

HERALD of HOLINESS

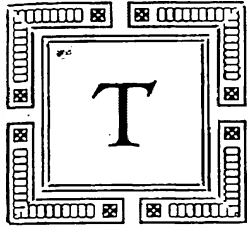
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

Unblessed Luxury



THAT which is not used for high and good purposes is not blessed to the owner, because it is not made a blessing to others. There are two conditions to be found in all our cities and the country at large which ought to meet—the denizens of our homes of squalor and of our homes of wealth and luxury. The parlors and libraries of some homes are rich in all that appeals to the eye and which tends to educate in refinement of manners and taste and aspirations. The profusion of flowers and plants bloom and exhale their sweet odors and die before eyes so used to their beauty as to have grown surfeited on them, or, at best, which view them with little or no emotion. Paintings and pictures adorn the walls, and statuary and furniture and curios enrich these homes which have long since become familiar to the families though they have subtly entered into the life and character of the children reared among them.

You can sit in some of these palatial homes, rarely entered save by the wealthy and cultured, and look out in the street and see representatives of the opposite class as to condition. You can see the bad street boys as in their rags and filth and crime they go up and down the streets swearing, cheating, lying, stealing, and being trained in gambling, drinking, and the habits which fit men to fill our jails and penitentiaries.

What an uplift for the better and the higher might many of these unhappy little urchins receive, if brought into contact with those elegant homes of taste and luxury! What a hope would gladden their eyes and what aspirations might thrill their little hearts, if brought into actual personal contact with the matrons of these homes. Feeling the Christian and maternal grasp of their hands upon their own, and hearing their words of tenderness and cheer, and their eyes feasting upon the beauties which adorn these homes—who can estimate what might not result from such contact?

Will not our rich Christian women employ some of their leisure in inventing some means of wisely bringing into more Christian touch these heathen at our very door, and our wealthy mothers and the gifts and blessings by which they are surrounded?

Every pitiless little urchin on our streets, as ragged and bad and repulsive as he may be, was once the pure, innocent babe in the arms of a loving mother. Their souls are as precious in God's eye as the souls of the loftiest. Christ died for them as much as for us. He has blessed you, and perhaps so favorably surrounded you for the very purpose of enabling you to redeem and uplift these children from crime and shame to hope and purity and heaven. They can be more easily reached now than after they are behind felons' bars or on the scaffold. What suffering and pain and woe you can save them and perhaps their mothers in this life, and what endless woe you can save them from in the world to come by timely and persistent and faithful expenditure of energy, means, and sympathy in this blessed work.

God's Great Desire and Man's Great Privilege

GOD wants us to be holy, to have hearts which perfectly love Him, cleansed from all sin and centered in Him. This is a high and glorious state, but it is the privileged experience of every believer. It is commanded in the Word of God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself" (Luke 10 : 27). "Be ye HOLY, for I am holy" (1 Peter 1: 16).

"Be ye therefore PERFECT, even as your Father which is in heaven is perfect" (Matt. 5 : 40). Paul exhorts the Corinthians to be holy: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7 : 1). God would not require of us an impossibility. The apostle would not exhort us to do an impracticable thing.

In 1 Cor. 1 : 30 it is said: "Jesus Christ is made unto us wisdom and righteousness and sanctification and redemption." And again in Eph. 1 : 30 we read: "To the end that he may establish your hearts UNBLAMEABLE IN HOLINESS before God." And in 1 Thess. 4 : 7, "For God hath not called us unto UNCLEANNES but unto HOLINESS."

It is needless to multiply quotations in proof of the duty and privilege of holiness or sanctification. We come to another point where many an earnest, anxious heart is troubled. Are we to seek to grow into this state gradually, or can we seek and obtain it instantaneously? That it is not by growth is manifest. The scriptural metaphors employed to illustrate entire sanctification uniformly imply rapidity or instantaneity and do not indicate a growth process. Not that we do not grow both before and after sanctification, but the act or work of heart purity is instantaneous. Paul says: "Knowing this, that our old man is CRUCIFIED with him that the body of sin might be DESTROYED" (Romans 6 : 6). Crucifixion is a short process. "Purge me with hyssop and I shall be clean" (Psa. 51). Christ said: "I will, be thou clean; and immediately his leprosy was cleansed" (Matt. 8 : 3). These and kindred figures indicate a short work and not a growth.

On this point we quote the following from Rev. J. A. Wood, author of "Perfect Love," a work which every Christian should read. He declares that entire sanctification can not be secured by growth in grace, and assigns the following reasons:

(1) "Growth in grace is neither a *destroying* nor a *washing* nor a *crucifying* nor a *cleansing* process. Entire sanctification is a *death*, a *washing*, a *purification*. "The blood of Jesus Christ his Son cleanseth us from all sin."

(2) Growth in grace has respect to *ADDITION*, to *ENLARGEMENT* and *DEVELOPMENT*, and belongs entirely to the positive in Christian life—the *graces of the Spirit*. Growth is an *increase* or *development* of some living force; not a *DESTROYER* OR *TRANSFORMER* of any living force. The idea of entire sanctification is that of *purification*, *i. e.*, the *removal* of an *impurity* or *defilement*. One is a *DESTRUCTION*, the other is an *ENLARGEMENT*.

(3) Growth in grace is a *NATURAL PROCESS*, involving *culture* and *discipline*, and *appertains* to *spiritual life*. Sanctification is a *supernatural* and *divine* work wrought in the soul. Growth, the *NATURAL*, *GRADUAL* process of *development*, should not be mixed with the *INSTANTANEOUS*, *SUPERNATURAL* work of *purification* and *purification*.

(4) In growth in grace the soul is *ACTIVE* and *CO-OPERATIVE*. Entire sanctification is something *EXPERIENCED* and not something *DONE*. The soul is *PASSIVE*, is the *SUBJECT*, and not the agent of the *cleansing*, the same as it was in *regeneration*. Before and after both *regeneration* and entire sanctification the soul is *ACTIVE* and *CO-OPERATIVE*.

(5) Growth never changes the *NATURE* of anything; hence, a believer can not *GROW PURE*, for the reason that a sinner can not grow into a saint—growth not changing the nature of things. A pure nature may grow, and an impure one may grow, and mere growth does not change the one or the other.

(6) Growth and development have no *FIXED* relation to *purity* in any way. They have respect to *SIZE* OR *ENLARGEMENT*, and not to *QUALITY* or *purity*; and hence all changes by growth, or gradual pro-

cesses, are in SIZE or QUANTITY and not in KIND or QUALITY. Purity or holiness has respect to QUALITY and not to QUANTITY.

(7) Growth in grace is the same AFTER entire sanctification as BEFORE. If growth in grace is a cleansing process, and is growth in purity, it must follow that when the soul is entirely sanctified there can be no further growth, since what is WHOLLY PURE can never become more pure."

Cruel Neglect

A MAN was once in deep trouble. In early life he wandered away from his father's house into a far-off country, and grew up among a strange and hostile people. So absorbed he became in affairs, and so entirely different was everything, and so many years elapsed, that he knew not the way back to his father's home and his father's country.

The benignant heart of the father, however, never ceased to beat with love and pity and yearning for his boy. Time and distance and neglect of the boy could neither abate nor efface this. Finally, one of the messages he had sent him from time to time succeeded in engaging the wild son's ear and heart. The pictures these appeals painted of the good father's love, and the abundance and joy and many good things in store for him charmed him, and he made the solemn pledge to return. Aware of the difficulty and length and many dangers of the journey, the father thoughtfully prepares with great care, and sends his boy a roll containing minute instructions of the way back. The son starts homeward on his perilous journey, beset with enemies on every side who are determined on frustrating his purpose of return, and who are bound in an oath to compass his death rather than allow his return. The good father, the only one in the world who knows perfectly the haunts and rendezvous of these liars-in-wait, for he had spent long and bitter years in explorations, has outlined with marvelous pains and detail every enemy, his whereabouts, and how he is to be eluded or overcome.

What ample protection and provision for such a journey. How any boy would prize that incomparable roll. His only hope of ever seeing his father's face is wrapped up in it. There is no possibility of making the journey without a minute study of the route as herein unfolded and of the perils by the way. But he pushes on his way, neglecting these instructions, ignoring this precious guide book, and vainly hopes at last to reach his good father's home. Failure—sad, bitter, disastrous failure—alone awaits him. How ungrateful and unkind to treat his good father's letter in such a way.

Reader, are you not this ungrateful boy? Has not God sent His precious Word to you in this far-off country to guide you back over the rough and perilous road to your Father's house in the skies? You promised to seek your Father's face and home, and started years ago, but what are you doing with this guide-book? As sure as you neglect this book you will fail disastrously. The troubles you have had on the way are all due to a failure to read and obey the words of instruction, promise, and warning the good Father has sent to you in His Word.

Oh, that souls hungry for God and heaven would see the folly and sin of neglecting the Holy Bible. A study of this book is the dire need of the church today.

Twin Truths and Their Lesson

IT is easier to serve God than man. The fatherhood of God is easier to believe and obey than the brotherhood of man, because fatherhood implies beneficence on God's part, while the brotherhood of man implies and involves beneficence on man's part to man. The one makes us receivers—the other makes us dispensers. It is more blessed to give than to receive, but it is easier to receive than to give. And yet these truths, like Pharaoh's dreams, are one. The fatherhood of God and the brotherhood of man are one divine truth showing us the two sides of all true religion—the Godward and the manward, the divine and the human.

Fatherhood implies unity in manhood. If God be Father then we are brethren, for He "hath made of one blood all nations of men for to dwell on all the face of the earth." Some men get too busy serving God to serve man. A church can get in this condition. The spirit which sacrifices the individual to the institution—which

gets to believe that to sacrifice is better than to obey, and the fat of rams than to hearken—is the spirit of an ecclesiasticism which has lost the vital principles of life and drifted into a hollow formalism in which faith is transferred from Christ to tradition, and energy from soul-saving to the conservation of machinery and institutionalism.

The Church owes a debt to mankind as well as to God. Indeed, one chief way of rendering the service due to God is to strive to serve man by bettering his present earthly lot as a member of a family, of society, of government, of a race. No church, therefore, is true to God or man which ignores evils which threaten the home—that unit of strength in church or state; which afflict society, tend to disrupt government, and debauch the race. For a church to occupy the attitude of complicity with such evils, or connivance at them by allowing them fostered by her membership, is the sum of all treason.

Beyond all question, the great work of the church is to save individuals from sin. This is fundamental and vital. Nothing must ever be allowed to minify the primacy of this work of converting sinners. But what we insist upon is that we keep them converted. To do this we must have a pure and unvitiated atmosphere into which to bring them from the world. This will improve the character and plane of the conversion and enhance greatly the probability of their perseverance and their fruitfulness. To bring freshly converted souls into a church whose members conduct the principal card parties, and run the cafes, and support the horse races, and own most of the saloons of the country, and then expect the converts to attain a very vigorous type of piety and spirituality, is unreasonable. Manifestly a very important and legitimate work for such a church is to undertake a work of cleansing herself of all connection with these great evils. In so doing, through her pulpit, her press, and her legislative and disciplinary agencies, she is not only not at war with her mission of individual soul-saving, but is in perfect accord with it, for it is essentially a part of it.

If this be admitted, it is equally true that a church is at liberty and under obligation to rid herself of all responsibility for any one or all of these evils, whether that responsibility be direct or indirect. It is no more wrong to sell whisky than it is to authorize another to sell it by your ballot. And so long as there is found a church in this land which allows, unrebuked, her members to perpetuate or authorize or encourage by their ballots or by any other means the horrors of the liquor traffic, so long will Christ be crucified and put to open shame by those who profess to love Him, and whom He sent forth to elevate and purify and save the world.

AMONG THE STRIKING FEATURES of the choosing of the twelve by the Lord was the social position from which He chose them. For ages the Jewish Rabbis had been considered influential in proportion to the wealth or learning or high social position who were attracted to them as their teachers. On the contrary, in founding His apostolate Jesus chose the poorest of men. Doubtless He foresaw that chiefly among the unlettered would be found favorable response to the salvation He came to offer. This was in keeping with the principles which governed His whole life. His birthplace was a manger, His home a humble cottage, His employment the trade of a carpenter, and this among the plainest people of His native Palestine. A salvation suited to the poor will fit the rich or the learned. In reaching to the lowest stratum in His saving efficacy He had to reach all higher strata.

ONE OF THE ANOMOLIES of our modern civilization is the hallucination, which blinds so many men, that a man can be in politics a thief and a scoundrel and in society and church a gentleman and a Christian. Yet many men are trying to be these contradictory things, and society is too much in the habit of admitting the absurdity.

THAT CHURCH FAMILY where the dance, the Sunday paper, the card table, and wine are familiar, should give up these or the church.

HAST THOU INVITED *the Lord to occupy thy heart?* Be sure it is a hearty welcome to a full occupancy. The Lord will not accept a welcome you offer Him to any chambers of your heart as long as you deny Him a welcome to *one* of its chambers. He admits no rivals.

Heart Purity

L. H. Humphrey

THE psalmist David prayed, "Create in me a clean heart, O God: and renew a right spirit within me" (Psa. 51:10). There seems to be an innate desire in every really regenerate soul for a state of heart purity. The more faithfully a converted person walks with God, the more keenly he will feel the defilement of "sin," or the "filthiness of the flesh," and consequent longing for "a closer walk with God, a calm and heavenly frame," "a heart from sin set free." In most devout, unsanctified Christians there will come seasons of "hungering and thirsting after righteousness" which will lead them to pray very earnestly for all the fulness of God. They will wonder if there isn't a remedy for all this darkness and doubt, and burden of sin; together with frequent falling into actual sins and shortcomings, over which they will weep and pray and promise God never to do so again if He will only forgive them and take them back into favor, only to be caught again and again by the wily tempter. Many become thoroughly disheartened and give up in despair. Others will become reconciled to a merely nominal Christian profession, striving against the grosser forms of sin, and to quiet their conscience keep up a continual asking God to "forgive their many sins." They will look surprised at you when you tell them of a better way. No doubt it does look incredulous to them. I can remember when it did to me. But my brother, sister, in despair, there is indeed "a better way."

Jesus said, "Blessed are the pure in heart, for they shall see God." God commands, "Be ye holy, for I am holy." "Be ye therefore perfect even as your Father which is in heaven is perfect." "This is the will of God even your sanctification." It follows if God be just, and the Bible be true, there must be a "better way."

SOME OF THE BLESSINGS OF HEART PURITY

A person who has received a clean heart soon discovers that his will is under the control of a new master, one Jesus Christ. His will has been cleansed from all sin and the subsequent purposes and aims are pure. He may sometimes be mistaken in his judgment, but the intention was right. He easily wills what he knows to be God's will. He wants what God wants him to have, and he rejects and puts away what God disallows. After all, it is a most comfortable condition in which to live. A "Thus saith the Lord" settles the matter with him. Has God forbidden certain things, either by the letter or the spirit of the law, he responds, "Yes, Lord." Does God require certain other things, there naturally springs from his breast, "Thy will be done." This is the reason why it is so easy for sanctified people to enter the ministry, or go to the mission field, or pour out their money for the work of God. If God wants it done, they want it done. Amen, Lord! While others fret and chafe under certain checks and restraints, they are calm and resigned. If this were the only result accruing to the purified, it would be well worth all it costs. But there are many other results, equally valuable to the child of God.

The thoughts and imaginations of the heart are cleansed. Away down in the very center of our being is what I choose to call the "thought factory." Thoughts have their inception here. Ideas are originated and shaped into form here. In a pure heart, the product of this factory is pure. "Out of the abundance of the heart the mouth speaketh." Many people are grievously troubled at times with "evil imaginations." There is a remedy for this heart trouble, thank God! Take the "blood cure," and the disease will disappear. The Lord teaches us that evil thoughts come from a carnal heart. No doubt Satan manipulates the machinery and assists in turning out the awful grist of bad thoughts and evil surmises, but if the factory be cleansed and the machinery be put into proper order and a different supply of materials used, the output would be entirely different. No more of that

old grinding grudge at a neighbor. "Love thinketh no evil."

If possible it is a still sweeter fact to know that the affections are cleansed, so that you naturally and easily love what God loves and hate what He hates. God loves holiness of heart and righteous living and you will do the same. God hates sin and injustice of every kind and you will too. He loves the fellowship of the saints and will honor and protect them and you will enter heartily in to the same spirit and practice. He loves every clean

Some Things Worth Remembering or, Seven Definitions of Sin

EVANGELIST AUGUST N. NILSON

1. *Sin is the transgression of the law* (1 John 3:4). The Greek word for sin, we are told, is "missing the mark," i. e., missing to be what God intended us to be. Missing the high mark of the calling of God in Christ Jesus. And His calling is "unto salvation, through sanctification of the Spirit and belief of the truth." To miss this is an unpardonable sin! It does not matter which statute of the law a man breaks, he is a law breaker the moment he transgresses any one of the commandments.

2. *Whosoever is not of faith is sin* (Rom. 14:23). A person need not be a blatant infidel to not have faith in God or in what God says. The dictionary gives: "An infidel is one who manifests unbelief." Hence a person that disbelieves any part of the Bible is denying the faith, and consequently has no faith.

3. *To him that knoweth to do good, and doeth it not, to him it is sin* (Jas. 4:17). Any neglect of known duty is sin. Knowing your brother to be in want, and neglecting to relieve his necessity is a sin of omission.

4. *If you have respect of persons, ye commit sin* (Jas. 2:9). No one can fulfil the law of the Golden Rule, who intentionally enters to that party which has the power to promote, or put down, or "get him the job." Wire pulling must be something of the past with that person who expects to fulfil the royal law of the Golden Rule.

5. *The thought of foolishness is sin* (Jas. 2:9). "Foolish jesting which is not convenient," will run into vulgarity if not dealt with in time. Slang, even though it may be popular, will soon become obnoxious to the hearers, and like flies in the ointment, spoil our usefulness, and become a besetting sin.

6. *A high look, a proud heart is sin* (Prov. 24:9). That old Pharisaical spirit, that "I am holier than thou" always precedes destruction, and comes before a fall. Had not Saul "eyed David" he never would have tried to kill him. *Danger ahead! Look out!* Make a covenant with thine eye, and keep thy head low, lest thou sin, and lose thy soul.

7. *All unrighteousness is sin* (1 John 5:17). Any dishonesty, whatever head it may come under, is damning to the soul. That "report" of the many seekers, counting one person several times, or each time he was at the altar, that "greatest meeting ever held in the community," that "fiercest battle," that "eternity alone will reveal the results," etc., etc., may have to be whittled down considerable before it will stand divine inspection! Brethren, let us be "on the lookout." Sin is sin, even if it is a "little one."

and noble ambition to benefit and uplift humanity and advance the cause in the earth, and this will absorb your affections and flame in your zeal. Instead of curtailing and enslaving the affection, as some have supposed, heart purity just widens and broadens and ennobles these faculties until they become precious and Godlike in their application to our fellow men. Service ceases to be a mere duty and becomes a pleasant privilege. Jesus looking on notes the overflowing love and sacrifice and says, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me."

Nor is this all of purity. This same blessing brings to the heart a sense of harmony which is felt all through the soul. The carnal mind produces friction and discord. Otherwise sweet and pleasant occupation is spoiled by the workings of the "old man." Have him crucified and cast out by the power of our Christ and a harmony sweet and refreshing floats all over one's inner being. You will begin to sing "The new, new song." "He hath put a new song into my mouth, even praises unto our God." And unless sin is admitted to the heart, that song of praise and victory will continue, not only through this earthly life, but to all the coming ages of eternity it will never cease. Hallelujah! A joyous, happy, triumphant Christian is one of the things which the world can not understand nor Satan imitate. It is one of the best advertisements of holiness to be found anywhere.

Did you ever notice there is a strange and inexplicable charm and beauty about a person with a clean heart? I dare say it is what the Bible calls "the beauty of holiness," the charm of Jesus made manifest to us through the agency of the Holy Ghost. It gives a lovely setting to the eye, an ever present smile on the countenance, a calmness to the brow, a brightness to the eye and a steady, firm gaze, a generally clean, pure appearance to the whole person. One is impressed, there is a true and noble character behind a person of this kind. You look at them and you want to look again and enjoy a something which you can not explain, which is plainly visible, or do we partially "feel its presence" with an unconscious intuition? I fancy this was one of the things which held the great crowds about the person of Jesus as he walked the shores of Galilee. There is something about such persons which will strike conviction to an unsaved person when nothing else will.

Again, it prepares the way for power, power with God and power with man. Possibly one of the greatest needs of the present day, in the church, is divine power in winning souls to Jesus. How weak and puerile our human efforts are, unless fortified and empowered by divine energy. Witness the tremendous efforts of a worldly church to gain the attention and hold the confidence of the unsaved in the community. "Ye shall receive power after that the Holy Ghost is come upon you." Not until He does come will the believer be qualified to do the work of a Bible Christian. The command to "Tarry in Jerusalem until ye are endued with power from on high," is just as applicable today as when it was given to the disciples centuries ago. When will the church learn that she can not improve upon the Master's methods? Gospel workers frequently feel the need and pray for "more power," "an equipment for service." Why don't they pray for a clean heart, meet the conditions, and receive not only "a heart from sin set free," but also the baptism of the Holy Ghost and fire, which is the power for service. Amen, so let it be!

GRAND RAPIDS, MICH.

"We shrink from the word 'holiness,' because it seems to imply something so far above our humanity. But, after all, it means wholeness. It is not some awful attribute of God, but the completeness for which our hearts are hungry, the completeness found in full surrender to God."

"The Heavenly Vision"

BY ANDREW O. HENRICKS, A.B., D.D.

VICTOR HUGO said, "the progress of the world depends on visions." How true is that statement when we once reflect. All through history we find this to be true. Columbus had a vision of a new continent and discovered a new world. Fulton had a vision, and the steamboat was invented. Newton had a vision, and electricity was discovered and harnessed up for the service of humanity. Cyrus Field had a vision, and a cable was stretched across the Atlantic ocean. Livingstone had a vision, and a new continent was opened up to the world. We might go on and give instances almost without number to verify this statement of Victor Hugo, but it is needless, for any thinking man or woman can see, almost at a glance, that this is so.

Not only is it true that the progress of the world, in material things, depends on visions, but it is even more true that the progress of the world, in spiritual things, relating to the kingdom of Christ, depends on visions. This is easily seen as we gaze back over the centuries of the Christian Church. The man of our text is a man named Saul, who was going on in sin, persecuting the Church of Christ. God meets him and he has a vision. The result is the greatest missionary propaganda this world has ever seen. So all down the centuries. Luther while climbing the staircase to kiss the toe of the pope of Rome had a vision and the reformation was born. John Huss had a vision and shook Bohemia, and was burned at the stake. John Knox had a vision and shook Scotland, and Bloody Mary from her throne. John Calvin had a vision, and Geneva had a revolution. John Paton had a vision and Tanna was brought to Christ. Carey had a vision, and the modern missionary movement was born. Morrison had a vision, and battered down the walls of China with his prayers. Booth had a vision, and the Salvation Army was born. Abraham Lincoln had a vision, and three million slaves were set free. Wesley had a vision, and England was shaken with a mighty revival on holiness. Finney had a vision, and this country had a great revival. And what shall we say, for the time and space will fail to tell of Edwards, and Spurgeon, and Talmage, and Moody, and Sankey, Palmer, and Inskip, and McDonald, and Wood, and Morrison, and Fowler, and Huff, and Ruth, and our beloved Doctor P. F. Bresee, the sainted founder of our own denomination, with thousands of others both in the past and present who, because of having caught the vision, have wrought wonderful things in the kingdom of our Christ and Lord. So as we ponder and think we see that the great need of today is men and women with the heavenly vision (not men and women who are visionary).

The first vision we need is a vision of God. This is possible, and is the highest privilege that can be conferred upon a human soul. A vision of His nature and attributes. His unity, spirituality, eternity, omnipotence, omnipresence, omniscience, immutability, wisdom, truth, justice, holiness, and goodness. Isaiah had this vision in the temple (Isa. 6). Paul had this vision on his way to Damascus (Acts 9). Thousands of others have had the same vision some time in their life.

Another vision we need is a vision of ourselves. This is, perhaps, the most important and powerful force that can operate upon a human soul: to let God turn the searchlight of heaven on and let us see ourselves as God sees us; to see our sinful, depraved, and fallen condition, physically, mentally, and morally; our utter helplessness outside of Christ. To see that our own righteousness is as filthy rags in the sight of God and that we are unclean and undone before Him, until like Isaiah we will cry our "woe is me for I am undone, for I am a man of unclean lips." Oh, how

necessary it is to have this vision! The trouble with so many people today is that they have never had a real good look at themselves through God's glasses.

Another vision needed is a vision of sin and its remedy, to see sin in all its hideousness and destructive power. How it destroys body, soul, and spirit for time and eternity. Then to see Christ by the eye of faith as the all-sufficient Savior. This is the beginning of a new life to the soul, in its whole inner nature. This lifts a man out of the old grooves of thought and starts him upon a new career which will terminate in eternal life and glory. Nothing greater can be told by human lips than what such a vision of divine love means to a fallen man. How many living, walking illustrations there are over the land today who are proof of this statement. This vision will, as a rule, give a man or woman a clear conception of the doctrine and experience of justification, sanctification, growth in grace, and all the rest necessary to a successful Christian life.

Still another vision which is very necessary is the vision of the field. This is the divine order. It was so with Isaiah. It was so with Paul. It is so with every one who really meets God and says the eternal yes to His sweet will. Paul and Isaiah were ready for their commission immediately. So are we if we have really paid the price. There is no room for questions here. Damascus and Jerusalem (home) first, and then Samaria and the uttermost parts of the earth (Acts 1:8). This vision gives great ideals in life which is the glory of man. Man alone may receive inspirations that will raise him above himself. Ideals of what man should be and may be through grace. Oh, the great unwritten possibilities of a human soul.

One more vision that we must not lose sight of is a vision of the reward. Here language fails us. Heaven and all that it means, to see Jesus as He is, to be like Him, and shine as the stars for ever and ever, to have fellowship with Him and all holy beings for ever. This will cause all things of earth to look small. "O that will be glory for me, glory for me, glory for me; When by His grace I shall look on his face, that will be glory, be glory for me." Brother, sister, get the vision.

PASADENA, CAL.

Signs of His Coming

BY W. B. WALKER

And what shall be the sign of thy coming, and of the end of the world (Matt. 24:3).

THERE are two grand truths set forth in this chapter: (1) THE DESTRUCTION OF JERUSALEM; (2) THE END OF THIS AGE.

Titus besieged Jerusalem in A. D. 70, where thousands perished with the sword and famine. There are three signs I wish to call your attention to. There are many other signs, but time and space forbid our considering this subject at length.

1. A SIGN OF HIS COMING IS APOSTASY.

How we pastors and evangelists can see this fulfilling, and realize it more than any one else! All the pastors I ever met tell me they find it a greater task now to keep their flock on fire for God than ever before. I tell you these are perilous times we are living in. Some of the great campmeetings, that were in other days centers of holy fire, are now silent in their reports in the papers. Some of the sheds are being used for hay sheds, and for other purposes. This is enough to make angels weep. It is enough to call us to our knees. Many of the popular churches of the day have backslidden from their old-time power.

Jesus said because iniquity shall abound the love of many shall wax cold (Matt. 24:12). Paul said (2 Thess. 2), that day would not

come except there be a falling away. The modern churches have done away with the old-time altar of prayer, where hungry hearts could be satisfied. Listen: When the Pentecostal Nazarene church has anything in view save Jesus and helping lost men out of sin and shame, we become a fallen church. In some quarters the motto is to give the preacher your hand, and the name of the church you want to join. In the modern revivals we seldom hear the shouts of new born souls, in the place of having a red-hot prayermeeting they have the oyster stew. Friends, I speak of these things with shame.

These things are finger boards pointing to the coming of Jesus. As the song writer sang, The signs of His coming multiply, Morning light breaks through the eastern sky. Watch, for the time is drawing nigh. What if it were today?

Paul said in 1 Tim. 4:1, 2, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron." Brother, have you the faith you once had? It means more now to keep true, than in the days of our fathers.

2. A SIGN OF HIS COMING IS WAR.

While you are reading these lines, the bombs are bursting, dead men are falling underneath the shoeks, and going into eternity to meet God. How sad! Yet Jesus said "Ye shall hear of wars and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these things are the beginning of sorrows" (Matt. 24:6, 7, 8).

Brother and sister, in these days of trouble walk steady, hold a tight grip on Him, at whose coming earth's sorrows and troubles shall vanish, and a better day shall dawn upon us.

In this Scripture we have just read, Nation shall rise against nation, and kingdom against kingdom. This is being fulfilled before our eyes, and you need not talk to me about this great war closing in the next few months. The only way it will close will be for Jesus to come. Listen, these are the beginning of sorrows. This great world-wide war is only the beginning of greater things to come. Turn with me and read in Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be."

The way the writer understands the situation, we are just entering into the great tribulation. The Bible said there never was a time like it since the beginning of the world. This war now in progress is the most terrible thing of its kind ever known in the world's history.

Dear brother and sister, follow me to St. Luke 21:28, and let's read, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. These things should draw us closer to God. There are children who will look papa in the face, and place a gentle kiss on his brow, who will never see his face again in this world. There are hundreds of girls whose much hoped for bridegroom today is buried underneath the growing sod. The Devil is playing havoc with the nations, but, thank God, he is soon to be bound.

Mother, it seems that the burden is left on you, but there are only a few more battles to fight, and burdens to carry. You have been crushed underneath the burdens for your unsaved children, but it will soon end. Look up. Jesus is soon to break the eastern skies and set you free. When He, whom you love so dearly, shall come, He will wipe all tears from your eyes. When Jesus comes and you pass through the pearly gates, the angels will have to hang up their harps, and listen to you sing

the redemption story, 'saved through Jesus' precious blood.

Glory be to God, I look forward with great anticipation to the day that shall dawn that was spoken of by the prophet Mical, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more (chapter 4:3).

3. THE JEWS RETURNING BACK TO THEIR NATIVE COUNTRY.

For nearly two thousand years the Jews have been without a place to call home. They have been persecuted, driven here and there among all the nations of the earth, but, hallelujah, they are going to inhabit their native country. At present they are making great advancements in the holy land. I verily believe that during, or at the close of this war, that the holy land will be given back to the Jews.

Turn with me to Ezekiel 36:35, "And they shall say, This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."

I am looking upward and listening for the trumpet to sound, and the dead in Christ will burst the tombs in obedience to the trumpet

blast, and we which are alive will be translated, changed in the twinkling of an eye, to meet Jesus in the air. Now, my friendly reader, I want to ask you one solemn question before I close: If He were to split the skies this day could you tell Him you were glad to see Him? Have you been regenerated? Born again? Adopted into the family of God? After this great experience have you received the Holy Ghost? You may say, I once had this blessed experience, but somehow I have lost it.

There is a story of a little girl, whose father told her to be ready in the evening at 4 o'clock, that he would take her buggy riding. The little girl got ready and watched carefully for awhile, then something attracted her attention, and she went to playing, and fell down in the mud. In a few moments her father came dashing up and said, "Daughter, are you ready?" The little girl said, "Wait, papa." But the father said, "No, daughter, you can not go. You are not ready." Reader, perhaps something of the world attracted your attention, and you have taken your eyes from watchfulness, and lost out.

Jesus said to John the beloved, "Behold I come quickly." John could look Jesus in the face and say, "Even so come, Lord Jesus." Oh, brother and sister, He is soon coming!

The Christian's Robe

BY H. J. KERNS

SHOULD one be granted the privilege of a great audience but once for a limited time, no doubt if the Spirit led, he would give personal testimony to standing grace, and proceed to the fundamental doctrines that pertain to Christian experience and holy living. For our Lord told Paul that He called him to be a minister and a witness. Whereupon he was not disobedient, Rom. 13:14. "Put ye on the Lord Jesus Christ." These half dozen words stand out like mountain peaks on a plain in their significance in comparison to other texts, concerning personal experience and life. The Spanish says, "*Dress yourselves with the Lord Jesus Christ.*"

When we speak of a literal dressing of ourselves, it is not with a union garment. When we speak of dressing ourselves with the Lord Jesus Christ, at a glance we think of putting Him on as we would a union garment. But technically and experientially speaking, the putting on of the above means three distinct things, as the Trinity are three in one and one in three. So many in these days of unbelief are dressed with carnality it is manifest in numberless ways. But when God himself puts a robe on us we are simply ourselves filled with the Holy Spirit and ruled by Him, and it is clearly manifest.

First, it is possible to know Jesus and not know Christ. Jesus means Savior, Matt. 1:21. "Thou shalt call his name *Jesus*: for he shall save his people from their sins." All actual transgressions pardoned, he is born again. This new birth is an infallible remedy for all acts of sin. First John 3:9, "Whosoever is born of God doth not commit sin." This Jesus-dressed man has the kingdom of God set up in his heart, from the thought of dealing personally with a regenerate soul. He has just been awakened from the long night of sleep. Rubbing his eyes, he exclaims, "Where have I been? How beautiful the trees and flowers. I never heard the birds sing so sweetly, and here's my neighbor, John" (they have not spoken for years). "John, forgive me; Jesus has set up His kingdom in my heart, and I am a transformed man." The standard of regeneration is a blessed work of grace. There is peace with God, hunger and thirst after righteousness. For the work of righteousness is peace, and the effect of righteousness quietness and assurance for ever (Isa. 32:17).

The Jesus garment, so to speak, makes this change. Many people have lived and died

happy with only this garment in their dispensation of light. But the text says, "Put on Christ also." Some say they know Christ if they have Jesus. But we hear Paul say (Acts 18:5) that Jesus is Christ; also Apollos, who preached successfully John's baptism, afterward preached that "this Jesus is Christ also" (Acts 18:28). What does Christ mean? The "anointed or the sanctified one." This putting on of Christ is another garment. We are living in the Christ or Holy Ghost dispensation. No one had put on this garment in the dispensation of the Savior, for by His own lips he said, "If I go not away the Comforter will not come." Also that the Holy Spirit was not yet given for Jesus was not yet glorified.

Jesus was practically unknown as the sanctifier in His dispensation. For example: In the dispensation of the law faith is mentioned but twice in the Old Testament, and neither time as possessive. Deut. 32:20, "Children in whom is no faith." Hab. 2:4, "The just shall live by his faith." One is a condition and the other a prophecy. In the New Testament alone the word faith is mentioned, without its substitutes, nearly 250 times. Why is it so? Because this is the faith age. Likewise before Pentecost the word "Jesus" was used nearly 700 times, while the word "Christ" was ten times less, and *vice versa* after Pentecost. Thus the prime thought which Paul brought forth was Christ to the Church.

The Jesus garment must be put on first, otherwise the Christ garment will not fit (1 Cor. 1:30). He is to us wisdom and justification and sanctification and redemption. First, light that produces conviction as to lost condition, making the will free to act; second, the new birth which is the Jesus garment; third, the baptism with the Holy Ghost, which is the Christ garment; and fourth, the word redemption, being glorification.

We read of one who failed to put on this Christ garment, and he was speechless, being cast into outer darkness. Hence its necessity. The putting on of the Christ robe virtually means a change of occupants in the house. Carnality is in every converted or Jesus-dressed man until he has put on Christ. Only the sanctified know the danger of a carnal heart. He will rule the house until he is ousted. Dr. F. D. Brooks says that carnality is not discovered until after a regenerated experience.

Second, the virtues of wearing this garment

(Christ) are many. First Thess. 3:13, He establishes us; Acts 1:8, He empowers us; John 14:26, He comforts us, for the occupant of the house bears that name; 1 John 2:27, He anoints us for service and teaches us all things; John 16:13, He guides us into all truth and shows us things to come; Rom. 8:26, He intercedes for us and helps our infirmities; and in Heb. 2:11 we have unity, the "sanctified are all of one." Oh, the immeasurable blessings that follow the individual who is robed with the Lord Jesus Christ.

Think of Rom. 6:22, Now (a present experience) being made free from sin, both actual and original. That principal that originates every evil, from the present world war to the least family quarrel, is the prime cause. And became servants, servants to God. Note how He works through His servants, 1 Pet. 1:12. He preaches with the Holy Ghost sent down from heaven. Jude 20, He prays in the Holy Ghost. Of a truth dressed up with Him the yoke is easy and the burden light. The climax over all, He promises to glorify these bodies and take us to live with him for ever. Oh, the depths of the riches both of the wisdom and knowledge of God.

Third, Lord means ruler. First Cor. 12:3, "No man can say that Jesus is Lord but by the Holy Ghost." It is true that the Devil himself has power to repeat these words, but the meaning is, that he lords or rules the person speaking. Namely, the Holy Ghost must say it through Him as an existing truth. It is one thing to be Jesus-dressed (conversion). It is another to be sanctified wholly (robed with Christ). These experiences qualify us to be normal Christians. They were first called Christians at Antioch after Pentecost. So in the true sense of the word, Christianity is Christlike and under this last dispensation of Holy Ghost light, we are only eligible to the name when we are robed with Christ and ruled by Him.

Reader, if you can say that He is your Lord Jesus Christ, you are making a profound and fundamental statement. In the fewest words language can express, that covers the entire plan of redemption, and as a result, you are assured of the approbation of God here, and can truly say as Paul said in Phil. 1:21, "For me to live is Christ, and to die is gain." The Jews said, Luke 19:14, "We will not have this man to reign over us." We read of them being scattered to the ends of the earth, their name a byword, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

But listen, Christ-robed ones, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." The Savior laid down His robe that we might put Him on, "He was made sin for us." Which have you chosen? Broadcloth or fine linen? Rev. 19:8, "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints." "Behold he cometh." Let us be eagle watchers and Elias pray-ers, propagating the fundamentals. The age demands it, the Master expects it, and by His grace we will do it. Amen.

The Triangle of Life

BY MISS Z. I. DAVIS

THE first fact in our problem is the fact of one's self. Nothing in this universe would matter as far as you are concerned if you were not. The fact of life is to discover yourself. It is a great day in any man's life when he makes this discovery. He must know himself well enough not to try to be a poet if he ought to be a manufacturer of clothespins, and not to try to be a minister if he ought to be a plumber.

A young man graduated from college who was the best student they had in English literature, but he was tempted to accept a position

in a neighboring school to teach mathematics. He took the position and failed. He did not know himself well enough to know that he could not teach mathematics.

A young high school boy was fatally injured in a football game. This young man had heart trouble from childhood. He did not know himself. A young man thought he could drink at a certain social function and keep sober. At 2 o'clock he was carried home drunk.

A young man must know himself well enough to know what he can do. Find yourself and you will find your goal. Your teacher can not find you. Your parents can not find you. They can help, and you should give a willing ear to their advice.

A parent can hinder as well as help. If Charles Dickens had been what his parents wanted him to be, we would have had a second class lawyer instead of a first class writer.

A father said to a college president, "Your college is a great institution. I sent my boy down here to become a minister, and here he is, a horse trader."

"Don't worry," was the reply; "your son will probably bring more men to repentance trading horses than if he would preach."

One youth said, "The more I discover myself, the more disappointed I am with myself. This world and I can never get on together. There are so many disadvantages."

Some of the greatest men in history are those who had tremendous disadvantages. Demosthenes, who became a great orator, worked against great difficulties. Daniel Webster, the

great orator, when at Exeter failed in public speaking. Patrick Henry failed in many different vocations before he found himself and his life work.

Peter Cooper was a poor boy. He tried earning a living in many different ways. At last he tried making glue, and made his fortune, and became the well known capitalist and philanthropist.

We are commanded to love the Lord with all our heart, with all our strength, and with all our mind. God wants men and women who use the brains as well as the hands to serve Him.

The second point of the triangle is to find God. The turning point in every great man's career is the finding of Him who created him and has all power, and is a divine personality.

The Bible says, "The fear of the Lord is the beginning of wisdom." The man who has no fear has no knowledge or understanding. He is brutish. When we acknowledge God as our Guardian and Friend, life becomes of far greater interest, and has greater fulness and richness. Jesus said, "I came that ye might have life and have it more abundantly."

"Thou shalt love thy neighbor as thyself," is the second great command. The third point in the triangle of life is the discovery that there are others. Some one calls it "otherishness." If we want length, breadth, and thickness to life, measure it by the golden rule of Christ, "As ye would that men should do unto you, do ye even so unto them."

Conversion

BY G. S. HUNT

COMMONPLACE! Yes, but fundamental. HACKNEYED! Yes, but absolutely indispensable.

Conversion is the cornerstone of the building of Christian experience. Conversion is not synonymous with regeneration. Conversion is the result of the Spirit's action on the mind, while regeneration is the result of the Holy Spirit's action upon the human spirit.

The reason why unconverted persons sin is because of mental bias: their thinking is wrong, and wrong thinking always leads to wrong doing. "As a man thinketh in his heart so he is." This is not a mere mental twist that a man can set himself right as he may straighten the bent hands of a watch, or adjust the cogs of a machine that has slipped out of accord. So deep is the stain, so ingrained the habits of sinning, so confirmed the mental habit of laying down wrong premises and reaching wrong conclusions, that nothing less than the power that created the soul, or mind, can conquer these habits, eradicate these vices, and cause such a leopard to change his spots and such an Ethiopian his hue.

The whole change which the soul undergoes at conversion is the effect of a divine energy within. The soul of man has been perverted—turned from God to sin and death. It is to be converted—turned back from sin and death to God and life eternal. This is the work of the Holy Ghost. This mighty Spirit is given to enlighten, convince, strengthen, quicken, and save. The change which is effected in the sinner's soul, in his habits, and in his life, is such as no natural cause can produce, such as no art of man can affect, and such as no religious institutions, connected with the most serious and pointed moral advices, can ever bring about. It is wholly God's work; and He performs it neither by might nor by power, but by His own Spirit. Out of this, then, comes this definition: Conversion is a divinely wrought change of mind (soul) from habits of sinning that lead to eternal death, to habits of righteousness that ultimate in eternal life. Let every religious agent, whether the religious press or pulpit or pew, help us raise a shout so loud that, above the din of its own

noise, the world will hear the cry, "Sinner, turn or burn."

To show how closely the mind is related to the soul's conversion, we have but to cite the Psalmist's words, "I thought on my ways and turned my feet into thy testimonies." The beginning lies there. Conversions are not more common because real thinking on religious subjects is so uncommon. It appears as if many imagine they must take their intellects with them if they go to hear a lecture on philosophy or science, but they can bring their addled heads when they come to hear the gospel. Oh, get rid of that idea! Bring your best brains with you when you come to hear God's Word. A young woman said to a great evangelist, "Don't talk to me that way; it makes me think, and I hate to think." So the thoughtless soul swings out into an eternal night where its eternal thinking will only plunge it into a deeper and darker despair.

Conversion is so closely associated with regeneration as to be inseparable from it, for it is really a part of the same process. While conversion and regeneration are wrought in different parts of the being, they are one in point of time. A converted soul is a regenerated soul, and in a regenerated soul the seeds of a holy life are sown, and if the light is followed and the truth obeyed, it will ultimate in a completely sanctified heart.

Oh, friend, stop and think while profitable thinking is possible, rather than rush on with the gay and thoughtless throng until you awake to beat your head against the walls of the prison house of hell.

Conversion, regeneration, justification, and adoption are all terms signifying different things relating to initial salvation, and have been defined so frequently that we will not stop to define them now, further than to say that they are all correlated, and one does not exist without the other.

When the soul, by divine help, turns to God it is converted: divine power regenerates it, divine mercy justifies it, divine love adopts it, and the divine Spirit witnesses to the fact. Glory! Reader, have you the witness? If not, plunge in now. Amen!

There has been great confusion in regard to conversion, because a great deal that has been considered essential to it has no necessary connection with it. It is generally represented as a phenomenon of the sensibility. The philosophy of Locke has been followed, which taught that man possessed only understanding and will, including in the will the emotions and desires, and, consequently, the test of conversion has not been the spiritual consciousness as manifested in our active nature, but in the passive sensibilities. Hence some type of feeling, apart from its active relations, has been considered the test of the new birth. Consequently many, differing from this type, have found, in spite of their most sincere desires and efforts, that it is impossible to them, having sunk into the depths of despair. We must guard against the delusion that the divine life is the strongest when there is the strongest emotion. There is often the greatest strength of character when there is the greatest calmness. Conversion simply changes us toward God. The experience comes as the sun comes upon the earth: sometimes it shines through clouds; at other times there is a clear sky: in some persons there is little glow, in others summer heat: some are stormy, at least for a time, others are calm: in some the fogs are so dense that only a glimmer of light can be seen: in others it is like the vernal morning, balmy, pure, serene. But, as in nature, the darkest day has really a sun of light, so in conversion there may be still considerable obscurity, but the least that God does is to lift upon the spirit the light of His countenance, and cheer it with a sense of His favor.

Rapture and ecstasy are the inferior forms of conversion, proving that the harmony is not complete between the intellect, the sensibility, and the will. Great excitement of the feelings, instead of contributing to the formation of Christian character, often deranges it, destroys its intensity, and hinders its advancement. Too much excitement upon the mind acts like excessive stimulants upon the body, disturbing its functions and neutralizing its power. There are many impulsive natures easily moved to excitement, but it should never be sought after, nor regarded as a high attainment in the spiritual life.

There are so many feelings in human nature that resemble true religion—just as there are perfect looking coins that are counterfeit—that without a proper analysis of our real state by the standard of divine truth, we may be greatly deceived. We can, however, easily test the genuineness of our conversion by our conscious affections. The body has its world, and seeks its pleasure in satisfying its appetites and passions: the mind has its world, and finds its satisfaction in the cultivation of the intellect and the sensibility; and the regenerated spirit has its world, and delights itself in the Lord—in thinking as He thinks, in feeling as He feels, in acting as He acts. Its world is pure love. And its only aim is to bring all its powers into harmony with this divine principle. This is the essence of all true religion: this resembles Him who loved us and gave Himself for us; this is all the world needs to make it happy.

The Ministry

MRS. PEARL GADDIE

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I am determined not to know anything among you save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God (1 Cor. 2:1).

UT what about the preaching of today? The power of God-sermons preached in the demonstration of the Spirit, sermons that grip the hearts of men and women, sermons backed up by the Holy Ghost and power. "Ye

shall receive power, after that the Holy Ghost has come upon you, and ye shall be witnesses unto me" (Acts 1:8). "Ye shall be baptized with the Holy Ghost" (Acts 1:5). Empowered for service, the Spirit that quickeneth is life (St. John 6:63). Where is the ministry today? Are we preaching in the demonstration of the Spirit? Have we God-given messages? "My word shall not return unto me void." Oh, for a Spirit-filled ministry that would claim the promises of God and bring about a tidal wave of salvation to this poor lost world. We do not need great intellects, high education, but holy men and women, set apart, sanctified, and meet for the Master's use. He giveth grace to the humble.

Humility, the greatest characteristic of our Lord's ministry, means self-denial. Show me

a man or woman who practices self-denial, and I'll show you a beautiful character. Temperance, a fruit of the Spirit; God's ideal of the man and woman He can use is the one who lives separate from the world, lives a life of prayer and intercession, he has God's Spirit within, he masters every difficulty through the grace given, he prays with a confidence that his Father hears and answers.

"May we as a church, a Pentecostal Nazarene church, prove ourselves worthy of the name and let us live up to all the privileges of Pentecost, and be filled with God the Holy Ghost. It is possible to move on with the tread of a real conqueror, paving the way for King Emmanuel and ushering in the glorious millenium, which shall bring everlasting defeat to the Enemy of mankind. Let us unite our prayers to this end.

And these are they who have come out of great tribulation. What a throng. They had all come through great trouble, proved true to God in the midst of it all, and finally came out on top. They were not afraid of the rod. It is our privilege to live godlike in this world, but then we must suffer persecutions. Like Joseph in Egypt, like the three Hebrew children in the furnace, and like Daniel in the lions' den, we can prove God even there. Like the holy women of old, we can be faithful even until death, not accepting deliverance that we may obtain a better resurrection.

But that was not all. "They came out." Thank God there is a way out. The sun seems brighter when it first comes out from beneath the clouds; nothing is appreciated like the bright sunshine after a rainy day. So it is with our own experience. When the clouds have all passed away, we can praise God for the sunshine of His love, and rejoice that He has not turned His face from us. Tribulation worketh patience on our part, and our steadfastness God's approval. We then look up into His face and know He is pleased, our joy knows no bounds, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

We find that trials, troubles, and disappointments are God's means of weaning us away from this old world, that we may set our affections on things above. We somehow get homesick for heaven, we realize that this world is not our home, and like Abraham of old look for a city which hath foundations, whose builder and maker is God. They wean us from the things of time, and place our affections on things above. The things which are seen are but temporal, but the things which are not seen are eternal. If we suffer with Him, we shall also reign with Him. If we bear our cross here, we shall wear our crown there. No cross, no crown. Some are saved as by fire, their works are burned up. Others have an abundant entrance, and bless God that is our privilege.

And these are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Bless God, they believed in holiness. They lived it. Their robes were washed white—not whitewashed. They had a genuine experience. Their garments, though double dyed with sin, were washed and made white in the blood. Sin had made them like scarlet and as crimson, salvation makes them white.

An old bishop was once talking to his child. He told her that he was sinful and vile, but that Christ's cloak of righteousness covered him from head to foot; that Jesus was to come some day, and when He comes would recognize His cloak and take him home to heaven. The child was rather puzzled with such theology, and in her simple way added, "Yes, Jesus will take His cloak. But He will leave you." Let us learn a lesson from the child, and get an experience that washes through and through. God does not do a half way work.

How I praise God that the blood of Christ can wash us white. Jesus is the Lamb of God slain before the foundation of the world. God chose us in Christ before the foundation of the world that we should be holy. Holiness is older than the hills, and will last when this world is on fire. It was God's choice then, and it is His choice now.

INDIAN HEAD, MD.

The cedars protect the other trees, but who protects the cedars? The whole parish leans upon its pastor, but upon whom may he lean? The needy confess to him their sorrows and their burdens, but to whom may he pour forth his needs? The hungry of heart ask him to pray for them, but whom shall he ask, in the deep hungers of the spirit, to pray with him and for him? The pastors set over the charges have human needs. They, too, should have a place where they may talk freely of their spiritual hunger and thirst, and honestly crave the prayers of such as understand.

Who are These?

BY F. MORSE DICKEY

And these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

THIS is a great chapter, and in it is found one of the most glorious pictures ever penned by human hand, or conceived by human mind, of the things which God has prepared for those who love Him.

All the redeemed saints of all ages, of all nationalities, are gathered into one innumerable throng, giving praise, thanksgiving, and glory unto their Creator, Redeemer, and Preserver. We are told that this great throng stood before the throne of God, and before the Lamb, clothed with white robes, and with palms in their hands; crying with a loud voice, and saying, "Salvation unto our God which sitteth upon the throne, and unto the Lamb." There they praised God in song, and there they knelt in adoration and worship. The angels joined in the chorus, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." Well, bless God, there was more than a handful of holiness folks there, and they all believed in shouting. The sound of their voice was like the sound of many waters. And the angels themselves sat in the amen corner.

Who are these? "Who are these that are arrayed in white robes?" Whence came they? John hears the question, but does not answer. These are they who have come out of great tribulation. John looks up, his face all beaming with the glory of God. We are told that he was in the Spirit on the Lord's day. He had preached from place to place, and never failed to declare the whole counsel of God. He was the apostle of love, and he, too, was a holiness preacher. Herein is our love made perfect. John tells us "that we may have boldness in the day of judgment. He that hath this hope in him purifieth himself even as he is pure." The Devil was stirred, but God was with him. Old Satan wanted to get John out of the way. All else failed, and so he was finally banished to the Island of Patmos. Like John, we are to expect persecution. It is a necessity. "They that would live godly in Christ Jesus must suffer persecution." The disciple is not above his Master. Our Lord was crucified, John was banished, and we will be persecuted. We may not expect to be martyrs, but we will be unpopular. The world does not believe in holiness. Every man has his own pet sin, and like a habit, it fastens its grip upon him. It is in his nature, it is in his habits, it is in his pleasures. To get rid of it would seem like cutting off a right hand, or plucking out a right eye. But God believes in holiness, and He can make us perfect in love. The spirit of heaven is the spirit of Him who commended His love toward us in that while we were yet sinners Christ died for us.

The word tribulation, we are told, comes from the Latin, *tribulum*. In studying its ety-

mology we find the figure of the threshing machine. God has a threshing machine, and we, like the wheat on the farmer's threshing floor, must expect to go through this process. God wants to take the chaff out of our lives, leaving only the pure wheat behind. God is thorough in His work, we have only to submit, and He will bring out the best there is in us.

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British Isles District

Edited by Rev. George Sharpe, Dist. Supt.

Proofs of Sanctification

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. 5:22, 23).

It is glorious to be a Christian. A Christian stands for the highest in faith, the noblest in character, and the greatest demonstration of the supernatural in the soul. The Christian who rejoices in the fulness of the Spirit as a result or consequence of the experience of sanctification is certain to live the life of God. That is the sequence of his Pentecost. The baptism with the Holy Ghost is not a mythical theory, but a provable fact. With this blessing certain things follow, you, must follow. They become the proofs of the experience, and are of a type that can never be imitated, and when revealed can not be overthrown by argument or controversy. Physical demonstrations—dancing, marching, shouting, clapping of hands—can never be accepted as proofs either of justification or sanctification. Religious exercises they may be, and as such are manifested in heathen as well as in Christian worship, but there are undeniable proofs of sanctification and they are found in the verses above. Here are nine distinctive terms. Nine manifestations of the blessed Spirit, and we propose in this discussion to divide them into three sections of three.

1. The Inward and Self-Evident Fruit of Sanctification is Love, Joy, Peace.

These are spiritual emotions. The Holy Spirit manifests His presence by and through them. The craving of many children of God is for a feeling of satisfaction, a guarantee that they really are right with God and man. The moment the inward and self-evident fruit enters, that moment the satisfaction craved for is answered, and that always comes in the moment of sanctification. These emotions are in a sense indefinable, but they are self-evident. The believer knows now as he has never known before that he has the Holy Spirit. His inward consciousness has been radically changed. His enemies have not changed, his outward conditions have not changed, his physical man is the same, but, behold! in a moment of time the love of the Spirit, the joy of the Spirit, and the peace of the Spirit have become self-evident. Now his craving is satisfied. The seat of his love, joy, and peace is inward, the sponsor of them is the Holy Spirit, and the possession of them is the outcome of his consecration and faith.

2. The Outward and Relative Fruit of Sanctification is Longsuffering, Gentleness, Goodness.

My profession of sanctification is known to others. Their eyes are on me. They expect fruit worthy of the work done in me, and I feel, and they have a right to an exhibition of fruit that will satisfy them that I have the experience. I am an epistle known and read of all men. In my justification appeared the blossoms of holiness. In my sanctification should appear the fruit of holiness. What is true of one who professes holiness should be true of all who profess the blessing. Is the blessing yours, reader? Then what about the fruit that you exhibit to others? The outward, the relative fruit?

What about your attitude in suffering? Do you add the word long to it and make it long-suffering? We call the roll of likely ills. Intense pain, awful anguish of mind, persecution abundant, sorrow multiplied, and never a complaint, a murmur, a whim or an evidence of rebellion. Ah! Yes, "love suffereth long," and never seeks a change while it is the will of God. What about your manner when under suspicion? Do you act the bully? Speak strenuously, emphatically, with menacing gestures? Get into the coward's castle (the pulpit) and vindicate yourself when no one can speak back? Rake up reports, true and untrue, about other people, members, workers, preachers, as a proof, if not of your innocence, that you are at best just as good as they are? We remember that the wise man said, "A

soft answer turneth away wrath." Here the word is gentleness. If you are sanctified and have the Holy Spirit you can afford to be kind in speech and kind in action when under suspicion. How often we have heard the saying, "I wish so and so had refrained from speaking, or from doing such an action." It was a testimony of the lack of outward fruit. They had damaged their profession of holiness, certifying that they lacked the "gentleness of the Holy Spirit." The truly sanctified soul, led by the Holy Spirit, needs no personal or public vindication. He has the outward fruit of "gentleness," and can wait the revelation that God will surely give.

What about your presence where there is need? Goodness does not mean superiority in the worldly sense. It means a witness. It means service. It means that according to your ability you do good to the bodies and souls of men. Jesus went about doing good. The people saw that and acclaimed Him, loved Him, sacrificed for Him. Being "the servant of all" is the surest way to compel others to acknowledge that you have the blessing. Oh, for the outward fruit! The fruit that satisfies our friends and neighbors. The fruit that magnifies the presence of the Holy Ghost, and reveals the beauty of holiness. Believer, shine in longsuffering, gentleness, and goodness, that the eyes of men and women may see the fruit that is the expression of the power of the Holy Ghost who came into your heart when you were sanctified wholly.

3. The Qualifying and Personal Fruit of Sanctification is Faith, Meekness, and Temperance.

Here are proofs to the person who was sanctified that he is sanctified. Praise the Lord. The language he speaks is now the language of faith. Does he testify, he tells of his faith. Does he pray, he reveals his faith. Does he give gifts to his home church or the cause of missions, he is expressing his faith. Doubts were common to him before he received the blessing, now they are buried in the fountain. Glory to God! The faith he has now qualifies him to declare his experience and to witness

Let the Good Work Go On

One of the actions of the last District Assembly concerned the future of our work in the British Isles. The delegates appreciated the possibilities of combined action to help weaker churches and missions, and the opening of new fields for the propagation of scriptural holiness. The District missionary board feel and have felt that to remove the present indebtedness, and to have an assured income is a condition that ought to have the support and good will of all the churches. The indebtedness resting on the work of the board amounts to £50, and is part of the cost of the tent and its outfit. The original cost was about £130, and hitherto no direct appeal has been made to the churches to help pay it. The Assembly, however, felt that it should take the example set us in raising the amount required to meet the obligations on the Publishing House, and seek to meet this £50 by a concerted action on a plan devised by a committee appointed by the Assembly. The committee will give their plan later on.

So Ought We

Holiness is not a stay-at-Jerusalem affair. The right kind of holiness is a growing concern. When you are in love with holiness you will desire to see it go everywhere, and that, too, when you neither planned the movement, nor were counselled with regarding the obligation, but you will simply trust those called to do the work, and as opportunity is given support the need by your prayers and gifts. Do not hinder but help—and let the good work go on.

Birkenhead

The saints in Birkenhead, under the leadership of Brother Drysdale, are launching out. A church property, with all its furnishings, has been bought. Great expectations for the future of holiness in Birkenhead lie in this

for his Lord and Master.

The characteristic of meekness assures him a place amongst the sanctified. In the days before he was sanctified he would never have consented to yield a place of prominence or honor to another. He would have felt insulted. His honor would have been at stake. Now the Holy Spirit causes him to gracefully yield when the church in honor prefers another, and looking into his heart finds no anger there. Meekness is exactly the opposite to anger. An experience like this is proof to himself that he has the blessing. Hallelujah!

The question of self-control lies in this division—temperance. The sanctified man is in agreement with Paul in keeping his body under. Food controllers do not need to make laws for those who are filled with the Spirit. They eat only to live and glorify God. They drink only to sustain the temple of clay. They never sleep the sleep of the sluggard. They give no place to the Devil in these things. Many professing Christians are extremely moody because their stomachs give them more concern and demand more attention than their lost neighbors, or their service for God. Much of the so-called prudence in caring for the body should be classed as laziness and gluttony. Many should read the words written of Jesus in Mark 3:20, 21, "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself." He is mad. Enthusiasm and zeal, spiritual madness, mean this—that the body is subject to the Spirit, and is kept under, is never allowed more than necessity requires, so that the certainty of the experience is never doubted by the sanctified soul. It is personal fruit—qualifying fruit—that enables the Spirit-filled believer to meet all kinds of tests in all kinds of places, and also before all kinds of people to speak with authority of the blessings he enjoys.

When the inward, outward, and qualifying fruit is a fact in the experience, the proofs of your sanctification are established. When all fleshly desires are destroyed—where they exist law is necessary—and the fruit of the Spirit is assured, fully and gloriously, there is no law for such; indeed, there is no necessity for law. With this condition of heart and life, there is no fear of condemnation, no fear of judgment, no fear of losing the kingdom, but a glorious sense of the reality of the Christian life fills the whole being.

new venture. It has in it abounding faith. The opening is to be some time in June, when a convention will be held. May God bless and guide and prosper the work of the saints and their leader is our prayer.

News of the Churches

Pastor Robert Miller, of Perth, has resigned his pastorate on account of his wife's health. The few months he has spent in Perth have been greatly blessed to the people. The prayers of many shall ascend for the recovery of Sister Miller, and for the future ministry of our brother.

Rev. W. L. Telford, who has ministered so faithfully to the Parkhead church for more than a year, becomes the pastor of Perth church. We are sure his ministry will continue the good work begun by Pastor Miller, and that the doctrine, experience, and life of holiness will be strenuously preached to the glory of God and the blessing of many souls.

The District Superintendent is busy in the interests of the cause. During recent weeks he has ministered to the saints in Androssin, Paisley, and Perth. He expects to spend the month of June in Perth, with the exception of the last Sabbath, which may see him in Birkenhead at the opening of the new church there.

The latest report of the Hallelujah March, in the interest of the Publishing House in Kansas City, shows that £7,000 have been raised. This sum is likely to be largely augmented when the final report reaches us.

The war is having a marked effect in the churches. Large gaps have been made in the working forces. The church boards, the teaching staff in the Sabbath schools, the membership in attendance at the church services are all suffering from the absence of those who can not well be spared. It will indeed be a happy day when peace comes, and all that are missed are once more in their places.

SUNDAY SCHOOL LESSON

August 5

Manasseh's Sin and Repentance

2 Chron. 33:1-20

GOLDEN TEXT—Let the wicked forsake his way, and the unrighteous man his thoughts: And let him return unto the Lord, and he will have mercy upon him: And to our God, for he will abundantly pardon (Isa. 55:7).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) *A Dark Picture.*

Manasseh succeeded his father, Hezekiah, to the throne, but distinguished himself in the first part of his reign by extreme idolatry. He renounced the entire policy of his great father's administration in relation to matters religious; and the people sank to extreme idolatrous depths for this part of his reign. Half the verses of our lesson—the first ten—are taken up with the details of how he turned back the wheels of progress his father had set going, and annulled the great reformation.

(B) *Manasseh's Captivity.*

It is a long road that never ends. Though Manasseh reigned fifty-five years, and much of this time was worse than mis-spent, his wicked career found an end. Somewhere, by somebody, prayers were ascending for unhappy Judah. Perhaps among these people themselves there were the remnant, few and feeble, they may have been, who worshiped the true God, and interceded mightily for a turning in the tide which was sweeping them on and on to the dark gulf of endless despair.

a. God chooses His own instrument in chastening His erring and refractory children. Here He uses a wicked king and people to chasten sinning Judah.

b. No man is hopeless so long as somebody is burdened in soul and earnestly in prayer for him. Strange as may be the channel through which God reaches him and brings him back, as here in this case, he will thank God for the rod of His chastening, and rejoice in his return to the God he had forsaken.

When thus arrested in wandering from God by any means, there is

(C) *The Proper Way to Come Back.*

Manasseh came back by that proper route. The words are worthy careful reading a hundred times over (vs. 12, 13): "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him; and

Manasseh (1) besought; (2) humbled himself greatly; and (3) prayed.

God was (1) entreated of him; (2) heard; (3) brought him back. Result of destination—Manasseh knew that the Lord was God.

KNOWING THE LORD AS GOD

(D) *Only the Beginning.*

Glorious, however, as was this experience of arriving at this goal of KNOWING GOD by Manasseh, it was but the beginning. He now is ready to effectuate a great and genuine reformation.

(E) *Scars Left.*

Complete and conscientious as this work of reformation is with which we seek to follow our regeneration, there will of course be left the scars. The dead can not be called back whom we may have wronged in life, ugly and hurtful words, which stung and hurt in the saying, can not be recalled though we apologize, some effects on the life and the flesh from long indulgence in sin may linger even after we are taken back, to humble us and remind us of the great Deliverer.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

It is noteworthy that the book of Kings does not mention the captivity and restoration of Manasseh. And no reference is made to his conversion, and the reformation of religion in Judah.

It is generally thought that the reason Second Kings does not mention his conversion is that it was not a lasting conversion; and that after awhile he returned to his former evil ways.

A wicked religious man may have influence greater for wickedness even than those who make no pretence of religion (v. 9).

God speaks to the wicked, even when He well knows that what He says will all be rejected by the wicked (v. 10).

The adversary puts a ring in the nose of those who serve him best—particularly if they have place in the church and have influenced others to serve the Devil—such is the wages of sin, and the reward which Satan bestows for serving him (v. 11).

Afflictions are sometimes sent in order to humble the afflicted, that they may turn from sin unto God, and at last obtain grace and find mercy (v. 12).

God graciously responds to the cry for mercy, and makes those upon whom He has had mercy to recognize Him as the true and only God (v. 13).

Having learned his lesson to his great sorrow, Manasseh devotes himself to "preparedness" as soon as he is restored to his kingdom (v. 14).

Genuine conversion always means the removal of all abominable practices (v. 15). He that is born of God does not commit sin. In this are manifested the children of God and the children of the Devil; that is, this is the difference between them.

YOUNG PEOPLE'S SOCIETY

Committee Reports

[The following excerpts are taken from committee reports on Young People's Societies which were given in some of our District Assemblies, which may be both interesting and helpful to those who are especially interested in young people's work.]

Chicago Central District

Recognizing as we all do that the young people of today comprise the leaders and the body of our future church, we feel that too great emphasis can not be placed upon the care and training and development of these young people along proper Christian lines.

We recommend that consideration be given to the formation of prayer bands, arranging for them to visit and pray in homes, and to hold services for the sick and shut-ins. Where street meetings are held we would recommend that the young people be directly responsible for one service a week, and in cities having established missions our young people might take charge of a service every two weeks or once a month. We also advise that in order to foster the proper missionary interest in our young people that each society become responsible for the support of a native worker or of a foreign Sunday school. To this end we covet and pray for a wide awake, spiritual Young People's Society in each church which shall be a training camp from which shall proceed fire-baptized soldiers of Jesus Christ, true representatives of the great army of the Lord.

Pittsburgh District

Your committee believes the Young People's Society to be an essential asset to the Pentecostal Church of the Nazarene. We also feel that some course of study should be followed. We therefore submit the following recommendations:

1. That wherever possible there be a Young People's Society. That plans be devised for their development both spiritually and intellectually.

2. That we take up a series of Bible studies; also the study of missions.

That we study missions as a whole so as to get a general idea of this great and important work; but study our own work in particular so that we may know the specific needs of the same.

3. That we devote at least one service exclusively to missions semi-annually.

4. That we do active work outside of the church also; such as the distributing of tracts, HERALD OF HOLINESS, and *The Other Sheep*, or any other literature which will help in the furtherance of God's Kingdom.

Western Oklahoma District

First, we earnestly urge that every church have a Pentecostal Nazarene Young People's Society in order to acquaint the young people of our church better with the Word of God; to instill in their lives a love for the service of God, and in order that every young person who has been saved through the efforts of the church, may work and develop into useful Christian lives. We must have Spirit-filled young people, for upon them depends the success of our church.

Northwest District

We, as loyal Pentecostal Nazarenes, realize the hope of our church is in our young people. We believe it is the duty of the church to conserve their energy and train it for God and the church. To do this as God requires it to be done, we need great consecration of our leaders and special anointing of the Holy Ghost for this work. The problems of the work are many, but God gives wisdom and raises up leaders where the burden is on the church for this work. The methods of doing it will adjust themselves and results which God wants will come. We believe what our young people need is to know how to pray. Most any one can testify, but few know how to pray the fire down. The object of the Young People's Society is not only for the spiritual benefit of the young people, but to co-operate in seeking the salvation of souls, and the advancement of the church. We believe there should be great emphasis put upon the study and committing to memory the Word of God. Paul said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Southern California District

We are grateful that the salvation of the Lord Jesus Christ completely satisfies the hearts of the young. Our committee begs to make the following suggestions:

1. That the young people be encouraged to lead their own meetings.

2. That the young people in these meetings be under the age of thirty-five years.

3. That the pastor take a greater interest in and mix freely with the young people.

4. That the pastor, as far as possible, attend all the meetings.

5. That all the young people of the church be encouraged to join the society.

6. That the time in the young people's meeting be not infringed upon by the older members of the church.

7. That each society may plan for such social gatherings for the young people—under the direction of the pastor—as will conserve their social and spiritual natures.

8. That this Assembly elect a District chairman, whose duties shall be to hold Young People's conventions among the various churches during the year.

THE WORK AND THE WORKERS

EVANGELIST JULIUS H. MILLER

June 16th to July 4th we held a tent meeting at Claridon, Ohio, about six miles from Marion. God was with us and gave victory, and several souls found freedom from guilt and sin. Brother Benner, who had arranged for the meeting, had fitted up a house near the tent for us to live in during the meeting, and the good people of the neighborhood brought in an abundance of good things to eat.

There was plenty of good music and singing throughout the entire meeting. The Benner boys were there each night with their horns, and finer music one seldom hears. Brother Joe Peters and his sister, Helen, of New Albany, Ind., helped with the singing, and their solos and duets were a blessing and enjoyment to every one. Mrs. Miller also added to the music with her solos.

On the fourth, the closing day of the camp, we had an all-day meeting, and God gave us a gracious time. It was a gathering of the saints from miles around, many bringing their lunches and staying all day. It was a celebration of freedom from sin for many souls. Brother M. R. Gilley, pastor of the Marion Pentecostal Nazarene church was with us several services and preached for us the last afternoon. Miss Lois Wise, also of Marion, was present the last day and was a great blessing in song to many. Any one in need of a good song leader will find her able to fill the bill. We are now at Lytle, Ohio, and God willing, will be here the rest of the week. Home address, Stockton, Ill.

MISSOURI HOLINESS COLLEGE

I left Des Arc, Mo., a few weeks ago and visited a number of churches in the interest of the school and enjoyed meeting the dear people of God. I assisted Brother Hibner in a meeting at Gideon, Mo., and enjoyed his straight gospel messages. He pours on the truth as God gives it to him. He was hindered by rain and sickness, and then the tongues people did all they could against the meeting, but in spite of it all God came in power and convicted of sin, and people fell at the altar and prayed through to victory and a goodly number were saved or sanctified. Any one desiring a meeting on Bible lines will do well to get him.

I attended the all-day holiness rally at Malden, and to say the least it was a feast where our souls were fed on the good things of God, and we praise Him for times of refreshing. Brother Cox, the pastor, knows how to make one feel at home and his church is on fire for God.

On our way we stopped at the school at Des Arc, and we can truly say that God is doing great things for us. The prospects for the school were never better. Rev. W. I. DeBoard has proved himself to be a business man and is getting along well as business manager. Rev. C. I. DeBoard is planning on having the best school in the history of the work, and is putting every effort forth to that end. God has blessed the school in the last eighteen months more than was expected, and we are sure His blessings are in the future for us, if we keep all on the altar. Our hope and aim is to have a school where workers can be sent to every field under the sun, and we ask you to join us in prayer that God will give such a work. Any one desiring information in regard to the school, write the undersigned, or Rev. C. I. DeBoard, Des Arc, Mo. We will be glad to tell you of the work and our reasonable offer to those desiring a Christian education.
I. B. SIKES, Financial Agent.

HERALD OF HOLINESS DAY, SEPT. 16TH.

EVANGELISTS JARRETTE AND DELL AYCOCK

We have just closed a seventeen days' meeting with the Pentecostal Nazarene church at Shawnee, Okla. Brother C. E. Cain is pastor of this church, and he and his people are certainly on fire for God. They had been praying for a revival for some time, and God answered by giving sixty professions, either saved or sanctified. Seventeen were baptized and twenty-one additions to the church. Also a fine band of young people organized into a society. This is one of the most spiritual churches we have labored with, and of course we were well cared for in every way. We are now in the beginning of a meeting in the Lone Star state, and still moving on.

EVANGELIST J. G. BIGNALL

Since last report I have held a meeting twelve miles southwest of Russell Springs with Rev. Ira Stevens, opening up new work. God gave us a good meeting, with eleven at the altar. Nine became Pentecostal Nazarenes in a new class.

NIGHT LETTER

CLARESHOLM, Alta, Canada.

HERALD OF HOLINESS:

The seventh Assembly of the Alberta District just closed. Perfect love and glory prevailed. One thousand one hundred dollars raised for home missions; \$657 for foreign missions. Dr. Reynolds at his best. Mighty conviction on. Campmeeting follows. J. H. Bury re-elected District Superintendent.

M. C. CLINK.

TELEGRAM

PASADENA, Cal.

HERALD OF HOLINESS:

The Nazarene campmeeting, Pasadena, closed in a blaze of glory! A great many saved and sanctified! Over two thousand dollars raised for expenses. The people had a mind to give, and did it cheerfully. Blessed unity, mighty prayer, and great spiritual demonstration! The outlook for Southern California District encouraging. We are going forward for victory.

A. O. HENRICKS.

TELEGRAM

TOPEKA, Kas.

HERALD OF HOLINESS:

With only few days' preparation Williams-Robinson campaign was launched one week ago with big brown tent pitched in residential section, only available location. Steady climb in attendance culminates in record-breaking Topeka crowd, when nearly two thousand heard great message this Sunday night, on "The Carnal Mind." Weeping penitents at altar. Help pray for great awakening here.

J. G. DEMORET,

Secretary Local Committee.

At present writing am in a meeting at Cedarvale, Kas., at a new point ten miles south of Grinnell, Kas., with Rev. H. N. Morris. Have had a great meeting here in many ways. Great burden of prayer on the saints. A band of young people from Palco are here helping in this battle. Brother and Sister Runyan, formerly of Palco, are running a regular hotel to see this meeting a success. There were ten at the altar last Sunday and the end is not yet. Pray for this western work.

NEW CHURCH IN IOWA

At the close of the revival meeting held by District Superintendent Clarke and Rev. C. H. Strong, at Climbing Hill, near Sioux City, on July 22d, a church of thirty members was organized. A number of good substantial families composed the organization, which promises to be the beginning of greater things for this rich farming district. A number of copies of *The Other Sheep* and a few *HERALD OF HOLINESS* subscriptions were taken. Brother Clarke endeared himself to the people by his strong sermons and pleasing personality. The people stood by the meeting by their presence, prayers, and support in a noble way. Blessings upon this new child, may it greatly prosper.

Mrs. C. H. STRONG, Reporter.

A STATEMENT

To the readers of the *HERALD OF HOLINESS*:

As Rev. J. E. L. Moore has resigned as president of Central Nazarene University to accept the presidency of the Pentecostal Collegiate Institute, North Scituate, R. I., we felt like speaking a word of commendation of him.

Professor Moore took the presidency of the school six years ago, when it started, and has continued in that capacity until the present. His relation with the board has been most agreeable. He seemingly was always willing to try to carry out the wishes of the board and to keep the school on lines of Bible holiness. The school has had a steady growth under the administration of Professor Moore, the last school year being the greatest in enrollment and financial revenue since it started. When the board accepted the resignation of Brother Moore they conferred on him the degree of D.D. In the future, address all mail for the college to Central Nazarene University, J. C. Henson, District Superintendent, president board, or J. Walter Hall, secretary, Hamlin, Texas.

To the Readers of the *HERALD OF HOLINESS*: This is to notify you that I have resigned my position as president of Central Nazarene University, Hamlin, Texas, to accept the presidency of the Pentecostal Collegiate Institute, North Scituate, R. I.

I wish to state that my relations to the board of directors of Central Nazarene University the last six years have been extremely pleasant and perfectly harmonious. The school has a bright prospect, having a delightful climate, choice location, good constituency, and an excellent board of directors, members of which are the salt of the earth. The members of this board are to be congratulated for their fidelity to the doctrine of holiness and their desire to ever keep the school where the glory of God will be manifested. Our association and labor with the business managers has been congenial and pleasant.

Our association with the pastors of the university church has been delightful. We have now labored three years with our much beloved pastor, Rev. J. E. Gaar. He is one of the most conscientious and fearless exponents of the Word it has been my privilege to labor with. His prayerful life and godly influence has been a source of untold blessing to the writer, school, and local church. We heartily recommend Central Nazarene University to any one desiring to attend school as being safe, sane, and extremely religious. I covet the prayers of God's people.

J. E. L. MOORE, President.

DON'T MISS READING THE LAST PAGE OF THIS WEEK'S ISSUE.

SASKATCHEWAN-MANITOBA DISTRICT ASSEMBLY

The Assembly met in Grass Lake church, eight miles northeast of Lussland, July 4-12. The weather was clear and warm, ideal for such a time. The District was well represented, there being present twenty-one delegates and representatives.

Tuesday morning was given over to examinations, while the Assembly proper opened Tuesday afternoon. Business sessions were announced for forenoons, but were so interspersed with praise, exhortation, and singing, that it seemed for awhile it would be necessary to extend the time.

Dr. H. F. Reynolds, General Missionary Superintendent, presided over all sessions with grace and dignity. His optimistic spirit and loving, fatherly heart endeared him to us all. Reports of District Superintendent and ministers showed that the year had not been without hardships, but victory and triumph through Him who has promised to be "strength to them that turn the battle to the gate." There was noticeable advance along all lines, as indicated in the different reports. Last year the first Assembly was organized at Regina, Sask., in the kitchen of the District Superintendent, five members being present. This year the Assembly met in the new church near Lussland, Sask., which had recently been dedicated, free from debt or incumbrance. One peculiar characteristic of the Pentecostal Nazarene people is their spirit of liberality. There was pledged at this meeting for various purposes, \$2,000.70. There are three other churches in sight on the District, and more to follow, for God is in our midst.

Rev. C. A. Thompson was appointed to succeed himself as District Superintendent. He was called to the platform for a short address, after which the people, singing a song of gladness, marched by, shaking hands, and laying an offering on the table. The Sabbath was a beautiful day, and the services were well attended. Doctor Reynolds preached in the morning, and the new District Superintendent in the evening. Preceding this service was a very spiritual love feast con-

ducted by J. W. Reder. There were a number of seekers at the altar service, and eternity alone can reveal the blessed results. The singing was of the Pentecostal Nazarene type, full of life and in the spirit. Inspiration came to many through the special singing of M. M. Tromburg.

Mrs. Cora A. Wilson was made secretary of the Assembly, with Rev. L. C. Brown as her assistant, and Rev. M. W. Gunn statistical secretary, all doing faithful and efficient service.

Four were recommended for exhorter's license, and five were licensed to preach. Two completed the course of study and were graduated from the same and recommended for the eldership. The ordination service was held on Wednesday afternoon. It was an impressive and solemn hour. There was a striking coincidence which many of us may never witness again. The two candidates for ordination were the wife and the son-in-law of the District Superintendent. On this new District, in the First church, occurred the first ordination service, conducted by our first General Superintendent and our first District Superintendent. Immediately following this was held a baptismal service, when six candidates received Christian baptism.

On Thursday afternoon Doctor Reynolds gave a rousing missionary address which was the means of awakening and intensifying zeal for missions.

Missionary and educational anniversaries were held; missionary, presided over by Doctor Reynolds, educational, presided over by Rev. C. A. Thompson. Principal speakers were Doctor Reynolds, Miss Opal Good, who is a student of Northwest College, Nampa, Idaho, and Rev. Bertram Bailey, of Central Holiness University, Okaloosa Iowa. Since our last Assembly dear Sister Reder has gone on to try the realities of heaven. A memorial service was held on Thursday evening, and her neighbors bore testimony to her godly life of helpfulness and sacrifice among them.

Bestville was represented by Rev. M. W. Gunn, Luseland by Rev. A. R. Downing, Morse by Rev. L. C. Brown, Regina by Rev. C. A. Thompson.

Each asked for the next Assembly, but it was decided to meet in Morse, Sask. The arrangements for the year are as follows:

Bestville and Three Buttes, Rev. M. W. Gunn; Luseland, Rev. A. R. Downing; Lawtonia and Erfold, Rev. Cora A. Wilson; Morse and Pleasant Ridge, Rev. L. C. Brown; Pipnot, Rev. Bertram Bailey; Regina and Belle Plaine, Rev. A. R. Herring.

Mrs. C. A. Thompson was commissioned District evangelist.

We can not close this report without speaking of the noble and hospitable spirit of the friends who entertained us. It seemed that nothing was forgotten that would add to our comfort or convenience. The Assembly closed on Tuesday evening with a sacramental service, conducted by Doctor Reynolds and the District Superintendent. The people brought a free will offering at this time, amounting to \$75.85. One young man, who was converted during the meeting, was received into the local church by the pastor. Doctor Reynolds offered prayer and thus closed our second District Assembly.

Mrs. C. A. THOMPSON, *Assembly Reporter.*

HERALD OF HOLINESS DAY, SEPT. 16TH.

NEW YORK DISTRICT

The New York District campmeeting, held at Beacon, N. Y., closed Sunday night with victory everywhere. General Superintendent Goodwin came over from the New England camp and brought Rev. I. G. Martin with him. Brother Martin preached the evening they arrived, and got us all stirred up for the fight. Doctor Goodwin preached each evening, and twice on the last Sunday. There wasn't a dry thing about the camp. It was quite wet all the time. We had showers from the first heaven some days, and showers from the third heaven every day. The glory fell on the people, and how they did sing, shout, and march around. We had a goodly number of seekers, and they got "through."

It was the most expensive camp we have held on the District. We had built a dormitory, and some tent shacks, which made our financial burden a little larger than preceding years, but the Lord was with us, and on Sunday we raised more than enough to cover the expenses of the meeting, besides filling the District Superintendent's pockets with bills and silver. There was a good missionary meeting Saturday afternoon. There was no missionary offering, but the Lord blessed us so much that the campmeeting committee voted to give \$50 to be divided between the home and foreign work. A number of people found the place in the work where God wanted them, and settled down to their life work.

Brother William H. Hoopie was there for several evening services, and over the last Sunday. The dining hall was in charge of Brother W. A. White. The meals were excellent and served in a nice way. We will be disappointed if the effect of the camp is not felt all over the District. Our hearts are full of praise. God's smile is upon us.

Brother Goodwin has been engaged for our camp for 1919.

It was the best camp we ever had.
PAUL S. HILL, *Dist. Supt.*

EVANGELIST W. C. FRAZIER

There was a holy cloud burst at our revival service last night. A number were at the altar, and an old-time shout was in the camp, as the happy finders came through leaping and praising God. In spite of rainy weather, the tent has been crowded almost every night, and the interest is increasing. The tent failed to hold the crowd last night, and your humble servant is greatly delighted in feeding the hungry multitudes. Thank God for an old-time, overflowing experience.

CHURCH NEWS

Malden, Mass.

Our campmeeting at Grandview park closed Sunday evening, July 8th. We were very fortunate this year in having General Superintendent Goodwin and Rev. I. G. Martin for evangelists. Both are strong preachers presenting the truth in a way to produce deep conviction on their hearers. They differ so widely in style and manner of preaching and agree so beautifully in doctrine and experience that they make a remarkably strong team for a meeting. Brother Goodwin emphasized the need and absolute necessity of possessing the glory and fire from the indwelling of the Holy Ghost as a result of our entire sanctification, till a heart hunger took hold on the folks. Brother Martin by close, heart-searching presentation of the truth, located the reason for the failure many had made and helped them to a clear experience. God set His seal on the meeting, evidenced by the many seekers and finders for both pardon and purity. — F. C. NOUNCOSS.

Henryetta, Okla.

We are able to report victory here. We have just closed the greatest revival of our lives at Kusa, Okla. The Lord saved and sanctified seventy-two precious souls, ranging from ten years old up to sixty-five. One man about sixty-five years old who had lived in sin all of his life came to the altar on the last night and stuck up both hands, and cried out for mercy. Jesus came into his heart, and he was the happiest man I ever saw. Our large tabernacle would not hold the crowds, though we had it well seated. We drove our big Buick car on the streets and conducted street meetings. Our band is composed of Misses Eva Cox and Mae Pellum, my wife's sister, and wife and myself. We are now staking down in Dewar for another campaign. We found several old men in Dewar already that say they haven't attended church in years. We go next to Spetter City. — G. F. HAUX.

Maplewood, Mo.

We are in the midst of seasons of refreshing from the presence of the Lord. The saints are burdened for sinners, and have been weeping as they have sown the seed, and now the travail of soul is upon them. We are looking and believing for a great harvest. Faith is strong for an upheaval. At the Thursday afternoon meeting there was a season of powerful prayer. Sister Ruth Hopkins led the service. From the start there was a visible commotion. All knew the Lord was on hand. Oh, how the very air was filled with the glory of the Lord! The large tent was in place, and the people's faces were turned heavenward. Evangelist August N. Nilson is on the grounds and the tug of war is on. Pray for us that Maplewood may be blessed with a mighty outpouring. — K. O. GOULD, *Reporter.*

Hartford, Ark.

As it has been some time since I have reported our work here, will say we are still in the fight. We are having some good services. Rev. T. W. Sharp, our District Superintendent, was with us a few days about the 1st of May, and did some good preaching, and some were blessed at the altar. — H. H. SHERRILL, *Pastor.*

Grandview, Texas

We have closed a good meeting at Rome, Texas. Rev. J. W. Manney, of Hillsboro, Texas, was the evangelist. His way of preaching made me think of the days when holiness was first preached in eastern Texas sixteen years ago. May God get us back to the old land mark again. Brother Manney's wife was in the meeting a few days and rendered good service at the organ and in song. There were nine saved and one was sanctified. We had good crowds all the time. Any one wanting a meeting will do well to get Rev. J. W. Manney. Rev. A. G. Jeffries will hold a meeting at Parker, Texas, August 10th to 20th. Let all who live in twenty or thirty miles come and camp on the ground. — FLOYD WELLS.

JUST OFF THE PRESS!

Catalog of Sunday School Requisites: Reward cards, tickets, birthday banks, class banners, Cradle Roll supplies, etc. Write for it.

Escondido, Cal.

There is still a remnant of God's people left here. Since the writer took up the work a few months ago the church has made good progress. The audience has increased, and the offerings, both for missions and for pastor, are coming along very nicely. We have a people here who are loyal to the church, and true to God. We have a good Young People's society. Our young people are not craving for sociables, but are satisfied with feeding on hidden manna from heaven. Our prayer-meetings are times of real refreshing from the presence of the Lord. We are glad to say that we have the best and better attended prayer-meetings in town. Our faith is strong, and our hope great. Our courage is unflinching, and our eyes are lifted up to the hills from whence cometh our help. We are expecting to make this the greatest year in the history of the church. Brother E. M. Hutchens, from Ontario, and Brother Frazier, from Los Angeles, have promised to come and hold a revival for us next fall. Let us pray that God may give us success in the salvation of many souls. — FRANK A. NEUFELD, *Pastor.*

Troy, Ohio

Sunday, the 8th, was a blessed day for our people of Troy. God was especially near to us, and the morning service was one of victory. The pastor preached on "Perfect Trust in God." In the afternoon at 3 o'clock a baptismal service was held at the river where four were immersed, the service being witnessed by several hundred people. At 6:45 a street meeting was held on the public square, and at 7:30 the church was both full of people and of the glory of God. The pastor again brought an earnest message and two young women knelt at the altar for pardon. — Mrs. W. H. HAFFER, *Church Reporter.*

Emmett, Idaho

A little band of Pentecostal Nazarenes met on the banks of the Payette river the 4th of July to celebrate their freedom, and Brother N. B. Herrell, our District Superintendent, came over from Boise and brought us a message in the afternoon. The folks got blessed and the shouts of the saints were heard praising God. In the evening we met in the mission hall and again Brother Herrell brought us the message. He stopped over another day and Thursday night organized a class of thirty-four members. The class from Central Mesa of eleven, and the Banderdausen class of nine came in, bringing twenty members, and fourteen in Emmett made a total of thirty-four. We are expecting great things here, and are going to build a church to press the battle. Pray for us. Our pastor is a man of God, sent from Northwest Holiness College, Nampa, Idaho, Brother Daniel Hallstrom. — FRED KIMSEY, *Church Reporter.*

DO NOT MISS READING THE LAST PAGE OF THIS WEEK'S ISSUE.

Bluffton, Ind.

The 4th of July meeting has gone down on record, and we give God all the glory for a day of wonderful blessing. The mayor of the city granted permission to hold the meeting in the city park, and lighted it up for the night service. Seats were arranged for 800 people, but this was not adequate for the large crowds. Rev. U. E. Harding, District Superintendent, blessed the hearers both morning and afternoon with wonderful messages from God, and Rev. Ural Hollenback held the large night crowd in rapt attention by a wonderful message on the second coming of Jesus. The Hollenback brothers with their strangled instruments; the Hoosier trio from Ft. Wayne; Rev. George Moore and wife, evangelists from Indianapolis; Rev. U. E. Harding and wife, and Rev. Milton Brandyberry and wife, of Olivet, Ill., all sang with such unction and power that the great crowd was wonderfully moved. During the day a church meeting was held and Rev. Clyde E. Green was recalled for next year without a dissenting vote. May the Lord bless his labors in the future as He has in the past. — Mrs. EDRITH MOSURE, *Secretary.*

St. David, Ill.

On Sunday, June 17th, our pastor, Rev. C. C. White, preached his farewell sermon in the afternoon, having received a call to North Dakota. How we miss him! But as God is first we felt His will should be done. Brother White had fought a good fight and proved his calling every way. The entire community expressed regrets at his going. Rev. Joseph Rowe, a local preacher, and a man filled with the Holy Ghost, will fill our pulpit twice a month until Assembly at Olivet in September. Our District Superintendent, W. G. Schurman, preached for us Sunday afternoon, July 1st. How he encouraged us with such a message as God gave him! How thirsty we were, and how we drank it in! — Mrs. LILLIE DAVIS.

Rosic, Ark.

We are here in a battle against sin and the Devil. Brother W. S. Sullivan, of Levy, Ark., and Brother George Harmon, of Vilonia, Ark., are here with us helping push the battle. We have an old fashioned brush arbor and the Lord is blessing in the old time way. Seekers are coming to the altar seeking both regeneration and sanctification.

We are expecting great things of the Lord in the next ten days. We go to White schoolhouse near Newark, Ark., for our next meeting, beginning on July 27th. — J. S. MOIR and WIFE, Batesville, Ark.

Oxford, N. S.

We are having victory here. The attendance is good, and the spiritual condition of our members is as it should be. Our young people can not be surpassed in the work they are doing. I baptized five June 17th, and gave four the right hand of fellowship into the church. We look for victory ahead. — G. W. HENDERSON, *Pastor*.

Kingsdown, Kas.

The Lord has richly blessed our labors and souls in this part of God's vineyard. Children's day was observed a week ago. A good program was rendered and a splendid offering taken. Yesterday we did not get a chance to preach, but after a few minutes' exhortation the saints gathered around the altar and God poured the glory down. One seeker responded to the call last night, and others were serious. The southwestern Kansas group meeting will be held here July 26-29. We will be glad to have people from this part who are not in our church come and take part. — A. C. TUNNELL, *Pastor*.

Blue Ridge, Mo.

We are glad to be able to report victory through the blood. Our little band of Pentecostal Nazarenes are holding on to God. We have Sunday school and weekly prayermeeting. The Lord was with us at our last Wednesday night meeting blessing the saints and convicting of sin. One young woman arose and asked to be remembered in prayer with tears in her eyes. How glad we were to pray for her. July 15th Rev. Jerry Clevenger, our pastor, was with us and we had times of rejoicing. At the morning service a number gave their hand for prayer. At night two were at the altar for pardon. One backslider confessed out and got back to God. Will the HERALD of HOLINESS family please pray that we will be able to so hold up Jesus in the community that sinners will be saved and believers sanctified? Our dedication service, June 17th, in charge of Rev. J. D. Scott, was great. The text and message was so fitting to the occasion. The picture of the temple was complete from the altar on to the inner rooms and we saw glory to God for the inner room. — A. N. MEEK.

HERALD OF HOLINESS DAY, SEPT. 16TH.

Chicago First Church

The eagle of victory perched on our banner yesterday and the spirit of God was like sweet incense shedding its fragrance over the house of worship. The attendance, for a hot summer day, in both Sunday school and church was remarkable, the main auditorium well filled and a goodly number in the gallery. God is blessing us, numerically and financially, and our offerings in church and Sunday school averaging about \$200 a Sunday. Rev. Mr. Borders' sermon in the morning, preached from the 6th of Judges, was very helpful. A number of seekers were at the altar in the evening, among them a young man harvested at the street meeting. We are greatly encouraged at the general outlook, and feel like pressing the battle for souls with renewed vigor and determination. — HARRIET E. CRAIN, *Church Recorder*.

Louisville, Ky.

Despite all the difficulties and problems that confront our church, our pastor under God is leading us on triumphantly. Brother Jones is not only preaching strong sermons, but he is shepherding the flock and leading them over into Canaan. Our congregations are much larger than in previous summers. Recently our pastor preached in New Albany, Ind., also at the Seventh street missions, Union gospel mission, and on July 4th at Silver Heights camp ground. He is continually bringing our church before the people, and new faces are seen in our meetings. He is also bringing before the public and church the HERALD of HOLINESS, missions, and schools. These branches of our work have been very much neglected in the past. We are coming to know our denomination

better through his efforts. — BERTIE MAX WALTON.

Santa Fe, Tenn.

We are now in a meeting near Mayfield, Ky., and the Lord is pouring on the power. People are under great conviction that reminds us of old times. They come to the altar screaming and praying as if they were at the judgment. Quite a large number have been either saved, sanctified, or reclaimed. We go from here to the Mobile camp, Kentucky, for a fifteen days' battle. B. F. Sheffers, of Palmetto, Fla., will assist us in preaching the full gospel. E. C. Dees, of Nashville, Tenn., will have charge of the singing. — E. T. COX.

Stratford, Okla.

We are in a battle against the Enemy five miles northeast of Stratford, Okla. Last night the ice broke and the glory came. One woman prayed through and one young man about twenty got saved. Some of the folks shouted nearly two miles to their home. We are expecting greater times yet. We met Tuesday evening and prayed for rain, and thank God it came. Our God still answers prayer. Pray for us. — GROVER H. and MAY GIBSON.

San Francisco, Cal.

We are rejoicing and praising God for an ever increasing tide of spirituality, harmony, and unity in the membership of the First Pentecostal Church of the Nazarene in the city of San Francisco. Having begun my eighth year's pastorate in this church, I consider myself as the most favored and honored pastor of the whole San Francisco District, and the prospect for this year is as bright as the promise of God. Last Friday the monthly all day meeting was held in our church. It was a glorious occasion, because of the presence and power of the Holy Ghost. The services began with a mighty tide of prayer and much blessing. Brother Swanson, from Pasadena University, gave the morning message, full of divine unction. It was indeed blessed and inspiring. In the afternoon Rev. L. E. Burger, pastor of Oakland Pentecostal Nazarene church, delivered a powerful sermon on discipleship. It was deep, searching, and practical. At night Rev. M. F. Grose, our pastor at Berkeley, preached in the power of the Spirit. Seekers found God at the altar of prayer, and it was a great day. Last Sunday morning the Smith band (Rev. F. B. Smith, wife, and three children, every one saved and sanctified, a holy family, gifted in song, players of instrumental music and great in preaching ability) commenced revival meetings with us. We hold a street meeting each evening with increasing crowds eagerly listening, attracted by the superior singing and instrumental music. Drums, cymbal, guitar, and violin were used, which made a regular orchestra. Meetings in the church are having a growing attendance. Seekers and finders at every service for pardon and holiness, and the indications are good for a great revival, such as we have not seen in San Francisco. For this we earnestly pray and expect. — THOMAS MURRISH, *Pastor*.

Arbala, Texas

We returned home at Delight, Ark., Monday, July 10th, from Arbala, Texas, where we had a battle of about eight days for Bible holiness. Sunday, the last day of the meeting, while the preacher preached and shouted, the congregation wept and almost all the congregation came and gave their hands either for holiness or pardon. Many wept and asked for prayers. At night a number were at the altar. We believe a great work was done, implanting holiness and removing the rubbish out of the way. This work is known as the Arbala mission. Rev. W. W. Hinton's work, who is a man of God. He has the work greatly at heart. We appreciated the kind treatment of Brother Hinton and wife. The meeting was closed sooner than we expected on account of my wife's sickness, but now she bids fair to be in the evangelistic field again soon. Pray for us and write us at Delight, Ark. — Rev. H. P. BLAKELY and WIFE.

Stonewall, Tenn.

We are still being kept by His power from all sin. We were blessed with our beloved General Superintendent Williams on July 11th and 12th, who preached to us three sermons which it is needless for me to say were great, and searching. They were preached in the power and demonstration of the blessed Holy Spirit. Our circuit is in good condition, which is composed of Stonewall and Monoville, village churches. Wife and I will be in revivals the rest of the summer regularly, after which we enter Trevecca College, but will continue our pastorate. — HENRY CRAWFORD.

Richmond, Ind.

We are not in special revival services, but God has been giving us revival times almost continually. Two weeks ago Sunday we had six seekers, one week ago five, and on yesterday three bowed at the altar. Our midweek prayermeetings are well attended and times of great refreshing. A few weeks ago we had four seekers, and one at the cottage prayermeeting on Friday night. We have almost two months until the close of the Assembly year, and all our apportionments are

up for the year, with a surplus for foreign missions. Beside this, we have met all the notes due on our building, and are now putting a good new roof on our church. God is with us and blessing along every line. Some of the churches in the city said the Pentecostal Nazarenes were not needed here, others that our organization would break up in less than a year, but the work God is helping us to do proves that we are needed, and the way we are growing surely looks like we are here to stay. The membership has almost trebled since the first of October. To God be all the glory. We will begin a special revival in the near future with the pastor as the evangelist. Pray for us. — A. F. BALSMER and WIFE, *Pastors*.

Richmond Hill, L. I.

The second District deaconess meeting was held on the New York District on May 29th, at Richmond Hill, L. I. Sister Pitkin preached for us in the morning. Afternoon session was open for discussion. Dr. Julia Gibson preached in the evening. God blessed, and we had a profitable day for our own souls, and we believe for the work on the District. — E. L. BROWN, *Dist. Deaconess*, E. M. SKINNER, *Secy*.

Holtville, Cal.

As I am a member of the great Southern California District, I can not refrain from speaking a few words in regard to our Assembly, held at First church, Los Angeles. To my mind, it was one of the greatest, if not the greatest Assembly I ever attended. As a new pastor on the District, I made many new friends; and just to look in Doctor Walker's face as he walked up and down the aisles of that great church was an inspiration to this preacher. Our sweet-spirited District Superintendent, Rev. Howard Eckel, endeared himself to all. How we love him and mean to stand by him. Brother C. E. Cornell I consider a prince among pastors, with an elasticity in his step, a sparkle in his keen eye, and a head full of business sense. He went about looking after the best interest of the Assembly. Never will we forget one day when that fine young pastor, J. Proctor Knott, tried to give in his report, and the fire fell when he spoke of loyalty written upon the faces of that great Assembly. They leaped and ran, shouted, wave after wave of glory came down, until it beggars description. A finer set of pastors you never met. One of the most level-headed, wide awake, school men I ever met was Rev. E. A. Girvin. Never will we forget that appeal he made for the Nazarene University. I never felt more like being true to God and our church than now. — W. E. ELLIS, *Pastor*.

DO NOT MISS READING THE LAST PAGE OF THIS WEEK'S ISSUE.

Chrisman, Ill.

We are praising God for victory through the blood of Jesus. We closed our five weeks' tent meeting last night with victory. We had Brother S. E. Polovina as evangelist the first two weeks, with Miss Grace McLenore as singer. There were some seekers prayed through. After prayer we called Rev. H. S. Hester, of Olivet, to continue a week longer. God wonderfully blessed and used Brother Hester in our midst. At the close of the week confessions and restitutions began to be made, and people were praying through. Brother Hester could no longer be with us, and God in a remarkable way led Rev. J. A. G. Wilkerson to us, who is a real intercessor, and filled with the Holy Spirit. We did not count seekers, but somewhere between forty and fifty confessed up and paid up, and numbers were both saved and sanctified. We give God all the glory. Sunday was a blessed day, and it seemed that as the cloud hung above the door of the tabernacle of the congregation in olden times, so the Holy Spirit hovered over us, as we worshipped under the tent. We do thank God for the dear Olivet people who have helped us so much. When we came here only fourteen members were bearing the load. We now have forty-eight, after taking in thirteen new members this meeting. The judgment alone will reveal the good that has been done in this meeting. Old quarrels, debts, and misunderstandings have been settled, for which we praise God. Pray for us. — Mrs. GRACE EDWARDS, *Pastor*.

Phoenix, Ariz.

We are back from the Assembly and hard at it. Our vision is clearer than ever of what it means to teach holiness, preach holiness, and live holiness. Our determination is stronger than it has ever been to stand open and four square for a radical, fire-baptized gospel. We are expecting this to be the very best year of all our lives. Just at this time we desire the earnest prayers of all God's people. We are but a small band, but God has given us a vision and we are forging toward that goal. We are purchasing a beautiful church property, located in one of the finest parts

JUST OFF THE PRESS!

Catalog of Sunday School Requisites: Reward cards, tickets, birthday banks, class banners, Cradle Roll supplies, etc. Write for it.

Kingswood College

co-educational.

opens its twelfth scholastic year October 1, 1917. Board, lodging, and tuition next year only \$100. Primary department, Christian workers' department, common school department, theological department, high school, college, and music departments. For particulars address

Rev. W. B. Dunkum, M.A., B.D., Pres.
Kingswood, Ky.

of the city. This will give us a foothold in the city that could hardly be secured otherwise. Pray that God may aid us in the matter of raising finances for this building. God told His people that they should live in houses they did not build. That promise is ours. We are looking forward to a great revival campaign here in the near future. Not a ten days' effort, but we expect to lay siege until victory is ours. Already the omens are good. Some are finding God, many are becoming stirred anew in the battle for souls. "There is a sound of abundance of rain." Pray for Phoenix and Arizona, the pioneer field of the Pentecostal Nazarene church.—ORVAL J. NEASE, Pastor.

Nancy, Ky.

Rev. H. W. Sweeten and wife have held us two good revivals at Shafter and Delmer Pentecostal Nazarene churches. The evangelist and his wife were loved by the people and blessed of the Lord. He preached plain and definitely. Many were convicted and came to the altar, but just a few prayed through. In this part we have no trouble to get seekers, but it is very difficult to get them through. The evangelist worked hard and faithfully, both in the preaching and altar services. Rev. L. T. Well and wife are now holding meetings at Fanshush church, and will go next to our Naomi church. Some have been at the altar.—I. T. STOVALL, Pastor.

Burns, Ore.

We arrived at Burns, Ore., all safe and well. Brother Cowell met us at the station in his car, brought us safely to the parsonage, and to our surprise the good sisters of our church greeted us with a fine supper, all ready to sit down to, for which we were truly grateful. We were so tired and hungry, and best of all, the house was all furnished, and some good beds were all ready made up for us to get into. The Burns Pentecostal Nazarene church surely knows how to provide for a coming pastor and to make him welcome. Sisters Blott, Paterson, and Carter were awaiting our coming and gave us a very cordial reception. I wish all our Pentecostal Nazarenes could realize what a great blessing they could be to their coming pastors and greet them in such a way as to make them feel welcome in their midst. We preached Sunday, July 15th, to our church at Burns morning and evening to a very appreciative audience. Sister Louis has been their pastor, and will leave today for the state of Maine with her husband, where they are called for meetings. She is much loved by the Burns church for her godly walk in their midst. We want to say to our dear brethren whom we left in the Dakota District that we pray for the blessing of God upon you all. We are anxious to see the work of God continue as never before. Please pray for your humble servant, that God will keep me on fire, full of faith and the Holy Ghost.—LYMAN BROUGH, Pastor.

HERALD OF HOLINESS DAY, SEPT. 16TH.

Lehighton, Pa.

I praise the Lord for the way He has been blessing us since we came here in May. Some souls have been definitely blessed and others, I believe, encouraged and built up. The missionary offering has increased from less than \$10 in May to \$25.40 in June, and I believe it will be more this month. We have only a few members, but God has given us a property valued at \$7,500, but we yet owe about \$1,000. One man offered to give \$1,000 if we would pay the balance.—J. F. PENN, Pastor.

Hartford, Ark.

I would like to say through our good paper that we are still in the fight. We had a good time last Saturday night, had an old-time class meeting. The saints shouted and praised the Lord, and one woman was reclaimed and others under conviction.—H. H. SIERRILL, Pastor.

Wann, Okla.

We have just closed an old-fashioned camp-meeting at Hominy, Okla., with Rev. Allie Irick and wife, evangelists. It was a two weeks' camp-meeting, and was a great one in every respect. More than fifty prayed through to definite victory, either for pardon or purity. There were some old-time cases of conviction for sin. On the last Sunday, at 3 p. m., we had a great rescue service. Sister Irick brought a soul-stirring message on rescue work. An offering was taken at the close of the service, amounting to \$56 cash, and \$40 in pledges, making a total of \$102. Money raised for all purposes was \$350. People of different churches say it was the greatest meeting ever held in Hominy. God bless the Pentecostal Nazarene churches everywhere.—Rev. F. C. SAVAGE, Pastor.

Georgetown, Ill.

Sunday, July 14th, was a great day in the history of our church, also in the records of heaven, for the establishing of the first missionary society in this growing church. The pastor, Rev. H. H. Lee, preached from John 3:16. With this message of the need of our efforts, both spiritually and materially, vibrant in heart and mind, Rev. Mr. Lee asked all wishing to join the auxiliary

missionary society of the Pentecostal Nazarene church to come forward and enroll. Five responded gladly and the organization was completed in the afternoon. The evening service began with

shouts of victory, a number being on their feet at once shouting and singing praises to God. The audience was moved to laughter and tears. At the close of the sermon by the pastor on "It Is

Books That We Recommend

A Cloud of Witnesses. By L. M. Campbell. A series of Bible Readings by well known authors. 128 pp.; cloth, 25c; pebble cloth, 15c.

A Pitcher of Cream. By Bud Robinson. It has been read and enjoyed by thousands. Brim full of thoughts rich as cream. 111 pp.; cloth, 50c.

All About the Bible. By Sidney Collett. Very useful to the Bible student. 324 pp.; cloth, \$1.

Bible Readings on the Second Blessing. By C. W. Ruth. Ten exceedingly helpful and practical Bible readings on different phases of the Second Blessing. 190 pp.; cloth, 50c.

Boys of the Old Sea Bed. By Charles Allen McConnell. A true story of frontier life in Wisconsin. 176 pp.; cloth, 50c.

Caleb of the Hill Country. By Charles A. McConnell. A story of pioneer days in the holiness movement in the southwest. It is written in a style which is easily followed and which holds the attention from the first to the very last page. Illustrated with ten special drawings. 163 pp.; cloth; gilt stamp, 50c; paper, 25c.

Christ Our Creditor: or, How Much Owest Thou? By N. L. Rigby. A remarkable book on tithing. 126 pp.; paper, 10c.

Down in Water Street. By S. H. Hudley. A story of sixteen years' life and work in Water street mission. 254 pp.; illustrated. Cloth, \$1.15.

Gospel Themes. By Charles G. Finney. Twenty-four sermons which have long been recognized as characteristic of the great preacher. 170 pp.; cloth, 70c.

His Memorial Day. By N. L. Rigby. A new book on a subject of universal interest. The public has long looked for a book which would treat the Sabbath question in a clear and comprehensive manner. Paper, 15c.

Honey in the Rock. By Bud Robinson. Must be read to be appreciated. Written as it is in the author's original style. 288 pp.; cloth, \$1.

Lectures to Professing Christians. By Chas. G. Finney. These lectures of the great evangelist are hardly second to his famous revival lectures, both in their appeal and in their heart-stirring quality. 468 pp.; cloth, 70c.

Perfect Love. By J. A. Wood. This book has no superior and few equals in all the realms of holiness literature. A classic. Paper, 50c; cloth, \$1.

Plain Account of Christian Perfection. By John Wesley. Just what the title indicates. Good for inquirers. Paper, 10c.

Prayer. By C. J. Kinne. An excellent, helpful book on the subject for young people and all Christians. Paper, 15c.

Preacher and Prayer. By E. M. Bounds. A book every preacher, Sunday school teacher, and Christian worker should read and study. Paper, 15c; cloth, 25c.

Progress After Sanctification. By Arthur C. Zapp. The purpose of this work is to encourage those who have received the experience of entire sanctification to grow in grace and become mature Christians. 181 pp.; cloth, 50c.

Revival Lectures. By Charles G. Finney. Written in the author's forceful and convincing style. 445 pp.; cloth, 70c.

Sanctification. By Adam Clarke. Undoubtedly Adam Clarke gave the clearest presentation of the doctrine of entire sanctification of any writer of the Wesleyan revival, and his work has not been surpassed since. While it is scholarly and thorough, it is so plain as to be understood by even a child. Paper, 10c; cloth, 20c.

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

Second Crisis in Christian Experience. The doctrine of holiness explained by letting the Bible speak for itself. By C. W. Ruth; 50c.

Sunshine and Smiles. By Bud Robinson. A remarkable story of the author's life, showing the power of grace; 50c.

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The Shepherd Psalm. By F. B. Meyer. A deeply spiritual treatise on the Twenty-third Psalm. Cloth, boxed, 50c.

The Way of Holiness. By Mrs. Phoebe Palmer. A companion book to Adam Clarke's "Sanctification." The latter treats of the doctrine, while this book portrays the experience of holiness. It is a practical, devout, helpful book, and will aid you to find and keep a vital connection with God. Paper, 10c; pebble cloth, 15c; cloth, 20c.

Wesley's Sermons. By Rev. John Wesley. Ten select sermons on holiness and kindred themes. Pebble cloth, 15c; cloth, 25c.

Wrested Scriptures Made Plain. By W. E. Shepard. The author in an able manner undertakes to make clear certain Scriptures which are used by many in opposing the second work of grace; 50c.

The Bible Christian. By John N. Short. This excellent book should be carefully studied by every Christian. It will furnish much food for thought and will enable all to have a higher conception of what it means to be a Christian. Popular edition. Pebble cloth, 25c; cloth, 50c.

The Christian's Secret of a Happy Life. By H. W. Smith, a prominent writer, once said, "It will transform the dark days of your life as it has transformed those of thousands before you." Cloth, 50c.

The Man in Black. By F. M. Lehman. A new and unique portrayal, all of "The Old Man." If you ever had any doubt heretofore as to his existence, this book will help you locate him. It is a vivid portrayal of carnality in the individual, in the home, and in the church; intensely interesting and true in its teachings. You will want to loan it to your friends. 192 pp.; illustrated; paper, 25c; cloth, 50c.

The Palm Tree Blessing. By W. E. Shepard. A beautiful portrayal of Christian character, as illustrated in the palm. Cloth, 50c; pebble cloth, 25c.

Finished," five knelt at the altar. One received pardon and two the priceless gift of sanctification, one of whom was the writer.—Miss MARY BRANDON.

Ray City, Ga.

Our tent meeting started at Ray City, Saturday, July 14th. Brother E. H. Kunkle, our beloved District Superintendent, was with us, also Brother H. L. Parish, our pastor. These two brothers are surely shelling the town with Sinai gospel. Some few have prayed through to victory and the end is not yet. We earnestly solicit the prayers of the HERALD family.—G. L. IRWIN.

Arkinda, Ark.

I am praising God today for complete victory over the world, the flesh, and the Devil. Just closed a good meeting at Miller's school house, a full altar almost every service. Some prayed through to victory. Bless God the Devil's kingdom is disturbed and he lost some territory and a few souls. Pray for us that God may use us

to His glory. I never felt more like going through.—JAKE BROOMFIELD.

PERSONALS

Rev. H. M. Chambers, District Superintendent of the Kansas District, spent the Sabbath in the city, preaching at First church in the morning and at the mission at night. He made the Publishing House a very pleasant call while in the city.

Rev. E. G. Anderson, our bustling general foreign missionary treasurer, spent a few days at the Nashville camp, and raised \$1,200 for missions. He is now attending the District missionary convention at San Antonio, Texas.

Rev. J. A. Broomfield and wife, of Arkinda, Ark., are the glad parents of a new eleven-pound girl. Mother and babe doing well.

Rev. C. A. Thompson, Superintendent of the Saskatchewan District in Canada, sends us a letter from a dear sister on his District who was recently sanctified while reading Brother Thompson's good article entitled "There is a River." The one great object of the Herald of Holiness is to lead its readers into the blessed experience of perfect love. And every writer should have that thought uppermost in his mind when writing for the paper. Pray over your articles just as you do your sermons. On with the revival.

DON'T MISS READING THE LAST PAGE OF THIS WEEK'S ISSUE.

ANNOUNCEMENTS

Announcement—Northwest District campmeeting will be held at Everett, Wash., August 5-19. Evangelists Fred St. Clair of Berkeley, Cal., Ed Galoway, of Texas, and J. T. Little, of Newberg, Ore., principal workers. Rev. G. S. Hunt, of Seattle, will deliver a series of morning lectures on the licensed preachers' course of study during the camp. We expect a great time. Let there be a general rally of mighty prayer sent up. The camp is held under the auspices of the Seattle missionary center, Rev. G. S. Hunt, chairman, and Rev. Vert Anglin, of Monroe, Wash., secretary.

Announcement—My address for this season will be Chandler, Ariz. Any one desiring my services in evangelistic work will address me at the above named place.—Rev. Frank Daniel.

Announcement—Wyoming state holiness camp to be held at Feste lake, Wheatland, Wyo., August 23d to September 2d. Rev. William H. Lee, evangelist, assisted by corps of workers. All Christian workers bearing proper credentials will be entertained free. Board and lodging on the grounds at very reasonable rates. Those desiring to attend should notify the secretary of the camp not later than August 13th. A cordial invitation is extended to all. For particulars inquire of Mrs. Mary H. Augsburg, secretary.

Announcement—The annual campmeeting at Main Spring, near Prescott, Ark., will be held from August 24th to September 2d, inclusive. The preacher in charge will be Rev. J. S. Sanders, of Sireport, La., and the singer will be Rev. Mr. Theus, of Jonesboro, La.—W. N. Andrews, Secretary.

District Campmeeting—Washington-Philadelphia District, Pentecostal Church of the Nazarene, at Copson park, Leslie, Md. Leslie, Md., is situated on the Baltimore & Ohio railroad, about half way between Philadelphia and Baltimore, and three-quarters of a mile from Northeast station of Pennsylvania railroad. August 24th to September 3d, 1917, inclusive. Workers: District Superintendent, evangelists, pastors, and workers of the District. Rev. W. W. Hanks, evangelist from Kentucky, will be the main preacher. String band from Philadelphia over Sundays and Labor day. Good accommodations.

Announcement—The thirteenth annual Pike's Peak holiness campmeeting, Colorado Springs, Colo., August 9-20. Every accommodation, rooms, tents, meals, auto parking ground. Ministers, evangelists, missionaries, and rescue workers who are regularly appointed will be entertained free. For further information, address William H. Lee, 539 W. Dale street, Colorado Springs, Colo.

For Sale—I am moving to Arizona, and on account of wife accompanying me in the evangelistic work for the coming year, will sell our Hobart M. Cable style K walnut case piano, listed at \$400, and usually sold at \$325, for \$200; but slightly used, and without a scratch. Also have two Schmolzer & Mueller pianos, used in three evangelistic meetings, which I will sell; oak case, \$115; mahogany case, \$135. Prefer cash, but will sell on time to Pentecostal Nazarene church or some responsible member. On cash sale will pay freight within a radius of 500 miles.—Rev. Q. A. Deck, Lincoln, Neb.

Pastor Wanted—On account of our pastor, Brother Q. A. Deck, entering the evangelistic work, we are open for an experienced, strong man for this place, Lincoln, Neb. Write at once to Dewey Swihart, secretary board, 1818 North Thirty-second street.

Notice—Our address until September 1st will be 3933 Euclid avenue, Kansas City, Mo.—M. F. Leonard and Family.

Notice to Kansas District—If our churches on the District will plan to help our Kansas Holiness College by sending in some supplies, such as canned tomatoes and fruit, dried corn, or anything in the meat or provision line, it will be much appreciated. No one knows the financial difficulties we may be called upon to face in the next twelve months. Please help the school in any way you can.—H. M. Chambers, Dist. Supt.

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H. F. REYNOLDS.....Kansas City, Mo.
Res. 4924 Agnes ave., office, 2109 Troost ave.
Missionary District Assemblies, 1917
in Canada

Missionary and Evangelistic

Craigmyle, Alta., Can., evangelistic.....Aug. 2
Stettler, Alta., Can., evangelistic.....Aug. 3
Clive, Alta., Can., evangelistic.....Aug. 4-19

E. F. WALKER.....Glendora, Cal.

J. W. GOODWIN.....Los Angeles, Cal.
Home address: Los Angeles, Cal. Address mail to
2109 Troost ave., Kansas City, Mo., for forwarding.

District Assemblies

Chicago Central, Olivet, Ill.....Sept. 5-9
Indiana, Cleveland camp.....Sept. 11-16
(Address Greenfield, Ind.)
Kentucky, Ashland.....Oct. 3-7
Western Oklahoma, Oklahoma City.....Oct. 17-21
Eastern Oklahoma, Hugo.....Oct. 24-28

R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.

District Assemblies

Iowa.....Aug. 20-Sept. 2
Kansas.....September 5-9
Nebraska.....Sept. 10-23
Michigan.....Sept. 20-30
Tennessee.....Oct. 3-7
Missouri.....Oct. 10-14

District Superintendents

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury, Collingwood, Alta., Canada.

Arkansas—J. D. Edgin.....Ozark, Ark.
British Isles—George Sharpe, No. 1 Westbourne Terrace, Kelynside, Glasgow, Scotland.

Colorado—A. E. Sanner, Kirtok, Colo.
Chicago Central—W. G. Schurman.....Olivet, Ill.
Dallas—P. L. Pierce.....Peniel, Texas

Dakotas-Montana—J. E. Bates.....Minot, N. D.
East Oklahoma—F. R. Morgan.....Ada, Okla.
Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.
Georgia—E. H. Kunkel.....Pavo, Ga.

Hawaii—J. C. Henson.....Hawaii, Hawaii
Idaho-Oregon—N. B. Herrell.....Boise, Idaho
Indiana—U. E. Harding, E. Thornburg st., New Castle, Ind.

Winchester, Ind.....Aug. 17

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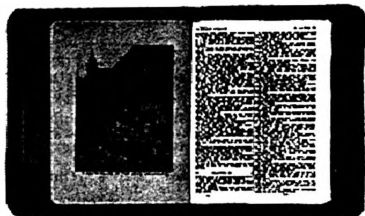
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[SPECIMEN OF TYPE]

I CHRONICLES, 2.

30 Msh'ma, and Dd'mah, Mds'sa, Hs'dad, and Td'ma.

31 Jt'bur, Ns'phish, and Kds'e-mah. These are the sons of Ish'ma-el.

32 Now the sons of Ke-t'rah, A'bra-ham's concubine; she bare Zim'ran, and Jok'shan, and Ms'dan, and Mid'an, and Ish'bak, and Shu'ah. And the sons of Jok'shan; Shs'ba, and Ds'dan.

33 And the sons of Mid'an; E'phah, and E'pher, and Hs'noch, and A-b'dan, and E'de-an. All these are the sons of Ke-t'rah.

34 And A'bra-ham begat Ysaac. The sons of Ysaac; E'sau, and Is'ra-el.

35 The sons of E'sau; El'i-dhaz, Reu'el.

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

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

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Elwood, Ind.-----Aug. 18-19
New Castle, Ind.-----Aug. 20
Cleveland, Ind. camp.-----Aug. 24-Sept. 9
Ind. District Assembly, Cleveland, Ind., Sept. 11-16
(P. O. address for seat of Assembly, Greenfield, Ind., Route 9.)

Mohawk, Ind.-----Aug. 4-5
Fortville, Ind.-----Aug. 6
Anderson, Ind.-----Aug. 7
Muncie, Ind.-----Aug. 8
Richmond, Ind.-----Aug. 9
Connersville, Ind.-----Aug. 11-12
Indianapolis, Ind., First church.-----Aug. 14
Indianapolis, Ind., Westside.-----Aug. 15
Fluckville, Ind.-----Aug. 16
Iowa—E. A. Clark, University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.

Little Rock—T. W. Sharpe, Delight, Ark.
Louisiana—B. F. Bitchett, Houma, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 288, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller, Mich.
Mississippi—S. E. Galloway, Houston, Miss.
Vanleet, Miss.-----Aug. 1
Eucuby Chapel, Miss.-----Aug. 2
Buck Horn, Miss.-----Aug. 3
Mt. Peedel, Miss.-----Aug. 4
(See next issue for completed slate.)

Missouri—J. D. Scott, Des Arc, Mo.
Nebraska—M. P. Lienard, Burr Oak, Kas.
New England—N. H. Washburn, Beverly, Miss.
New York—Paul Hill, Clintondale, N. Y.
New Mexico—R. E. Dunham, Artesia, N. M.
Northwest—J. F. Little, Newberg, Ore.
West Oklahoma—J. I. Hill, Ponca, Okla.
Pittsburgh—James W. Short, 351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher, 138 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed, Oakdale, Cal.
Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia—W. W. Hanks, 1011 W. Allegheny st., Philadelphia, Pa.

Evangelistic and Campmeeting Dates
C. W. Ruth

Hannibal, Mo.-----Aug. 3-12
Old Orchard, Me.-----Aug. 17-27
Winchester, Ind.-----Aug. 31-Sept. 9
Louisville, Tenn.-----Sept. 14-23

Julius Miller and Wife

Wheeling Camp, Princeton, Ind.-----July 27-Aug. 5
Campton, Ky.-----Aug. 11-Sept. 2

Ural Hollenback

Mitchell, Ind.-----July 7-Aug. 31

Theodore and Minnie Ludwig

Martintown, Wis.-----August 1-19

Song Evangelist A. H. Johnson

Sharon Center, Ohio.-----July 27-Aug. 5
Toronto, Ohio, (Hollow Rock)-----August 9-19
Akron, Ohio.-----August 21-30
Adrian, Mich.-----Aug. 31-Sept. 16

Evangelists Allie Irick and Wife.

Uba Springs Camp, Union City, Tenn.-----Aug. 3-13
Goss Camp, Mo.-----August 17-27
Honey Grove, Texas.-----Aug. 31-Sept. 10

Howard W. Sweeten

Lansing, Mich.-----July 20-Aug. 6
Richland, N. Y.-----Aug. 22-Sept. 3

C. L. Wireman

Campton, Ky.-----Aug. 11-Sept. 2

W. H. Hodgins

Toronto, Ohio, Hollow camp.-----Aug. 9-19
Street, Ind., camp.-----Aug. 23-Sept. 3
Baltimore, Md.-----Sept. 9-23
Martinsburg, W. Va.-----Sept. 28-Oct. 14

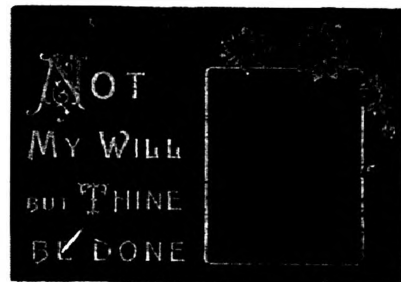
G. O. Crow and Wife

Greenbrier, Ark.-----Aug. 1-13
Morrilton, Ark.-----Aug. 16-27
Union City, Mo.-----Sept. 1-13
Wilson Creek, Mo.-----Sept. 14-24

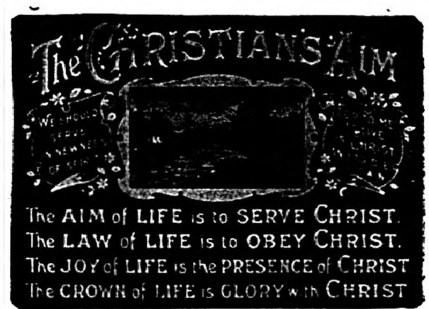
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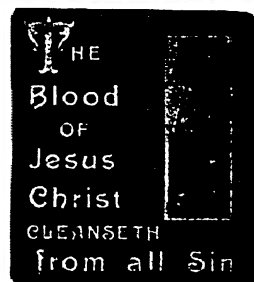
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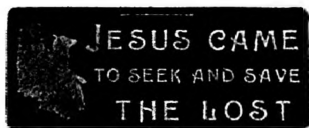


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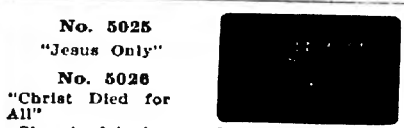
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Kansas City, Mo.

Wanted: Enthusiasts!

THE definition of an enthusiast is one who is an "ardent adherent to a cause which he believes to be right." ¶ The world is full of enthusiasts, who are working day and night to advance the interests of their own fields of operation. ¶ The Church of Christ, we fear, is not keeping pace with the world in this respect, in that it is not being accorded the *enthusiastic* support that a divine institution merits. ¶ If we have been lax in our service for the Master, or in the degree of enthusiasm we have manifested toward agencies that make for righteousness, for improvement. ¶ One of the great-
outside of the Holy Bible, we believe
¶ The Board of Publication of our
ized the setting aside of a day to be
¶ SUNDAY, SEPTEMBER 16TH, has been
asking our church at large, from the
humblest layman, to join with us in a
scription list.

Herald of
Holiness
Day
Sept. 16th

Four good reasons for it:

FIRST. Our spiritual natures as well as our physical will surely waste away without suitable nourishment. The Spirit-filled Christian delights in reading literature that emphasizes the power of the blood to cleanse from *all* sin.

SECOND. The best assistant pastor on a charge is a holiness periodical that preaches a gospel message every day in the week, as well as backing up the pastor's sermon of the previous Sunday.

THIRD. The HERALD OF HOLINESS is, in itself, a real living evangel, going out each week with enough *redhot* articles on Bible truths, fur-

nished by our strongest writers, that a man out of Christ could be led from his sinful ways into salvation and the blessing of sanctification by reading its contents.

FOURTH. As Pentecostal Nazarenes, we owe it to ourselves and to the church to be loyal, yes, even ENTHUSIASTIC in supporting every agency that will strengthen us as a denomination. The HERALD OF HOLINESS is OUR PAPER, and while there are other good papers published, we are certain that there is no other as good for PENTECOSTAL NAZARENES AS A PENTECOSTAL NAZARENE PAPER.

We are asking every pastor in our church to make SUNDAY, SEPTEMBER 16TH, a great RED LETTER DAY, in the interests of our paper, by bringing a message to our people on the importance of good reading, especially dwelling on the duty we owe to our own Publishing House.

We are calling upon every member of our church, who is not a subscriber to OUR OWN PAPER, to get into line, and help make this plan an unbounded success, by handing their subscription to the pastor of their church.

We are reminding you that it will only mean a matter of *three cents a day* to have this compendium of holiness literature laid on your table every week, a constant and silent reminder that Jesus has power on earth to forgive sins, and cleanse from all unrighteousness.

Pray earnestly that God will set His seal upon this plan, and that the result of the undertaking will be a great ingathering of subscriptions, as well as a quickening in spiritual things in all our churches.

"A Herald of Holiness in every Nazarene Home"

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE,
KANSAS CITY, MO.