip and directed me to the home of the pastor, Mrs. Edna Wells Hoke. We preached in the evening and then I think every morning and evening for the first week. We remained for three Sundays. Twenty-five or thirty seekers responded. Carterville is in the midst of a mining district, and work is scarce just now, so a number of the people could come to service in the morning during the week as well as the evening. Sister Hoke was for years the pastor of the Free Baptist Church in Carterville, and the greatest religious awakening ever known in that section of country was brought about during her pastorate in that denomination. Then the issue arose on the question of holiness, and it was a choice of losing credentials or ceasing to preach holiness. She unhesitatingly chose the former, and stepped out and down. God blessed her, and she was enabled to build a fine church building upon which there is not a cent of indebtedness. She has the respect and love of the whole town, with the exception of the liquor business, who lay at her door the fact that the saloons were voted out, and have been unable to again get a foothold. I have no doubt the community would not hesitate a moment in saying the Nazarene church is the highest representative spiritual factor in town. Large crowds are the order at the Nazarene church in Carterville. We enjoyed our stay at the home of Brother and Sister Hoke.

We organized at Energy, and Mrs. Grace Edwards is the active pastor. We preached to about seventy-five people two Sunday afternoons, and at Carterville to about 150 men only the last Sunday afternoon. I consider Mrs. Hoke an exceptional woman. Exceedingly spiritual, uncompromisingly straight in her preaching, and eminently successful as pastor or evangelist. She is at our request, ready for evangelistic work this summer any place, but I trust may be kept busy on the Chicago Central District. Address her at Carterville, Ill. — W. G. SCHURMAN, Superintendent District.

GEN. SUPERINTENDENT WILLIAMS' REPORT

Since my last report to the HERALD of HOLINESS, it has been my privilege to hold two revival meetings and one District Assembly.

The first revival was with Rev. H. B. Wallin, pastor of First Church, Dallas. The Lord was with us in the battle here, and quite a few sought and found God in conversion or sanctification. Brother Wallin has a live church, and he knows how to keep the work moving. We thank God for the church and for the wide-awake, successful pastor in charge.

From Dallas we went to Greeley, Colorado, for our District Assembly. All pronounced it the best Assembly Colorado has had thus far, and it should be, for we are growing, and getting the work in better condition each year. The spirit in the Assembly was all that could be expected. We worked in harmony and in the spirit of perfect love. Best of all, God was with us blessing, and saving, and sanctifying souls. The brethren left saying they would prepare for a still greater Assembly next year. Thank God for the work in Colorado.

We have just closed a great meeting with Brother Henricks, pastor of First Church, Pasadena, Cal. This was truly a great revival. God was with us in power all through the meeting. At least 150 seekers sought God at the altar, and almost every one found Him. It was an old-time Holy Ghost revival indeed.

Brother Henricks is a man of God, on the move, and he certainly has a church that is doing things for God, and we feel sure that the revival will

OUR CHURCH HYMNAL

The General Assembly appointed a committee to prepare a hymn book for the Pentecostal Church of the Nazarene. This committee is at work and has the material in hand to make one of the best all around books ever produced. The work is far enough along to begin to need the money for carrying out the plan. In addition to the cost of material, etc., which the Publishing House will care for, there is needed about three thousand dollars for copyrights and plates.

The General Assembly authorized a plan for a company of underwriters who are to furnish this three thousand dollars. This company is to be made up of individuals who will agree to furnish \$100 each to the fund, said amount to be returned to them out of the proceeds of the sale of hymn books. At the General Assembly there were secured twelve members to this company. These parties met and elected W. M. Creal, of Warren, Pa., as secretary and treasurer. The money is to be sent to the treasurer in installments as called for, and returns are to be made through him to the underwriters, as the money comes back from sale of books. A goodly share of the money should come back quickly, if our churches generally take hold of the book.

NOW IS THE TIME TO ACT

Surely there are enough among us who are interested in getting the very best hymn book for our church, to quickly enlist the other eighteen persons who will furnish \$100 each to this fund. It is not in the nature of a gift, but a loan without interest. It will make possible the early publication of the book. Some congregations may take up the matter and take a share in the Association. Where there is no one individual in the congregation who can loan the \$100, perhaps there are four who can loan \$25 each, or ten who can loan \$10 each.

DO YOU WANT A REAL FIRST-CLASS HYMN BOOK?

It can be had by a little effort. If you are interested, write to W. M. Creal, Warren, Pa. Do it now.

continue as it has in the past. I have never worked with a more lovable man, nor with a congregation that stood by me more faithfully in a fight for God.

Brother Henricks is a pastor of first rank, and his church will continue to grow under his able leadership.

I am now with Brother Cornell at First Church, Los Angeles. Will report this meeting later. I shall remain on the Coast till the close of the District Assembly. — R. T. WILLIAMS.

PENIEL UNIVERSITY COMMENCEMENT

Peniel University has just closed up a successful year. The enrollment, the educational advancement, and the spiritual progress have all been quite good.

The Commencement was a very interesting occasion this year. There were twenty-five graduates from all departments and all the literary and musical numbers were of high order and were well received by the large audiences which attended night and day. The preachers' convention which met just previous to the regular commencement exercises, was a great blessing to the school and community.

The prospects for the coming year are good. The faculty has been strengthened and additions are being made to the equipment. This year's students are enthusiastic to return themselves and to bring others with them. Our claim has always been that our satisfied students are our best advertisements, and we are fortunate in having so many of this class this year.

The students this year published a very fine Annual. This is the first time that this has been undertaken at Peniel. The book has about one hundred pages and an equal number of engravings. It will be a souvenir that will be highly prized in years to come. A few additional copies were printed for old friends of the school and if any should read this notice with interest, we shall be glad to have you write for particulars.

The catalog number of the Bulletin will be out now in a few days, and we shall be glad to send a copy to any who will drop us a card giving their address. "The Peniel Record," the monthly paper

published by the faculty, is being read with interest, and its subscription list is growing. "The Criterion," the students' monthly, will be resumed with the September number. It is full of matters of interest to students new and old, and promises to be better than ever during the coming year.

With thanksgiving for the past year of blessings and the good commencement season just closed, we turn our faces to the work of the summer and to the opening of another school year in September. — JAS. B. CHAPMAN, *President*.

RECEPTION

A reception was given to our beloved pastor, and his wife, Rev. and Mrs. C. P. Lanpher, on Friday, May 26, by the members and friends of the First Pentecostal Nazarene church of Fitchburg, Mass.

Mr. Lanpher came here four years ago, and took up the work. During that time he has helped us build a very beautiful church building. It has a parsonage adjoining. The whole property is valued at \$10,000. We are to have Brother Lanpher for a fifth year. Many friends outside our own church gathered at the parsonage to show their love and esteem for both the pastor and his wife. Mrs. Wyman gave a solo, after which Rev. Ringrose, pastor of the Hyland Baptist church, offered prayer. Mrs. Main and Miss Hollinworth then rendered a duet. Mrs. Isaac recited "The Easter Morn." Miss McGregor sang a solo, followed by Rev. Ringrose, who made some remarks in regard to the work done by our pastor and his wife, and the esteem every one felt for them. Mr. Lanpher stated the fact that just fourteen years ago that day they had dedicated their hall for worship. The church was dedicated two years ago last February.

Ice cream and cake was served by the young people of the church. Mrs. Lanpher was presented with several bouquets of flowers, one beautiful one of Lillies of the Valley. The blessing of God is upon us, and we never were in better condition spiritually. — MRS. MARY ISAAC, *Deaconess*.

CHURCH NEWS

Warren, Ark.

We are in a good meeting at this place with Rev. S. H. Clemmons, under a large tabernacle. There is a good attendance, deep conviction, and many are seeking and finding God. Rev. Shelby Corlett, of Newall, Pa., is doing fine work as song leader, and general pusher. The outlook is for a great meeting. — JOHN D. EOGIN.

Coleman, Texas

God is setting His seal on our work here by saying souls. Some have prayed through in their homes. Our work at Bangs, Cleveland, and Glen-cove is also on the upgrade, and the outlook for victory is bright. — L. LEE GAINES, *Pastor*.

Rochester, Texas

I live in the Idellar settlement, and we have a fine church of consecrated Nazarenes, who know how to sing, shout and pray, and live their experience every day. Our District Superintendent, Rev. J. C. Henson, is going to preach for us to-night and tomorrow, and we are expecting a great time. — MRS. M. L. DAVIS.

New York City

After a time of difficulty and testing concerning a place of worship, not knowing if our work here was done, and closed doors in God's order, then His grace and goodness came just abounding toward us, until we were overwhelmed as we saw God working in our behalf for His cause. We truly felt we were "workers together with God" and that God was working all things together for good because we love Him. So we are moved and settled, and have a much nicer place at 210 West Fourteenth street, near Seventh avenue. There are more people coming in with us here. We had a special opening day with Rev. S. N. Fitkin, W. H. Hoople, and I. W. Hanson as speakers. Three new members were taken in that day. Rev. I. W. Hanson, of Haverhill, Mass., has remained with us, having charge of the services, and God has wonderfully blessed his ministry with us. His Christlike, loving spirit has won the hearts of the people, and many of late have knelt at our altar, for which we truly thank God. At a roll-call of the church, which was greatly enjoyed, and a precious service, we dropped a half dozen from our book, who "seem to have a name to live but were dead." We are now incorporated as the Pentecostal Nazarene Church of Manhattan. Many are

seeing great things ahead for this church. Will you please pray for us that we may keep blood-washed and humble, and in the center of God's will. The Monday afternoon holiness meeting is a source of blessing and help, quite a number of our preachers coming to be refreshed as well as be a blessing. When you are passing through this busy city, "come ye yourselves apart and rest awhile." — I. M. JUMP, *Pastor*.

Haverhill, Mass.

The interest in our meetings is continually growing. Our mid-week meetings are refreshing and our Sunday meetings are wonderful. Sunday, May 21st, was a gracious day and several were at the altar. Sunday, May 28th, was a good day. Although the weather was rainy, there were a goodly number at the morning service. The evening service was full of victory from the start, and seven seekers were at the altar, and six of them paid the price and went through to victory. Our sick folks are getting along fine, and we expect to have them with us again soon. Brother Fogg is giving us some excellent sermons. — ILDA E. HANES.

Cadiz, Ky.

As I have been a reader of the HERALD of HOLINESS for nearly two years, I feel that I want to extend my kindest regards and best wishes to the editors and writers. I feel thankful to God for such a paper. We prize it above all others, and are careful that none of the copies get destroyed. After we have read them, we hand them to others, and ask them to take care of them and hand them to others. If I was able to do so, I would put the HERALD of HOLINESS in every home in Kentucky, as I believe there are so many people in the dark spiritually. I do sympathize so much with this people. I was raised by Methodist parents who taught me right from wrong. I was converted, and lived a member of that church for a number of years. I never had the privilege of hearing a sermon on sanctification until four years ago, and then I drove forty-five miles over rough roads to find what I wanted. It was worth going a thousand times as far to receive. I was convicted of holiness through Bud Robinson's writings, and so I most always look for his corner in the HERALD of HOLINESS the first thing. Last summer we had a ten days' meeting here in Trigg county, conducted by S. W. McGowan, of Santa Fe, Tenn., and Miss Emma Turberville, of Martin, Tenn. It was held in a tobacco town. We had good crowds, good behavior, and as good preaching as any one ever heard. There was an interest in the meeting, and some converted, reclaimed, and

sanctified. We felt there was seed sown that will create a great harvest some day. — MAGGIE FREEMAN.

Sioux City, Iowa

God has been blessing us in the work in this place. Feeling we were not reaching the masses in this suburb of Morningside, a few began to pray for a mission in the heart of the city. God heard and has given us a nice little mission at 7 West Third street. Some souls have been saved. Last Sunday, one who was saved in the mission the Sunday before, was sanctified in the church at the morning service; two others were at the altar, one for purity and one for pardon. On Thursday at prayer meeting, one was at the altar to be reclaimed. We are looking up and trusting in God to help us in winning souls for His kingdom. — MRS. S. M. DOMULES.

Danville, Ill.

Sunday, May 28th, was a splendid day with us at the First Church of the Nazarene. In the morning, in just a few minutes, a hundred dollars was raised toward our church debt, making \$1,300 in all which has been raised this year. We desire to thank all who have helped us in raising the thousand dollars. Sunday evening was our children's missionary service. The church was beautifully decorated with flags and flowers, but far better than all we felt the presence of our dear Savior in our midst, who, when He was here upon earth said: "Suffer little children to come unto me and forbid them not." The children certainly did their part well, and at the close of the service an offering of \$15 was laid upon the table. The church was well filled, and people turned from the door who could not find a seat. Our congregations are increasing in all our services. We have a corner upon the square, the best place in the city, to hold our street meetings. We preached to a large crowd last Saturday evening and several requested prayer. Some remodeling

PERSONALS

Rev. Herbert Hunt, Secretary of the Foreign Missionary Board, expects to leave this week for a tour of several Districts in the interest of our foreign missionary work. Brother Hunt is being sent out by the Board, and will be a great blessing to our churches, wherever he goes.

Prof. Burritt Galloway, and Miss Ada Carroll, of the faculty of Kansas Bible Institute, of Hutchinson, Kas., accompanied by several of the students, inspected the workings of the Publishing House Friday.

Miss Lillian T. Cole, enroute to Africa, as missionary of the Pentecostal Church of the Nazarene, was at headquarters Friday and Saturday, and held a service at First Church, Sunday.

Mrs. R. P. Clifton and Mrs. W. M. Stevenson, of Morrilton, Ark., were visitors at Publishing House Tuesday of last week.

The Rev. M. F. Lienard, our energetic Superintendent of the Nebraska District, greeted the Publishing House people last week.

H. L. Vesper of North Dakota, in sending in his renewal and a nice donation to the Publishing House fund, says: "We have taken the HERALD of HOLINESS since it was first published. We prize it very highly. We would take it if it was \$5 a year."

J. G. Presley of Troup, Texas, writes that our pastor there, the Rev. E. F. Thompson, has recently undergone two serious operations and is now again in a Dallas hospital for treatment. Prayers are requested for him.

The Rev. C. P. Clayton, writes of the revival at Yoakum, Texas, that the singer, Mrs. Grace Perry, and the organist, Miss Mable Cardwell, were great help to the meeting, both with their music and personal work.

The Rev. C. P. Roberts has transferred from the Arkansas District to the Indiana District, and is located at Fortville, Ind. He writes that he has a fine work at Fortville and Mohawk, and is having a splendid start.

Evangelist Guy Wilson passed through the city last week, enroute to a meeting at Topeka, Kas. He kindly paid his respects to the Publishing House.

Bud Robinson stopped over a few hours in Kansas City, Thursday, on his way to the National Association camp at Okaloosa, Iowa. He reports a great time at the Rescue Rally at Arlington, Texas.

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has been done to our church, which adds much to its appearance on the inside. One unsaved man donated the kalsomine with which to fresco the church. The labor was all donated, and mostly done of evenings. One dear brother who is not a member of our church, made a beautiful chandelier and gave it to the church. The church now is well lighted. Some of the good women solicited funds and got some new carpet for the church. We are expecting the best summer of our lives. If we do not hold a meeting outside of Danville, we have a big field and a hard one in which to work. We are planning for a summer meeting with our District Superintendent, Brother Schurman. We are now headed toward Oliver, for the campmeeting.—MILLARD and LIDA BRANDYBERRY, Pastors.

Escondido, Cal.

I have just returned from the great Imperial

ANNOUNCEMENTS

Teachers Wanted—We are in need of a teacher at the Commercial Department, also teacher of High School English, at Pentecostal Collegiate Institute, North Seltunite, R. 1. Address J. C. Bearse, Prin.

Tent Meeting—The tent meeting at Lindsborg, Kans. begins Sunday, June 4. Rev. Thos. Keddie and Rev. R. S. Ball will do the preaching, and Prof. J. E. More will have charge of the singing. Pray that God will give souls.—R. S. Ball.

New England District Preachers' Meeting—The final Preachers' Meeting prior to the campmeeting season will be held with our church at Lowell on Wednesday, June 14th. The District Superintendent will be pleased to have all the preachers on the District rally to this meeting. A day of profit and blessing will undoubtedly be realized. The program can not be announced at this time, but the preacher who misses this meeting will miss something good. Let there be a general rallying to this last meeting of the season.—C. P. Lanpher, Secy.

Announcement—The special Summer Campaign of the Woodlawn Pentecostal Church of the Nazarene begins June 11th in the big tent, corner of Sixth, Fourth Street and Cottage Grove Avenue. Dr. John Matthews, of Kansas City, preaches Monday night, June 12th, and Rev. and Mrs. C. F. Roberts and Miss Taylor, of Anderson, Ind., will be with us from June 13th to 25th.—Mrs. Mattie Wines.

Organ to Sell—I have for sale a folding organ that is as good as new; piano tone and latest model. Will sell organ, chair, and extra case for \$15 less than cost. Write me at once. Marvin S. Cooper, pastor Nazarene Church, Clarksville, Tenn.

A Recommendation—Rev. B. F. Neely is well known to many readers of the Herald of Holiness, but I have thought there are those who should avail themselves of his services to whom he should be introduced. Brother Neely has been a successful evangelist for fifteen years more. About six years ago he felt that he should have a more thorough preparation for his work, and entered Peniel University. He graduated from the College of Liberal Arts at our recent Commencement. Brother Neely has rare qualifications as a preacher and evangelist. He has held some of the leading camps in the southern states, and has proved himself to be a man who can bring things to pass. He will grace any pulpit in our church, and now that he is entering the evangelistic field exclusively, I shall expect to see him occupy an ever-widening field of usefulness. I do not know the present arrangement of his slate, but I assure any that may engage his services that they will secure an evangelist of the first rank. Write him at Peniel, Texas.—James R. Chapman, President, Peniel University.

Not a Miss—I have received letters from pastors and others with the title "Miss" to my name. I am an evangelist of the masculine gender. I have been working in some meetings with my sister, but Urul Holenback is a man. My address is Greenfield, Ind.—Urul Holenback.

Open Date—Because of a change in my slate I have an open date from June 9th to 18th. I would be glad to help some church or camp. Write or wire me at Alliance, Ohio.—David G. Bacon.

Address Wanted—I would like to correspond with Rev. R. P. Kistler. Some one please send me his present address.—Jesse B. Jackson, Girardeau, Mo., care Albert Hall.

Campmeeting—A campmeeting will be held at Judith Gap, Mont., beginning July 2d. Rev. J. H. Clymer, of Surrey, N. D., will be the evangelist, and we are expecting District Superintendent Brough to be with us a part of the time. We expect to make this a strong holiness center. Address Clive Williams, Judith Gap, Mont., Box 261.

Place Wanted—I want to get in touch with some one who has a gospel tent, to work on the Dallas District. I want to work with some one who is interested in the rescue work.—J. T. Hudson, Anna, Texas.

Tabernacle Meeting—Beginning June 4th the Pentecostal Church of the Nazarene at Detroit, Kas., will hold evangelistic services in the new tabernacle three miles north and one-half mile east of the city. The workers engaged are Rev. Roy Smee, of Pasadena, Cal., and Rev. J. B. Micky, of Woodbine, Kas. Students of the Kansas Holiness College will assist.—S. L. Lehman.

Evangelistic Meetings

C. C. Rinebarger, Song Evangelist

Shenandoah, Iowa June 16-26
Gordon, Nebraska June 30 to July 9
Lake Arthur, La. July 13-23
Springfield, Illinois July 28 to Aug. 6
Wichita, Kansas August 18-28
Winchester, Indiana August 30 to Sept. 10
Mohawk, Indiana September 7-17

Mrs. Bessie Williams

Bayside, Texas June 23 to July 6
Dale, Texas July 14-30
Rogers, Texas August 4-19
Indian Creek, Texas August 25 to Sept. 10
Coleman, Texas September 15-24
Buda, Texas October 1-22
Saratoga, Texas October 27 to November 19

Valley, having spent several days with our church at Holville, where we have a church building, and a number of good members, who farm to pay expenses, while their main occupation is serving the Lord. We received a unanimous call to be pastor, and at this time it looks good to us, for we see this great valley with a dozen growing towns, without another aggressive holiness church in the valley. We are closing our pastorate here after two years of strenuous work. This once prosperous church has, for a number of years, been on the decline. Four years ago the frost killed the citrus trees, and many of our members were hard hit, and had to move away, discouraging those that remained, but with the return of prosperity we look for a good future, for the members are spiritual and aggressive.—C. W. WELTS, Pastor.

Bokhoma, Okla.

Our meeting at Bokhoma, Okla., was the hardest fought battle we ever had. We found the Devil in battle array, and set for the defense. We fought him, and God gave us the victory. The meeting lasted nine days only, and closed Sunday night, May 28th, in nothing less than a real blaze of heavenly glory. We never knew a people more faithful, tried and true than the pastor and his wife. During the meeting the pastor, Rev. M. C. Coon, was taken sick, and on Saturday night after having attended the services, and long after the family had retired, Brother Coon came very near passing away to his heavenly home. He told us next morning that he was near the end. While the family and friends were gathered around the bedside waiting for the end, a healing service was held, earnest prayers offered, and God heard and answered, he being healed instantly. He sat up in bed and sang hymns and praised God. Three hours later he was in the service at the church, testifying to a packed house of the wonderful healing. Members of the congregation were melted to tears. At the close of the preaching service the altar was filled, and many professed to have been saved. We left the following day for Hugo.—J. L. McLENDON, Evangelist.

Clarksville, Tenn.

Brother W. E. Shepard spent a few days with us en route to Greensburg, Ill., and the Lord made him a great blessing to the church, and while the battle was hard, yet thank God some precious souls prayed through to victory and we are looking for great results to follow.—MARVIN S. COOPER, Pastor.

Miami, Fla.

On the morning of last Sabbath, the Rev. C. H. Lancaster, Superintendent of the Florida District, preached to an unusual congregation at the Miami Nazarene Church, and a remarkable service can be reported. Rev. Lancaster selected for his text, Heaven; "For he looked for a city which hath foundations, whose builder and maker is God"

(Heb. 11:10); "In my Father's house are many mansions; I go to prepare a place for you." Dwelling at length upon the text, the speaker brought to light the grandeur and ultimate beauty of heaven, telling his hearers what to expect and how to live in order to obtain, how to walk so as not to be a disappointment to Jesus in the last day.—S. G. HOUSE, Reporter.

Larned, Kas.

We began a meeting in Larned, May 11th, with only a few saved people back of the meeting, and none of these sanctified. They began seeking at the altar and in their homes until God sanctified them. We found many who had never heard of holiness. The crowds were good, and God put His seal upon the meeting. Some had to pay their old grocery bills and straighten other wrongs of long standing. We sold \$25 worth of holiness books and Bibles, and secured several subscriptions to the HERALD of HOLINESS. We go next to Lindsborg, where Brother J. E. More, singer, joins us in the fight.—THOMAS KEDDIE and R. S. BALL.

Louisville, Ky.

The campaign in the Pentecostal Church of the Nazarene, Louisville, Ky., has resulted in seekers praying through and learning that God was able to save from all sin. The pastor, Rev. J. G. Nickerson, has laid a good foundation for a strong church, and we expect to hear of a fine work going on in this city. His people do know how to pray, and weep over lost souls. It is exceeding hard to find a church with better altar workers than are found here. The pastor's wife, is a genial and lovable Christian lady, who knows how to win the hearts of lost souls and bring them to Jesus. I am open for dates to any church that would like to have a revival of old-time religion.—J. A. WARD, 2553 Gates ave., Brooklyn, N. Y.

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2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
3 Now ye are clean through the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
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