

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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Lead Thou Me On



Through the winter's gloom and silence,
Through the summer's gleam and shine,
Grows my soul toward Thee, O Jesus;
Cries my weary heart to Thine.

By the singing, dancing river,
By the glowing winter fire,
Ever calling, ever seeking
Thee — my lonely heart's desire.

Though my feet so oft grow weary,
Though my heart be often sad,
Yet by "waters still," O lead me,
To Thy pastures green and glad.

Where the murmur of life's river
Makes the blossoms nod and smile;
Where the trees their hands are clapping,
Let me pause and rest awhile.

Through the sun-bright, peaceful meadows,
Through the searing furnace fire,
Lead me onward, Lord, and upward,
Till I reach my heart's desire.

RUTH WEATHERWAX.

EDITORIAL

THY will be done." These four words express a wonderful truth. Any one who can say these words intelligently and, with the heart, mean all their divine import, is living the highest life possible to mortal man. There is nothing beyond a life lived when the will is submerged in the will of God. It is to this goal that all the steps of God's saving grace look. Toward this all His providence is bent. To enable us to reach this glorious end He gave His only begotten Son to die on the cross. To make this wonderful life really possible, Christ offered Himself a willing sacrifice and poured out His blood on the cross. Then, as an object lesson, to show the possibility of reaching such a life, the man Christ Jesus actually lived it, and was able to say and to live the blessed truth: "Not my will, but thine be done."

The life suggested in the words of our caption is a life lived in the very center of the divine will. It possesses all the lineaments of the ideal life, it possesses every element of strength, every feature of beauty, and every phase of influence which the godly life should have. It is, first of all, a life of surrender. The man who can say to God from his heart, "Thy will be done," is a man who has surrendered his own will, and accepted in lieu thereof the will of God for the administration of his life. In thus giving up his will he has surrendered the citadel of his nature, the capital of his personality; he has surrendered the seen for the unseen, and has become a love slave of Jesus Christ. He exults in such alien ownership, he is run by the King of heaven, and not by himself. He enjoys the consciousness of instant security in having all the wealth of divine Omniscience and Omnipotence and Love pledged to a wise administration of his life.

Such a life is also a life of faith. In the act of self-surrender there is also the act of faith, or a taking hold of God. This faith is a realizing faith, and an assuring faith, and an appropriating faith. It enables us to live as seeing the invisible. The unseen things of God and Christ and the Spirit become the only real things to such faith. It takes hold of the divine, believes all things possible, and becomes a mighty shield to the saint by which are quenched all the fiery darts of the wicked.

This life in the will of God is also a life of hope. The very faith it implies nerves the spirit with a hope that becomes an anchor to the soul. It gives comfort in sorrow, endurance amid life's struggles, and brings to the heart that peace of the Lord which is our strength. It brings to the heart a spirit of gladness, of cheerfulness and tranquility, before which the Devil trembles. The enemy of our souls can do almost anything with a faint-hearted, despondent soul, but he retires when met by a hopeful, cheerful, triumphant saint who does battle with assurance of victory.

This life is also a life of love. It was the spirit of love which led to the surrender to the will of God. The very faith involved in the surrender was a faith which works by love. The hope which such a life conveys was the hope "which maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." This love is regnant, unceasing, growing, and conquering. It is that perfect love which casteth out fear. It is that love which draws. It charms men and women because it is the very portraiture of Christ. The glorious lineaments of His divine face thus reflected in human life draw men toward Him. This love is the light which we are to let shine before men that they may see our good works and glorify our Father which is in heaven.

This beautiful life is also a life of prayer. At one with God, with this divine unity accomplished, our spirit becomes naturally a spirit of prayer, and our habit becomes a habit of prayer. We consult God about everything. In large matters, in small matters, in the so-called trivialities of life, we consult Him at the throne of grace. We talk to Him in the morning and beg grace and strength for the day, we go to Him at the hour of noon in praise and adoration for the grace given, and plead for its continuance and unburden our souls to Him in intercession for others. At eventide we pour out our hearts in renewed gratitude, pleading with intercession and opening up our hearts for light and strength and guidance in all the new and larger

plans of life. Throughout the day, and all our wakeful hours, there is breathed the spirit of prayer. Prayer is really but the spirit of submission and dependence and obedience to God, all of which are implied in the words, "Thy will be done."

This great life is also a life of triumph. The man whose will is surrendered and buried in the will of God is the man who is living by the will of God and hence is a divine conqueror in all the ways and walks and works of life. Such a life tells for God in victories every day. Souls are impressed, the sorrowing are comforted, the discouraged are cheered, penitents are saved, believers are sanctified, the distressed are relieved. Hope, light, life, peace, joy, and praise are scattered here and there with a lavish hand by the life which comes from that wondrous prayer, "Not my will, but thine be done."

It Does Work in Russia

THE cry of the liquorites and their conscienceless, political aids, has ever been: "Prohibition won't prohibit." In the mouth of saloonists and their allies this declaration has always meant that prohibition shall not prohibit, and this is but a proclamation of anarchy. It means simply that the spirit of anarchy is the animating and dominating spirit of the liquor traffic and those who deal in the business. They are essentially lawless; they intend to not submit to any restrictions and regulations, much less to prohibition. They have universally disregarded throughout their dirty history all restrictions, such as laws forbidding selling liquor to minors, making sales on Sunday, selling to confirmed drunkards, etc.

With such persistency and industry has this liquor business pushed this cry of the impossibility of enforcing prohibition laws, that they have paralyzed to a large extent many good citizens who really are opposed to the traffic, and would be glad to see it abolished. Yet the plea is utterly without foundation, in fact. At least, we mean to say, prohibition laws are just as successful against liquor as they are against murder, arson, rape, and other crimes. No law prohibits absolutely, yet because the laws against the crimes mentioned above are not absolute in their enforcement, will anybody plead that we should repeal all laws against murder, arson, rape, and such infamies?

The truth is, however, that all laws against the sale of whiskey or anything else, while highly useful even in the measure of success attending their enforcement, ought to be and could be much more effectively enforced than they are. Russia is teaching us the possibility of practically absolute prohibition by law. Her recent experience has made her an object lesson to all other countries. It demonstrates the possibility of the most successful execution of prohibitory law. Russia's success in the nation-wide prohibition of intoxicants is the most remarkable in the history of the world. Nothing like it has ever transpired in the history of any nation. It is all the more remarkable because in this case the state manufactured the intoxicants and sold to her people for the sake of the revenue which amounted to the enormous sum of \$500,000,000 on a total traffic of \$1,000,000,000. This solitary fact, it would seem, would have rendered prohibition impossible in that country. Yet, despite the seeming impossibility from this cause, Russia today has prohibition, which means that not a drop of vodka, whiskey, brandy, gin, or any other strong liquor is obtainable from one end to the other of that vast country, which covers one-sixth of the habitable globe and has a population of 130,000,000 people. Strangely enough, from the very day that this marvelous step was taken by the state, drunkenness vanished from the country.

The New York Times commenting on the results of prohibition in Russia, says:

The results are seen at once in the peasantry; already they are beginning to look like a different race. The marks of suffering, the pinched looks of illness and improper nourishment have gone from their faces. There has been also a remarkable change in the appearance of their clothes. Their clothes are cleaner, and both the men and women appear more neatly and better dressed. The destitute character of the homes of the poor has been replaced with something like order and thrift.

Notwithstanding the tremendous drain of money for war debts the Duma has recently passed a bill making prohibition the permanent

national policy. The measure prohibits the manufacture and sale of any beverage containing more than 1½ per cent of alcohol. "Under the difficult conditions of war time," says M. Bark, minister of finance, "we ventured to forego a huge drink revenue and thereby most clearly demonstrate that, with a return to peace, when the state exchequer recovers all its former sources of revenue, and a sober people fully develops its greatly increased productivity in the peaceful field of labor, Russia calmly and confidently will be able to live with a temperance budget."

We think it high time that the United States, whose people would spurn comparison with Russians, priding themselves on their superiority in the matter of civilization and intellectual and social advancement, were learning a lesson from the inferior(!) people of Russia. This comparison only shows the utter debasement and degradation to which we have been reduced as a people by the time-serving politicians who have betrayed the welfare and the rights of citizens and the homes of America for the votes of the liquor traffic. Is this an argument against our boasted Republicanism or a "government of the people, by the people, for the people"? Does it show that the Republic is a failure, and that a return to despotism or monarchy would lead us to liberation from the thralldom and tyranny of the liquor demon? Are we to stand still and see the priceless boon of the boasted ideal American form of government debased into a despotism of ruin? How much better is it to live under the Czar of Rum than under the Czar of Russia?

Surgery Gone to Seed

THERE is wide-spread complaint against alleged extravagances and excesses in surgical operations. It is said to be a growing practice with physicians to advise patients to undergo surgical operations by specialists and then secretly share the fee with the specialist. This is said to have been for years a sort of disease with the medical profession. The fee is divided between the one who secures the patient and the surgeon who performs the operation.

This is a very serious crime, and seems to have grown to proportions which demand careful investigation, and the most drastic means for prevention. There are physicians who have too much self-respect and honor to fall in line with this nefarious practice, and they are feeling very seriously the effect. It can be readily seen how honest physicians would be put at great disadvantage. The first remedial step, it seems to us, would be for the honest physicians to organize and utter loud and ringing protests against the practice and secure positive evidence against those who practice it, and furnish the same to the public. This would produce a very wholesome effect in the medical ranks, and would open the eyes of the public to the horrible crimes being perpetrated upon them by these conscienceless physicians and surgeons. One physician of high repute told a preacher that out of thirty operations that he witnessed at Ann Arbor, only one real case was found that needed an operation. A medical journal, commenting on fee-splitting in an editorial, says:

With a poorly paying practice on the one hand and a rich bait of 50 per cent of the fees dangling within easy reach on the other, they soon begin to strain a point and urge operations where operations are unnecessary. When a physician sends a case to such a commission-paying expert the necessity for the operation has often been exaggerated so as to make sure of bagging the game. Hence, in order to protect the interests of his pocket, the surgeon must operate. This leads to indiscriminate, reckless, and useless operations.

Until the honest part of the medical profession and the medical press take up this matter in a drastic manner, it is well for all religious and secular papers to give publicity to the great crimes being practiced upon a defenseless public, so as to give them warning and thus reduce the evil to the greatest degree possible. Let the sick ever be more and more slow to give heed to the advice of the physician who recommends operations.

The Foundation of Liberty

THERE is not a better known fact or a more important one, than that the Bible is the very foundation of the liberties of the American people. To the principles imbedded in the Ten Commandments and the Sermon on the Mount, and preached and exemplified and urged from Genesis to Revelation, we owe every sacred right we enjoy as citizens, every exalted privilege, and every protection to life and property.

Transparent, as is this truth, great as it stands forth in our national history, there are ambitious politicians and hordes of office seekers who connive at the present Jesuitical assaults on the Bible for its exclusion from our public schools. We characterize such

conduct as high treason against the government of the United States; to deny the right of the children of the nation to be taught the morals to be found in the Bible, to refuse them the stimulus from the lofty ideals and principles which it inculcates, is treason alike to the Bible and to the nation's children. To refuse the Bible a place in our public schools belies such men as Justice Brewer and other learned Americans who have insisted that our nation was founded upon the Bible. We forbear taking space to quote the hundreds of utterances made by real statesmen, by great jurists and publicists to the same effect, that the Bible gave birth to all our liberties, and was the real foundation stone on which our nation rests. Whence obtained we our present laws and ideas as to the treatment of orphans, or our institutions for the care of the aged, the blind, and the helpless, if not from the standards and from the influence of the Holy Scriptures? To ignore this Bible, or refuse its benign influence and great moral force to the children of the nation is a crime of the deepest dye, and one which merits, and will receive, the severest condemnation and punishment from Almighty God.

A Glorious World-Wide State

THERE are striking millennial psalms in the Bible which beautifully picture to our minds the glorious state to prevail when Jesus returns. The one hundred and twenty-sixth and the eighty-fifth are such. In the former is a description of the joy and blessing and rhapsody of Israel in their glorious missionary activity following their return to the land reserved for them. Hear the strain:

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In Psalm eighty-five the vision broadens. The peace and blessing and glory become world-wide as the reign of the Prince of Peace begins in righteousness in the earth. The vision broadens in its millennial outlines as the following verses indicate: "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good: and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

Thus the unhappy Jews, scattered and peeled and exiled for weary centuries, can look up and hope, for God's promise is sure and steadfast. They shall again be restored to God's favor, and to the land of His promise.

Thus also God's called-out people from all nations and peoples—His church—opposed and ostracized and persecuted, may look up with hope for their redemption draweth nigh. Jesus is coming back again to reign in righteousness. Bless His name, for ever and for ever!

WHEN WE TURN TO GOD, we must utterly renounce and destroy, as far as possible, our old sinful habits and affiliations and associations, and be wholly and for ever the Lord's. Hezekiah's reign and his great reformation were distinguished by this kind of thoroughness. Not only turning to God and the restoration of the Passover, marked his reign, but there was a destruction of the altars that were in Jerusalem, and the places for the burning of incense were taken away.

SIN IS GREGARIOUS. It leads to bad alliances. One sin seeks and calls for others. The life which yields to one sin will soon find another on his hands, and later a veritable vortex of sins will engulf him. Thus Ahaz went step by step into sin, until he insulted God by turning to Assyria as an ally, and God sent Isaiah to rebuke and warn him.

PAUL'S TESTIMONY to the resurrection was marvelous indeed. He buttressed his whole ministry on this truth. There resounded in all his utterances and writings that resplendent testimony: "I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures."

THE WORDS OF MY MOUTH

Cried David: "Set a watch, O Lord, before my mouth; keep the door of my lips." And Jesus, emphasizing the importance of speech, said, "Let your conversation be yea, yea, and nay, nay." Speech was given to man that soul might pass through and behind the veil of flesh, and commune with soul. How transcendent this gift of God! How greatly to be valued, and how holily to be used. False words, chaffy words, impure words—are these the gateway whereby others look in upon our souls? "Out of the abundance of the heart the mouth speaketh," is indeed true, but there is a grave need of constant watchfulness on the part of each, that our every word be "seasoned with grace"—that even our familiar conversation be a testimony well-pleasing to God.

THE CRY OF THE POOR

While Jesus came to this earth, to bestow spiritual benefits, His ear of love was ever sensitive to the cry of the poor. Charged, as He was, with the stupendous task of delivering a race from sin and lifting it back to God, yet a widow's tears brought Him quickly to the bier of her son; sickness and suffering never failed to call forth His touch of healing; and the need of a hungry multitude multiplied the bread in His hand. The common people, the poor, heard Him gladly because His heart was with them. We, His followers of today, build "resident sections" along beautiful boulevards, rearing an effectual wall between ourselves and the "lower" classes. For those who have less time and opportunity than we to enjoy the sunlight and the beauty of God's creation, we have dark, damp, stuffy, disease-breeding tenements. The poor have no autos, so we give them refuse-reeking alleys. We will have the liquor saloon to gratify our appetite, but not in the vicinity of our own homes—we restrict it to the homes of the poor, even though they be more susceptible to its temptations. Our sons, to be "manly," must gratify their lust, so we put the house of shame down where the very poor live, though their battle is already fierce to preserve virtue. In a broad way, the cry of the poor comes to every one who has a ballot, and God's eye is upon its casting. In a particular way, the cry comes to each of us as individual members of Christ. It is for us to give love as He gave; to go to those who can not come to us, with sympathy and true fellowship.

THE GLORY SIDE—AND THE OTHER—OF SANCTIFICATION

In the article "Sanctification a Death?" does the teaching harmonize with the statement of belief of the Pentecostal Church of the Nazarene? Do you teach a gradual sanctification?—*Correspondent*.

The Pentecostal Church of the Nazarene does not teach either "suppression" or "gradual sanctification," if by sanctification we mean the purifying of the heart and filling with the Holy Spirit. We demand no less than thorough eradication of the sin, and testify definitely that it is an instantaneous work of the Holy Ghost.

The writers of *HERALD of HOLINESS* teach this, although sometimes it may be imperfectly expressed. However, there is another side or phase of the doctrine which is too seldom brought out in our teaching, and that is, that the crisis of entire sanctification does not embrace all there is of the experience; that the ecstasy realized in its reception is not the end to be sought, but stands in relation to us more like the first cry of the infant—the life itself stretching out beyond. We need at times to call attention to the fact, which puzzles so

many of our illy taught folks, that the halcyon is not all of it, but that the suffering side is prominent in the Christ-life.

There is a denial of self and worldliness to be constantly exercised—a dying daily—not that we may be sanctified, but that we may be kept sanctified.

In the crisis of entire sanctification the will and the affections are purified—love is perfected in our hearts, and the will of God becomes our joyful acceptance. However, there remains for us a perfecting in holiness; the practical working out in our lives of that which came in when the Holy Ghost was given. In accomplishing this, our loving Father makes use of the agency of suffering. As the sinless Captain of our salvation was made perfect through suffering, so we are brought into His perfect likeness. Polishing can not come without loss, in some degree, to that which is polished. The Book says we shall shine. Made white and tried is the Father's arrangement for us.

And yet, let it never be presumed that this makes a place anywhere for a known sin, in the life of a child of God.

THE ALL-POWERFUL CHRIST

It is only through an experience of salvation—the birth from above and cleansing of the heart—that humanity can know the omnipotence of the Christ. With that knowledge of His power, it is not difficult to settle all other questions of life, by confidence in the protecting, guiding, and preserving ability of our Lord. An exchange voices this thought:

Omnipotence is the secret of our faith. Any one who faces the facts that are revealed in the Word of God about Jesus Christ the omnipotent, and His all-sufficient work for sinners, can have a hell-defying, sin-defying faith. For he recognizes that the omnipotent Christ and Savior and Conqueror is making it His responsibility to care for him. Best of all, Christ cares for us by making His life our life—that is, by making Himself our life.

HOW TO READ THE BIBLE

Multitudes have been blessed in time of sorrow or difficulty or stress by some passage of Scripture, which seemed to stand out from the Word of God as a separated message for them. While that is true, he who knows the Book only for its texts, has not yet entered into the full thought of God in the Book. The Bible as a whole is valuable as history. As literature, in narrative and poetry, it is beyond compare. But it is as related to the one theme of salvation that it carries its supreme value. In this, all the books are connected, and each book yields its own viewpoint, and is in itself a complete message of God. As to the value of this study of the Bible by books, the *Sunday School Times* says:

Dr. James Stalker, of Aberdeen, speaks of the first time he ever "read a whole book of the Bible straight through at a sitting." It was while as a student he was spending a winter in France, and, there being no Protestant church in the town where he was passing a Sunday, he was thrown on his own resources. Leaving the hotel, he lay down on a green knoll and began reading here and there as it chanced, till, coming to the Epistle to the Romans, he read on and on through to the end.

"As I proceeded," he said, "I began to catch the drift of Paul's thought, or rather, I was caught by it and drawn on. The mighty argument opened out and arose like a great work of art above me, till at last it enclosed me within its perfect proportions. It was a revolutionary experience. I saw for the first time that a book of Scripture is a complete discussion of a single subject; I felt the force of the book as a whole, and I understood the different parts in the light of the whole as I had never understood them when reading them by themselves. Thus to master book after book is to fill the mind with the great thought of God."

JOURNEYING OR DRIFTING

To the thoughtful onlooker, most lives seem to be like a log drifting downstream—purposeless, without expectation save to get

through with the day. There is no looking forward to victory, no joy of achievement, no vision of the plan of God for life. He who truly lives is not bounded by the day in his toil or his outlook. Knowing God, he thinks in eternities. Little things become keys to unlock great opportunities, and a holy zest is his as he views the opening way each day brings. He is no floating log; he is a stately ship bearing toward a certain haven, sometimes against winds and tides and cross currents, but held steady to the compass by the Master at the helm. Dr. S. C. Cooper writes interestingly on this line:

Traveling with a most discontented globe-trotter a few years ago through the Malay peninsula, his attitude somewhat surprised me. He was extremely bored with everything and everybody. He said, "I do not have interest in these sights; I am tired at looking at these things and wish that I was home." Like many a traveler, he was touring about the world with no definite purpose; he had no object to inspire or to give point to his sight-seeing, and was just drifting about more or less aimlessly.

Many a life appears to be like this—a journey with no clear intention, no governing and dominating aim. There is nothing to give meaning or dignity to work and play. It is just drifting. Unlike Paul, the person has no "mark" toward which he is constantly pressing.

Traveling with a purpose does not prevent one from enjoying the sights and pleasures along the way. The purposeful traveler sees the same things as does the drifter; but he sees them in relation to his great life aim, and all experiences gather consistency by being organized about a settled plan.

The Christian pilgrim has no right to journey with no fixed star in his heaven; if he does this, he is likely to get tired of life or become a mere machine. God wants every one to do something definite. He sent His Son into the world with a specific mission; He has a particular purpose for every one of us. How can we charge our working lives with such a determined, uplifting ideal?

It matters little what we do or where we do it, if only the consecration to the Spirit and the high calling of Christ's life actuate us; then all our acts will feel its impulse. Every small wave of daily routine that breaks ever so lightly along the shore of our life's business will feel behind it the heaving, solemn tide of God's great sea. To travel with a purpose is to travel in the consciousness of God's presence.

A KNOW-SO SALVATION

Our God does not leave any man in doubt as to his relation to Himself. The way into which He leads is not darkness, but light. He who says, "I hope I am saved, but no man can know until he dies," has no good foundation for his hope. He who meets the conditions for salvation, as given in the Word of God, may know that he is saved. He may also know that the work has been done in him by the effect upon his life. Yet God does not rest with these two testimonies to salvation, but gives a third—the sure witness of the Spirit himself. It is this witness that the Bible calls our assurance of salvation. Let none of us stop short of it. Dr. Hubert Lyle writes clearly of the first two witnesses:

There are two ways by which we can know here and now that we are saved. The first is by searching God's Word thoroughly and carefully to see what are the terms of salvation, and then searching our own hearts just as thoroughly and carefully to see if we have honestly and sincerely complied with these terms. If we have, then we do not need a voice from heaven to tell us that we are saved. All we need is good common sense to take God at His word, believe it is so, and act accordingly.

The second method of knowing that I am saved is the scientific method of determining by experience. I observe my life then and now. There was a time when I did not love God, nor His church, nor His Word, nor His people, but selfishness, appetite, desire reigned supreme, and was the law of my life. But I notice there is a change in me. Now I love God, His church, His Word, His people. The evil things that I once loved now I hate, the good things that I once hated, now I love. And I find that this permanent and deep change in my feelings all came about when I met Jesus Christ, and surrendered my will to Him. It dates from that hour.

If God could deliver three million slaves from the hands of the mightiest monarch on earth, don't you think he can deliver us from every besetting sin?—D. L. Moody.

Infinite Supply for Universal Longing

By A. M. Hills, D.D.

IT IS safe to assert that holiness is the universal longing of pious souls. Dr. Albert Barnes wrote: "The unceasing and steady aim of every Christian heart should be perfection. No man can be a Christian who does not sincerely and constantly desire it, and who does not constantly aim at it. . . . If any man is conscious that the idea of being made once perfectly holy would be unpleasant or painful, he may set it down as certain evidence that he is a stranger to religion."

Enoch, Abraham, Moses, David, Isaiah, Malachi—all longed for holiness, sought it in prayer, prayer, and of most of them we have the distinct assurance that they obtained what they sought, and lived lives pleasing to God. A hundred passages in the New Testament, in the form of commands, promises, precepts, prophecies, prayers, exhortations, and assertions teach the same truth in ways unmistakable. Holiness is the burden of the Book.

When we come to post-Bible times we see the same truth verified—that real Christians long for holiness. Synesius, bishop of Ptolemais near Cyrene, Africa, 400-420 A. D., wrote this exquisite hymn:

Lord Jesus, think on me,
And purge away my sin;
From earth-born passion set me free,
And make me pure within.

This is valuable testimony: for it was written before modern denominational theology had an existence.

In modern centuries a Congregationalist wrote:

Rock of ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood
From Thy wounded side that flowed,
Be of sin the double cure,
Save from wrath, and make me pure.

True Congregational Christians sing this hymn and mean it, and sigh for purity, a double cure—pardon and cleansing.

Moody and Sankey were not distinctively denominational. All Christians sang their hymns, this with others:

Lord Jesus, I long to be perfectly whole.
I want Thee for ever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

It was David's longing over again for sanctification.

The Baptist denomination makes no specialty of holiness, but Dr. A. J. Gordon, of Boston, wrote:

O Holy Ghost arise! Thy temple fill;
With cleansing fire baptize my yielded will.
Cleanse and illumine and fill; it shall be so,
Then send me where Thou wilt, and I will go.

This was Isaiah over again crying for the cleansing fire and then exclaiming, "Here am I; send me."

The Presbyterians have a theology in general unfriendly to holiness; but when they get away from their doctrines, their hearts, like all others, are lifting the universal cry. One day in Scotland I picked up their Hymnology for Scotland, England, Ireland, Canada, and Australia. Hymn 180 begins thus:

Show pity, Lord; our grief is in our sin,
We would be cleansed; O make us pure within!
We would be cleansed; for this we cry to Thee;
Thy word of love can make the conscience free.

Hymn 228 reads:

O for a heart to praise my God,
A heart from sin set free;
A heart that always feels Thy blood,
So freely shed for me.

A heart in every thought renewed,
And full of love divine.
Perfect and right and pure and good,
A copy Lord, of Thine.

Hymn 238 reads:

O for a heart that never sins!
O for a soul washed white!
O for a voice to praise our King,
Nor weary day nor night.

Say what they will in the catechisms, Calvinists, like all other Christians, long for holiness.

The Methodists have a theology all friendly to holiness and they consistently sing:

Breathe, O breathe, Thy loving Spirit,
Into every troubled breast;
Let us all in Thee inherit,
Let us feel that second rest.
Take away our bent to sinning
Alpha and Omega be,
End of faith as its beginning,
Set our souls at liberty.

The hymn beginning: "Jesus, Thine all victorious love, shed in my heart abroad," continues thus:

O that it now from heaven might fall,
And all my sin consume;
Come, Holy Ghost, for Thee I call,
Spirit of burning, come.
Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

So the great bodies of Christians march heavenward longing for holiness, the only preparation for it.

Now we ask four pointed questions:

I. Is there any divine response to this universal longing of pious souls? Is God deaf? Is heaven's treasury scaled up against these cries of the children of grace? Is there no response to the longings the Holy Spirit has Himself awakened in the human heart? A thousand times No! My text affirms: "He that sanctifieth." Jesus then is the sanctifier! He prayed, "Sanctify them," and helps to answer His own prayer. He died that His own might be sanctified, and sees to it that His death shall not be in vain. He shed His blood that cleanseth from all sin, and sees to it that it shall be applied. He wills it, and sees that His will is carried out. "He sanctifieth." Ye saints, shout Amen! Hallelujah!

II. We ask: Is there a human side to this truth? Yes, for text says: "They who are sanctified." These are companion truths. Jesus is the Sanctifier, and some Christians get sanctified. The Christians in the upper chamber at Pentecost got sanctified. Peter said so (Acts 15: 8, 9). Paul taught it in 1 Thess. 5: 23, 24 and Heb. 7: 25. Peter taught it in 2 Peter 1: 4. St. John taught it in 1 John 1: 7. John Wesley said: "We have preached it and testified to it these forty years." A cloud of witnesses have followed his example, whom we have not space to quote.

III. We ask: Into what relation to God does this blessing bring us? The text answers: "Are all of one." Jesus' intercessory prayer answered: "I in them and thou in me, that they may be made perfect in one" (John 17: 23). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." It all means a blessed union with God! Fellowship! Communion!

IV. We ask: What is the effect on the mind of Jesus? The text answers: "He is not ashamed to call us brethren." A tailor likes to show well-dressed customers. A physician likes to show patients with blooming health. Christ wants to show sinners saved from all sin. It proves Him to be a successful Savior. Matthew Henry wrote: "It is the prayer of Christ for all that are His that they may be sanctified: because He can not for shame own them as His either here or hereafter, or greatly employ them in His work, or present them to His Father, if they be not sanctified." Who does not want to be a Christian of whom Jesus will not be ashamed?

Smiley, Sask., Can.

Means of Promoting Love and Harmony Among Church Members. By J. f. Sanders

Remember that we are all liable to failings of one kind or another. (Psalms 119: 96).

Bear with and not magnify each other's infirmities. (Gal. 6: 1, 2).

Pray for one another at every opportunity, particularly in private. (Eph. 6: 18).

Avoid going from house to house for the purpose of hearing or telling news, secrets, etc., or in any way interfering with the affairs of others. (1 Tim. 5: 13).

Always turn a deaf ear to slanderous reports, and believe no charge which may be brought against any person until well sustained. (1 Cor. 13: 4-7).

If a member be in fault, go and tell him of it between him and thee alone and never mention it to others, unless to avoid some evil which would otherwise arise, and fervently entreat the Lord to pardon the individual, and preserve him in future. (Matt. 18: 15).

Sincerely request others to mention anything they see in you contrary to the gospel, and manifest gratitude for any such instance of their love, lest they should do so no more. (Psalms 141: 5).

If you have offended any one in word or deed,

acknowledge it to them, and ask their forgiveness. (James 5: 16).

Watch against shyness of each other, and put the best construction on any action which has the appearance of opposition or resentment, recollecting that it is a grand artifice of Satan to promote disturbance and animosity among members of churches. (2 Cor. 2: 11).

Remember your own liability to mistake, and hence, so far as truth and conscience will allow, always acquiesce in the decisions of the church, since peace can not long be maintained in any society, where matters are decided by numbers, unless the minority peacefully submit to the majority. (1 Pet. 5: 5).

Often consult the precepts of Scripture, and look at the example of the Savior. The question, How would Jesus have acted, would throw light on many difficult cases. (1 Pet. 2: 21).

If a fellow member has offended you, consider how glorious, how Godlike, it is to forgive, and how unlike a Christian to revenge! (Col. 3: 18).

Remember and regard the wise rule of Solomon, to leave off contention before it be meddled with. (Prov. 17: 14).

Recollect how deeply your pastor is concerned in your peace and prosperity, and how cutting it is to the heart of a faithful pastor to hear of strifes and divisions among the followers of the Savior. (2 Cor. 2: 3).

Avoid, as you value the prosperity of your own soul, and your mutual peace and comfort, all idle disputings about words to no profit, observing that "strifes of words" are not only barren of profit, but productive of envy, railing, and evil surmisings. (1 Tim. 6: 4).

Consider in how many ways Christian usefulness is promoted when love prevails among believers, and what sad effects follow when they act alone, and in a contrary spirit. (Eccl. 4: 12).

If, notwithstanding all your care, offences should arise, brethren disagree, endeavor, by every means in your power, and at any expense of personal feeling, to reunite them in love, for blessed are the peacemakers. (Matt. 5: 9).

Lastly: Think much of heaven, where all real Christians, however divided on earth, will meet at last in one grand assembly, and where all shall unite in everlasting ascriptions of glory and blessing to Him that sitteth upon the throne, and to the Lamb for ever, and ever. (Rev. 7: 12).

His Alone

By William J. Bennett

TO BE born again is necessary to all of us, whether moral or unmoral, beautiful or ugly, slow or quick tempered, sweet or sour; man being utterly foreign to God can not be subject to Him at all, so a great transforming process, a re-creation process, takes place in the soul until, after God finished His work, appears the "perfect man in Christ Jesus."

Paul said, "I live, yet not I, but Christ liveth in me" (Gal. 2: 20). It seems Paul intended to describe a soul living the Christlike life; but no man can do that, and so a higher conception became evident to his mind, and he instantly realized that God did not demand a copy of Christ in each of us, but better still He required the ego, the self man, to be dead, so that he might become the habitation of Christ and Him alone.

A Christian is not an imitation. He does not imitate any one, God or man; if he should he would court failure, for it is impossible to imitate God, while man at his best is but a sinner, and will lead him astray. So God requires our bodies to become His temple (1 Cor. 6: 19), so that when self is destroyed or deposed from off the altar of worship, God takes its place. A Christian is one in whom Christ lives.

If this is true, then He manifests His fruits and works in the man. It is possible for man to be saved, and show forth the works of God without progressing "toward the mark for the prize of God's high calling in Christ Jesus"; he might have faith for physical healing, and yet be devoid of the best of God; he may possess great faith so as to move mountains, but yet unmindful of the more excellent way; he might speak with the tongue of men and angels, but because of his refusal to allow God's perfect will to be accomplished in him he is like sounding brass or tinkling cymbal; or one might possess great love, but come short of perfect trust.

Jesus gave Himself up to do and to suffer the perfect will of God; Paul followed Him until he could say, "Whether we live therefore, or die, we are the Lord's" (Rom. 14: 8). Are we who call ourselves Christians following our Master so that when sick or well, alive or dead, we are absolutely given into His hand to be disposed of according to His will?

How easy to say, "Thy will be done," when in the midst of religious enthusiasm, or in the height of a spiritual revival! But the Christian "rejoices in tribulation" and delights in God's will, though it be for suffering or death.

How many of us ever think when God allows sickness to overtake us for our discipline, to pray, not for health, but that His will might be perfected in us? He might have to do so through (not by or in) physical death, but the soul "dead in Christ" is honored by the same glory as those who are perfected enough for translation when He comes; the one who dies seeking only God's perfect will is numbered with those whom God transformed to Himself on this earth, and will experience the "rapture" when He comes (1 Thess. 4: 16).

God is a jealous God, and will refuse the soul who is not faithful enough to promise perfect trust for "better or for worse." He will not allow you, after praying that you might be "His and His alone," to follow some other noble saint, but demands that He shall be your only copy and example.

"Our conversation, thought, aspirations, life, being in heaven" (Phil. 3: 20), we can not desire the petty loves or trivial pleasures of earth. To those who are His alone, selfish ambition will become devoid of its inspiration; earth's gold will appear mere tinsel and possession but an encumbrance; their only desire will be for a closer walk with God, and life would be a hopeless night without the consciousness of His ever-presence.

Without Him nature would hold no beauty, music no harmony, and life no sweetness; but with perfect trust one's dread would be

changed to hopeful assurance, and life reflect the joys of heaven.

Friends may and will forsake you, but He will compensate by drawing closer to you; you may even be cast out of the synagogue, (John 16: 2), but He will dwell in the temple of your heart, and you can worship Him in "spirit and in truth," for He will be the center and circumference of your being.

Your ambitions, however noble, must be changed to submission, for Christ wants your love to be undivided, for to be "His alone" you can have no other love; if you persist in following your own ideals you will meet with such utter defeat and disappointment that will draw you into the vortex of bitter repentance and remorse.

Others, though perhaps saved, might do things seeming an open flirtation with the world, but you can not, for He wants your

love, your works, to stand the fiery test. His bride must be "fully saved," made perfect, and refined from useless dross. Others might be saved though as by fire, but those who have prayed to be "His alone" will stand the fiery test and come out of it "pure gold."

"These are they who follow the Lamb whithersoever he goeth," and the painful circumstances under which they often labor are answers to their own prayers to be His alone. Those who are His alone do not pray for what they want, but their cry is to have only what He knows is best for them; self will be powerless in the presence of Him who is their all in all; their ideas will be centered in His demands, and their hearts will be everlastingly closed to every other desire outside of His will for them.

They are His, not only for better, but for worse! The marriage contract between them and their Lord is binding for time and eternity, and they bow their heads in complete submission as they utter in accents of worship, though it might be accompanied with acute suffering, "Not my will, but thine be done."

Hindered Prayers

By Pascal P. Belew

"That your prayers be not hindered" (1 Peter 3: 7).

THAT our prayers can be hindered is explicitly observable in the apostle's injunction given above. It can truthfully be said that prayer is the most powerful auxiliary in the Christian life. Martin Luther counted his prayer more than the Devil himself. Prayer is the staff upon which all Christians have leaned, and the weapon which they have fought their battles with.

Since prayer is such an important factor for the welfare of our souls, it would follow as a logical sequence that hindered prayer is disastrous to the Christian experience. Notwithstanding, a great portion of Christendom have never gotten to the place of unhindered prayer. Where the English version says Elias prayed earnestly (James 5: 17) the Greek says he prayed with prayer, i. e., he prayed with the prayer that God gave him. Hence the reason God checked the rain three years and six months, rained down fire on Mt. Carmel, and again refreshed the earth with water, was because a prophet of God was praying in the Holy Ghost.

The cause of hindered prayers can be traced to a deficiency on the part of the intercessor. The great hindrance to the prayers of nominal Christians is sin. "If I regard iniquity in my heart the Lord will not hear me."

Two boys were once flying their kites; they attached a piece of paper to a string and looped that around the kite string, and watched the wind carry the message (as they called it) to the kite, which looked like a speck in the sky. Finally one message stopped several times in the same place, marring the sport of the boy. His comrade, after a moment's contemplation shouted, "Johnnie, maybe there is a knot in your string." This little incident beautifully illustrates the phenomena of hindered prayers. Brother Robinson in his book, "Sunshine and Smiles," says, "When we talk to the Lord and He doesn't talk back to us, we had better stop long enough, probably, to investigate if our name is on record." I know of a certain church in which two of the official members do not speak to each other. Of course, such a thing hinders their own prayers till they never will get an answer without it is preceded by repentance. Doubtless the cases of this kind throughout Christendom are many.

The spiritual atmosphere of meetings is terribly damaged by people participating whose lives are not right. In a certain town, prior to an election which would determine whether or not they would sell whiskey, the congregation of one church held hourly prayer-meetings beseeching God to keep the town dry. I have been informed that these same ones had often

resorted to the card table, and pavilion where dancing was in session. The pastor even denied the divinity of Jesus Christ.

We insist that all such religion is an abomination in the sight of God. We holiness people hinder our prayers often by the lack of faith. "According to your faith be it unto you" is a powerful injunction, and should encourage us to ask in faith not wavering. How easy it is in times of test and difficulties for our faith to falter. Not in regard to our own experience, probably, so much as the work which we are doing for Him, or in the material things of life. The enemy would have us expostulate with ourself, I wonder if God will give a revival this time, or I wonder if He will supply my needs. Dear ones, you need not fear, if you are a servant of God your case is in the hands of one that sticketh closer than a brother.

"After my father and mother forsake me then the Lord will take me up." All doubtful reasoning is the Devil's intrigue to get our mind off of God. All successful praying is concomitant with faith. Some folks pray for God to make every home a house of prayer and every heart a temple of the Holy Ghost. Then you ask them if they have faith for a revival, and they say, "I don't know, it's an awful hard place."

Such is merely hope instead of faith.

Taking New Fields

By H. J. Elliott

From the viewpoint of this writer, we as a people have arrived at that place where we can if we will, open up a great many churches on each District. This is the plan:

Write a letter to your District Superintendent and say to him that you have some of the Lord's money for evangelistic work in the new fields, and ask him if he and the District Advisory Board could not act as a commission to handle your money in these new fields. If each District could have five men to send this commission one hundred dollars each, ten men to send fifty dollars each, twenty men to send twenty-five dollars each, to start this commission I believe it would pay large dividends in the salvation of souls, and the opening up of new churches.

There will be no trouble in getting the right men to labor under the District Superintendents, who are willing to do the pioneer work. There is a way to get this movement going, and that is as soon as you read this sit down and write to your District Superintendent, and tell him you are ready to do your part. Now who will be the first?

Shouting

By F. M. Lehman

SHOUTING is scriptural. To decry it either by an indirect fling of sarcasm or a direct innuendo, is wrong. This phase of religious experience must be recognized and properly understood and placed. There are in the holiness ranks two classes of praisers—one vociferous and demonstrative, the other quiet and unemotional. Though perhaps unintentional, in some places there has crept in a misunderstanding between these two classes. Unless guarded against and corrected, it will develop into a case of the foot saying to the hand, I have no use for you! when both are in need of each other.

Often he who is demonstrative feels that his neighbor less emotional needs a little stirring up, so that he, too, may "leap and dance." No sooner are the Krupps unlimbered and trained on the quiet quarters when Satan gets busy. Brother Quiet soliloquizes: Perhaps I am too quiet? Brother Noisy seems to have such blessed liberty (although I am not conscious of bondage) that, if I were to demonstrate as he does, I might make greater progress. At once Satan strikes in with: "Of course! if you really had it you would shout and demonstrate just like Brother Noisy does; can't you see? You haven't got it!" The moment Brother Quiet believes this, he has thrown away his confidence. If ever he recovers his experience it is when he discovers that he has been tricked by the enemy; that he never could wear Brother Noisy's No. 10 shoes, since his own feet were made for No. 7's. On this favorite trick many go down. The writer learned this by a bitter experience. *Be yourself in the Holy Ghost*, and let the other fellow stand on his head—if he wants to.

This covers one phase of the subject. Still, shouting is in order, and scriptural. What is a shout, in God's sight? Certainly not a stereotyped shibboleth or bodily contortion. Nor is it cramped into a patented method to be participated in by all to a promiscuous sameness. There is diversity. This diversity can not be regulated by man; God does this Himself. The woman quietly weeping in her pew is as much shouting out her heart's praises to God as she who dances her hair down. Of course, we have now only the genuine under the glass. He who sometimes carries a chair over his head in his ecstatic joy (to the chagrin of the fastidious) is praising God his way. Let him alone. Some one may try, foolishly, to imitate him, but the spiritually minded detect the shoddy at once, and are not harmed. He will soon see it himself. We are too afraid of a little demonstration in our midst, lest some might not be genuine. The Holy Ghost has a way of shunting imitators and imposters out of the camp. It is hardly probable that He has delegated you to do the shunting.

That God often blesses what under ordinary circumstances would be ridiculous, is true. A song leader, under the pressure of the moment, seized a large buffalo robe lying inside the altar rail, and threw it up toward the ceiling. When the outspread robe came down, the glory of God came down with it. Elijah's mantle, a buffalo robe, a chair, or any other ecclesiastically tabooed thing or method may be used of God to precipitate a downpour of His grace. It was not the buffalo robe, not the particular thing used or done; it was, simply and only, that the brother obeyed the Spirit and did what the nice folks would not dream of doing. It aroused the crowd from its slumber, shook the lethargy from the service, and gave opening to the truth. Lord, save us from hard-boiled notions!

It is unscriptural to denounce or decry shouting and demonstration. It clearly makes us first cousin to Saul's daughter, who mocked David when he danced before the Lord. We should never be found guilty of falling into this error. Why discourage what is so evidently of divine origin and blessing? It looks

bad. A prominent evangelist for years shouted and demonstrated. He was even clownlike in his presentation of the truth, but his altars were full, his fame national, and God was glorified. Gradually he veered. He announced that he had discarded these former weapons. And would henceforth proceed in the decency-and-in-order way. Everywhere he denounced shouting and demonstration, and grew crabbed and sour in his demeanor. What he did not announce at the time he announced his change in tactics Dame Rumor announced for him later, viz., that he was indulging in the grossest immorality. He had laid David's sling aside and essayed to fight in Saul's armor. Saul's sins, and others, followed.

God is pleased, without conferring with any one, to put upon His peculiar people peculiar manifestations. Some weep copiously, some laugh hilariously; others shout aloud, while still others exhibit some peculiar physical characteristic, each attended with divine approval and glory. Nor must it be inferred that he who shouts does little praying. There can be no genuine shout without there first having been genuine prayer. Often he who cries, "Do n't shout so loud, but pray more!" prays little himself. Such admonition may unconsciously be used to decry shouting.

There was both shouting and physical demonstration when Joshua's crowd was on its seventh holy tramp around the city. Under the mighty accompanying shout from a thousand

Jewish throats the walls of Jericho came down. Was it in their shout, or in their obedience? You may tell us. In our Lord's day some demanded that His followers cease praising Him aloud. Characteristically Jesus "called them down" by declaring that if these should hold their peace, the stones would immediately break out in vociferous demonstrations of praise. Say what you will, God honors this ordinance. Extract the shout from, and hush the demonstration of, some choice spirits, and they would have nothing left. It is the "talent" God has given them to trade with. Who has commissioned you to tell them how to invest it so that their capital may be increased?

In conclusion, keep your own stone and sling; wear your own shoes; under God, do your own shouting and demonstrating your own way; but, never decry shouting. The Nazarenes have earned the suggestive sobriquet: "Noisarenes!" If you are ashamed of the title and the crowd, sneak out and back to your cypress and your willow where lie the slumbering dead. If you love to hear the sighing of the pine above the tombs, and insist in sitting amongst the statuary of dead yesterdays, do not drone your doleful dirges in our ears; we are amongst the living. We are not ready to be measured for a shroud. We want to give glad praise and take part in holy exercises that make for progress. A baby in a cradle lying listless and inert is cause for concern. It portends death. Life means activity. Keep your soothing syrup away; bring us elixirs instead. We are not in need of ether or chloroform; too many already nod sleepily in their pews with alarming symptoms of coma. Take your hush-push elsewhere, and leave us to worship the Lord in the freedom of the Holy Ghost.

Chapel Talks. No. 16

Antinomian Faith

By H. Orton Wiley

WESLEY also guards carefully against such misconceptions of faith as would lead toward Antinomianism. A clear conception of this point is essential, not only to guard against making void the law through faith, but if rightly understood, would prevent much of the shallowness which results from making a feigned or worked up faith, a substitute for a clear and definite religious experience. We quote from the sermon, "The Law Established Through Faith:"

A second way of making void the law through faith is the teaching that faith supersedes the necessity of holiness. This divides itself into a thousand smaller paths, and many there are that walk therein. Indeed, there are few that wholly escape it; few who are convinced, we are saved by faith, but are sooner or later, more or less, drawn aside into this byway.

All those are drawn into this byway, who, if it be not their settled judgment that faith in Christ entirely sets aside the necessity of keeping His law; yet suppose, either, (1) That holiness is less necessary now than it was before Christ came; or, (2) That a less degree of it is necessary; or, (3) That it is less necessary to believers than to others.

We should ever bear in mind, that faith is the instrument or means to an end, and not the end in itself. Salvation is the end, whether the forgiveness of sins, or the perfecting of the soul in love—justification or entire sanctification. To allow a seeker to rest in a merely intellectual assent (rather than) under the guise of faith, without a consciousness of a work wrought in the heart, is to heal the hurt slightly, and results too often in "chronic seekers" at the altar. We conclude this subject with the following from the "Plain Account of Christian Perfection:"

When may a person judge himself to have attained this?

When, after having been convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that "to feel all love and no sin," is a sufficient proof. Several have

experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification.

WESLEY'S INSTRUCTION TO SEEKERS

The following instructions to seekers as given by Mr. Wesley, whether for justification or entire sanctification, are worthy of our most careful consideration. How different they are from much of the superficial instructions given in these times! We do not wonder that under such mighty exhortations the altars were filled with seekers, and that these received "sky blue conversions and sunburst sanctifications." He asks the question, "How are we to wait for this change?" and answers it as follows:

Not in careless indifference, or indolent inactivity; but in vigorous, universal obedience, in a zealous keeping of all the commandments, in watchfulness and painfulness, in denying ourselves, and taking up our cross daily; as well as in earnest prayer and fasting, and a close attendance on all the ordinances of God. And if any man dream of attaining it any other way (yea, or of keeping it when it is attained, when he has received it even in the largest measure), he deceiveth his own soul. It is true, we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained.—Wesley, "Plain Account of Christian Perfection."

"Strive to enter in;" being pierced with sorrow and shame for having so long run on with the unthinking crowd, utterly neglecting, if not despising, that "holiness without which no man can see the Lord." Strive, as in an agony of holy fear, lest "a promise being made you of entering into His rest," even that "rest which remaineth for the people of God," you should nevertheless "come short of it." Strive, in all the fervor of desire, with "groaning which can not be uttered." Strive by prayer without ceasing; at all times, in all places, lifting up your heart to God, and giving Him no rest, till you "awake up after his likeness," and are "satisfied" with it.

Men do not complain of the Sixth commandment, which protects their persons; nor of the Eighth, which protects their property; why, then, should they complain of the Fourth, which protects their rightful heritage, a weekly day of rest?—EUGENE STOCK.

World-Wide Evangelism

Part 5

By J. Warren Slote

IN ORDER that we may be as fervently devoted to the work of world-wide evangelism as we should, it is necessary for us to understand the Master's purpose which resulted in the commission.

The preaching of the gospel is to be done with a view to the hearers' receiving remission of sins, of course, but there is a further object.

Jesus Christ rejected the Israelites. His earthly people, because they had rejected Him: not permanently, but temporarily, for some day they will come to their senses through a mighty awakening wrought by the Holy Ghost, at which time they will see Him whom they have pierced, mourn for their sins, accept Him as their Messiah, and He will, in turn, accept them and establish His glorious kingdom among them.

In the meantime, Jesus, through the Holy Ghost is calling out from among both Gentiles and Israelites a body known as the Church, whose members shall come from every tribe and tongue and people and nation; from every part of the world, north, east, south, and west; and from every generation, from the days of the hoary past down to the very time when this body shall be caught up to meet the Lord at His coming. All the prophets so taught, and the apostles so preached, Peter and James specifically affirming that God during this age is visiting the world to take out a people for His name, after which the tabernacle of David shall be rebuilt.

Now then, if salvation comes only as one follows the well-laid pathway of repentance and remission of sins, and no one can belong to or have part in the Bridehood of Jesus without salvation, as the Scriptures plainly teach, and if the membership of the Bridehood is to be made up of saints from among every generation, from among every nation, and out from every part of the world, it is absolutely necessary that the gospel be preached to every creature that all may have an equal, or at least some opportunity to obtain salvation and share in the Bridehood. This must be at once apparent to all on the basis of fairness.

Not all who hear will accept the gospel message, nor will all be saved, even if the commission of Jesus is carried out, but all will have had an opportunity, and the Bride will be prepared and gathered, for as Jesus himself said, "When the gospel is preached as a witness to all nations, then shall the end come."

We, the disciples of Jesus today, are to carry the gospel to every creature in the entire world, so that every man, woman, and child in this, our generation, shall have an opportunity to become a member of the Bride of Christ.

Paul the Great Apostle

By A. G. Burlingame

PAUL has been ranked by many deep thinkers as the greatest man in all history.

It might be difficult to produce absolute proof that such is the case, but where can we find a man who has so molded the religious thought and character of the human race?

Paul was tremendously great in his lifetime. He was a central figure in the public eye. He impressed himself on the lines of others as did no other man of his age. He was loved, feared, and hated as few have been. But his influence since his death has been a thousandfold greater. While he lived, his preaching and other labors were confined to a comparatively small area, and to a correspondingly small number of people; but now, as far as civilization has extended, as far as religious light and knowledge have penetrated, through the preaching of the gospel, and the reading of God's Word, he continues to exert his power in the transformation of the thought and character of millions among the nations.

Poets and philosophers and sages have contributed much to the literature of the world, and have helped to inspire and uplift mankind, but their words and writings, however fraught with wisdom, are but of human origin, and lack the divine unction and authority, the life-giving power, manifest in the epistles of the inspired apostle.

Greatness and goodness are inseparable. No one is truly great unless he be good at heart. Napoleon was brilliant, able, and eminently successful. He marshalled mighty armies, conquered nations, spread consternation and terror throughout Europe, dictated his own terms, and apparently had the world at his feet. But he was vain, self-centered, sacrificed hundreds of thousands of lives, and made countless widows and orphans and desolate homes in gratifying his mad ambition. Such a man has no title to greatness.

Wherein is the secret of Paul's greatness? Perhaps it can be summed up in the statement that he was a man of vast intellectual power, deep learning, magnetic in presence, and of consuming zeal in his life purpose, chosen of God, Spirit-filled, every faculty of his being absolutely and for ever surrendered to God.

Tobacco Slaves

Eliza Watts

AN OLD gentleman once said to me: "Do all you can against tobacco. It is making slaves of people, it has of me." As I looked at him seated in his chair, unable to move without assistance, my heart ached for him. There he sat, year after year. One side of his body the same as dead, and yet he craved the poison that had helped to ruin him. He conversed with difficulty, but said he was praying God to save his soul. Truly he was a slave. I only wish that every one who advocates the use of tobacco could have seen him.

Some say: "I never expect to get in such a

fix as that." Neither did he. But once in the power of such an enemy it is not easy to break off the habit. Not long since a minister said: "I use tobacco to the glory of God." But somehow the tone he spoke in, and the ugly spirit he manifested toward those who were opposing the use of it, spoke louder than words, that he knew better. No really consecrated person can use the Lord's money in any such way. If a minister will persist in its use, he had better stop trying to preach a pure gospel. God not only wants a clean heart, but clean mouths.

One winter morning as we walked along the way to church, admiring the beautiful, clean snow, we rejoiced to know that the precious blood could wash us "whiter than snow," but soon the snow was all soiled with spots of tobacco. As this came from the minister, who walked ahead of us, our heart was made sad to think that a man of his standing, who ought to oppose such work, was partaking of worldly ways. When he began to oppose holiness we were not very much surprised; for we have noticed that ministers who use tobacco usually find more time to oppose a clean salvation than to warn sinners of their danger.

It is bad enough for sinners to use tobacco, but a Christian has no business to think of using it; it is a filthy habit. There is no license in the Word for men to squander the Lord's money in such a manner. It is a positive disgrace in these enlightened days for a Christian to use tobacco. God help us to do all we can against this evil, as well as against the whisky traffic. "Mark the perfect man, and behold the upright; for the end of that man is peace."

Brother pastor of a church, are you deeply interested in foreign missions? Have you no part nor lot in this greatest work of the church? Are you not responsible to God if your church fails to be missionary in spirit, and if its influence is limited to your own community. — *Selected.*

The Centurion's Faith

By John Matthews, D.D.

The eighth chapter of Matthew follows the seventh. Jesus had been preaching. In the seventh we have His words. In the eighth we have His works. Our works must be as strong as our words, and our deeds as great as our doctrines.

In the beginning of the eighth chapter we have three miracles recorded. They are singularly suggestive, standing at the opening of His ministry of healing. He heals a leper; leprosy is in the flesh. He heals a paralytic; palsy is in the nerves. He next heals the fever; fever is in the blood. Thus the whole of the body is blessed by His ministry of healing. There is nothing incurable with Jesus.

In this chapter, the servant got healed through the faith of his master. The Roman soldier was the channel of power—not Caesar's, but God's. This warrior attacked the enemy, disease, with the sword of faith, and bent the Devil at his own game.

It is a wonderful thing to be so full of faith that we are really a channel through which immeasurable power flows. To meet some people is like a tonic. It is easy to believe God after we look into their faces. To ever doubt God after we know them would cause us to backslide.

Jesus can work only where faith exists. Moreover, he can only work within the limits of our faith, as the water runs between the banks. How wide are the banks of faith? That will determine the width and depth of the stream.

What the cloth is to the tailor, faith is to Jesus. Jesus says to each, "If you will furnish the cloth, I will cut the garment, and make the coat. That is why some good folks wear such scant clothes. Jesus said to the servants at Cana, 'You pour in the water of faith, and I will pour out the wine of grace.' By Thy help, Lord, we will fill those water pots to the brim!"

If God is not working, it is because we are not believing. If no rain is falling, it is because there are no clouds overhead.

There are just three degrees of faith. No faith. Little faith. Great faith. We must furnish the faith. We bind or loose the power of Jesus by the lack or exercise of faith.

In the history of the centurion we have the four elements from which faith is born: Compassion for others; earnestness to secure their good; humility, and willingness to be under authority.

Some one said a few days ago: "I get blessed more when praying for others than when praying for myself."

It is written He came "beseeching." The word comes from the word which means the Holy Ghost.

Isn't that significant? His request was, as it were, the prayer of the Spirit. If you are going to be much of a preacher you must be much of a "beseecher."

He said: "I am unworthy. I have no right to command you. If you come it will be a matter wholly of grace." Some people get mad when they can not order the Lord around as they wish. Presumption and faith are not even on speaking terms; they are such strangers. The "I will" of faith, and the "I will" of foolishness are as far apart as the east and the west.

This man was under authority; he obeyed those over him. Here is one failure: We do not want to knuckle under. This man did. He gloried in being in subjection to a higher power. He knew the law of blessing. Many come to God for blessing as they go to the grocer for a loaf of bread, and walk out their own master. Many people when God sanctifies them, want to run every thing in sight, and dictate to God.

He was healed "in that hour." Faith knows no future. The man who says he intends to serve God tomorrow, never intends to serve Him at all. No man wants God unless he wants Him this moment.

The questions faith asks the seeker are: "What do you want? How badly do you want it? How much do you want? When do you want it? If the answer to the last question is 'I want this tomorrow,' faith never stops to hear the answers to the other three questions.

This man's faith staggered Jesus. He marvelled. Truly, no man in the New Testament had such an insight into the character, position, and power of Jesus as this centurion. He said: "I have men under me. I am master absolute. I have an officer over me. He is master. I obey his command. That man has another over him. Over that man is the emperor, sitting yonder on the Tiber. Let Caesar speak a word and all the armies of the Roman Empire, from the frozen north to the tropic sands, begin to move. One word is all that is required, if it falls from the lips of the crowned and sceptered Caesar. So, with you. You are God's Caesar. You are in supreme control. All power is yours. Speak, and the curative properties will march down on the disease and put it to flight. Speak, and disease will banish. Command and he will be healed. All power, all cure, all remedies are in your imperial hands. You are the Caesar of God in the world of God. I bow at your feet." No wonder Jesus said: "I have not found such faith in all Israel." As thou hast believed, so be it unto thee."

THE WORK AND THE WORKERS

FROM W. E. SHEPARD

After my meeting at Northville, S. D., I spent a few days visiting my old birthplace in Janesville, Iowa. As I stood by the grave of my school teacher, and those of my neighbors and relatives, I was reminded of the solemn fact that we are fast passing away. Twenty years ago I visited this same home place, and held a revival in the Methodist Episcopal church, and now a number of those who attended that meeting are beneath the sod; some who failed to walk in the light, and some who entered in and then died in the triumphs of full salvation.

I visited the old log house where I was born. The ceiling is six and one-half feet high, with an attic. Oh, well, I heard of another person who was born in a log house. Abraham Lincoln had that honor. Billy Sunday came into the world under such circumstances. If I remember right Brother "Bud" had a similar experience. Ten years before I was born my father took up 160 acres of government land, built this house, and I was the last of ten children, and all housed there. But wait till you see the house that is coming later on.

Old Uncle David's house stood empty and windowless. Uncle Tom's house was torn down and is no more. The old saw mill and "swimming hole" were things of the past. The dam was gone, and the grist mill had collapsed because of old age. Things looked strange.

I preached twice in the Methodist Episcopal church, but it was about as quiet as the graveyard. I felt on Sunday night that I would never have another opportunity to preach to them, and so I did my level best to wake them up. I preached on the graveyard and tombstones, earthquakes, wrecks and holocausts, death, hell, and the judgment, and many other things to call attention to the shortness of time, and the length of eternity. I called for seekers, but they did not seek. As I passed down out of the pulpit, I said to myself: "The dearest crowd I ever preached to in my life!" Thank God I belong to a crowd that is alive!

From here I went to Cherokee, Iowa. Would like to report a fine meeting here, but I will have to meet my reports later on, and I dare not exaggerate. So, if I do not say anything further about this meeting, I will be within the bounds of truth. From here I spent eight days with the Dayton, Ohio, people, under the pastorate of Brother Wines. We could give them but eight days, it being a sandwich meeting between camps. The Lord graciously blessed the meeting, and a number sought and found the Lord.

From here I came to Boyne City, Mich. God gave us a gracious time, and near one hundred different people sought for pardon or holiness, the most of them claiming the object sought. The last day was one of marvelous victory. The altars were lined at the three services, especially at night, when a great many souls sought and found the Lord. The weeping and praying through was a joy to behold.

One man, a backslider, got saved one night, and after that visited his ungodly brother, who flew into a passion, and kicked him, and scratched him, and beat him into unconsciousness. When he came to be found himself bleeding and bruised, but he began shouting the praises of God.

The holiness movement in Northern Michigan seems to be pushed mainly by the Evangelical church. The Rev. Charles A. Strait, the pastor at Boyne City, the Rev. B. O. Shattuck, of Ellsworth, Mich., and the Rev. Fred Falls, stood nobly by the meeting, and pushed and prayed, and sang. God bless the Northern Michigan Holiness Association.

My next meeting is the John Hatfield camp. Postoffice at Charlottesville, Ind.

DALLAS DISTRICT

We closed the Milano camp with a good degree of victory, and received a nice class into the church. President Chapman, of Peniel University, and I, toured a part of the District in his automobile last week, which was both a pleasure and a blessing. It is an inspiration to be in company with this devout servant of the Lord.

We visited the Waco camp, spending two days, doing what we could in helping to push the battle there.

Coming back to Cedar Hill, we found General Superintendent Williams in a good old-fashioned holiness revival. God was blessing the services, and souls were coming in on the repentance and consecration route.

Our next stop was at Sherman. We had a pleasant day with this aggressive church. I received

four members into the church. Pastor Pritchett being away, holding the Valdasta camp. Brother Chapman preached while the saints feasted on the rich message.

We had two services with the Howe church. Evangelist A. G. Jeffries had just closed the camp at this place, and there was beautiful evidence of good work done in the meeting. The camp engaged Brother Jeffries for next year.

Coming to Valdasta we found Brother Pritchett in the beginning of what promised to be a great meeting.

Evangelist W. M. Nelson reports: "We closed out at Ash Grove with splendid victory; thirty saved or sanctified; eight joined the church. We are now in the Throckmorton camp, and the revival is on. Did not get to preach this morning. There were five seekers, and three prayed through. Brother George Akin is leading in song."

Pastor J. P. Sparks, and the Rev. J. A. Pruitt send the following report from Macy: "Our meeting closed with sweeping victory. The last service was the greatest we have ever seen; received seven into the church, baptized four. We are now at Englewood."

Pastor C. H. White is in a great meeting at Gause. He says the battle has been hard, but God is giving blessed victory, and souls are praying through in the old-time way. Brother E. L. Greenfield is his helper, as organist and singer.

Dr. W. F. Jernigan is doing some good work in Matagorda county. He writes that their recent meeting at Sharkville resulted in twenty-seven professions of pardon, or purity. He took the names of eleven good people who want a Nazarene church there, and prospects for several others to come in when we organize. Brother Jernigan is very much in need of a gospel tent. He has the poles, and side walls. Who will send him the top, or help him to buy one for that missionary field?

We are now at home for the District camp at Peniel. The meeting begins tonight. The beautiful grove is already dotted with white tents, the campers are moving in, and the atmosphere is fragrant with the prayers of the saints. We are expecting great things from the Lord.

Peniel University will open September 10th. Prospects are encouraging for a good attendance; indications point to an unusual number of boarding students, while the demand for houses in Peniel is greater than for several years. There are just a few houses that are not rented, and they are going fast.

Our Assembly meets October 18-22. That gives us just two months more to finish the greatest year's work we have ever done on the Dallas District. Let us do our best. Don't forget our motto: "The HERALD of HOLINESS in every Nazarene home." — P. L. PIERCE, District Superintendent.

FROM EVANGELIST J. E. GAAR

The Buffalo Gap camp closed last Sunday night with shouts of victory. There were seventy bright professions. Buffalo Gap is the home of our much beloved Brother and Sister Cagle, who have done so much to plant holiness in this western country. They stand by the truth, and preach it. The Hollis (Okla.) meeting was a success, with forty or fifty clear cases of salvation. Brother and Sister Dillingham are the faithful pastors there, and they know how to dig and pull, pray and sing the fire down on the people. Our meeting begins at Hamlin with power, and we expect great victory.

FROM EVANGELIST C. A. GIBSON

We spent two weeks in Amboy, Ind., where we had a great fight. This place is known as a burnt-over field, but God gave us victory. The people who came listened to the sermons and the singing, but so few were willing to really yield to God. We believe much good was done, however, and we are looking for results from this field. There are a few saints of God in that place. From there we went to Marion with our tent, and conducted a successful ten days' meeting with the Rev. John Tompkins, pastor of the Pentecostal Nazarene church. He is indeed a fine man to labor with. The crowds were immense; fully six hundred people were in and around the tent on either of the Sunday night services. The meeting closed with a number of seekers at the altar, many under conviction, and some praying until 1 o'clock. Brother Tompkins has the work well in hand, and Marion is a great field. We are now in a meeting at Kelter's chapel, some eight miles from Marion. We held a meeting here last winter which resulted in much good, and

a Nazarene church. The meeting starts off well, the people are coming, the truth is going home, and we are expecting victory. Sister Oakes has already won her way into the hearts of the people by her singing. We are as yet undecided as to our work for next year. Calls are coming from the evangelistic field, and churches are calling us as pastor.

From Evangelists JARRETTE and DELL AYCOCK

We have just closed a great meeting at Yeager, Okla. Brother R. E. McCain led in song, with Mrs. Aycock at the organ. There were forty-six saved, and many revived and renewed their vows to God. We held a meeting here last year with fifty-six conversions, and we thank God that most all of them remained true to God. Brother McCain proved a great blessing in song and prayer. He is a most efficient altar worker. They have called the writer back for a meeting in 1915. We go into another meeting from here.

SASKATCHEWAN AND MANITOBA, CAN.

It was the writer's privilege to preside at and organize this Missionary District, which doubtless is the largest we have on the North American continent, being one thousand miles square.

We preached in the afternoon and at night, after the first day, and three times on Sunday, reserving the forenoons for business. As our people are not widely known in the main part of the city, they, previous to this year, have been working in a suburban part of Regina. Notwithstanding, they now worship in a Church of England building, near the heart of the capital city of over fifty thousand people. The attendance was very small, but we had some clear cases of seekers and finders. The members of the Assembly and local congregations were greatly refreshed, and encouraged to press on in the great work. This District asks the General Missionary Board to continue them on the list of Missionary Districts, and if possible to make our appropriation sufficient to cover the amount of house rent, as our missionary District Superintendent, the Rev. C. A. Thompson, is to devote his whole time to the interests of this large and needy field. There has been no financial provision made for his wife, daughter, or himself. He believes that the remuneration from his evangelistic services, and pastoral duties, with what the General Missionary Board may be able to appropriate, will, by the blessings of God, take him through.

There were about ten members of the Assembly, from which we were able to appoint parts of committees and boards. We expect during the year that there will be additions, from which the committees and boards may be completed. There were about thirty-five members, three Sunday school superintendents, two elders, four licensed preachers, five deaconesses, three circuits — Regina, with two preaching places; Enfold, which is about 125 miles from Regina, with three preaching places; Luseland, three hundred miles from Regina, with three preaching places. The missionary District Superintendent and wife will pastor the Regina circuit. Mrs. Cora A. Willson will preach and conduct Sunday schools on the Enfold circuit, her husband having furnished her with an automobile to make it possible to be at the three places on Sundays. A licensed minister and a member of the Luseland church is looking after the Luseland circuit.

Our people in this new territory have a missionary spirit, nearly \$200 having been given for mission work last year. The Rev. Mr. Campbell is looking after a mission in Winnipeg. Surely the days of gospel workers have not gone by, for as we look at the great Saskatchewan and Manitoba Missionary District, and see what Brother Thompson and his small handful of workers are undertaking for God and souls, it demonstrates that they have the "faith of God." Shall we not add this District to our prayer list?

H. F. REYNOLDS, Gen. Supt.

WESTERN OKLAHOMA DISTRICT

These are busy but blessed days. Good revivals are being reported all over the District. Four new churches have been organized in the last thirty days, and there are prospects for several more before our Assembly.

We had a three days' rally at Glendale church, closing last Sunday, with the dedication of the little church which they have recently completed. Brother J. H. Gray is their pastor, and it was through his faithful efforts that they have been able to complete their church this year. Brother

Declaration of Commission on Union of Orphans' Homes at Pilot Point and Peniel

WHEREAS, The Dallas, Hamlin, and San Antonio Districts of the Pentecostal Church of the Nazarene, in response to memorials presented by the Board of Directors of Peniel Orphans' Home, invoking the good offices of said Assemblies to seek to bring about a unification of the orphanage interests in the Southwest, did elect and duly appoint a commission of two to meet at the call of the three District Superintendents of the above-named Districts, at time and place designated by these Superintendents; therefore,

Know All Men by These Presents. That we, the Joint Commission of the Dallas, Hamlin, and San Antonio Districts of the Pentecostal Church of the Nazarene, did meet at the call of the District Superintendents of the above-named Districts, and that the Commission now in session at Pilot Point, Texas, do hereby

Declare. That after due and careful consideration and deliberations in joint session with the Board of Directors of Rest Cottage Association and Peniel Orphans' Home, a definite and satisfactory basis of union was reached and agreed upon, and that proper resolutions were adopted by a unanimous vote of the above-named boards, both separately and conjointly, agreeing to said basis of union, and that proper record of said actions was made in a due and regular manner. And we do further

Declare. That on this, the twentieth day of April, A. D. 1916, the union of the Orphans' Homes located at Pilot Point and Pe-

niel, Texas, respectively, with all their properties and interests, is hereby consummated, and that, according to the agreed statement of basis of union, these Institutions, together with all their properties and interests, and the Rescue Home located at Pilot Point, Texas, and commonly known as Rest Cottage, with all its properties and interests, do hereby become the recognized and rightful institutions and property of the Dallas, Hamlin, and San Antonio Districts of the Pentecostal Church of the Nazarene, and such other Districts of said church as may become related thereto; and, we do hereby bind the honor of the aforesaid Districts to the moral and material support of the above-named Institutions. And, according to the authority vested in us by our Commission, we do hereby

Authorize and Order. That proper steps shall be taken at once by the Committees of the Boards of these Institutions to formulate and put into effect necessary plans by which the interests of all parties concerned shall be protected, all deeds and legal holdings properly transferred, and the purposes of said union carried out in a due and lawful manner.

Done by order of the Commission, this, the twentieth day of April, 1916.

Signed:

P. L. PIERCE,

Chairman of the Commission.

Mrs. NETTIE HUDSON,

Secretary of the Commission.

Gray has just closed a successful revival at Cooperston, where he organized a good church.

We went from the dedication to Ingersoll, Okla., where Brother and Sister Current, United Brethren preachers, were engaged in a good holiness meeting. We preached for them three evenings. We organized a Pentecostal Church of the Nazarene, took in the preachers, tabernacle, and all, and left them shouting the victory.

We have held and attended some services in several good revivals this season, but one of the best meetings we have attended was at Hominy, Okla. We assisted pastor V. P. Drake in a meeting there the first of August. There were not as many professions as in some other meetings, yet we consider it one of the best all-around meetings we have been in. Brother Drake is a fine man to labor with. He is meek, humble, sweet-spirited, and congenial, a man of prayer and faith. He is a good pastor, and plans well for his revival meetings. We were very pleasantly entertained in the home of Mrs. Nash (Aunt Sallie) and her nephew. They did everything they could to make us comfortable. We had large congregations, good order, and a number of seekers.

S. H. OWENS, Dist. Supt.

FROM EVANGELIST B. F. NEELY

Since my last report one of my meetings was canceled on account of unfavorable conditions resulting from excessive rains. We did not have time to make another engagement, but we could not be idle, therefore we preached at a schoolhouse twenty-three miles west of our home, every night. We trust that some good was done.

Our next meeting was at the County Line camp, The Grove, Texas. The Rev. W. A. Welch, of Pasadena, Cal., was our collaborator. This was his old home, and his ministry was used of God. The meeting was a good one, and a number of people prayed through to definite victory. The Rev. J. E. L. Moore was called for the next encampment. At King, N. M., we had a great meeting. The congregations were large and attentive. The results were gratifying, there being between ninety and one hundred definite professions. The finances of the meeting were cheerfully contributed in spite of the dreadful droughts, which are ruining the crops on the plains. The Rev. H. B. Wallin, our pastor at First Church, Dallas, Texas, led the singing. He also preached several times, and did successful personal work. We were called back for the third year.

We are now holding a campmeeting for our old standby, the Rev. T. M. Cornelius, in the panhandle of Texas. It starts well, the altar is full of seekers after holiness. My next engagement is with the Rev. G. W. Pirtle, pastor at Sparta, Tenn., beginning September 1st.

NASHVILLE CAMPMEETING

It was my appreciated privilege to be called the second time as a worker in the great Nashville camp. The meeting embraced the last three Sundays in July.

It was truly a successful revival. From the first to the last day the interest increased, the crowds grew larger, the conviction deepened, and souls sought the Lord in regeneration or sanctification.

Since the last camp the brethren had built a shed, deciding to make the camp an annual event, which it should be. The attendance of these two years proves the power and influence of this great meeting in the city of Nashville and adjacent communities.

The church can well be proud and thankful to God for the people here. They are the salt of the earth, and among them are to be found God's real nobility. We are greatly pleased with the work in the state of Tennessee. Brother Johnson is doing splendid work on the District, and Dr. Hardy is having blessed success with the school, Trevecca College.

On missionary day thirteen hundred dollars were paid or subscribed for foreign missions. That fact alone shows the spirit of the people.

The singing was in charge of Brother Benson, and the songbook used was Brother and Sister Benson's new book, "Glory Songs." It goes without saying that we had the very best of music.

The last day of the feast was the best. Crowds were large, and great power was upon the people. The last night there were between sixty and seventy-five seekers at the altar, and as best we could learn, every one seemed to pray through to victory. It was truly a wonderful service, for which we give Him all the praise. Let us rejoice and give Him praise for the many great things He is doing for us throughout the movement.

R. T. WILLIAMS, Gen. Supt.

CENTRAL NAZARENE UNIVERSITY

The prospect for a great opening in Central Nazarene University, Hamlin, Texas, is very promising. Our correspondence grows heavier every

day, and covers many states, from California to Louisiana, and Illinois to the Gulf. Our enrollment, which has grown steadily from the first year, will, from present indications, far surpass that of last year. The personnel of our student-body, too, will be strengthened, as junior and senior college students are preparing to matriculate.

Our Missionary Medical Course is attracting no little amount of attention. Missionaries should avail themselves of the opportunity of this course. It comprises two years' work, and will equip one for doing minor surgery; also with a working knowledge of *materia medica*. Dr. Mangum, who will be at the head of this department, has completed his arrangements for opening a sanitarium, including an operating room, with the most modern apparatus. His classroom will contain a skeleton and a stiff, and this together with practical demonstration work in the operating room and clinic work will offer a practical course of merit.

We are rejoiced at the good reports coming in from many of our students who are engaged in revival work during the summer. This is our goal—producing soul-winners. When the influence of Central Nazarene University is belting the globe with holy fire, the desire of its promoters will begin to be realized.

Our annual campmeeting is now in session, with the Rev. B. H. Haynie, Superintendent of the Little Rock District, in charge. There has not been a dry service. There were ten bright professions in the first service, and seekers are crowding the altar in every service. Without a song or coaxing, they fill the altar, and cry out until the fire falls.

School opens September 12th. Catalog free upon application.

OSCAR HUDSON, Bus. Manager.

CHICAGO CENTRAL DISTRICT

We continued the services in Chrisman for one week during the hottest period of July. The services were conducted in an abandoned automobile factory. We received three members into the church the last Sunday. Miss Lois Wise assisted with the singing, and also presided at the organ. We went to Danville, Ill., July 20th, and conducted the annual meeting at the Nazarene church. The following day Brother Paul Moore and his wife took Mrs. Schurman and me for a canoe trip up the river, which we enjoyed very much, as it was the only vacation we had this year.

Next we went to Sidney, Ill., where the Rev. R. J. Kunge was conducting tent meetings. On the way to Kewanee, Ill., we stopped off a day at Springfield, and visited the campmeeting at the State Fair grounds. We had the privilege of listening to the Revs. Hogue and Forrest. We also met a number of the Nazarene pastors and members of the churches on the District, who had come up to the feast. The Rev. W. A. Ashbrook, our Nazarene pastor at Bloomington, has been president of this camp for a number of years.

We were at Kewanee Sunday, August 6th, assisting the pastor, the Rev. Etta Butler, to raise the amount of the mortgage on the property there. Twenty-five people were there Sunday, and we raised over \$300. Kewanee is surely coming up the road. Sister Butler has been the solution of the problem there. Had dinner with Dr. Swain and his fine family of children Thursday.

On Friday we went to Milwaukee, via Chicago, stopping off long enough to call and see our friend, Brother Borders. We found the friends at Milwaukee few, but courageous. We expected to visit all of the churches in Wisconsin, but the need was so urgent in Milwaukee that we remained there a week, and had about a dozen seekers. Some of them are planning to join with us, when we go back to help them in a campaign in October.

W. G. SCHURMAN, Dist. Supt.

From Evangelists ESSIE OSBORNE and MAE SALLIE

We are now in what promises to be a great revival at Elmer, Okla. This is practically a new field for holiness, and I never preached to a more appreciative congregation. The crowds are immense, and we are in an air dome with every convenience. The chorus work is well organized, and rendering splendid work. We continue here two weeks.

Our spring and summer work has been fruitful. Our Dewey (Okla.) meeting was a long, five weeks' battle, but we stayed until the fire fell, and the Lord gave us a great salvation time. We had the co-operation of the Dewey gospel team, and several out-of-town pastors and laymen. No expense was spared, and a revival crowned the sacrifice.

The Wann (Okla.) meeting was by no means a failure. We had the blessed privilege of establishing true holiness in a Baptist church there. They

stood by the truth, and some of their leading members enjoy the experience of entire sanctification. We had many hindrances which God helped us through.

The Antlers (Okla.) meeting was fine. We were called by the Methodist Episcopal pastor there. The Lord rewarded our efforts with twenty-six beautiful professions, and the efforts were appreciated by the people. One man drove 132 miles over rough roads to the meetings.

The Texola (Okla.) meeting was a success from the first service. They were waiting and ready for a revival. Every preparation had been made, and the Lord graced it with His presence. The crowds were the greatest ever assembled there, the average week congregations being one thousand every night. On Sunday nights there were from fifteen to eighteen hundred. Visitors came from every adjoining county and neighboring town, and some came on Sunday 230 miles to enjoy the feast. God gave us sixty definite professions. We return there in August, 1917.

NEW MEXICO HOLINESS SCHOOL

The work on the new school building is progressing nicely. It will be a two-and-one-half story, concrete structure, and is of sufficient size to accommodate us this year, as a dormitory, also with an assembly-room and classrooms. This will make it convenient for boarding students.

School will open September 20th, with the following courses offered: Primary, Academic, Commercial, Theological, and Music. We are offering board at \$10 a month, and room rent at \$2 a month. Tuition in literary courses from one to three dollars, according to grades. All our teachers are consecrated men and women who are experienced in their line of work, and will give efficient service. We believe in giving special care to the moral and spiritual culture of students as well as intellectual development. To this end we propose to throw around our students such restrictions as will be most conducive to their highest interests.

The prospects for our school are real encouraging. A number of families have already moved in for the school, and this with the good crops and grass this season assures us a good beginning.

The annual convention of the Southwestern Holiness Association will be held here October 5th to 15th. All come and enjoy the feast. Last year we had the greatest convention ever held in the history of the association. The Rev. J. E. Thredgill, of Texas, will be the evangelist in charge. There will be many other preachers present. The Rev. J. T. Upchurch will have charge of the rescue work. Free entertainment will be given to those notifying us of their coming.

J. H. CRAWFORD, President.

MISSISSIPPI DISTRICT

We have just returned from a three weeks' trip over the District. We first went to Millport, Ala., District schoolhouse building, where we found our school in debt a little. We then stopped at Canon, Miss., for a few days. The Lord gave victory there. Thence to Coffeeville to visit the saints, and then to Nazarene chapel. Brother E. G. Shepherd is doing good work. We then went back to Buckhorn Nazarene church, where Sister Tanner is pastor. We were delighted to find so many improvements. We then went to Hulka, where our treasurer for foreign missions lives, and found him engaged in a tent meeting set up in the woods. We preached for them once, and found our membership had increased something over one hundred during the year. The Lord is using our pastors. We have good reports from Brother Faxon, and Brother Dodd, who organized a new church with something over thirty-six members. Brother I. D. Farmer is being used of God.

J. N. WHITEHEAD, Dist. Supt.

FROM EVANGELIST M. C. ADAM

For the last ten days we have been assisting at the Fountain Park campmeeting at Louisa, Ky. The Lord has been in our midst, and we have had a sweep of victory from the beginning. Seekers were at the altar each evening. We had Bible reading in the afternoon, and it was well attended. The last day was one sweep of victory. We had good crowds, with nineteen at the altar during the morning hour, sixteen in the afternoon, and fourteen at night. There was some opposition, but God overruled it. The camp is located about one-half mile from Louisa, between two rivers, with a beautiful wooden tabernacle, and good camp houses. The workers in charge besides myself were the Rev. N. G. Griswold, the Rev. R. S. Griswold, of Chesapeake, Ohio, the Rev. Vernon Griswold, of Coalgrove, Ohio, and Miss Jettie Stratton, of Zeb-

A New Departure in Holiness Evangelism

For many years our hearts have been pained and grieved on account of the manner in which we were often compelled to carry on our evangelism. Having so many more calls than we could fill, often being engaged for many months ahead, many times after preaching, praying, and toiling to get a meeting up to where the place would be crowded, the altar filled with weeping penitents, we were forced to leave, and traveling hundreds of miles, paying the railroads large sums of money, begin all over again, often with but a handful of people. We felt it was wrong to do so; but surrounded as we were, we saw no way to remedy the matter.

Again, we have long felt that the work for God on clean, straight holiness lines was being carried on in such a small way, compared with the popular evangelism of the present day and age, which was sweeping thousands into the cold, worldly churches under the kind of preaching that was pleasing to sinful, carnal professors, and which offered no cure for sin.

We have thought much, prayed, and tried to plan for something better, until we believe God has heard our prayers, and is going to allow us to see the desire of our hearts carried out.

Following January 1, 1917, we have each canceled all our engagements, and thereafter will devote our time exclusively to the work we believe God would have us do.

We plan to secure a good force of consecrated, competent singers and musicians, and go into a community and remain there until we feel our work at that place is accomplished. During the months of January, February, March, and April, next, we will accept calls for large churches or halls or places specially arranged for the purpose. We will begin in May with a large tabernacle tent, which we will have especially built for us, of the very best brown khaki duck obtainable, capable of seating not less than two thousand persons. We will carry our own seats, having them constructed with canvas bottoms and folding backs. We will also carry our own sleeping, cooking, and dining tents with us for our entire force. We will have everything of the very best we can secure, and in His name carry on our work, as in the past, on straight, clean, clear Bible lines.

Of course we know that such an outfit and line of work on such proportions will cost thousands of dollars; but we have faith in God that He will see us through with this work. We feel sure of the call, and we feel that there are enough consecrated men and

women in the land who love God and who desire to see the cause of Bible holiness go forward on greater strides than it has—individuals who know us and have confidence in our faithfulness, in our determination, and in our experience and ability to carry on such a work—who will not only hold us up before the Throne, but will also aid us with their means in securing this outfit, and carrying onward to success such a great work for God.

We plan to have a bookstand with the very best holiness literature we can secure, together with the leading holiness papers, for which we will take subscriptions, and endeavor by such methods as well as house-to-house visitation, scatter all the holiness literature possible in the communities where we conduct campaigns. We do not plan to make long moves between campaigns, but so far as possible, spend an entire season near some given center, where we can close up the tenting season with a great central rally.

If worldly churches and carnal professors can be brought together for a six weeks' campaign in the name of Jesus Christ, we believe the holiness people in a given community can also be brought together heart to heart, and shoulder to shoulder, to unitedly push the cause of salvation from all sin, for a like given period. We believe it can be done on greater lines than has been attempted hitherto.

We believe God has given to each of us a message: to one a message on sin, carnality, and its soul-damning curse; and to the other, a message on the cleansing power of the Blood, on straight second-blessing Bible holiness lines, both backed by the Word of God. We do not believe greater messages were ever given to mankind; and feeling that God would have us join our messages and labors, we believe He will supply us with the needed means to purchase the outfit needed, and also the means to successfully carry on such work. Already quite a sum has been subscribed to be paid not later than December 1st.

We have prayed through, and are going at it to do our very best. We ask all our friends to join in with us, that we may be guided aright, and that God may give us a mighty, sweeping success in Jesus' name.

L. MILTON WILLIAMS,
University Park, Oskaloosa, Iowa.

BUD ROBINSON,
Pasadena, California.

ulon, Ky. I am now in a meeting at Walbridge, Ky. We opened last night with three at the altar for sanctification.

From Evangelist E. F. WILDE and Party

We closed our meeting at Eagle Rock Avenue church, Sunday night, August 13th. It was surely a hard-fought battle. We had good crowds, but seemingly helpless to move the people to God. We sang, prayed, exhorted, preached, shouted, and did the best we could, and we leave the results with God. A great wall of prejudice was torn down during the meeting, and folks who were avowed enemies of the preaching of holiness came out to the meetings and listened attentively. We have a good class of faithful folks there, and with a little change in location of the church and some adjustments, we believe that will be a strong church for that valley.

The last Sunday of the meeting in the afternoon, we had a missionary service. We were well prepared, and had the meeting announced, and invited Brother L. F. Gay, our District treasurer, and the father of missions on the Coast, and the Rev. J. A. Chennault, returned missionary from Japan, to speak to us. The blessing of God was upon the speakers and congregation. The people were not long in responding to the appeal, and at the close of the service took up a good offering, and in addition volunteered to support two native preachers and three Sunday schools.

We began our next meeting at Venice, Cal., with our Brother G. W. Marine and people. The

place has been well named "Hell's Half Acre." It is a renowned beach resort. We believe God is going to give us a harvest of precious souls here. We had a good day yesterday, Sunday, with seekers at both services. God is blessing us as a party, wife and I and our oldest boy and his wife. We all work, preach, pray, and sing. We go to the small towns, rent a couple of rooms, do our own cooking, and get along nicely. Our slate is full up to December 1st, all in Southern California. After that we are prepared to go anywhere, any place, where we can preach and sing full salvation.

RECEPTION TO DR. H. ORTON WILEY

At the home of Mr. and Mrs. Jacob House, on Thursday evening, August 27th, the Rev. H. Orton Wiley, new pastor of Berkeley church, was tendered a very hearty reception. About sixty were present to meet and extend a cordial welcome to Brother and Sister Wiley and family. Clarence Leslie, secretary of the Church Board, had the program in charge. The hour was opened by song, then prayer by Brother Rhoades. Two of the principal numbers were the recitation by Mrs. H. H. Miller, wife of our former District Superintendent, and the speech of welcome by Brother E. A. Mitchell. "The Little Street Organ," the title of the poem composed and recited by Sister Miller, was considered fine. Mrs. Miller is very talented in this respect, she having already contributed many clever verses to some of the most popular magazines and periodicals throughout the country.

The little organ referred to stands in the left-hand corner of the back of the church when not in use, and when at work is used in our Sunday night street meetings. In his usual kind manner Brother Mitchell, on behalf of the congregation, extended to Brother and Sister Wiley and family a very hearty welcome into our midst, and expressed the great love and confidence which the members place in him. Brother Wiley responded in a few words of grateful and loving appreciation. The Berkeley church is exceedingly fortunate in once more securing Dr. Wiley as pastor. He has many friends in Berkeley.

Since commencing his pastorate here, the trustees of the Northwest Holiness College, Nampa, Idaho, have elected Dr. Wiley to the presidency for the term of five years, which he has accepted. Brother Wiley feels he has a work to finish in Berkeley before leaving for that point, which he says he did not complete when pastor of the old edifice nine years ago; so he has decided, with the approval of the trustees of the Nampa College, not to take up the presidential duties until the fall of 1917.—Reporter.

CHURCH NEWS

Fullerton, Cal.

We are at home from the great camp held at Pasadena. The dear Lord did bless our souls and help us to point sinners to the cross. We saw many precious seekers find victory through the blood. God is blessing us at Olinda. We are looking forward to a great time with Brother and Sister Wilde in November, and expect God to pour out a stream of salvation.—Mrs. GRACE BOWIE.

Council Bluffs, Iowa

We have just closed a good meeting here in spite of the hot weather. We had a splendid eight days' tent meeting. Each service seemed to grow better, and seekers sought and found God. This field is a very promising one, but needs tender nursing and wisdom by the pastor that they must soon have. There are some fine saints here.—L. C. KIRBY.

Blue Springs, Mo.

We have just closed a meeting at this place. God gave us great victory. About forty-five seekers, most of whom gave evidence by their shining faces and bright testimonies that they were finders. We go today to Wellsville, Kas., to assist in a campmeeting. After this meeting we go to Iowa to hold two meetings. The Lord is opening doors and giving us the blessed privilege of being co-workers together with Him. On our way to the Blue Springs camp we spent two Sundays with the

TELEGRAM

HERALD OF HOLINESS:

PILOT POINT, TEXAS.

Closed great camp Sunday night. About seventy-five professions. J. P. Roberts, Superintendent of Rest Cottage, lost barn, buggy, and feed valued at \$1,000, Saturday night. Let us help with offering in this time of need.

J. E. L. MOORE, President.

saints in Kansas City. There is a spiritual atmosphere there that inspires all who love Him, and creates in the heart of the sinner and unsanctified a longing for pardon and purity. There are seekers at their altars at every service.—Mrs. ANNA B. HAYNES.

Winlock, Ore.

Coming from Assembly at Everett we stopped in Portland to visit with our children, and enjoyed visiting with the First Nazarene church, meeting the saints and listening to our brother and pastor, Brother Davis, bring the messages. We are having fine times with the saints here. They are truly a loyal band. This is the harvest time, but the folks have time to come five and six miles over mountain roads to church. One lady walked six miles, she was so anxious to be at Sunday school and church. We begin a revival meeting Sunday, September 3d, with Sister Stella Crooks as evangelist.—JAMES P. G. LOWES.

Berkeley, Cal.

The church here has been exceedingly fortunate in securing the services again of Dr. H. Orton Wiley, late president of the Nazarene University at Pasadena. We are glad to welcome Brother and Sister Wiley and family to our hearts and homes, and we are praying that his ministry amongst us will be one of great spiritual uplift not only to the church but to the community in general. Dr. Wiley is a graduate of the University of California, and also of the Pacific Theological Seminary. He is well known as an educator in Southern California, and was president of the Nazarene University for three years, previous to which he was dean of the College of Liberal Arts. Since taking up his pastoral duties here, the trustees of the Northwest Holiness College, Nampa, Idaho, have elected him to the presidency of that place for the term of five years, which he has accepted. Their gain will be our loss. Up to the present time many souls have been blessed under his preaching.

and twelve new members taken into the church. On July 5th, our evening prayermeeting was in charge of our new District Superintendent, Brother Reed, and we were glad to welcome him and hear the Word from his lips. Our General Superintendent, J. W. Goodwin, led our Wednesday evening prayermeeting on July 19th, and conducted the church services on Sunday, July 23d. Sister Goodwin accompanied her husband, and we were indeed glad to see her. Our Sunday school superintendent, Brother McColl, has had to go north for his health. We are glad to report that he is improving. The children miss him very much. Acting Superintendent Leslie is filling the position very favorably, and is quite expert in demonstrating the Sunday school lessons to the children. Sunday morning, July 31st, was a wonderful day. The lesson was almost entirely dispensed with, and an altar call was given. Many of the children rushed to the altar, some of whom gave their hearts to the Lord. August 13th was our missionary Sunday. One hundred and fifteen regular scholars were present, and the offering came to \$18. The school is in a flourishing condition. The program was excellently rendered by the children.—Church Reporter.

Locust Grove, Ark.

On August 5th the writer and W. S. Sullivan, of Little Rock, pitched our tent four miles south of Batesville, Ark., in the brush for our first battle. Brother Sullivan has only been in the work one year, and the writer three years. The crowds were small at first, but they kept increasing until the tent was full, and they were standing all around on the outside. God did bless us boys in our labors! There were ten converted, five sanctified, and a number of others bowed at the altar who did not get through. We are looking forward to the time when there will be a Nazarene church in this part of Arkansas. Brother Sullivan is a good yokefellow.—W. M. LUSK.

Rhonesboro, Texas

We have just closed a successful meeting near this place. God manifested Himself in power. About fifty claimed the blessing they sought. We organized a church of twenty-one members, baptized thirteen, and there are others who are going to unite soon.—C. W. JOHNSON.

Durant, Okla.

We have just closed a successful revival at the Nazarene church with the Rev. F. R. Morgan, District Superintendent. The crowds were large. There were about two thousand people present at the last service. Seekers were at the altar at nearly every service. About sixty professed, and several were taken into the church. Miss Eva Cox and Miss Lula Verner had charge of the singing; Miss Mary Philips played the piano, and they proved

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themselves devoted workers. The brethren, under the leadership of the Rev. T. L. Taylor, have remodeled the church. The work here has great prospects. We thank God for men who will give their lives for the cause of holiness and the church. Brother Morgan did some of the strongest preaching we have ever heard. We had one special healing service in which several were healed.—M. C. Tipton.

Cherry Hill, Va.

The writer has just finished reading the HERALD of HOLINESS for August 16th, and we can say it is the best ever to date, especially the editorials. We hope never to be deprived of the soul food served by Brother Haynes, and other live wires that are attached to the powerhouse of heaven. The Rev. J. A. Ward, evangelist, of Brooklyn, N. Y., was with us until about thirty or more had been at the altar. My own soul and many others was fed by his preaching. We ask your prayers for the sick and afflicted of Cherry Hill. Two of our members are at this writing in the hospital at Washington, D. C.—N. B. SHADE, Pastor.

Dalark, Ark.

The writer came to this place, where holiness had never been preached, over two years ago. After I had preached a year, I secured an evangelist, and we had a revival, in which a number professed holiness. After a year of testing and trials, we secured the Rev. J. D. Edgin as evangelist for another meeting. It was a gracious revival, causing a settling down of the saints, and at the close of the meeting thirteen desired membership in the church. The Rev. B. H. Haynie, District Superintendent, came to us on August 5th, and set in order the Haynie chapel of the Pentecostal Church of the Nazarene. The church called the writer as pastor for the rest of the Assembly year.—J. W. VAN ARSDEL.

Lowville, N. Y.

Our District Superintendent, Rev. Paul S. Hill, will hold for us a short series of meetings, beginning September 7th. We are few in number, but strong in purpose and faith. Having a call to evangelistic work, it is not our privilege to be here all the time, but God is able. We are asking the Lord for a leader.—F. E. MILLER, Supt.

Childress, Texas

We have just closed a revival here. It was a hard fight from the start. The saints prayed, some staying till two and four in the morning. The conversions were clear. The church is few in number, poor financially, but rich in glory. They keep the jail well supplied in Bibles, literature, and song books. The church has expended \$109.45 in home missions and charity. God is using these people.—ELLA WHITLEY, Pastor.

Brownwood, Texas

Our meeting at Bethel church has come and gone. Quite a number of seekers prayed through. Some very hard cases were brought to repentance. The church was revived. Evangelist B. M. Kilgore was the evangelist in charge. We had several campers on the grounds. Brother Kilgore won many friends. One feature of the meeting was the thorough work accomplished. We are now in a meeting where the prospects are good for a revival.—T. L. and ETTA MULANAX, Pastors.

Hawley, Texas

Our last meeting at Hollis Hill, Texas, was a great one. There were forty-seven seekers who prayed through to victory. We had eleven organized into a church. We are at present in a revival at Bitter Creek, Texas. There have been twenty-four seekers to date, and God is moving on the people. Brother T. M. Scott, from New Mexico, is doing the preaching. The writer and wife are in charge of the singing. We are open for calls after September 1st.—N. E. SCOTT and wife, Abilene, Texas.

Maples Mill, Ill.

We have welcomed four members into the church since our last report. Sunday was our missionary day. We raised \$121, and expect to raise \$150 this year. The saints are praying much for the coming revival to be held in November with District Superintendent Schurman, assisted by the pastor, E. R. Berry. Several of the young people are preparing to attend the holiness colleges.—Church Reporter.

Lawrence, Kas.

We have just closed a glorious campmeeting here with the Rev. Mark Whitney as evangelist and the Rev. Ira Stevens as leader in song. There were thirty-seven professions of salvation. Nine joined

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the church, and over four hundred dollars was raised for God's work. Brother Whitney was a great favorite with the camp. He is a man of prayer, and his preaching is logical and abounding in apt illustration. His sermons on secret prayer, on the conscience, and the judgment were mightily used of God to set saints and sinners to digging. We have engaged him again for our camp next year.—E. N. RENO, Pastor.

Davilsville, Mo.

The Lord gave me a good meeting with the Rev. D. B. Cole of the Methodist church at this place, in which twenty were converted and two sanctified. The meeting was held under a brush arbor. It was a very good way to cope with the hot weather. We stayed at a fine hotel, and they did not charge us a cent during the whole eighteen days. We preached on every sin in the list, tobacco included, and the Lord was there in such a manner that they had to take it, and some really were convinced that it would be a good thing to burn incense to the Devil no longer. Brother Cole preached with me in this meeting. The collections were good. The people of these hills are very friendly. It is a needy field, and needs the prayers of the church.—URAL HOLLENBACK.

Wann, Okla.

We have just closed our third meeting since July 4th. The first resulted in thirty-five professions. The next, at Braden, Okla., resulted in forty-eight professions. At Bokoshe we only held ten days, but had seventeen or eighteen wonderfully blessed.—J. FAGALY and Wife.

Ada, Okla.

We are now nearing the close of our Assembly year. We have served as pastor this year at Ada. I have never served a more consecrated people than are here. I have had three years' experience

as pastor, and expect to change to another field for another year. Write me at Ada, Okla. I am now at Sallisaw, being called there by Brother Chism, the pastor. Our Assembly convenes at Ada, October 4th. Every one is invited to come.—F. C. SAVAGE, Pastor.

Pindall, Ark.

I just closed a meeting at Capps, Okla., in which God wonderfully blessed. Seekers were born into the kingdom, and friends were made for holiness. Since our last report in June we have had some good meetings at different places in north Arkansas. We are at home at present. We go into a meeting tomorrow at Richland, Ark., with the Rev. T. W. Griffin as a coworker. He is a man of God.—W. BULLOCK.

Highway, Ky.

We have had a fifteen days' revival here. About two years ago Brother Nerry, after the resignation of our Brother I. T. Stovall, asked the church to pray that God might send us a pastor. In answer to prayer we believe God sent the Rev. E. E. Robinson and wife. They have proved a great blessing in these two years. The church decided to have our pastor hold our revival. He did so, and we are glad to be able to report victory. The Lord blessed in a good free-will offering, besides the regular salary. Some united with the church. We have finished the church with new seats and lights this year. We are expecting Brother and Sister Robinson back again for another year.—EDWARD and VINNIE GIBSON.

LaPlatte, Md.

The thirteenth annual campmeeting of the holiness association was held at LaPlatte, Md., August 4th to 13th. It was a blessed time of refreshing. The Rev. J. F. Penn, of Hollywood, Md., was in charge of the spiritual part of the meeting.

His messages were heart-searching and soul-stirring. There were not as many professions this year as we usually have, but many were greatly convicted, and we believe seed has been sown that will yet spring up. The prejudice has been so high here that it has been difficult for us; but the people are getting over their prejudice. We are now arranging to make this a District camp. Mrs. J. F. Penn led the singing.—J. H. PENN, Pres.

Centersville, Tenn.

We came to this work in January, when the pastor, F. W. Johnson, was called to the District Superintendency. We found our people scattered, but we went over these hills and valleys preaching the Word. On August 5th, under a brush arbor, located near the center of our work, we pitched battle against the forces of evil. We had for our collaborator the Rev. Marvin S. Cooper, a former pastor of this work. Miss Nettie Power, of Erin, Tenn., brought the message in song. Mrs. Cora Baker, of Dickson, was our personal worker. People came to the services in road wagons from seven to ten miles. People stood in the rain as if held by some unseen power, as the saints would testify and praise God. Conviction gripped the people, and strong men fell at the altar, and prayed through. At the morning cottage prayer services people sought and found God. About thirty publicly testified to a definite experience. The last service was a sweep of victory. After the meeting, and when most of the people had gone, young men still lingered. Three young people gave evidence of having felt God's call to His work. Plans have been made for a church building here.—OVERTON O. SMITH, Pastor.

Shockley's Ridge Schoolhouse

We just closed a meeting at Shockley's Ridge schoolhouse. We had eighteen seekers definitely blessed, and left the saints looking up. Brother C. C. Johnson, Ida Porter, my daughter, and I held the meeting.—C. M. CAREL.

Deming, N. M.

Having never written for the HERALD of HOLINESS while on this charge, I want to tell the folks that there is a Mexican Nazarene church in Deming. It is alive and progressive. All believe in holiness and testify to it. We have about the same number to prayer-meetings and Bible studies, as at the regular services. They have the missionary spirit. Out of twenty members we have three young men who have exhorter's license, and who work at their trade. We are the only Mexican Nazarene church in America that is self-supporting, and that pays all its benevolences on the District. We have had two special meetings since our arrival. The first meeting resulted in four less in membership, because we have a standard; but

we saw some souls saved. The second meeting, just closed, with Brother S. D. Athans, of El Paso, as preacher. God gave us more seekers and finders.—H. J. KERNS.

Leicester, Vt.

We find the harvest field white here. We have been here since the first of May, and have found hungry hearts. In the three months many seekers have given their hearts to God. We have held three all-day meetings on the first Sunday in each month: At the June meeting our hearts were made glad when several made the decision, among them our own daughter Dorothy, who received her Pentecost. Two weeks later, District Superintendent Washburn visited us and received husband, Dorothy, and myself into the church, we having come from the Methodist church. At the July meeting Brother George Wetmore preached for us morning and afternoon, and we had a blessed time in the Spirit. At the August meeting Brother French talked to the children, and several came forward and gave their little lives to the One who says, "Suffer little children." There were between fifteen and twenty children at the altar. We have been privileged of late by the presence of a former pastor, Brother Rickard and his wife. He administered the Lord's Supper to us yesterday, and one dear sister made a start for the kingdom. One remarkable thing in our meetings is that there are no ruts. We are praying and believing for a great revival this fall with Sister Meda C. Smith as evangelist.—Mr. and Mrs. M. R. FRENCH, Pastors.

Santa Ana, Cal.

We have had some remarkable cases of salvation since our last report. At present we are in the midst of a great revival with evangelists Lewis and Matthews. This is the fourth week of the meeting. Our church is too small to accommodate the people. Great conviction is on; a large number have been saved and sanctified; many are at the altar each service. We received a class of eight into the church Sabbath morning, and many others are coming at the close of the meeting. Many of those at the altar are from other churches. It is sad to see them. They seem so afraid to come for fear of their own churches. One old man, a backslider for nearly forty years, came to the church, got under conviction, went home, and prayed in his barn all day, and at the close God forgave his backsliding, and most wonderfully saved him.—C. W. GRIFFIN.

Elk City, Okla.

We have just closed one of the best meetings of our season's work at Hedley, Texas, with pastor Spurling. The Lord gave us forty-eight souls. It was said the largest crowds ever assembled under

the great shed attended the meeting. Many came from different towns. Among the number were Mother Kilgore, Sister Heard, and the Slonns from Memphis, Texas, and Brother and Sister Davis, of Childress, Texas. The pastor stood nobly by us as did the dear friends in the church. We are now at Elk City, starting off well for a great tide of salvation. We go next to Salt Fork, near Wellington, Texas, with Pastor James. From here to Knowles, Okla., just before Assembly.—VERDIE SALLEE and LULU DILBECK.

Wister, Okla.

Our meeting closed last night with great victory. There were about forty-five professions. The Methodist pastor and his members stood by us, and helped to push the battle. They say it was the greatest meeting that has ever been held in Wister. We had fine co-operation from the business men of the town. They closed their doors and attended the day services. The whole town was stirred; such praying and shouting you seldom ever see. The last night there were fifteen prayed through. They shouted for two or three hours. Brother A. F. Daniel is a fine preacher. He knows how to weep and pray. Our meeting at Liberty Hill begins the first of September with the Rev. G. F. Haun in the lead.—F. N. DEBOARD, Pastor.

Ryan, Okla.

Beginning June 4th, with evangelist J. B. McBride as preacher and Professor A. S. London and wife as leaders in song, we opened fire on the enemy in our church at Ryan. The battle lasted for fourteen days. We saw some ten or twelve seekers get through to God. Brother McBride is truly a great preacher after the Wesleyan type. Brother and Sister London rendered their part of the services well. Just following this meeting we left for the plains of Texas for a meeting, and also for the benefit of my health. We stopped at Tipton, Okla., one of my former charges, for a few days. We met many old friends, and preached once in the Methodist Episcopal Church, South. From there we came to Plainview, Texas, where we met many with whom we had labored in the past. We preached for the pastor, the Rev. W. H. Phillips in the Nazarene church, on Sunday night. We then began a meeting at Mickey, Texas, which lasted for ten days with sure results. I then returned to Ryan for one Sabbath. We found the saints standing true. Thursday night following we began at Oak Grove, one of our country charges. We were comfortably entertained in the home of Brother and Sister J. C. Short, whose lives and influence added much to the success of the meeting. We had a gracious time here. God gave us some souls. We are now at home till Assembly. May God continue to bless the HERALD

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Brea, Cal.

We came from the Assembly to resume our work another year. There have been a number ask for the prayers of the church, and there is a spirit of unity prevails for their salvation. Brea is located about twenty-five miles from Los Angeles. The people in this vicinity are so engrossed in this world and money, they don't seem to have any time for religion, but there are a few who have caught the vision, and are having actual conflicts. The 10th of August a few of us went to the Nazarene mission at Los Angeles, and what a time we had with Brother Dauel, and the rest of the saints. Not being able to return before 11:30 o'clock. Brother Dauel was given the privilege of preaching again to the Independent Workers of the World, the writer having preached in the forepart of the service. We expect Brother Dauel to give us a rescue service soon.—J. E. KIEMEL.

First Church, Kansas City

Sunday was another day of salvation and victory. General Superintendent Reynolds, having returned from his Canadian Assemblies and camp-meeting, preached in the morning on John 17:17, and his illustrations will stick in the mind of his hearers. One seeker prayed through. At night the Rev. Herbert Hunt preached, and there were five seekers who all received the answer from the Lord. Two were sanctified at the Wednesday night prayermeeting. Our pastor, Dr. Matthews, is expected home this week from his six weeks' absence, and we are looking for an unusual time Wednesday night. The church is very appreciative of the work of Brother Crockett as supply during the pastor's absence. I think there has not been a service—Sunday services and prayermeetings—during that time, that seekers have not found God.—Reporter.

Everett, Mass.

We have just closed a tent meeting which we held with a little independent holiness church at West Medford, Mass. We had a good meeting with quite a number of seekers at the altar. The last Sunday night sixteen seekers were at the altar, and seemed to pray through.—T. W. DELONG.

Pasadena, Cal.

The District Assembly has come and gone, as also has the District campmeeting here. There were real tides of salvation, where hundreds were swept into the kingdom. The last few weeks a number have sought and found the Lord at our altar, and about a dozen new members have united with the church. Every department appears to be forging ahead. Three of our members have recently gone home to be with Jesus: Sisters Lydia Gring, and Augusta Bjorling, and Brother E. L. Gates. All went suddenly, and unexpectedly, but all went triumphantly. It was our privilege to be present at the dedication of the Alhambra church, which is really a child of the First Church. They have an excellent pastor and people, a beautiful church, and doubtless great things ahead of them. Everything is moving fine at the University, and we are looking for a great opening on the 11th of September.—A. O. HENRICKS, Pastor.

Santa Barbara, Cal.

A successful pioneer tent meeting was held in this town, starting July 6th, and ending August 13th. Santa Barbara is a city of about 20,000 inhabitants, and has no Nazarene work whatever. A dear brother, J. R. Thurmond, of Carpinteria, made the meeting a possibility. Having secured a tent and evangelistic party, consisting of H. A. Scheiman, C. W. Raymond, and the writer, of Pasadena, and Miss Ruth Bond, and Miss Edith Johnson, of Long Beach, as special singers, we started in to preach and sing. Inasmuch as the town was spiritually dead, the shouts of victory drew great crowds around the tent to see what was the matter. The Holy Ghost was with us in mighty, convicting power, and a goodly number found real victory over sin. On the last Sunday the people were temporarily organized as a Pentecostal Church of the Nazarene, and called a regular pastor. The enemy fought fiercely and with all his cunning, but our omnipotent God overruled.—GEORGE D. GREER.

Worcester, Mass.

The Lord is wonderfully blessing us in our new hall. Sunday, August 6th, we had an all-day meeting. In the morning there was communion, and reception of members. Four came in on full membership, and one on probation. Also we had the consecration of three licensed exhorters. The Rev. Joseph Richardson, of Uxbridge, assisted in the

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morning service, and preached at the afternoon meeting. Brother Johnson, from Providence, preached in the evening. There were four at the altar. At nearly every regular service there were seekers. Our congregations are increasing. The week night meetings average at least twenty, and some of the Sunday services about seventy. We have started cottage prayer meetings. They are well attended, and God is blessing them. Our pastors, Brother and Sister Laflash, are still on the firing line.—MRS. A. E. MASON, Reporter.

Ozark, Ark.

We are just home from Alix, where we closed a good meeting. God came in old-time power. Nine wept their way to the cross for pardon, and four were sanctified. There were large, enthusiastic crowds, numbering as high as 1,500. We received three into the church.—M. G. JONE, Pastor.

PERSONALS

Rev. C. F. Wimberly, the holiness author and pastor, of Kentucky, was a welcome caller at the Publishing House this week. He was returning home after attendance upon the great Wichita camp, where he was one of the leaders.

Mrs. Henrietta Richards, pastor of the Pentecostal Church of the Nazarenes of Rosine, New Mexico, and the Rev. Edward Ulrich Fletcher, pastor of the Pentecostal Church of the Nazarenes at Griffith, Colorado, were united in marriage in Griffith, Colo., August 20, 1916, at 12:45 o'clock. The Rev. T. D. Saffell, of Farmington, N. M., performing the ceremony at the close of the Sunday morning services.

Rev. and Mrs. F. E. Miller will be in evangelistic work at Burke, N. Y., from September 16th to October 10th.

The many friends of Prof. N. W. Sanford, of

Peniel, will learn with sadness of the death of his wife. Sister Sanford left us at 7 o'clock, Saturday, July 15. She left definite testimony both in life and words, to the saving and sanctifying power of Jesus. Professor and Mrs. Sanford have both been active in Christian work in behalf of the young people. We sorrow with the bereft husband and son, but rejoice that she is with Jesus.

Pastor G. F. Pritchett in reporting a nice list of subscriptions to the HERALD of HOLINESS, says: "I have no criticism to make, either as to the price or the quality of the paper."

Mrs. George Bates, in renewing for her own copy of the HERALD of HOLINESS, and sending in one additional, says: "Your paper is worth every cent of \$1.50, and big value at that. I watch eagerly for it each week."

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ANNOUNCEMENTS

Change of Date.—The campmeeting at Ozark, Ark., will be held September 14-24, the Rev. E. Milton Williams, and Rev. J. N. Speakes, in charge.—J. D. Edgin, President.

Chicago Central District Examinations.—Let all candidates for examination note the following requirement of the Manual, as given on page 53: "All examinations shall be held at the seat of the District Assembly on the day preceding the opening session, unless otherwise provided by the Board of Examination."

In harmony with this provision the Examining Board of Chicago Central District will convene at Olivet University on Tuesday, August 5, 1916, at 1 o'clock.—E. R. Warner, Chairman.

To the Nebraska District.—The statistical blanks

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have been sent to all the pastors of the District. Should any fail to receive theirs, write the undersigned at York, Neb.—Theodore Ludwig, Dist. Sec.

Notice—Indiana District—The missionary books of the Indiana District will be closed on the first day after the second annual Assembly convenes. Let those who have charge of missionary funds see that they are remitted to the treasurer on or before that date, as it will enable the treasurer to get his final report out on time.—C. E. Enos, District Missionary Treasurer, 116 Lee street, Connerville, Ind.

Notice—Indiana District—To licensed ministers and deaconesses: The Board of Examiners of the Indiana District will meet at the home of the Rev. C. E. Roberts, 2116 South Fletcher street, Anderson, Ind., Tuesday morning, 9 o'clock, September 12. Licensed preachers and deaconesses should plan to appear before this board at this time. Will the pastors on the District see that an offering is taken in their churches to assist in caring for the entertainment of the Assembly, and bring same to the Assembly.—U. E. Harding, District Superintendent.

Gospel Singer Wanted—We are in great need of a singer. Address the Rev. C. P. Kerst, Kendallville, Ind.

Notice—Kansas District—It is but a short time until the session of our District Assembly, which meets at Newton, Kan., Sept. 27-October 1. I hope to be able to attend the final business meetings of the churches. We must give due attention to the directions of the Manual regarding selections, license, renewal of license, orders, evangelists commissions, etc., taking notice of the changes in the Manual regarding these various matters. Let each church do its best to see that its delegates and members of the Assembly be duly present at the opening session. By all means, pray for a mighty outpouring of God's Spirit on this District Assembly. We must have God's glory upon us. Examinations will begin Tuesday, September 20th, at 9 a. m.—H. M. Chambers, Dist. Supt.

To the pastors and members of the Tennessee District—A report from Brother Anderson, our treasurer, shows, up to August first, a deficit in the General Fund, of almost \$900. I am writing to urge

every preacher and member in our District to do their best to raise our part of the deficit, so that our treasurer may be able to close the missionary year, September 30th, with no deficit. I am sure that our Father wills it so. What we do must be done quickly. Our Assembly meets September 20th, when our Assembly year closes. Please let every church and pastor take the final missionary collection at once, and send the same to our District missionary treasurer, R. B. Mitchum, Nashville, Tenn.—F. W. Johnson, District Superintendent.

Iowa District Assembly—The Iowa District Assembly will be entertained at Webster City, Iowa, September 20-24. If you are planning to attend, notify at once, Mrs. M. C. Gowland, 641 Bank street, Webster City, Iowa, when you will arrive. Pastors please send in appointments, as notified in Herald of Holiness, August 10th.—Mrs. W. C. Johnson, Secretary.

Singer Wanted—I would like to correspond with some single man, or young man and wife, who can render good service in revival meetings as singer and musician. Must be thoroughly consecrated, and willing to work anywhere for the salvation of the lost. Address Rev. B. F. Prichett, Pastor Nazarene Church, Sherman, Texas.

Opening Convention—Kansas Holiness College and Bible School will open Sept. 5th. Let all students and friends take notice of the date, and plan if possible, to attend the special opening services, beginning Sunday, Sept. 3d, continuing over the 4th and 5th. The Rev. E. J. Lord, of Sylvia, Kan., will be the principal speaker. Prospects are good for a large attendance at the school, and plans are being made to make this the best year spiritually, and every other way, that the institution has ever known. Let all readers pray that the tide of salvation may rise in the very beginning of the school year, and increase in power and blessing continually.—W. C. Stone, President.

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Dakota-Montana, Minot, N. D.....Aug. 30 to Sept. 3
Michigan, Grand Rapids, Mich.....September 13-17
Iowa, Webster City, Iowa.....September 20-24

J. W. GOODWIN, 1023 Delta St., Los Angeles, Cal.

District Assemblies

New Mexico, La Lando.....September 7-10
Nebraska, Lincoln, Neb.....September 20-24
Kansas, Newton, Kan.....September 27-Oct. 1
Missouri, St. Louis, Mo.....October 4-8

R. T. WILLIAMS.....Peniel, Texas

District Assemblies

Indiana, Anderson, Ind.....September 13-17
Kentucky, Louisville, Ky.....September 27-October 1
Chicago Central, Olivet, Ill.....September 6-10
Tennessee, Shelbyville, Tenn.....September 20-24
East Oklahoma.....October 4-8
West Oklahoma, Bethany, Okla.....October 11-15

Dallas, Sherman, Texas.....October 18-22
Hannibal, Abilene, Texas.....October 25-29
Little Rock.....November 1-5
Arkansas.....November 8-12
San Antonio.....November 15-19

Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the date, and is to be preceded by a great religious service on Tuesday night.

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Bussysville, Ky.....August 21-September 3

Louisville, Ky.....September 25-October 1

Little Rock—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.

Louisiana—T. C. Leckie.....Lake Charles, La.

Manitoba-Sask, Mississin—C. A. Thompson, Box 293, Regina, Sask.

Michigan—A. H. Kauffman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich.

Mississippi—J. N. Whitehead.....Sallis, Miss.

Missouri—G. O. Crow.....Springfield, Mo.

Halltown, Mo.....August 30 to September 11

St. Louis District Assembly.....September 18-17

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