

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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The Holy Life

There is a faith unmixed with doubt,
A love all free from fear;
A walk with Jesus where is felt
His presence always near.
There is a rest which God bestows,
Transcending pardon's peace;
A lowly, sweet simplicity
Where inward conflicts cease.

There is a service God inspired,
A zeal that tireless grows;
A being "crucified with Christ,"
Where joy unceasing flows.
There is a being "right with God,"
That yields to His commands,
Unswerving, true fidelity,
A loyalty that stands.

There is a meekness free from pride
That feels no anger rise
At slights, or hate, or ridicule,
But crosses count a prize;
There is a patience that endures
Without a fret or care,
But joyful sings "Thy will be done,"
My Lord's sweet grace I share.

There is a purity of heart,
A cleanness of desire
Wrought by the holy Comforter,
With sanctifying power.
There is a glory that awaits
Each blood-washed soul on high,
Where Christ shall come and take His bride
With Him beyond the skies.

AUTHOR UNKNOWN.

EDITORIAL

THAT was a fine saying of the Indians that when a warrior slays a foe the spirit of the vanquished enemy enters the victor's heart and adds new strength for every coming conquest. This is a fine illustration of a literal fact in our spiritual warfare. Temptations and other obstacles, successfully met, become real stepping-stones to higher acclivities in the spiritual life. Victories over struggles and obstacles become a real spiritual tonic, and a means of growth and development to the Christian warrior. Every temptation overcome renders us only the stronger to overcome the next one and each successive one to follow. This was the very core of the apostle's philosophy when he says, "My brethren, count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience." "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

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We learn lessons in the school of affliction which we could never learn anywhere else. Somehow in the loneliness and shadow and isolation of sorrow God finds a way to teach us many things which we seem unable to learn any other way. A story is told of a little bird that was never able to learn the song his master was so anxious to have him sing while his cage was full of light. There was too much to attract his attention. There were so many voices to which he listened. He would learn a snatch of one song and a note of another, and another, until he had a mixture of all the songs in the grove, but never a separate and entire one of his own. The master at last covered his cage and the little bird was surrounded by darkness. In this loneliness and darkness the little bird could listen attentively to one song the master was trying to teach him to sing. He tried it time and again, until at last he was full of it, and had caught the melody. Then when the cage was uncovered he continued to sing it beautifully to the joy of the master's heart, and the entertainment of all who heard.

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It is often thus with our own hearts. God has some things to teach us which we are slow to learn in the light. There are songs He has to teach us in the night. There are lessons which we seem unable to learn save in the darkness and solitude. The jangling voices about us engage our ear. The scenes about us attract the eye, and surrounding objects so detract the thought that we are unable to listen wholly to the Lord, and give that concentration and deep attention necessary to learn some of the profounder secrets which the Lord so longs to have us to understand. It is thus that He sometimes draws over us the curtain of affliction, shuts us up in dark places, thus shutting out the disturbing sights and scenes and objects of earth and time. Then, we can listen to Him, hush His words, try the notes which He would teach us, until finally we can catch the melody of the song He would teach us, and we become able to sing our songs in the night. Learning thus to sing in the darkness, God can remove the shadows from us and we will continue to sing our song to the joy of His heart.

It was thus that Paul was able to say "these light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory." It was thus that David was enabled to exclaim, "It is good for me that I have been afflicted."

"Ye shall have a song, as in the night. . . and gladness of heart as when one goeth . . . into the mountain of the Lord" (Isa. 30:29).

A Gem

THE first Psalm is indeed an inimitable gem of beauty and truth. Usually the caption to this psalm, which, by the way, is no part of the inspired Word, is found to be "The happiness of the godly: the unhappiness of the ungodly." The description is given both negatively and positively. We are told what the godly man does not do, and what he does; then we are told what he is like. After this, the ungodly is pictured to us as like the chaff which is driven away by the wind; then the sad announcement is made that the ungodly shall not stand in the judgment.

We read this psalm and admired it, but never discovered until lately the matchless tribute which it is to the Word of God. We found that the whole psalm turns upon the Word of God. We found

that the Word of God is here made the distinguishing difference between the godly and the ungodly. After all, this is about the sum of the difference between the sinner and the saint. The difference is the difference in the way each treats the Word of God. One believes it, and the other does not. At least the other does not act as if he did. The godly "delights in the law of the Lord; and in his law doth he meditate day and night."

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Observe well that this second verse is the turning point in the marvelous comparison, and that this turning point is on the Word of the Lord, and upon that alone. Note also that it is not simply that the godly believes the Word, but that he delights in it, while the sinner takes no delight in it, but rather is averse to it, because it is such a rebuke to his life and conduct. Not only does the godly delight in it, but he meditates in it day and night. Stocks and bonds get not his chief thought. The bank or the store or the farm or the shop are not what engages his chief concern, but the Word of God is his joy and his passion and his great concern. He loves the Word, and he pores over it, and seeks to get deeper and deeper into it day and night.

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On the other hand, the ungodly rather dreads it, and fears it, and tries hard to disbelieve it and to doubt it. He does not want to believe it, much less love it, and he does not love it at all; and thinks often that he does not believe it. He thinks this oftener than the truth warrants. Let death enter the home, or affliction, or great sorrow of some kind come, and how quickly he will call for the preacher, and ask for prayers. Why does he do this? Simply because the Bible teaches us to pray, and that God hears prayer, and blessings come to us in answer to prayer. This shows that he did not disbelieve the Bible one half as much as he claimed or tried to make himself believe he did.

There is an immense amount of fear of the Bible in the sinner. The maledictions of the Bible against sin and selfishness and neglect of God and His Word make the sinner tremble in his heart, and dread to meet this terrible Book divine. He feels instinctively that it is true in every line and word and thought and truth revealed. He feels that its every threat will one day be made terribly good, and that God has not overdrawn His own hatred of sin or of its punishment finally for ever in hell. Down in the human heart there is a vortex of great belief in this awful Word of God which meets the sinner in his hours of loneliness and of seriousness, and which declares the truth of the Word deep down in a realm which doubt refuses to enter.

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Belief in God is one of those universal truths which belong to the things infallibly and invariably true. Any universal truth is true. So there is almost a universal truth as to the genuineness and authenticity of the Bible. True, the Bible is not universally to be found among all nations civilized and uncivilized as is the case with belief in Deity, or in immortality, and heaven and hell, and kindred universal truths. But it does seem to us that as far as the Word of God is to be found there is practically a belief in its inspiration and authority among men. In other words it is almost true that belief in the Bible is innate with men who come in contact with it. Somehow it seems to carry its own credentials so manifestly on its very face that men can hardly doubt it at all. Hence it is that the Devil has had to inveigle the ministry and the church into his meshes of deceit in order to get the Bible discredited at all. Hence it is we find some men who profess to teach this Book, but who go about preaching their doubts about it, which are but a rehash of excluded theories, time-worn and threadbare. Discarded doubts and opposing theories are taken up and proposed as entirely original, and men and women are asked to swallow down these stale things as food.

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Men can not be trusted to their own hatred of the Bible even. The Devil sees to it that they are reinforced by this opposition to it from the church, and from men whom people have been taught to revere and trust from their childhood. This shows the dread of the Devil of the Word. This shows why he so industriously and so successfully brings to his aid such splendid help from the house of the professed friends of the Word. When will men act as sensibly about

the Bible as they do about their business or their profession or their trade? Why not use the same discretion and care to "try the spirits" in regard to this blessed Book, as about secular or temporal matters? Let men be fair to themselves, and to the Word of God, and this Book will come forth unscathed, and as powerful and as blessed today as ever it has been in the world's history. It will continue to be found the only and the sufficient rule for our faith and practice. It will be found the power of God to the awakening and the salvation of men and women. It will be found a reservoir of comfort and strength and hope to all in every hour of gloom and need along the troublesome pathway of life. It will be found the solitary support in the dying hour, when all things else fade and fail, and are like the shifting sands under the feet.

Only One Reason

ONLY one reason exists for excluding the Bible from the public schools. Many so-called reasons are assigned. Romanists try to hatch up many reasons why the Bible should not be taught in the schools, but they never mention their true reason. This they hold in the background. Many weak-kneed Protestants, who are only cowardly apologists for Rome, also seek out many inventions, which they term reasons, but we never heard one of these which had any real sense in it.

We affirm that there is only one reason for the exclusion of the Bible from the public schools, and that reason is, Rome. This war on the Bible in the public schools originated with Rome, and has been persistently pushed by her, and will continue to be pushed until she succeeds in her nefarious purpose, or is overwhelmed and driven from the field.

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Rome's real reason for this fight is, her fear of the effects which the light of the Bible on the minds of the people will have on her hoary heresies and her colossal system of intrigue and graft. Romanism can never stand before an open Bible. She never intends to face an open Bible. An open Bible in the hands of her millions of communicants would prove the destruction of her organized systems of iniquities in six months. She can never make proselytes of people who were trained in childhood in schools where the Bible was taught as a text book. This explains her hatred for the open Bible in the hands of the people and the people's children. This explains the fury and the frenzy of her wretched priests when they find a Bible in the hand of one of their members. Only the other day we saw a badly burned and charred copy of the Gospel of St. John gotten out by our Publishing House, which had found its way into the hands of a Roman Catholic, from whom the priest had snatched it and sought to burn it up.

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It distresses us to see the apathy of so many Protestants on this subject. So many are inclined to practically surrender the strongest and most important case which confronts the religious world today. Think of it. This question of the Bible in the schools is really the most momentous question before the Christian world. On the one side, is urged a selfish, insincere, designing argument against it. The real gist of this opposition is, to prevent the light of the Bible from exposing the perfidy and treason and hollowness of a proud and blasphemous ecclesiasticism.

On the other side stands every argument, from the inalienable rights of childhood, the stern demand of true education which is never complete without Bible knowledge, and the safety and perpetuity of our American institutions. Every argument which can be given for the study of the life, laws, and literature of Greece and Rome will apply with equal force to the study of the Bible with the life, laws, and literature which it unfolds.

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We thoroughly agree with Dr. Lyman Abbott who said in an address recently on this subject:

Where shall we find more inspiring ideals than in the Old Testament, from which our own political ideals have been largely derived? Where a commonwealth better worthy of our study than the Hebraic commonwealth, which forbade all caste and class distinctions, required that all people should be equal before the law, provided against an ecclesiastical aristocracy by making the priesthood dependent for their subsistence upon the contributions of the people; surrounded the monarchy with carefully framed constitutional safeguards; organized the government in three departments (legislative, executive, and judicial); provided two representative assemblies corresponding to our

house of representatives and our senate; made provision simple but not ineffective both for public charity and for public education; surrounded both slavery and polygamy with such restrictions that both had disappeared among the Jewish people before the time of Christ? Where shall we find a simpler and more compact statement of the spirit which should animate and the principles which should control organized society than will be found in the Ten Commandments—reverence for God, respect for parents, a little time systematically saved from drudgery for rest and spiritual development, and regard for the four fundamental rights of man—the rights of person, property, the family, and reputation?

On with this battle for the Bible, our children, and our Americanism! Down with all enemies, traitors, and their apologists, and helpers who would rob us of our priceless heritage! Let there be renewed diligence among Protestants on this tremendous issue. If we thus can save the Bible we can have hope of saving our schools and our children and our country. If we give up our Bible, we will not only lose the Bible, but we will lose our children and our republic as well.

Denominational Competition

IT IS evident that there is too great denominational competition. We have long felt this to be the case, but were powerless to propose a remedy for the evil. It is a pity to see in a small village where one and only one church could be decently supported, three or four, or even five struggling churches, where as many pastors are being slowly starved, or humiliated beyond the possibility, almost, of doing effective work in the ministry.

Besides this, the business world stood and looked on and wondered how and why the church adopted such a wasteful policy, when in all branches of business they had long since found a method of doing away with such competition. The world has adopted a far more economical policy, whereby an immense reduction is made in administrative expenses, and yet the production is not curtailed, but increased in quantity and efficiency and quality.

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This is a far more patent evil than can be said of the remedy for it. The remedy is not at all in sight. There are tremendous difficulties in the way, which, we confess, we see no way over or through just at present. The need, however, is so apparent, that there is bound to come some change for the better. There is a great discussion going on in the press, but we have seen but little that looked practical or encouraging for an early solution of the trouble.

The Kansas poet, Walt Mason, indulges in some of his prose poetry which rather stingingly portrays this evil. It will do both laymen and clergy good to read it, even though he borders on the irrelevant in his rebuke of the condition he would see remedied. Says the poet:

In Pumpkinville the fourteen churches have no support that's strong and stout, and all the time the village searches its clothes for coins to help them out. The pastors go upon their uppers; they're hungry-looking men and lean, as they arrange for chicken suppers to pay for coal and kerosene. They can't put much into a sermon, not much of eloquence or vim, with each so poor he can't determine just when the poor farm will get him. The churchyards all are rank and weedy, for none will pay to mow the grass; the churches all look frayed and seedy—they're needing paint and window glass. In Pumpkinville one church might flourish and be a prosperous concern, and there'd be wealth its work to nourish while yet the lamp holds out to burn. . . . But Pumpkinville has fourteen churches, and each is poorer than the rest, and evermore the village searches for pennies for them in its vest.

We hesitate to set down as the cause of this denominational rivalry and needless multiplication of church societies, the spirit of pride. This is often the case, no doubt, but we would like to believe that oftener it is due to an overemphasis put on some doctrinal tenet. Men sometimes erect some doctrinal tenet as vital and essential, which is far from being so, and refuse any compromise or concession. Then there is the tenacity of long church affiliation, which holds many to their old churches and renders them incapable of any sort of arrangement for the destruction of this undue multiplication of churches in small places.

Perhaps, after all, there is greater need of more of the Spirit of the Master than anything else for the abatement of this nuisance, and the adoption of broader and more economical methods. Let us hope the day is coming when we may see a different state of things, and when there will be presented a stronger and more united front of the forces of the Master against the enemies of our Lord and of our souls.

CASTING OF BALANCES

While no amount of doing can bribe the gate-keeper of heaven, the use we have made of our possibilities in this life will have much to do with our position in eternity. There is a judgment of awards for our deeds done in the body. That unheeded check of the Holy Spirit; that gracious impulse put aside to another time and lost, each will be measured by the "inasmuch." Every crucifixion of self, every denial of the bodily appetites and comforts for the sake of Christ and the brethren; every pain and privation suffered in meekness; every humiliation and sorrow for Him here, will there be lifted out of its darkness into eternal glory by His "inasmuch."

THE VERY GOD AS "SON OF MAN"

How precious this appellation given by Jesus to Himself—the title of His humiliation. The mighty God bringing His power to my helplessness; His holiness, to my sin; His eternal life to my utter loss. "One among many," "His brethren," "Joint heirs," "First fruits," "In me as I in Thee." How little do our poor minds and hearts conceive of the magnitude of the gift of our Lord in Himself to us. How great was His condescension to appear in our humanity that we through Him might know God. "Knoweth our frame," "Tried at all points as we," "Touched with the feeling of our infirmities," "Made obedient unto death"—what shall we say of the insanity of the soul who refuses this way back to the Father's house? Man went away from God of his own will—justice might demand that man find his own way back. But such was the utter loss and hopeless ruin wrought by sin that there was no way back for man. Infinite love must not only be willing to forgive, but must go forth to seek. And not only to seek and to find, but to save—to save adequately, completely. Infinite was the love, infinite the condescension, infinite—to the uttermost—the salvation. A man freed from sin and filled with the Spirit of the living God in His purity and sweetness and sacrifice is proof of the deity of Jesus. This is salvation, is Christianity, and nothing short of this.

THE SURETY OF FAITH

Faith in God rests upon a two-fold foundation, confidence in the love of God for us, and knowledge of our love for Him. The experience of mutual love is the soil from which faith springs. Faith based upon such love does not demand a knowledge of the way in which He leads, nor stop for an explanation of all that may be seen in the journey. Faith looks to the end with assurance, and rests in the blessing to which love leads. A recent writer in *Christian Herald* says of faith in God:

"Though he slay me, yet will I trust him." It is a period when men's faith in God is tested. Men are saying all about us, "How can I trust God, if he allows such awful things as are now happening in Europe?" It is the same cry that faithless souls have always uttered when they have found themselves in calamity or deep sorrow, or perhaps laid aside by illness.

Job had such a period. His faith in God was unshaken. He cried, "Though he slay me, yet will I trust him." Why could he say this? It was because he had had experience with God. He had become acquainted with God's character.

A man said in my hearing recently about a friend whom he knew and loved but who was under a cloud of suspicion: "I don't know what he has done, but I have utter confidence, born of years of experience with him, that he would not do wrong."

This is something like the belief man has in God, with whom he has walked in varying light and shadow through the years. Our faith in God does not hang by the last expression, but it grows out of many evidences of his trustworthiness. It grows out of what we have learned about God as love. We come to judge God as we judge our friends—by past conduct.

The man whose Christian faith has brought him to know God will not be moved out of that faith by things he can not easily or at once understand. The secret of faith in these tragic days, is in the nature of God. To have looked once into the depths of His love is to be able to say with Job: "Though he slay me, yet will I trust him."

THE SPECTER BANISHED

Death and the grave have, ever since man sinned in the garden, been the hideous specter at the thought of which peace has fled from the heart. How this specter may be banished is suggested in the *Sunday School Chronicle*:

In the country there was a house which was supposed to have a haunted room. One day the father determined to put a stop to the superstition, so he said he would sleep in that room. He did so, and next morning he came down smiling. "There," he said, "I told you. There is nothing to be afraid of there." Is not this exactly what Christ did for us?

RELIGION IS CAUGHT RATHER THAN TAUGHT

That there is a lamentable lack of knowledge of the Word of God among the children and young people of our land, is very well known. The knowledge most important to life here as well as life hereafter, has no provision made for it in our scheme of education as a rule. There has come an awakening to the seriousness of this condition, recently, and several states are adding the Bible, or at least some portions of the Bible to the curriculum of their schools. We rejoice in this, but call attention to the fact that Bible study is but a means to an end. It is religion—salvation through Jesus Christ that must be sought, else the study of the Book will produce but a kind of infidel unable to be reached by sermon, or other means of persuasion. "Religious education can be imparted only by a religious person." What kind of a religious person is our average public school teacher? Suppose we could succeed in the impossible and so control our schools as to supply them with teachers of the Protestant denominations—what kind of religious instruction could we depend upon our children receiving? This week we read from the autobiography of Dr. Lyman Abbott, some of the things he would teach as religion:

1. That the Bible is not the authoritative and infallible rule of religious faith and practice.
2. That the Bible is not a standard of ethics; that is, that God's commandments and the demands of Jesus are not binding upon us.
3. That our own "spiritual instincts" are to be followed instead of the Bible.
4. That the story of the creation and fall of man as given in the Bible are untrue.
5. That sin is but an incident in the development of the race through evolution.
6. That Jesus was a humanly begotten man and not the Son of God.
7. That Jesus was not an atoning Savior for the race.

Now put the Bible in our schools and let it be taught by even such a great religious leader as Dr. Abbott, and what will be the result? We can not look to the public schools for instruction in holy things—for the regeneration and sanctification of our children. There is still need of the Sunday school and the church and the home. The Rev. Otis G. Dale points out some things in this connection:

Religious education can be imparted only by a religious person. "Religion is caught rather than taught," and there can be no contagion without contact. To entrust any of the processes of religious education to those who are not themselves religious, or whose chief motive in the use of the materials is not religious, does in fact tend to defeat the chief aim of such instruction; and the use of the materials of religious education in connection with secular schools, or in co-operation therewith, will ultimately do more to secularize the materials than to produce religion in the pupils.

Religious education more than any other kind is an agricultural process: the preparation of soil, the

implanting of seed, and its cultivation to maturity. The focal point in the religious development of any person, young, adolescent, or adult, is conversion—the voluntary receiving of Jesus Christ as Savior and life. All religious education prior to this experience, should be directed to the answer for the individual of the question of the blind man, "Who is he, Lord, that I may believe on him?" And all following should be aimed toward strengthening faith, making it more intelligent, and developing in the personality the life of the Spirit, and efficiency in service.

IN THE NAME OF CHRIST

There is but one Name through which we can find audience with God; one Name whereby we may be saved, and that the name of Jesus. In that Name the apostles brought healing, and even resurrection from the dead. In that Name the disciples of today receive power and work wonders. But a truth overlooked sometimes is that the Name stands for character, and either in New Testament times or in our own day that Name was effectually invoked only by those whose character was in accord with the character of Christ. In the illustration given below it was the recognized likeness of the young man in tenderness and love to his son, that brought to the bearer of the name of his son so full response from the father. To receive from God the Father a response to a petition presented in the name of His Son, we shall come in or seeking the character of Jesus. The Rev. E. W. Coswell relates the following incident, with comments:

On a certain battlefield in the Civil War a soldier attended another who had fallen and had but a few moments to live. The dying man wrote on an old envelope, "Dear Father: I am dying on the battlefield. My friend is helping me. If ever he should come to you, help him," and signed, "For Charlie's sake." When the friend presented the note to the father, he threw his arms around the soldier and exclaimed: "Everything I have is yours. You may live in my home; you may have the aid of my money, my position, my all." The magic name of his boy, Charlie, worked wonders.

So when the needy soul comes to the heavenly Father with the matchless name of Jesus, he will invite you into his mansion home, and give you the freedom of the city of God and of his wide universe of worlds.

Millions have given their lives for Jesus' name's sake. They have surrendered all for the glory of His name. Some live for denomination's sake, for self-interest's sake, for the sake of ease and avarice; but when we rise to become Godlike, we live for His son's sake and are lifted into a position of partnership with God.

When Henry VIII gave Bishop Cranmer his signet ring, it meant that everything the king could do for him was at his disposal. The signet ring of our Lord, with the white stone and the wonderful Name written thereon, means that He will supply all our needs, and that whatsoever we ask the Father in that Name, He will give it.

THE CALM IN THE CENTER OF THE STORM

It is not always the pleasure of our God to deliver us from the storm—it may not be best for us, or for some other soul He would bless through us—but He will never fail to deliver us in the storm, and that is the mightiest deliverance of all—the deliverance of the soul. No evil can touch the real us—in the center of the fiercest tumult there is a place where we may rest secure and in perfect peace with God. A valued exchange speaks of this peace in life's raging battles:

Not what is happening to us, but what is happening in us, is the secret of life. When Jesus says to us, "My peace I give unto you," if we really trust Him for this, nothing can trouble us. A Belgian soldier knew this secret when he wrote to Mr. and Mrs. Ralph Norton, "Here in the bowels of death I read the blessed Word of God in peace and quietness." How could shrapnel or poisoned gas, or liquid fire trouble one whose life was hid with Christ in God? So our Lord can enable any one who trusts Him to say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Not, "I will face no evil;" nor, "I will suffer no evil;" but, "I will fear no evil." We are not to be delivered from the attack or the experience or the suffering of evil, but we are to be delivered from its fear and its power. Giving us His peace, our Lord can accomplish even in us the miracle, "Let not your heart be troubled, neither let it be fearful."

The Simple Gospel

By N. W. Philbrook, D.C.

THE use of these words in the Outlook recently leads me to offer an answer to the question, "What is the 'Simple Gospel'?" Many years ago my attention was called to the words of Paul in 2 Cor. 11:3, "But I fear lest by any means as the serpent beguiled Eve by his craftiness so your minds should be corrupted from the simplicity that is in Christ." Since that time I have been a persistent seeker of that simplicity. Gradually the mass of professional, ecclesiastical, and sectarian driftwood which has been accumulating about the Truth for ages has vanished, and there stands before me the God-given message of Jesus Christ—the supreme need of the world today—the Simple Gospel.

The word simple does not imply that there are not heights and depths upon its Godward side which the finite mind utterly fails to grasp. Neither that in its working out in human life there are not difficulties and obstacles which tax man's powers to the utmost. Both of these are true. The simplicity which men need to know, and to this end the preacher needs to teach, has its counterpart in the Old Testament, "Let us hear the conclusion of the whole matter: Reverence God and keep his commandments, for this is the whole duty of man."

Today it is "Not every one that saith unto me Lord, Lord, shall enter the kingdom of God, but he that doeth the will of my Father which is in heaven." These two giving expression to the truth that God has provided a way by which a man may reach his highest good. This also is given in the Old Testament in speaking of the Law—"For your good," "For your good always."

God's part has been established from the beginning. Man's part depends wholly upon whether or not he wills to do and does the will of God.

As Christ gives men the gospel there are two points of emphasis, so prominent that they rise far above the level of His teachings in relative importance. First, that He speaks with authority. Four times He says His words are not His but the Father's. Fourteen times He says they are God's words. Twenty-four times He speaks of them as of supreme importance, "Heaven and earth shall pass away but my words shall not pass away," "My words shall judge him at the last day," "Whoso heareth these sayings of mine and doeth them shall be likened unto the man who digged deep and laid his foundation on a rock."

The second point of emphasis is that obedience to His words, sayings, and commandments is the condition of the bestowal of every gift and grace God has promised to men. In these we find "the good and acceptable and perfect will of God," of which Paul speaks in Rom. 12:1, 2. A study of this will, as given expression by Christ, becomes of vital importance to the man who has committed himself to do it. Nothing illustrates so well the practical efficiency of the gospel in correcting the abnormal in human life and character, as the results of obedience to these commands of Christ.

Because of a strange obliquity of vision multitudes are more familiar with the commands of Sinai than those which God has spoken unto us in these last days by His Son. It will be heard for the first time by many supposedly well versed in Scripture that Christ has reduced the 676 commandments of the law to the 67 of the gospel. However much it may be out of harmony with conventional theology, the fact remains that God himself has declared that He will hold men accountable for their obedience to these commands—Deut. 18:18, "I will put my words in his mouth, and he shall not hearken I will require it of him." John the Baptist, speaking as God's prophet, said, "Whoso obeyeth not the Son

shall not see life, but the wrath of God abideth on him" (John 3:36).

We have only to study the first seven of these as they naturally follow one another as steps at the beginning of the Christian life, to see how perfectly they are adapted to the righting of every wrong which affects mankind today. First in bringing the individual himself into harmony with God and the forces of righteousness, then by operating through him for the betterment of his neighbors.

These seven are—Repent, Confess, Forgive, Be Reconciled (Christ's version of the old command of restitution), "Whatsoever ye would that men do unto you, do ye even so to them," "Seek ye first the kingdom of God and his righteousness," "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven."

Men have come to presume that they can be Christians and disobey these commands with impunity. That they need not make restitution of ill-gotten gains. That they can continue to disregard the command, "Whatsoever

ye would that men do to you do ye even so to them." That somehow they can separate business from righteousness. That the swollen fortune escapes the eye of God, and has no responsibility for the slums and the over-driven worker.

These things come within the sphere of the "Simple Gospel," and not until it is preached and taught and put into practice without compromise will the greatest force in the universe be brought into action for the righting of human wrongs.

So important is it that men know and do the will of God, as Christ presents it, that He gave His last words to the command, "Go ye disciple all nations, teaching them to observe all things whatsoever I have commanded you."

To the poor, the broken-hearted, the mourner, the Simple Gospel is the message of comfort, of healing, of restoration, of liberty and life. To the extortioner, the covetous, the oppressor, the disobedient, this same gospel is the word which today and at the end of days will sit in judgment, and from whose rendering there is no appeal.

A Counterfeit Enduement

By L. S. Tracy

THE HERALD OF HOLINESS article, "A Dangerous Fanaticism," in issue of April 5th, is of unusual interest to me, as the mechanic and wife from Los Angeles, who sold out and went to China, supposed to have obtained the "gift" of the Chinese language, may have been the ones who were our fellow-passengers from Frisco to Hong Kong in October, 1912. The description exactly tallies with that couple, and I am not at all surprised to learn of the result, if the couple you mention and our fellow-passengers are identical.

I never was much drawn toward the "tongues" movement, but what little unconscious approval I might have given from the mere reading of reports, was reversed when I saw its impracticability in the following incident which you are at liberty to use at discretion.

In March, 1911, we were on our way from India after seven years of service, and stopped enroute in a boarding house in Bombay, which was the headquarters of the "tongues" people of western India at that time. One evening they had a prayermeeting which about a dozen of their missionaries and perhaps thirty Indian Christians attended. Having been very busy all day arranging the last details of our departure, I entered the prayermeeting during the first prayers.

A young Indian Christian man was praying in the Marathi language as I entered, and he kept it up at a high key for about half an hour. After he stopped and another had prayed, he broke out again and prayed about another ten minutes. I do not remember ever hearing a more confused prayer. For awhile he would enthusiastically thank the Lord for sanctifying him, and the next moment he was pleading with

God to forgive his awful sins. He repeatedly went back and forth over the whole scheme of experimental salvation, sometimes in thanksgiving, and sometimes in agonizing petition, and then back to thanksgiving again; then on to self-accusation, and he sometimes almost accused God for not hearing him. If any one in the world ever needed instruction, this earnest, but ignorant, native Christian needed it. I felt certain the leader of the meeting would be led to give a message that would help him out of his confused condition. The message was given by the lady who was the head of their work in Bombay in the English language, with an educated Indian interpreting, and the message, though good enough, did not at all suit the case of this young man, whose spirit had seemed to give the tone to the meeting. Then after a few remarks by some of the other missionaries in English, the meeting was about to close.

Though a total stranger, I could not endure to leave that young man in his dense darkness regarding spiritual things, so I asked and obtained permission to give a message in the Marathi language, calculated to get him fixed on some foundation to start from. The message was taken in by the Indians like a batch of starved children, for none of them understood English, and the best part of the service was in English. After the service I learned from the missionaries that none of them could understand what the young man was praying about nor speak a word to help him because none knew the Marathi language.

The line of thought in my mind that night (which has never since been altered), was that God does not throw away His power. Here was an honest soul very much in need of instruction, and if God had given any of those "tongues" missionaries the "gift" they claimed, He would surely have given them a tongue to help that soul into salvation. My conclusion concerning the genuineness of their gift is obvious.

I am glad to state that their sense seemed more reliable than their profession, because they told me some of them were studying the language, and asked some advice about textbooks. Since that time, I have never found a tongues missionary even professing to have a practical language in India as a gift, but I know of many who are studying it, like I got it.

The Best

By Ruth Richards

Oh, Jesus, Thou art gentle, holy, true!
How is it that there follow such a few?
Thou holdest all that mortal man can need;
Peace here on earth; eternity all freed
From sin and woe; what more desired?
Today, tomorrow, never art Thou tired
Of doing for Thine own. But, Lord, if Thou
Hast nothing in the future nor the now
To offer, save Thyself, Thyself, alone;
Still wouldst be sweet to follow, follow on;
Still wouldst be sweet to choose Thee from the rest.
Of all bereft, yet in Thy presence blest.

Chapel Talks. No. 17

Righteousness, Sonship, and Redemption

By H. Orton Wiley

WE WILL conclude this work by giving three illustrations of the work of Christ, based upon three words often used by theologians to sum up the redemptive work of Christ, it being maintained that there are no saving benefits conferred in the Christian covenant which are not connected with one of these words, and included in one of these scenes.

The first word is "righteousness." Here the scene is laid in the court room, for righteousness is a legal term. God is here the righteous Judge, and Jesus is our Advocate at the bar of justice before which the sinner stands guilty and condemned. But Jesus our Advocate, through the shedding of His own blood, has granted repentance and remission of sins, so that God can still be just and the justifier of him that believes in Jesus. The sinner therefore, may believe on the Lord Jesus Christ, and believing, be justified by faith, and be brought into a state of peace with God. How marvelous is His grace—He justifieth the ungodly! The second word is "sonship." Here the scene is laid in the home. God is the Father, and Jesus is our Elder Brother, while the sinner is a prodigal standing at the door. Through the reconciling work of Jesus, this prodigal may again enter the home, and be restored to its fellowship, and become a partaker of all its benefits. The third word is "sanctification." Here the scene is laid in the temple. God is the God of holiness, and Jesus is the Mediator of the New Covenant, ratified by an expiatory sacrifice. The sinner, full of defilement, at the gate of the temple, is brought to the altar, and when sprinkled is cleansed from defilement, and sin is removed, not only its guilt and power, but its being—for there is power in the blood of Jesus to cleanse from all sin.

The Judge, the Father, and God, are One. The Advocate, the Reconciler, and the High Priest, are One. The penitent, who stands guilty at the bar, or as a prodigal at the door, or who approaches the altar with only defilement in the soul, is the same penitent. The Spirit who witnesses to the conscience, or with the spirit, or as a seal on or in the soul, is the same Spirit. The perfection of each is the same perfection; and the door of each opens into the eternal Presence of God.

The great Apostle is the One who finds the sinner, guilty and condemned, reveals to him the awfulness of his condition, tells him of One who can justify the ungodly, and brings him to the courtroom where, as his advocate, He pleads the case at the bar and secures a pardon from Him who can still be just and the justifier of him who believes in Jesus. This Apostle is the one who found the prodigal in a far country, brought him to Himself, and persuaded him to return to his Father's house, there to be restored to the blessings of communion and fellowship in the home. Now this apostle is the one who finds the man, covered with defilement, whose garments are as filthy rags, and whose wounds have not been mollified or bound up, and brings him to the temple, where the great High Priest sprinkles the blood which cleanses from sin and uncleanness.

Follow then, the great Apostle, if you desire to know God and to know Him fully. Put faith in Him and He will lead you to the great High Priest, and to the blood of the atonement. At the door of the temple present your offering, lay your hands upon it, slay it, and let the blood be sprinkled, first toward the mercy seat for the propitiation of the Divine displeasure, then earthward, for expiation of guilt and sin. Wait then for the fire of the Holy Ghost, which, thank God, will come, and when it comes, will purify from sin and hallow the being as a whole offering to God. There is but one thing remaining—the feast. This is the culmination, the perfection of the plan, through which, that which was lost in Adam is regained in Christ, where heaven and earth come together, and

where holy communion and fellowship are re-established between God and the human soul. Presentation, Imposition of Hands, the Slaughtering of the Sacrifice, the Sprinkling of Blood, the Fire, and the Feast—this is God's order.

"And when the burnt offering began, the song of the Lord began also; and all the singers sang, and all the shouters shouted." You may not read it exactly that way; it says all the trumpeters trumpeted—"and all the people worshipped." The apostle, perceiving the joy and praise which comes from offering the being as a whole burnt offering, said, "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name."

Effective Tithing

By Dorman D. Edwards

TITHING is a Bible command. Not only was it a law in Old Testament times, but the New Testament saints were commanded to give "as the Lord had prospered them." The majority of these were Christian Jews, to whom the law of the tithe was as obligatory as upon their orthodox brethren. The reason the law of tithing did not take a more prominent part in the New Testament teaching, was because the custom was so thoroughly established as not to need elaborate discussion.

The paying of the tithe is a privilege as well as an obligation. I read the following statement recently with considerable interest. While true in its workings in a number of instances, to my mind, the principle is not fairly portrayed. "Many who have tithed scrupulously over a period of years declare they owe their material prosperity to the fact of carefully tithing their income. Others have been just as scrupulous on tithing, and have not prospered financially, but have met with financial reverses."

Let us notice the above statement in the light of the Scriptures by Malachi. "Will a man rob God? . . . Bring ye all the tithes into the storehouse . . . and I will open the windows of heaven and pour you out a blessing [spiritual]. . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, [material] saith the Lord." This is a promise from God of financial prosperity to the tither that can not be broken.

God made promises to His people down through the ages, but to every promise was attached a condition to be met. To the antediluvians, the promise of safety was made, if they followed Noah into the ark. To the Israelites was the promise made that hornets would drive out their enemies if they kept God's commandments. To the consecrated Christian, the true Israel, through the promise made to Abraham (Gal. 3:16), are many promises made, but also with certain conditions. The law of the tithe holds one of these promises in which a condition is very much in evidence.

We Nazarenes emphasize consecration. To many, I fear it is more of a theological phrase, than a vital reality. We talk about a man being called into the ministry. What about a man being "called" to the farm, into business, or to a mechanical trade? God has a place for every consecrated layman as well as His ministers. According to the Scriptures, God will bless every tither, spiritually and materially, if the tither is working at the job to which God called him.

God may call some person into the ministry, and he goes into one of the professions. He systematically tithes and doesn't prosper. Then he complains that the law of the tithe

isn't reliable. God calls another into the field and he becomes a merchant. Then he asks God to bless his business because he tithes. Brother, you can't change God's will by a tenth of your income. Whenever God calls a man, be it into the ministry or to a secular occupation, He will prosper him. (Psa. 1:1-3). When we claim to be consecrated, and then use our own will, we mustn't be surprised at failure, even though we "tithe scrupulously." Instead of "taking God into your business," try "going into business with God." Do His blessed will both spiritually and materially. Oh, for more people who really believe that God still leads Israel!

Christian, when you are where God wants you, and are walking in all the light He sheds on your path, and systematically pay His tithes "and offerings," He has promised to rebuke the devourer of your crops (or business) as well as pour you out a spiritual blessing. May we realize that consecration goes deeper than head resolution and "service." It is the ruling principle of the sanctified life, and God always honors a true follower by fulfilling His promises to him. Let us not pray, "Lord, I am going to do thus and so. Please bless me financially, because I am going to tithe." Let us rather pray, "Lord, what wilt thou have me to do?"

Saved for Service

By T. H. Agnew

FOR many months I have felt that the ministry of the Pentecostal Church of the Nazarene should give more attention to the thought of service, or evangelism, in their ministry of holiness. We have given so much attention to the preaching of the doctrine of holiness, that it is doctrine, doctrine, until many, I fear, are like the old preacher that I once asked if he had "experienced the doctrine of holiness." "Yes," he said, "and that was all that he had experienced, just the doctrine." Thank the Lord for that experience, but if we stop there, as it seems many have, we will do little for the spread of holiness. We see people going about doing work for the Lord, as they say, who have not tarried until endued with power from on high, that the holiness preachers have gone to the other extreme, and have somewhat failed in teaching the necessity of service on the part of the fully sanctified. "Sanctified and meet for the Master's use, and prepared unto every good work," is the teaching of St. Paul to his son in the ministry. Sanctified for service.

All over the country, for the work that I am doing brings me in touch with many of the professed holiness people, I find many that have lost the blessing, and they are "lying high and dry on the banks of the Jordan" with arms folded, and doing nothing. How fine to sit in the cool shade these hot days, and just enjoy the blessing of full salvation, or ride around in the auto and just enjoy the great salvation that cost the death of Jesus. But alas we soon find these lazy professors of holiness with the great joy gone, and possessors of nothing but the doctrine. King David said, "Create in me a clean heart, O God, then will I teach transgressors thy ways, and sinners shall be converted unto thee." Isaiah, when he received the "touch of fire," said, "Here am I; send me."

The thought of Jesus doubtless was "tarry until endued, then go and spread, or spend all, until I say, Enough. Come up higher." Meet for the Master's use.

A good question to ask every seeker of holiness today, is, Will you spend the spiritual strength this blessing, or grace of holiness gives you in bringing others into this grace? It is go, or send, or die spiritually. Nazarene pastors and churches must not only take care of the local work, but must go out into the towns and out in the country and help push this blessed, full-salvation gospel. Many of our people are buying autos these days, and unless they use those autos to go into the near

country and villages round about, and preach this gospel of holiness, they will dry up, and die, and go to hell. Consecrated money, holy money, can not be used for pleasure and for selfish purposes. Oh, you say, it is my children. Yes, yes. Your children. Your children are worldly and wicked, and you no more can indulge your children — wicked children — than you can indulge the wicked children of other people. It is one thing to "count all but

loss," and quite another thing to "suffer the loss of all things." It is a matter of great grief to me, and one that is truly alarming, that so many people who once enjoyed the great salvation are letting go and backsliding from holiness. Our people, holiness people, must face the work of spreading this great salvation. It is go, or send, or die. For the want of co-operation and sacrificing, the work of holiness is lagging all over the country.

for the distribution of our products, the protection of state, church, and home, so the Church of Jesus Christ needs to be organized in order that she might fulfill her mission upon earth, in preaching the gospel to every creature, and in conserving the work, and giving the people a home.

As to our own church, as to the where of organization, we would say, let us organize and maintain a good strong church in the cities, and then we can work out to the towns and districts. It has been said by leaders of the United Brethren church that they made the mistake by organizing all of their churches in the country and neglecting the centers. We need centers of fire and power from which will go forth light and influence for the propagation of the glorious doctrine of holiness. When we get a good working base at home we can do more effective work in the foreign fields, but we must not neglect this work while we build. We are responsible to God, and are commanded to preach the gospel of full salvation to all the world.

Solomon speaks about a time for all things, so there is a time for organization. There is a propitious moment when the organization should be effected, a time when the iron is hot, and we must strike. Conditions should be studied. What class of people are we getting into the church when we organize? If they are the transient class, we can never hope for a permanent work, we must reach some people who will stay by the work. Then again, are the people in harmony who want us to organize? Are they a class who have gotten soured on everything and everybody? Some of these things will prove a detriment to our work in the end. As to the advisability of organizing with a few members, we think it not the better plan, unless there are good prospects of a number coming in within a few weeks. We have many people in the holiness ranks who will stand off and watch and wait, and if everything seems to go well, then they will join. Then many times after they do join and the work is not flourishing as it might be, and things run hard, they are ready to throw up the white flag, and our work is damaged. If we expect to build a good, strong structure, we must have a good foundation. The gourd that comes up in the night will perish before another night. If we can not reach a class of people who will be loyal to the church it is futile to organize them. Our churches must be born in a revival, and then such an atmosphere must continually surround them that they will live and grow. The mistake is too often made in waiting several weeks after the revival to organize. Other churches will gather up our harvest, or be a hindrance by saying there are enough churches, etc.

How should we organize? We would say, according to the Manual; with the best people; in a manner that leaves us above suspicion; to the best interest of our work.

Organization: Where, When, and How?

By C. B. Widmeyer

ORGANIZATION is but the connection of parts in and for a whole, so that each part is, at once, end and means. In whatever direction we look we see an exemplification of organization. No progress has ever been made without it. No future greatness will ever be achieved unless upon the basis of organization. From eternity to eternity, in the realm of God, whether in reference to mortal man, angels, or seraphic hosts, the method of sustenance and progress has been that of organization. We can not say that man is a miniature representation of God, yet the Book does say, that man was made in the likeness and image of God, hence this system of organization with which man has surrounded himself is nothing more or less than an impress of the Divine hand.

God exhibits the ideal of organization in the opening chapters of Genesis. It is specifically said what He did on each day. He prepared things according to their need. The first need was light. Suppose that He should have made man first, how would he have seen to walk about? what could he have done in the mixture of water and earth? where would he have gotten anything to eat? But God first made all of the necessities of life, then made man and placed him in the midst of all these congenial environments. God made man a three-fold being, body, soul, and spirit. By the body man knows his relation to nature. By the soul his relation to the creatures about him, and by the spirit his relation to God. Man is not a conglomeration of unknowable and unintelligible parts, but he is a thoroughly organized being.

Had we the time, we might take a peep into nature and behold its wonders. Suffice to say, that during the existence of man upon the earth, there has never been a morning but that the sun arose, and the general order of things has been resumed. The water falling from the clouds goes to moisten the earth and then the surplus is carried to the river and thence to the seas to return to the clouds and again be poured out upon the dry and parched ground. See the birds that go south in the fall in order to live through the cold winter, finding food in the tropical region, returning in the spring to the north, where they find a pleasant summer and plenty. This is God's method in nature.

When we look at man, with the many functions of his body, we exclaim in the words of the Psalmist, "We are fearfully and wonderfully made." See the blood that leaves the heart to go to all parts of the system, carrying life and vitality. It supplies the needs of each part, gives energy, gathers up all waste matter, and either throws it off through the pores of the skin, or carries it to the lungs, and thus through our breath these wasted parts are carried off. Then the blood gets oxygen from the lungs, and nourishment from the lymphatic system, and thus while there is the constant wear and tear of the system, yet it is constantly being rebuilt.

God has made man spiritual that he shall seek the associations of other congenial spirits. There is a place of real satisfaction only when our spirits are in harmony with the Spirit of God. Sin separated us from God, but by the atonement the reunion with God has been made a possibility.

When God desired to lead His people out of Egypt He called a man who had been trained

in the Egyptian schools, and was heir to the throne. Moses organized the people, led them out, and brought them to Canaan. After this great company of three million souls left Egypt, they needed laws, and God had them tarry at Mount Sinai where the law was given. They needed a system of worship, and this was given. People were needed to officiate in this system of worship, and God set aside a whole tribe for the purpose.

After this dispensation of law had served its purpose, God deligned to bring in a system of grace for the betterment of man. So after three years of preparatory work, by the Christ himself, wherein He called unto Himself twelve men whom He trained and prepared, there came the glorious day of Pentecost, when the Holy Spirit was given to the Church. God needed a man to organize the Church, and He found that person in Paul. That organized, Spirit-filled Church is still existent today.

It seems strange that when we see so much of organization about us that some people should object to a church organization, but some do. We need an organized government

World-Wide Evangelism

Part 8

By J. Warren Slote

ON THE basis of fairness and consistency, we may see further reason for the great commission under which the disciples of Jesus are to preach the gospel to every creature.

All the representations given us concerning God's love lead us to conclude that He provided salvation for all the members of the human race. The entire matter is summed up in that gospel in a nut-shell, given us by Jesus, when He said — "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

Furthermore, all the invitations to the grace and glory and blessedness of salvation indicate that it is a whosoever salvation, provided for all, free to all, and extended to all.

If then, God provided for all, and the invitation permits of the coming of any or all, is it not in accord with human consistency that all shall know of God's provision, and be bidden to partake of it? And is the command of Jesus to preach the gospel to every creature, not therefore absolutely in order? And if so, are we as His disciples in this generation, not absolutely out of order if in seeking to carry out His commission we confine our prayers, our efforts, our offerings, our sympathies, to one spot, and fail to take in every creature?

The savage in Africa has a right to hear the gospel message through us, as has the fire-worshiper of India, and the heathen and pagan no matter what his race, or color, or environment, or where his home.

The feast is now ready. Salvation is provided. Mercy is extended. We are to tell all. In other words, we are to preach the gospel of Christ's sufferings, Christ's death, and Christ's resurrection to every creature everywhere, that those who will may repent, and receive remission of sins, and partake of all the provisions of God's bounty.

The Unctionized Word

Will O. Jones

THE great need of the hour, as viewed by the writer, is of less professionalism in our labors of Christ, and a service of deeper longing to see souls won to God. We have doctrine, and plenty of it; precept upon precept; line upon line, of how. Oh, for deliverances that will grip souls and turn them to God; make them sick of sin; create a loathing for iniquity; and build up the kingdom of God. Generalities, glowing statistics, organized enthusiasm, will not satisfy a hungry soul. Our preaching must open hearts by the power of the Holy Ghost. Our whole service for God must be wholesome until our spirits, captive to grace, will do and act, and our souls are made to see Christ.

We need to be well-rounded, well-poised, as well as grounded. We are sons of God through the Son of Mary, made excellent in grace through Christ's death and resurrection. Ecclesiastical life and church activities must not rob us of the unction that will win men.

We are lost to our place if we fail to grip souls with the truth.

An old man walked the bonnie hills of Scotland for forty years treading under his feet the bluebells, until he unexpectedly came across a man examining though a strong glass the little flower. As he himself looked, he broke down and said, "I never before saw such beauty. I will never again tread them under my feet as before." As the glass revealed the flower to the Scot, so God's Spirit through the Word reveals His place in us—His poverty making us rich, making us humble, making us to know ourselves—the depths of our hearts are sounded to become His dwelling place. Knowing what Christ is to us, will determine our attitude to Him as God-man—one of us, one with us, and all in us. We must be vessels of honor, capable of receiving great things, handing out great truths, making tremendous inroads into Satan's ranks. Our hearts must hunger for God and His leadings. Less program, more supernaturalness; less platitudes, more fervency; a grip on God to grip souls.

Leaving Results With Him

Lillian Poole

IN THE first verse of the eleventh chapter of Ecclesiastes, the preacher tells us to "cast thy bread upon the waters," and follows that entreaty with the blessed promise, "for thou shalt find it after many days."

So many of us are willing to sow if we are sure of seeing results in a harvest. But we read in the fourth verse of the chapter quoted, "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Many times the precious seed has been withheld for fear that the rain would not come. But truly, it is our business to sow, and leave the wind and the rain in the hands of God; that is, leave the results with Him.

Often we hear this statement: "If the work proves a success, I'll stand by it." But, be-

loved, the Lord is depending on us to get underneath the thing, and make it a success. Read what David says: "They that sow in tears shall reap in joy." Thank God for that everlasting shall.

Again he says, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Amen! I believe every word of it.

Well do I remember our first mission work in Nara, Japan. Many times we felt all was a failure, but the Lord undertook, and gave us some precious souls.

Since I came back to America one of our dear girls has gone from Nara to be with Jesus. Down in a little Japanese bungalow on a very narrow street, this darling girl lay dying. On the shelf in the corner of that humble home were idols. Around her bed, her idol worshipping relatives were gathered, but she sang the song we had taught her, and read from that precious old Book, and when the end came she told them she was going to be with Jesus.

Just yesterday the sad news of the death of one of our girls in Kyoto reached me. Miss Arataki first became interested in the study of English; later she learned of Jesus, and she was saved, and became an earnest Christian. I can't forget the times that Miss Williams and I went down those dark, lonely streets, through the sleet and snow to teach these girls. We often wondered if it was really worth while, but we did not give up the class until I got so sick I could not go. How glad I am that we were faithful in this little service. I am sure it was through this English class that Miss Arataki was won to Christ. In her dying hour she told the nurse that Jesus was standing by her, and that He had come for her. Thank God for the privilege of laying up treasures in heaven. Some blood-washed souls from Japan are waiting and watching for us at the Eastern Gate.

Beloved, let us never ask, Do missions pay? but let us *go, pray, give*, till the other lost sheep shall be brought into the fold.

From a Barrel-House Bum, to the Child of a King

Charles M. Harrison

I WANT the world to know the Lord can save a drunkard. I was left without father or mother at the age of sixteen, and got out into the middle of the current of sin, and went on down. I began to drink at the age of eighteen. I served three years in the United States army, where I learned to gamble and do everything the Devil wanted me to do. At the age of twenty-five I found myself a drunkard. I then tried to quit, but was not able. I wanted something to satisfy, but could not find it. I married a good girl seventeen years of age, only to bring her down in disgrace with me. Two years later a little girl was born, but that did not cure me. I loved my wife and baby, but drank had the best of me.

I had a friend I had drunk with for seven years, who was an habitual drunkard, but change of work put me in another part of the town. I did not see my drunkard friend for some time, and one day I went into the old "hangout," and missed him. When I asked about him they told me he was up at the Wheeler Rescue Mission, preaching. I laughed at them, but I heard later that he was saved, and had quit drinking. Now this man had taken the Keeley cure twice, and it did not cure him, so I could not believe it. I had to pass the mission every day as I went to work, and I could not help from looking over there and wondering about my friend.

After staying out one Sunday night until 2 o'clock in the morning, I came home, to find my tired little wife sitting up waiting for me, and after a drunken quarrel I went to bed. She called me at 7 o'clock the next morning (Sunday), to go to the grocery for bread. I went, and came back at 1 p. m. staggering drunk, with bread for breakfast. I went to bed

and slept off that drunk. I got up at 4 o'clock, went down and got another drink, then came back to the house and dressed up. Two blue cork shirts, an old black tie, and a light, threadbare pair of trousers were all I had to wear. I said to my wife: "Come, let's go to the picture show." She said, "You know I have nothing to wear—no dress, no shoes, and no hat." Little Ruth was then five years old, and had nothing to wear like other little girls. She used to say, "Daddy, I wish I had a new dress and new shoes like little Clara." (Clara was the girl next door). That would break my heart, but I could not help it. Then I said, "Well we will go to the Wheeler mission," but as my wife had nothing to wear, I started alone.

I stopped and got another drink, then went down to the mission, and stood out in front smoking a cigarette. I was a cigarette fiend, and wondered what they would say if I went in. At last I slipped in, and sat down as far back as I could. I began to look for my friend, and at last I saw him sitting on a front seat. I hardly recognized him, as he was cleaned up, had on good clothes, and did not look like himself. He came back to the door, spied me sitting there, and ran to me with a "God bless you, Charlie." He got his arm around me and pulled me up in front. I said, "Get away, man, you will disgrace yourself, and this place," but he said, "Jesus loves you," and helped me into a front seat.

They began to sing, "In the Sweet By and By," and "I Will Tell the Wondrous Story," and that got hold of the reverse lever of my poor, whisky-crazed mind. I remembered how my father used to sing those songs as he went about his work. Then they had a praise service, and men and women rose to their feet and

told how they had been saved. At last my friend arose and looked off toward Zion, with a shine on his face, and said: "I want to thank God that I am sober." I do not remember what else he said. I was under such conviction I could not move. The preacher began to preach, and he preached at me, he stamped his foot at me, and shook his fist at me. Conviction kept falling.

My mind ran back to my mother's knee, where she taught me to pray, "Now I lay me down to sleep." A vision of a tired woman and a little girl at home, hungry and half clothed, passed before me. The night of conviction grew darker and darker. I saw myself the meanest and most wretched man in the world. Then they gave an altar call, and I groped my way to the altar through the dark. They began to pray for me, and I asked God to save me, and He did. Praise His holy name for ever. He picked me up! I arose from the altar—Jesus had been through and polished the lights. It was bright in there now.

They tell me the first thing I said was, "Where is my hat, I want to see my wife." Home had always been the last place I wanted to go; but new old things had passed away, and all things had become new. I started home, and could not walk fast enough. I did not wait for a street car, but finally one came, and I got aboard. It was the brightest car I had ever seen. As I entered the door the conductor said, "Hello, old soak." I said, "No!" and pointed him to the Lamb of God that taketh away the sin of the world.

When I arrived at home I knocked at the door, for wife had gone to bed. I could see through the glass under the shade, and as she came down the stairs, she looked to me like an angel. I could hardly wait for her to get to the door. She opened the door, and I ran in with a shout. She thought I was still drunk, so she ran up stairs, and I followed her. She jumped into bed, but I fell on my knees and told her the story of saving grace, the power of which had reached me that night. Then I went to bed, and the next morning I awoke in the most beautiful world I had ever seen. The sun was shining so bright, and I looked over in my companion's tired-looking face, and kissed her. I looked over into a small bed, where lay little Ruth. Then I went to her bed, leaned over and kissed her sweet face. I noticed some water on her face, and as I looked, I saw it was a tear from my own eyes. It was precious to me. I said, "Ruth, you can have a new dress and new shoes like little Clara now."

I prayed to God to help me. I called Mamma, and we went down the stairs. She kept her eyes on me. She was afraid to believe it—afraid it would not be true. We had breakfast at the same table where I had drunk, and swore, and played cards. Now I asked God to bless our breakfast, and He did. Although it was not so much, it was the sweetest meal I had ever eaten. It tasted like a birthday dinner.

Then I started to work. How the sun did shine! All the trees seemed to wave their hands and praise the Lord, and the English sparrows sounded like mocking birds. It was only one square and a half to the old saloon, and I had not been able to pass it before. Now I was nearly three squares beyond it before I ever thought of the saloon, and the old appetite was gone. I worked one week, went straight home and handed my wife my week's wages. The tears stole down her cheeks as she counted it, and she looked up and said: "This is the first time I ever knew how much you drew." I gave God all the praise and glory for ever.

Now we are both saved and enjoying the blessing of holiness. God has called me to preach His Word, and I am in His work.

"What is it to believe on Jesus Christ? It is not enough to give an intellectual assent to the truths of the Gospel. To believe on one is to commit oneself to the person. There must be a committing of the soul with all its needs and dangers into the strong hands of Jesus Christ."

THE WORK AND THE WORKERS

FROM EVANGELIST OSCAR HUDSON

My last meeting was the Pearl, Texas, camp. Brother S. W. Hampton is the pastor here, and a more loyal yoke-fellow I have never met. It is good to find a pastor that will help push the battle. Some things had, unfortunately, brought holiness into disrepute here, and conditions were not conducive to results, but God was with us, and while the battle was fierce, the most of the services witnessed the salvation of seekers. Crowds were large in the day time, and overflowed the spacious tabernacle at night. Many camped on the ground and seemed to enjoy the services. Rev. L. S. Redwine, of Central Nazarene University, led the singing, and preached once. Brother Redwine is fast forging to the front as a song leader. He expects to stay in school until he takes his degree, and if he continues humble and faithful, we predict a great and useful future for him. We took a nice class into the church, and closed with shouts of rejoicing. They were unanimous in their invitation for Mrs. Hudson and myself to hold their camp in 1917, and the Lord willing we will do so the first two Sundays in August. Our meeting at Eddy camp was not large, but witnessed some clear cases of salvation. This is a camp conducted on undenominational lines, and is not proving the success it otherwise should. They could accomplish much with a good church organization and a live pastor. They enjoyed our rugged gospel, and in telling us good-by said this was the first time they had had it preached straight in several years. We are now at home, getting the buildings in shape for the opening of school. We have bright prospects for a great school year, and the smile of heaven is upon us.

NORTHWEST DISTRICT

We are having the greatest year in the history of our work. We had a great and glorious Assembly last June, at Everett, Wash. Beautiful harmony prevailed, and at this writing it remains all over the District.

There have been several good revivals held with splendid results, and others are being conducted at this time. Our tents are being kept busy, and there are several calls for our work in new fields, which we expect to occupy as soon as possible. There will be several tent meetings held before cold weather sets in. There seems to be a splendid arrangement in all of our churches this year. The new pastors on the District are taking hold in a loyal manner, and will be a great blessing to the District. I am having good reports from both pastors and people, and wish I might be able to mention all by name, but space forbids.

I have had the pleasure of conducting three special meetings already this Assembly year, and am now in the fourth one, besides visiting several of the churches. At one of these, Yakima City, we organized a church. God has given us a loyal band here, and they have called the Rev. John Anglin, Jr., as pastor, who also has the charge at Parker. The organization sprung from a meeting held last spring, by Rev. H. S. Neal, a licensed minister, from the North Yakima church, and the Rev. C. Croft.

I desire that every pastor would take a certain responsibility upon him, and stir up the country surrounding his pastorate. Do all you can without neglecting your own work, and put all of your available help to work. Why not make this a year of conquest?

Another plan we have adopted, and expect will succeed, is to have the pastors in a certain section offer their services to a weaker church, pitch a tent, throw their combined effort into that field, and give them a great boost. We are now working this out at Pullman, Wash., and from all reports it is proving a great success. We propose to hear one another's burdens.

I thank the pastors and evangelists for their loyal support and unselfish motives, and trust there will be great rejoicing at the close of this year for the victories won. — J. T. LITTLE, Dist. Supt.

EASTERN OKLAHOMA DISTRICT

Since our last meeting at Durant, we have yoked up with Pastor S. B. Dameron, at the Newberg camp. The Devil is well fortified, but God is giving victory. Several were at the altar last night, and great conviction was on the people. Owing to the fact that we were two months getting moved on to the District, after being elected Superintendent, and hindered one month by sickness and death in my home, and the Assembly one month, making four months short on this Assembly year, I fear

I will not be able to make all the rounds I expected to make. I expect to start on the District the fourth of September, and be on the go till the Assembly. There are some pastors we have lost track of, and would like to have them write me by return mail, so I can send them church blanks to be filled out, to be sent to the Assembly. These are: Okfuskee, Pastor L. C. Turner; Dripping Springs, and Hickory Grove, Pastor S. E. Garrett; also some churches that have no pastor. I would be glad to have the secretary of the church board write me. All pastors who expect a change this year, will please notify me as soon as you can find out about it. All who expect to take pastoral work do the same. All licensed preachers who expect to have their license renewed, are expected to be at the Assembly in person. Some of our preachers have before been a little careless about attending, and according to the new Manual, they must be there in person or send a water-proof excuse. — F. R. MORGAN, District Superintendent.

WYOMING STATE CAMP

The first annual state holiness campmeeting of Wyoming, closed Sunday, August 20, after ten

KANSAS CITY, Mo.
August 31, 1916.

Pentecostal Nazarene Publishing House:

Please find enclosed a check to pay for a copy of "Phineas F. Bresee: A Prince in Israel," by Girvin, Full Morocco binding.

I am delighted with both the full Morocco and Basket-pattern Cloth binding of this new book. A copy in either binding of this handsome volume will be a splendid addition and decoration to the center or library table; and, judging from the contents of several chapters which I heard the author read while at the home of Sister Bresee recently, I am persuaded this excellent work will be worthy of first rank among classical and religious biography. It should be in every home and library.

H. F. REYNOLDS,
General Superintendent.

days of blessing and victory. Brother John R. Patrick, supervised the camp, and Brother William H. Lee, of Colorado Springs, was evangelist in charge. Brother Lee was blessedly used of God. His morning talks to the saints were deeply spiritual, and a blessing to those who heard, while his evening messages were used of God to convict and convert sinners. Brother Dallas M. Spell, of Pueblo, Colo., was in charge of the afternoon services, and these were especially blessed to the Christians present. A goodly number sought and obtained the blessing of entire sanctification. The singing under the leadership of Sister Lee, was inspiring. Sisters Inez Short and Nellie Barnes were very helpful in their ministry of song. The people responded liberally to the appeal for finances for the camp, and the work was left in good condition. — MARY H. AUGSBURY, Secretary.

RETURN TRIP FROM CANADA

Having finished work on the Saskatchewan and Manitoba District, the writer held five services with our people at Calgary. While there was shown very many other courtesies, among them an enjoyable time at their Sunday school picnic, where we met several friends of like precious faith. We were given a fine auto ride to Brother Wesley Hoople's ranch, where we had an enjoyable day, and last but not least helpful, were several thorough treatments by Dr. Church. We continued our journey west, via C. C. railroad, across the Rocky Mountain range, which was the more beautiful because of the numerous glaciers in view. We made our first stop at Seattle, Wash., where Pastor

Hunt and wife had kindly arranged for a service in the interest of missions. At this service we met the Rev. H. D. Brown and wife, and several of the charter members of our church, and also had a pleasant visit with Rev. H. H. Miller, who was out in the interest of our Pasadena University.

The following day we were favored by being with the pastor of our church in Portland, Ore., Rev. C. Howard Davis, and family, during which we reviewed in a measure the times we worked together in the East, and rejoiced over the bright prospects of our work in both East and West, and in all lands. We had an interesting missionary service in our church at Sellwood at night, where we met Sister Tanner, and others, who bid us godspeed. Just before taking the midnight train, we had a few minutes' visit with our Brother, J. F. Sanders, who gave us good news from our home church, and the good outlook for our Pasadena University.

Owing to the miscarriage of my letter of notification, we did not have a service at Spokane, but did have an interesting and profitable visit with our new pastor, who with his amiable wife, are greatly appreciated by their increasing congregation and Sunday school.

Sunday, August 20th, was a good day with the saints at Walla Walla, Wash., with the church and Sunday school. Attendance at both was good, and an excellent interest was shown in the street meeting in the evening. Our pastor, Sister Wallace, has wrought effectively in this field, and her church and Sunday school are not only interested in the local work, but they are giving quite generously for all departments of our work. Especially are they interested in missions, and plan to increase their offerings. We missed Brother Wallace, who is about his Father's business in Kansas City and Olivet.

We were especially favored by being entertained in the home of Brother Elam, where I was so royally cared for during my serious illness one year ago last June. We were glad to return and give thanks to their family, and to the many friends, who also were so kind to me at that time. We were sorry not to see Mrs. Elam, who is away at the mountains, recuperating from a long and serious illness.

On Monday, through the courtesy of Brother and Sister Barnett, we with others, had an interesting and profitable forenoon on their ranch, seeing the working of the combined harvester and thresher, and in their delightful mountain camp.

On Tuesday, August 22d, we had an enjoyable day with our niece, Mrs. George Stovall, and family, at Caldwell, Idaho, and at night had a good missionary service with our pastor, Brother Dilley, and people. Brother Dilley and wife are working faithfully, and I judge by their labors and good attendance, are being rewarded.

On Wednesday, we had to bid our kin folks good-by. Brother Eugene Emerson had planned a great treat for the writer, taking him by auto to see the great reservoir, that makes it possible to irrigate the vast valley extending many miles below, much of which now looks beautiful, with the flowing fields of ripened grain, and numberless acres of dark green alfalfa. The third crop is nearly ready for mowing.

In the afternoon District Superintendent Tullis took Brother Emerson and the writer in his auto through the great irrigated Boise valley to the capital city of Idaho. Here we were permitted to meet our old friend, Brother Herrold and family, who are being heartily received in this, their new pastorate. We had the privilege of preaching at night in the annual campmeeting now going on in Nampa. A good altar service followed.

Things are lively in Nampa. The church building has been enlarged to meet the growing demands of both church and Sunday school. Several buildings on the College grounds are being enlarged, and new ones are rapidly developing. New families are moving into Nampa. Rev. Campbell and wife, returned missionaries from India, have moved in there.

Thanking the dear saints who so kindly received us into their homes and hearts, we took the early train August 24th, and are hastening home. — H. F. REYNOLDS, General Superintendent.

MISSIONARY CONVENTION

The Washington-Philadelphia District will hold a District missionary convention, October 27th, 28th, and 29th, at the Bethel Pentecostal Church of the Nazarene, Darby, Pa.

All the preachers on the District are expected

to be present, with one lay delegate from each church. The entire three days will be devoted to the discussion of missionary questions, and addressed by returned missionaries, for the purpose of increasing the missionary spirit on the District. All returned or furloughed missionaries who may be in the vicinity of the Washington-Philadelphia District are given a cordial invitation to be present.

All the pastors on the District are urged to request their people to give articles of apparel, etc., to make up a missionary box, which we will send to Hope School, India. It might be well for each church to make up a package or box and send every one's gift under one cover to the undersigned. All pastors and delegates will be entertained free of charge. The District Missionary Board propose that each church pay half the fares of their preachers and delegates, and the convention will assume one-quarter and each individual pay the remaining quarter. Other announcements will follow. Don't forget to pray for this convention.—JOHN N. NELSON, 1105 Chestnut street, Darby, Pa.

SOUTHERN CALIFORNIA DISTRICT

The work on the District goes steadily on. God is still giving victory, wherever I go. I was born in a gale, and the storm has never subsided. I found the people here on the District hopeful, and full of faith. Last year we did not succeed in giving all the churches a convention, but in the ones we reached a great many souls were converted or sanctified. We have started in this year to hold meetings with those churches first to which we failed to give a week or ten days last year. Our first meeting was at East San Diego, Cal. Brother Bloomquist, pastor. The meeting started good, with two seekers at the altar. The tide kept rising, crowds would fill the little church with many new faces each night. The fire kept falling, the saints shouted, penitents cried out, the Devil was stirred, the neighbors complained, the town marshal investigated, but the tide of salvation flowed on. They tried to have us close at 10 o'clock, but we could not. The town marshal is the dry candidate for re-election, and he knew the Nazarenes are all dry, so he walked around the church two or three nights, and finally decided we were not making too much noise. Twenty-six got through. A wave of glory struck us on the first Sunday morning, when two little girls tried to sing the "Pearly White City," and they broke down and cried with their hands up in the air, and soon it became general. At night fourteen seekers were at the altar. On the last Sunday we preached with great liberty, and when about half through we felt impressed to ask the crowd for an offering of \$118 to purchase the material to enlarge the meeting house, an improvement that was badly needed. We got the offering in about ten minutes, and then finished the message, baptized nine, held the communion, received two into the church, making seventeen accessions in all for the little church, with more to follow. We closed up at night with one saved, and three anointed for healing. We have promised to go back with a tent later, for another siege. On Monday night we preached in the mission on Fourth street. Two prayed through.—HOWARD ECKEL, *Dist. Supt.*

SAN ANTONIO DISTRICT

God's blessing is still upon the San Antonio District. This has been a record breaking year for building new churches. Several new churches have been organized, new buildings erected, and several older churches have raised the indebtedness, and dedicated their buildings.

God has visited the District with gracious revivals at most every point. We are now within two and a half months of the District Assembly. Most of the churches have been visited, and the Superintendent has had the privilege of holding some two or three regular revival meetings on the District during the year. At each place God gave His seal on the truth of full salvation, and souls were saved and sanctified wholly, and new members added to the church.

We have visited the District institutions at Hamlin and Pilot Point, and find them enjoying the manifest presence and blessing of the Almighty.

Our meeting at Ballinger was one of victory and soul saving. Quite a number were at the altar, most of whom were blest, and a goodly number united with the church. Mrs. Fisher was with me there, and did much of the preaching. We were compelled to leave before the meeting closed, and Mrs. Bessie West went on for several days, closing out with an added interest, and other souls in the fountain. I learn from the pastor that the people were well pleased with the preaching Sister West did, and that she won the hearts of those

TELEGRAM

PASADENA, CAL.

HERALD OF HOLINESS:

Dr. A. M. Hills has been elected Dean of the Bible College of the Nazarene University.

J. J. SANDERS, *Secretary.*

who heard her. If you want a good, strong preacher for your meeting, send for Sister West. Her address is Glen Cove, Texas. The pastor, Rev. J. W. Bost, did his part well in making the meeting a success.

It was thought by the older members of the Board of Publication, that the mid-year meeting of the Board, recently held, was the most encouraging of any previous meeting. The reports showed a marked advance along all lines. If the church could only wake up as she should to the possibilities before them through the Publishing House, and rally to this institution as she should, we could soon sow this old world down with holiness literature. Russellism and Eddyism are scattering their poison everywhere. The policies of our House will soon make it possible for us to put down two good periodicals on top of every erroneous publication on earth, if our members will get the vision, and rally to its support. It is easy to see that an institution whose profits all go into the institution, and not to enriching the coffers of a few individuals, or a lot of speculating stock brokers, there is no limit hardly to its possibilities. A few more thousand subscriptions to our papers, especially the HERALD OF HOLINESS, and a few more loyal pastors and evangelists who will push our books, and we will soon have the greatest factor for scattering full salvation doctrine the holiness movement has ever had. It is absolutely the only institution of its kind in the world. May God put it on us until we shall be willing to sacrifice and make it go for God and a lost world.

In closing I would like to mention the group meetings. At Coleman, it was voted to change the plan of the District preachers' meetings into group meetings on account of the tremendous distances on our District. The territory was divided into three parts, and the first meetings were to be held at Yoakum, Waco, and Ballinger. I have not heard as yet from the Waco meeting, but I learn that the Ballinger and Yoakum meetings were far from successful so far as attendance is concerned. Please remember that most of the preachers and workers at that time were engaged in the summer camps and special meetings, and the wise thing would have been to call off for that date. Please let us hear from each place through the HERALD OF HOLINESS, what was decided for your next meeting. Yoakum meeting voted to return to Yoakum for the next fifth Sunday. Everybody on the number one group get ready to go.

The Mexican situation is making it very hard on our work along the border. San Antonio District has an international border line which, embracing all its crooks and turns, measures 1,500 miles. El Paso is just six hundred miles by rail from San Antonio. At one place the Mexican bandits ran our entire church, pastor and all, out of the country, but where they put us down at one place, like the fisherman's cork, we bob up at another place, drive down our stakes, and go to preaching holiness.—WILLIAM E. FISHER, *District Superintendent.*

FROM EVANGELIST C. B. JERNIGAN

Our campaign in Tennessee was a success in every way. At Shelbyville I assisted Pastor Weaver in a tent meeting on the public square, and the last four nights there were at least 1,500 people present, many of them sitting on the grass in the courtyard. The altar was well filled most of the time, and about fifty prayed through to victory. Brother Weaver is a live pastor, and has a splendid church. From Shelbyville we went to the Hinesville church, four miles south, for a few days' meeting with the Rev. H. H. McAfee, pastor, and here the revival continued, and about twenty prayed through. Brother McAfee is a fine young man, and a good pastor. We only had a few days at each church, but God blessed in each meeting. We are now at old Main Springs camp, near Prescott, where we were one of the leaders twelve years ago, and we find the same old-time fire that was here then. We have passed the first Sunday, and the altar has been filled with crying seekers from the very first; many have prayed through already. There were over two thousand people on the

grounds yesterday. The Rev. C. A. Imhoff is my yokefellow, and is a mighty man. We expect one of the greatest camps in all the history of Main Springs.

FROM BUD ROBINSON

Our last camp was at Alexandria, Ind. This is one of the most beautiful camps in the United States. It is on the outskirts of the city, in a fine sugarmaple grove, and the earth is covered with blue grass. We had several hundred camping on the ground. My yokefellow was Brother L. Milton Williams. This was our first camp together. Although we had often met on the battlefield, we had never been yoked up to preach together. We had Sister Williams as one of the workers, another young lady, and Brother Glass, the blind fiddler. He is one of the seven wonders of the age. To hear him sing and preach and play the fiddle, and hear him call seekers, see him take them by the hand, and pray them through at the altar, you would never think of him as a blind man. We had a great meeting. Many were beautifully saved, and we closed up with the camp in fine shape. We had many preachers with us during the camp. Several of them were asked to preach, and as it was a holiness campmeeting, they were ready to stand by the camp and the doctrine of full salvation. At the close the Williams and Robinson party was asked to take charge of the camp for 1917. It was during this camp that Brother Williams and myself decided to call off all our camps for the next few years, and go into the gospel tent work. We are planning to have a tabernacle built that will seat at least two thousand, and have some nice living tents built, and take a fine band, and go to the different cities and open battle. We will stay there until we finish the job for red-hot, Bible holiness on the second-blessing line. There is nothing being done in this way among us holiness folks. We are holding some fine meetings in the different churches, where we are beginning to run three or four weeks, but there is nothing done on the larger scale, and we are going to give it a test. We see that unsanctified people can get up a large tabernacle, and take thousands of people into the churches on nothing that goes any deeper than to "hit the trail," and if they can do things on a large scale for the worldly churches, why can't a band of workers go out into the field and preach Bible holiness as hot and as straight as a gun barrel, and do something to the Devil that he won't forget for the next ten thousand years? We are planning to take a fine band with us, and set up, and go to doing business for God and Bible holiness. We believe that God is abundantly able to see us through. We are going to open fire on the Devil with the best guns that we can bring to bear on the subjects. If I can read between the lines, the time has come for the great holiness movement to go to the battlefield in earnest, and do their part of the fighting, and shout on the battle. We have the best thing in the whole wide world, and we must let the world hear about it. We must go out in companies as far as possible, and pray the thing through, and get the fire down on the towns and cities for Bible holiness, red hot, and as free from worldliness as we can make it. At the same time we will make it as clear of fanaticism as it can be done. I know of no man who is straighter on sin and Bible holiness than L. Milton Williams, and if I know one thing in the world about myself, I am a second-blessing man to the core. With Brother Williams to preach more especially on sin, and for me to preach on the second work of grace, we can make a good, clear team on that kind of work. We need both sides brought up good and clear. We will need the prayers of every reader of the HERALD OF HOLINESS, and want you to hold on to God for us, that we may be able to make a success of this great undertaking, for it is no small matter to face an outfit that will cost us not less than \$2,550.

FROM EVANGELIST FRED ST. CLAIR

Have you been in a Methodist Episcopal Church, South, recently, in a genuine holiness revival? My! we have, and in Missouri at that—Matthews, Mo.

Talk about world wars, why that is a dress parade alongside of this in which we are engaged. No power—no prayer—no burden—no desire for better things—except one little woman. But the old plough got in—carnality began to squirm, then growl—then fight. The Holy Ghost was faithful—God sent reinforcements through the Nazarenes—fire began to fall—folks prayed through—on we swept, hotter and hotter, until glorious victory came. Nearly two score were slain. The result will be, doubtless, a strong Nazarene work. Now for another winter's work in dear old New England, beginning at Hartford, Conn., September 10th to October 1st. That

mighty Texas intercessor, Ed Galloway, was invaluable assistance in the meeting, and will accompany me all winter.

FROM WILL O. JONES

(Once more in God's providence, the writer is able to report in the columns of the **HERALD of HOLINESS**. The Lord has dealt graciously this summer, and many have found sweet peace and comfort. Kansas City has proved a Mecca for many a holiness preacher, and the writer was caught, and for many weeks God has been holding me over in these parts, canceling engagements elsewhere. We have just closed our third meeting in this city. The first was held with the Twelfth street mission. The meeting was not remarkable, only in helping establish the work already begun by some worthy workers of the Menonite church. The next meeting was at Fifteenth street and Jackson avenue. This is a branch mission of our own First Church. God blessed here, and gave us souls. The last campaign was at Orchard Grove, with Sister Elliott in charge. The tent was stretched and well seated, the crowds were good, and conviction gripped many a soul. A goodly number prayed through. A father and four daughters came to the altar the last Sunday night. We go from here to Ellington, Mo.

FROM REV. GEO. WARD AND WIFE

We closed our evangelistic meeting at Homestead, Pa., Sunday night, after a two weeks' battle against the power of sin and darkness. Here are located the great steel mills of Carnegie. The city is dominated by saloons and Catholicism. We preached holiness, and God honored His Word. Some were saved and sanctified, and the saints were blessed and encouraged. A mission here on full salvation lines, requested us to preach for them on Saturday night, which we did. A new Nazarene mission is the result. The Rev. Mr. Parker, the pastor at Terrace, Pa., with his consecrated band of young people, were the human force in the meeting. We never met a more faithful band of young people. The Terrace church has purchased a new lot situated on a street car line, centrally located, and will build in the near future. Brother Parker makes a good pastor, and is much loved by the church there. The Rev. Will Hafer, of Lincoln Place, came down and helped push the battle. We should have a work in the east end of Pittsburgh, Pa. Pray to that end. We go to Mannington, W. Va., September 15th.

FROM GENERAL SUPERINTENDENT WALKER

It has just been my privilege to spend ten days in camp with the Central Michigan Holiness Association, at Gaines, Mich.

This association has been organized for seven years. The principal leader is the Rev. C. W. Butler. Brother Butler is a good preacher, a fine manager, loyal to holiness, and is always at work spreading the doctrine, and pressing the experience, and conserving the work. He is a sort of independent superintendent of a goodly section of the holiness people of Michigan, though he has no intention of any office for himself. I know of no one who better stands for the essential proposition of the Pentecostal Church of the Nazarene, although he is connected with another denomination, and is willing to suffer in it for the truth as it is in Jesus, if by any means he can be of real help to any one. The holiness people of that great state certainly have a worthy minister in Brother Butler.

This was my second time at this camp. I was there for a week three years ago and promised to return for the full time the next year, if the Lord would permit me; but when the time came I was so sick that it was thought I could not live. I have conditionally promised to return to that camp next year, with some re-enforcement.

This year I preached twice each day. Brother Butler and the Rev. F. E. Arthur each preached every other day.

The attendance was fair, though it was not regular. People came quite a distance to attend the services, but returned home frequently—as nearly all had fine automobiles, and the riding was very pleasant. One auto-load of five brethren came from Olivet, Illinois—over four hundred miles.

Spiritual results were good. Finances were easy. Not the least pull to raise all the money needed. On the last day it was announced that there should be a new wooden tabernacle erected for next year, and that it would cost about fifteen hundred dollars. Over that amount was handed in that day, without the least solicitation. I never saw it so easy to get all the money that was needed, and more.

I am now at Minot, N. D., where the Dakotas-

TELEGRAM

AUSTIN, TEXAS.

HERALD OF HOLINESS:

Landslide Sunday night at Austin church, with pastor D. W. Wells. Awful conviction; number blessed. Continue next week. Expect great opening at Central Nazarene University, Hamlin, Texas, September 12th. Be present, if possible.

J. E. L. MOORE, President.

Montana Assembly opens tonight. My third year to preside; fourth of jurisdiction here.

Next week the Chicago District Assembly convenes at Olivet, Ill. This District is yet under my general jurisdiction; but I have asked General Superintendent Williams to preside over the Assembly for me, and he has kindly consented to do so. I do not expect to be there.

On September 13th I am due at Grand Rapids, Mich., for the Michigan District Assembly. A week later, at Webster City, Iowa, for the Iowa District Assembly. Thence I expect to go home, to Glendora, Cal., and continue working at writing and preaching.

It has been quite generally reported that my health has again failed, and even that I have become totally blind. Great mistake. My health and strength are improving right along. I have not felt so well, or been able to do so much work, for a number of years. Eyes all right. It seems that my youth is renewed. Of course there are still some recollections of my great breakdown, in which it seems to me that I was raised as from the dead three times. But on the whole I am better physically than I have been for ten years, and my mind is quicker and capable of more and better work than at any time for that length of time. I have no doubt that the adversary would like to kill me off, for he knows that I am engaged in the holy war against infidelity and sin of all sorts without any compromise that I know of. I trust that I am not too severe in my opposition to wrong. The Lord keep me right and loving and patient, but with the courage of my God-begotten convictions.

Before I ever thought of joining the Pentecostal Church of the Nazarene I again and again declared that it was the best proposition—doctrinally and ecclesiastically—with which I had any acquaintance, for the spread and conservation of Bible holiness. And I am still of this conviction. John Wesley declared that he did not fear that there would ever come a time when there would cease to be Methodists in Europe and America; but he feared that they might become like the other sects. What a proposition for God and holiness was Methodism! Brethren: Let us stand by our proposition. Let us be loyal to our doctrine and government! Above all, let us exemplify the holy Gospel and the Gospel of holiness, in all our business, church, and social life—that men may learn from us what true holiness is! If we lower the standard in the least degree, either of doctrine or life, we are a fallen people. But if we are true to the truth—in preaching, in testimony, in behavior—there is no weapon formed against us that can prosper. God is for them who are for Him, regardless of all else; and if we so comport ourselves that God will continue on our side, who can be successfully against us?

PITTSBURGH DISTRICT

The tent meeting at Ironton, Ohio, with pastor D. G. Miller, closed up well. The last Sunday was a good day, seven getting salvation. A number were received into the church. Brother Miller is doing good work at Ironton, and a fine band of Nazarenes there is on the increase. We preached once in the Coal Grove holiness mission, and had a blessed service.

From there we ran up to Mannington, W. Va., where our people are building a new church. Brother George Ward and wife go there in September for a meeting. Our next field was at Homestead, Pa., with Brother Parker, our pastor at Terrace, Pa. We were in a tent meeting for about eight or ten days. Brother Parker has a fine band of young people, and this was their third tent meeting for the summer. Some found the Lord, and Brother and Sister Ward were to continue the meeting for two weeks. Brother Corlett, our pastor at Tarrentum, Pa., was a great help in this meeting. He drove me up in his machine thirty miles to his church on Sunday afternoon, and we had a blessed little service. On Sunday

morning I preached at Terrace. This is Brother Parker's first year at Terrace, and he is getting the hearts of the people, and the work is moving on. Brother Hafer, from Lincoln Place, was over several nights with his cornet, and helped out in the Homestead meeting. We expect to be with him for a revival later in the year.

From there we ran by Newell, W. Va., with pastor Moore for one service. Then for the last week of the tent meeting at Logan, Ohio, where we found pastor Erskine in a stubborn battle. A number were at the altar, and we believe seed was sown that will yet bring forth fruit. Miss Jessie Van Sickle, an evangelist and ordained minister of the Christian Church, united with the Logan church on the closing night of the meeting. Brother Erskine is doing good and faithful work there and at his other point, The Plains. We preached once at The Plains church, and had a landslide from heaven, and nine came to the altar. In the afternoon we preached in the holiness church at Nelsonville, Ohio, for our old friend John Coleman, where we had a glorious time. This is a good church, and God is blessing them.

We came here (Marion, Ohio) Friday for ten days with Brother Gilley and his faithful Nazarenes. We helped them in their closing days of the meeting. This is the third they have had this summer. The meeting has started with good attendance and interest. The power is on. Ten were at the altar Sunday night, and it was a glorious scene. Brother Gilley has only been with us a little over one year, coming to us from the Methodist church. The Lord is blessing him here, and the work is growing nicely. A fine band of young people that can sing! A number of them return soon to Olivet to school. Miss Lois Wise leads the singing, and we have special music every night, which is a very interesting feature of the meeting. Brother Benner and his three boys, with their horns, have been assisting splendidly with the music. JAMES W. SHORT, Dist. Supt.

DAKOTAS-MONTANA ASSEMBLY

The seventh Annual Assembly of the Dakotas-Montana District, held at Minot, N. D., closed with the glory of God upon it. Some of the saints drove hundreds of miles to attend. One family drove four hundred and seventy-five miles. Crops poor; financial depression on, and the majority of our pastors in this District laboring under difficulties and making great sacrifices unknown to many. Yet they cheerfully provided for the apportionment, and more, for their Publishing House in the sum of \$1,638.91 in pledges, loans, and cash; and purchased of our books and literature freely to help spread the great doctrine of entire sanctification. Praise God! Dr. Walker, God bless him, was wonderfully used of the Lord. The aspect for next year is brightest yet. Brother Brough was re-elected District Superintendent. He and his coworkers are expecting great things from God. A. G. CROCKETT.

CHURCH NEWS

Vilonia, Ark.

We just closed the Hico, La., camp. We had a great meeting. About seventy-five or one hundred seekers found God. We had great crowds, and great praying. Hodge, Quitman, Ruston, Athens, and Dubach, La., were represented at this camp. The superintendent of the Methodist church was with us a few days and preached some strong sermons. Brother T. C. Leekie, our District Superintendent, was with us, and brought us a strong message. I am leaving for Shelbyville, Tenn., to hold a meeting August 25th to September 5th; Wartrace, Tenn., September 7-17.—LEE L. HAMRIC.

Anderson, Ind.

The Indiana District Assembly meets with the Anderson church, September 13-17. The Rev. U. E. Harding, District Superintendent, and the Rev. R. T. Williams, General Superintendent, presiding. We are planning to make this Assembly a great feast. There will be perhaps 175 or 200 delegates and visitors. Arrangements are being made to board and room the visitors as cheaply as possible. We hope to get rooms free. We expect to make it as pleasant for every one as possible. The delegates will find their way to the church by taking a South Meridian car to twenty-third street, from all the stations. Write at once.—C. E. ROBERTS, Pastor, 2114 Fletcher street, Anderson, Ind.

Racine, Wis.

This church was much blessed by a visit from the Rev. Herbert Hunt, Sunday, August 13th. Brother Hunt addressed our Sunday school on Japanese Sunday schools. This church is inter-

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ested, for our Sunday school supports one. Besides this our Young People's Society supports a young man student-preacher in India, one in Africa, and a Sunday school in Japan. At the morning service Brother Hunt spoke over an hour on our general missionary work, illustrating with maps and charts. In the afternoon he spoke at the open air meeting of the Christian Workers League, held on the North Side. This is interdenominational. There were twenty-three Nazarenes present, and our band furnished music. These meetings maintain a good interest. In the evening Brother Hunt preached on holiness. There were several seekers. Our District Superintendent, the Rev. W. G. Schurman, was with us and preached a strong, logical sermon on sanctification. A brother from another church remarked, "We will hear him again on this matter." The annual church meeting was held the 17th, with excellent written reports from every department, which showed splendid progress. Pastor E. J. Fleming has accepted a unanimous call to remain for another year at an increase of salary. A new gospel tent has been purchased, and a tent meeting will begin September 14th, with Brother Schurman as evangelist. Racine is a ro-

TELEGRAM

LERNA, ILL.

HERALD OF HOLINESS:

A GREAT DAY HERE YESTERDAY! DEDICATED THE NAZARENE CHURCH IN AFTERNOON. MADE AN ATTEMPT TO RAISE SEVEN HUNDRED DOLLARS—GOT OVER NINE HUNDRED. PEOPLE WEPT, SHOUTED, AND CONTRIBUTED. REV. L. T. WELLS RECEIVED UNANIMOUS CALL FROM THE BOARD AND CHURCH TO RETURN FOR ANOTHER YEAR. THERE WERE SEEKING SOULS AT EVENING SERVICE.

W. G. SCHURMAN, *Dist. Supt.*

bust, thriving city. Help is scarce, work plenty, and wages good. There is room for some Nazarenes to move in and help push the battle. Write us.—E. J. FLEMING, *Pastor.*

Darby, Pa.

We are in the midst of a tent meeting here, in which the Lord is graciously blessing us with His presence. The meeting has been in progress a little over a week, and at this time we have had about twenty-three professions of pardon and purity. The meeting has proved a great spiritual uplift to the church, and outsiders as well, as it is being well attended by other denominations. The tent last night was filled to capacity, and many standing outside listened attentively to the gospel. Brother H. W. Sweeten has been doing the preaching for us, and, ably assisted by Brother Beck, of New Jersey, in song, the Lord surely blest the ministry of these brethren. District Superintendent Mayberry was with us one evening, and the Pentecostal string band, of Philadelphia, came out several evenings, and gave us valuable assistance. The meeting is to continue another week, and we are expecting great things.—JOHN N. NIXON.

Commiskey, Ind.

I am four miles east of this town holding a meeting in a tabernacle on Brother Householder's farm. Large crowds are coming each night, and some of them are driving miles. We haven't worked in a more needy field, nor a more promising one, for a long time. Automobile loads from Seymour, are coming out and helping push the battle. Seekers are praying through to victory.—LIDA L. BRANDYBERRY.

Leavenworth, Kas.

The meeting at St. Joseph, Mo., was hard, but God was with us, and I did my best. Some claimed victory. From there I came here, where we are engaged in a real battle for God. Interest is increasing, conviction is on the people, and some have claimed victory. Any one wishing my help in tents or winter meetings can address me at Hutchinson, Kas.—J. G. DEMORET, *Evangelist.*

Hudson, La.

The campmeeting is under way, with the Rev. John Roberts and wife as workers. A number have prayed through. The work is very encouraging in Louisiana. Most of all the people take and read the HERALD OF HOLINESS.—T. C. LECKIE.

Waldron, Ark.

Our meeting here closed Sunday, August 13th, with victory. We had Rev. J. H. Houston with us. He knows how to hold on till God answers. There were twenty-two who prayed through. We had two additions to the church. We are now in a meeting on our work at Parks. We are expecting great things here. Already seekers are praying through. Parks is one of our small churches, but we are growing nicely. We are going to build this fall.—W. H. MINOR, *Pastor.*

Malden, Mass.

Last Sunday was a blessed day. Brother Martin preached two of the best sermons I ever heard, and some seekers were at the altar. At the close five members were received into the church. We gathered around at the close and welcomed them in with songs and handshaking and victory. Then we shook hands with Brother Martin, who had to leave for California with his family next week. His last day with us was a day of blessing. At our church board the following resolutions were passed:

That Rev. I. G. Martin, having duly resigned as pastor of the People's Pentecostal Church of the Nazarene, in order to take his wife and family to the West, that they may regain their health, be it

Resolved, That we hereby extend our heartiest sympathy to him and his wife, and family; and pray God to restore them speedily to health, and be it further

Resolved, That we express our deep appreciation of his four month's work among us in reviving and stirring our membership to a holy and vigorous activity by preaching the Word in a particularly effective and Pentecostal manner; and in bringing about the pardon and entire sanctification of precious souls.

Our sincere prayers go with him that his Pentecostal ministry may be blessed to many others scattered abroad, and that thousands of souls shall receive pardon and the baptism with the Holy Ghost as a result of his labors.

And so the laborers pass on, but God remains. Rev. T. W. DeLong is helping us with his excellent ministry, and the writer is doing what he can to push the work along. I have never seen the work in a better condition, and the outlook is good.—LEROY D. PEAVEY.

Athambra, Cal.

The church here that was organized some six months ago, with eighteen members, has, under the blessing of God, grown to a membership of thirty-seven, and a Sunday school of fifty. We have moved into our new church, which has recently been completed at a cost of \$5,100. August 6th the church was dedicated, Dr. E. F. Walker officiating. District Superintendent Howard Eckel raised the \$2,500 that was against the church, at the 2:30 o'clock meeting. All responded cheerfully, and in about thirty minutes the money was raised, and Dr. Walker dedicated the church free of debt.

We are indebted to our Brother E. F. Sherman, who has given very liberally to this work. Our outlook is good, and the Devil is stirred. Our young people know how to pray and shout. We begin a meeting with Brother and Sister E. F. Wilde, the third of September. We are looking forward to a great ingathering of souls.—G. W. SIEFORTH, *Pastor.*

Redlands, Cal.

Brother J. T. Black, our new pastor, is certainly on the firing line, full of the Holy Ghost. There has been scarcely a service since Assembly without seekers at the altar. Brother and Sister Black are, at the call of the Master, entering open doors, finding hungry hearts, and getting people saved in their homes. The church feels encouraged; there is a spirit of harmony and earnestness among us, and we look for a great year in the ingathering of souls. At the prayer-meeting last night, a holy joy seemed to fill the house, after the pastor's message, and there was deep conviction on some. On last Sabbath we had with us a lady who had been sanctified on Tuesday night. Her face as she sang a solo for us, "It is real," was a shining testimony to the words she sang. At the evening service there were two at the altar, one finding peace in pardon, and the other in sanctification. On September 3d, we begin a tent meeting. We are expecting great things from God.—MINNIE E. BUTTS, *Reporter.*

Olive Hill, Ky.

We recently went to the above named town and held for our church a four days' convention. The class there is alive for God. They sing, pray, and shout in the Spirit. This is a young church, but we believe there is a good opening to build up a strong one. Sunday morning after the preaching we had a good communion service. At night the Lord sanctified one soul. We are now back on the Delmor circuit finishing up our Assembly year.—I. T. STOVALL, *Pastor.*

Hondo, Texas

This has been a great year with us, and our church has almost doubled in membership. Evangelist J. E. Threadgill was with us two weeks in July. Our Sunday school and prayer-meetings are well attended. The Southwest is an open field, and we are praying for more holiness churches to be established there. We are succeeding in getting the HERALD OF HOLINESS in the homes of a few of our friends.—E. R. GENTRY, *Pastor.*

Kendallville, Ind.

We have just come here from Riverside, Ind., where we had a fine meeting. We were in a warm battle at that place, but the Lord was there, and victory was ours. Twenty-one seekers prayed

through. We organized a Nazarene church with seventeen members. They have a vacant United Brethren church building in view, which they are trying to buy, and are talking of getting the pulpit supplied from Olivet. We opened our meeting in this place Friday night, August 25th. The outlook for a revival is grand, but we are in great need of a singer, and will thank you for the recommendation of any one you know who might answer the call. We will pay carfare.—Rev. F. P. KERST, Kendallville, Ind., Gen. Del.

Leon Junction, Texas.

We closed a successful revival at Leon Junction, fifteen miles west of McGregor, where the apostolies had been. They had displayed a great deal of fanaticism, and nearly the whole community was backslidden. The first three days and nights, I never felt the powers of darkness so great, but on Wednesday night, after much praying, the break came, and God came to our rescue in mighty power. I never have seen so much conviction but once before in my life, where people shouted it out against the Lord. God gave us fifteen seekers in the fountain. The Rev. M. L. Morris, from Breeding, Ky., did some efficient singing. His solos brought great crowds. The main workers were the Rev. William W. Sutton and wife, and the Rev. M. L. Morris.—WILLIAM W. SUTTON.

Stockton, Cal.

During our few months' stay in Stockton, we have found our people here to be a faithful, self-sacrificing folk, willing and anxious to pay and pray, or anything else to see the salvation of souls. We have a beautiful church, well built, well furnished, and well located. Stockton is a "wide-open" city of about 50,000 people. We were told that people would not go to church, and we don't wonder, for the churches are n't doing much, and most of the preachers are off on a vacation for the summer. God laid it on our hearts to encircle the city with a series of tent meetings, and we are now in the fifth week. The people are coming, and the attendance is good. There are as many outside as on the inside, usually. We had salvation nearly every night. Three got through to victory in the morning church service, Sunday a week ago, and one at night in the tent. Last Sunday night four got through. Many are under conviction, and we are expecting that these meetings are going to reap rich returns for the church in the near future. Two of our young men from the Pasadena University, Brothers Sam Swanson, and Ward Miller, have been helping in the meetings, and doing most of the preaching. They are fine preachers. We recommend the tent campaign to our churches, which are located in cities of any size. We expect to end this special campaign with an all-day missionary meeting on the 4th of September, with Rev. H. O. Wiley, in charge. Then we plan to begin a meeting at once in the church. There were more than a hundred on the outside of the tent last night, and the Devil was greatly stirred. We had to leave our altar service and go out into the crowd. We pray that many of these careless sinners will be awakened.—M. F. GROSE, Pastor.

Cooperton, Okla.

We are now in a glorious revival at Saddle Mountains, ten miles east of Cooperton. We had eight weeks' meeting in Cooperton with Rev. H. Culbourn, from Wichita, Kas., the first three weeks, and Rev. J. W. Oliver, of Oklahoma City, for the last three. God blessed. We organized a good class of the best people in the county, and also a splendid Sunday school. Several from the Cooperton church have been attending the services here. This place is said to be the hardest place in the state, as it is noted for bootlegging, gambling, and Sabbath desecrating. It has heretofore been impossible to demand respect or order for religious services, but they are giving the very best of order, and deep conviction is on them. A goodly number have been saved. One woman was sanctified yesterday in their orchard. They say this is the only time the real gospel has ever been preached here. Old troubles are being settled. One man who was separated from his wife, came to the altar, got saved, and the next morning she came back to him, and now both of them come to church. Mothers and fathers are coming, wicked young men last night were shedding tears, and asking for prayers. One man has forbidden his wife and daughter to come forward. His wife takes a back seat, with a bowed head, and the daughter was weeping. The father is under deep conviction himself, and is fighting it. Crowds are large, and are increasing. One Baptist preacher tried to run in on the meeting by jumping up to preach, and said God demanded him to, and at night he tried it again, but the entire congregation and even his own church

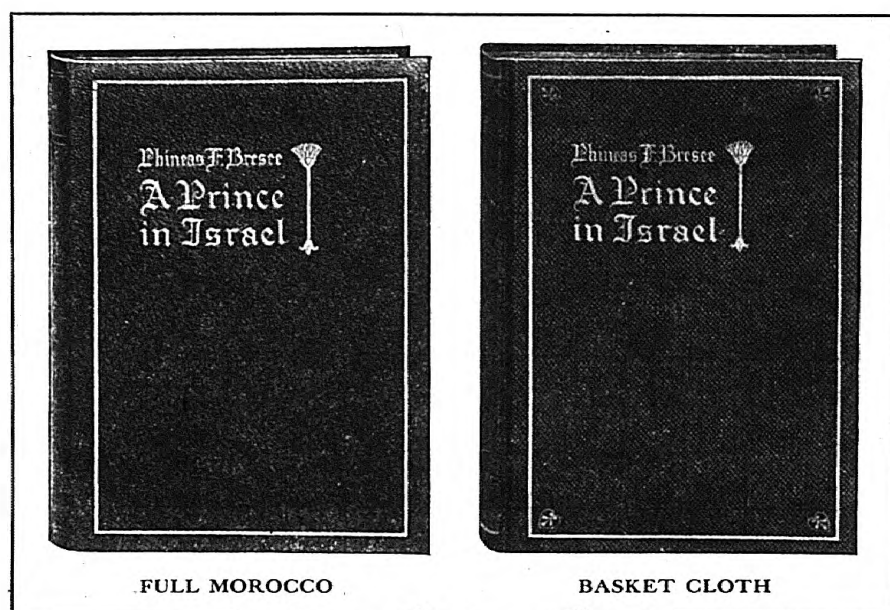
Phineas f. Bresee: A Prince in Israel

The above is the title of the life story of our great leader, Rev. P. F. Bresee, D. D. While it is the complete story of his life from childhood, of necessity the greater part of the book deals with the later years and as his life was so inseparably woven into the life of our church the life story virtually embraces the history of the movement which we now know as the Pentecostal Church of the Nazarene.

The author, who is an expert shorthand reporter, spent many hours with Dr. Bresee during the last year of his life and hence, much of the story is in the doctor's own words. The opportunities for producing such books as this are as rare as the men of such strength and greatness.

The author has done his work well, and we have done our best to give a proper dress to his excellent production. It is to be beautifully bound in fancy basket pattern blue cloth, with title and ornaments stamped in gold leaf and all gilt edges.

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members absolutely refused to listen to him, and he left, and has not been back since. It is marvelous the way God is fighting our battles for us. One Campbellite woman was saved, and her husband the next night. He is a splendid music teacher and singer. — J. H. GRAY.

East San Diego, Cal.

Brother Eckel, our District Superintendent, has been with us in a special meeting for eleven days, which closed last Sunday night. Twenty-six seekers prayed through. It was a delightful time for us to have our brother with us in our home. The last Sunday it was a shout in the camp, and the greatest victory I ever saw. Brother Eckel baptized nine children, and we had communion. In the morning sermon our brother preached on tithing, and in the midst of the sermon, stopped and in less than ten minutes raised by subscription \$118 for an extension of fifteen feet to our church building, it being a little too small for our present need. — BROTHER and SISTER BLOOMQUIST.

Rochester, N. Y.

Having organized a Pentecostal Church of the Nazarene in this city, with a small membership, God has wonderfully blessed us. The work was started as a mission about a year ago, along denominational lines, and from the beginning He has willed all that has been done so far. The success of this work from now on depends largely upon the right man. The field is large, and in a growing, residential section, and our quarters are very convenient. We have a fine building which was formerly a schoolhouse, the first story of which has been remodeled, and put into one room, seating capacity of about three hundred. We make this known to you, believing that God has the right man somewhere for this place. As we see it, we believe the success of the church depends upon a resident man, one who can build up a

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band-stand on the public square, are an earnest and enthusiastic class of Christians, and deserve encouragement. Both men and women speak well, and their singing is done with a will and a tilt, that arrests hearers. They don't spend any time in introducing their subject, but hit right off the bat from the start, and straight from the shoulder from beginning to end. There is no turning in a circle or beating around the theme. It is handed out to the hearers as the one thing in all the world they need, and need at once and for ever. To a lost and dying world, and more especially to the sinners in their audience, the speakers' message can be compressed into one little phrase, and that is: "turn or burn!" Take your choice; and as Goethe used to say, "your choice is brief and yet endless." Last Sunday evening, one of the speakers put his message this way: "I've got something that's good; something that you all need; something that you must all have, if you would escape condemnation — I've got salvation — praise the Lord! It isn't something that I have heard about, or read about, or talked about, nor even something that I merely believe — it is something that I know!" It was that direct kind of preaching that made the early Christian church. These people may not have what is called the "Apostolic Succession," but they have something equally as good, and mayhap better. They have the Apostolic and sub-Apostolic method of preaching the gospel.

Searcy, Ark.

The Alma, Ark., camp closed Sunday night, August 20th. It was largely attended day and night. There were many good workers, and we have never seen the saints enjoy themselves better. Brother Robert Martin was my collaborator, and did good work. Quite a number were saved and sanctified. I am in Searcy in a fine meeting with W. F. Gibbons. — JOHN D. EGIN.

Simla, Mont.

We are having a great time here. We preached Sunday night, expecting to return home soon, but seekers began to get saved, and it has kept up every day all week. There have been some marvelous cases of salvation. This is a new country, and a splendid one. — J. W. FRAZIER.

Leedey, Okla.

I am now in Leedey, in a great meeting. We had a great crowd last night, and three prayed through to victory. We had about ten at the altar this morning. Brother Jones, pastor, was a young school teacher here. He got sanctified, and God called him to preach. He went at it; set a church in order, and with eight members started out to build a church building. He now has the building with seats, organ, and stove, ready for dedication, free from debt. Brother Jones feels his work is about finished here, and he will go to some other field. He is a fine young man, with a sanctified wife, and two children. He will make some church a fine pastor. We look for great things from this week here. — B. M. KILGORE.

Jonesboro, La.

We have just closed two very successful meetings, with about forty seekers at the altar, most of whom got through. The first meeting was with the Rev. J. B. Blackburn, at Redland, at which place we have a small class of Nazarenes. We held this meeting under a brush arbor, as they have no church house. The little class was much encouraged. They are expecting to build in the near future. They have the lot to build on. The second meeting was with the Rev. J. H. Lewis, at Mora, about eight miles east of Winnfield. Brother Lewis is a Methodist, and a second blessing man, straight from the heart. Some did n't like him, or sanctification, so we had some who opposed us, but we preached on sin, and hell, and holiness just the same. God gave us victory. — G. W. ROCKHOLD.

Faubush, Ky.

This makes the fourth year I have served as a pastor in Kentucky. We have built a church in each charge, or four in the four years. Our Faubush church is moving along nicely. Our new house is completed, and we have held a revival, conducted by our District Superintendent and wife. Miss Bryan, and the Bolt sisters, did the singing. A number prayed through, and some came into the church. — F. V. TAYLOR.

Nashville, Mich.

Our special meetings at Nashville, with Evangelist Nilson, closed Sunday, August 27th. We held seventeen days, with twenty-one services. The total number that attended those services was about one thousand. The meeting was not without its difficulties. The town here is not much in favor of holiness as a definite work of grace after conversion. The lot to set the tent cost us \$10. The electrician doubted his labor, putting in the wires and lights. The lumber dealer gave us the

church, and also feed the people as they come among us, as there are many hungry souls who are helpless, and reachable. We ask the prayers of the HERALD of HOLINESS readers for this work, and any of the brethren of the Pentecostal Nazarene church coming East, by way of Rochester, or evangelists in the holiness movement, if at all convenient for you to get stop-over privileges, look me up, as I have in my home a special chamber for "prophets" held in reserve. — ROBERT JOSS, 514 Grand avenue, Rochester, N. Y.

Arlington, Kas.

We closed a revival at this place August 20th, with victory. Eight seekers found Jesus. Brother C. N. King, of Hutchinson, did the preaching. He is a fine preacher, and knows how to pray. — WILLIAM KLECH.

Hamlin, Texas

The Hamlin camp closed last night with a blaze of glory. More than one hundred prayed through. I have never labored with a more congenial people. Their pastor, the Rev. J. E. Gaar, is a great lover of the truth. Our Nazarene University is located here, and they have fine prospects for this year. We were entertained in the home of Dr. T. L. McCrary. There is perfect love in this home. You will never know how many good people there are in Hamlin, until you go there. — B. H. HAYNE.

Lisbon, Ohio

Some people don't believe in street meetings, but here is an article written unsolicited by the editor of a secular newspaper in Lisbon, Ohio. From his own statements, evidently he believes in street meetings, and the old fashioned gospel. Referring to our Nazarene street meeting he has the following to say:

"The people who hold the out-door religious services on Sunday evening, and speak from the

free use of the planks to seat the tent. The drayman donated part of his work. None of these men was a professing Christian. The Nazarene church at Lansing gave us the use of their tent. Many thanks to Brother Mieras and his people. The class here have been without a pastor for some time, till I came last May. They have a nice property, church and parsonage side by side, on Main street. The last Sunday of the meeting a business session was held, and a vote of the class taken relative to changing to the Nazarene church. It was originally Apostolic. Over half voted in favor of a change, some said they would do as the rest did, and only one said they did not care to change. Brother Nilson gave a short talk, stating the origin, polity, and strength of the church. It was decided to make it a further matter of prayer, and delegates were to attend the Assembly at Grand Rapids, September 13-17. The prospects are very bright for a Nazarene class here. We employed Evangelist A. N. Nilson, of Portland, Ore. He is a straight preacher. He is clear cut, and decided in the doctrines of repentance, regeneration, and entire sanctification. He labored faithfully among us to promote a revival. We hope to have him with us again. The finances during the meeting amounted to \$100. There were some seekers at the altar. — C. I. HARWOOD.

BROTHER NORDBERRY'S NOTES

The Rev. I. G. Martin, pastor of the Pentecostal Church at Malden, Mass., writes us that on account of his wife's health he has been compelled to resign his pastorate there, and will soon move to California to live.

While enroute to South Seaville, N. J., camp, we stopped at Allenhurst, N. J., where we were royally entertained for two days at the home of Brother and Sister A. E. Fitkin. They have bought a beautiful home at this place, very close to the ocean front.

The writer had the privilege of attending the morning holiness meeting at Ocean Grove, N. J., the other week. Here we found Captain Brengle, of the Salvation Army, giving the message of full salvation to a good company of eager listeners. We remember attending these holiness meetings over thirty years ago, listening to the teachings of Mrs. Langford Palmer and others.

The Rev. J. Walter Malone and wife, of Cleveland, Ohio, had their first vacation in thirty long years. They spent it at the home of Brother and Sister Fitkin, of Allenhurst, N. J. Those few weeks were greatly enjoyed by Brother and Sister Fitkin, as well as Brother and Sister Malone, getting their greatly needed rest.

The Rev. Dr. Archibald, of the Isle of Pines, has reached the New England states once more. Dr. Archibald returns to the Pentecostal Collegiate Institute at North Scituate, where he is to be president for the ensuing year. Our Brother was in charge of this school a few years ago and did much good. The faculty and student body will be glad to greet their new president, as they open the school next month.

The Rev. Dr. Hiraide, the Japanese holiness evangelist, is now assisting Drs. Fowler and Morrison, at the Old Orchard (Me.) holiness camp, held by the National Association. The blessing of the Lord is upon these preachers of righteousness, and precious souls are seeking God for the "double cure."

Good reports come to us of the holiness camps at Grand View Park, Haverhill, Mass.; Douglas, Mass.; Portsmouth, R. I.; and Marion, Mass.

Brother Peavey writes us that the Malden church was never in better shape to push salvation, that souls are seeking, and fire falling, and last Sunday they raised \$300 very easily. The church is without a pastor, too. The writer expects to preach for them next Sunday.

The Grand View Park holiness campmeeting now in session at Haverhill, Mass., is being blessed of God in seeing seekers get blessed at all her services. This camp will close the new England holiness camps for the season of 1916.

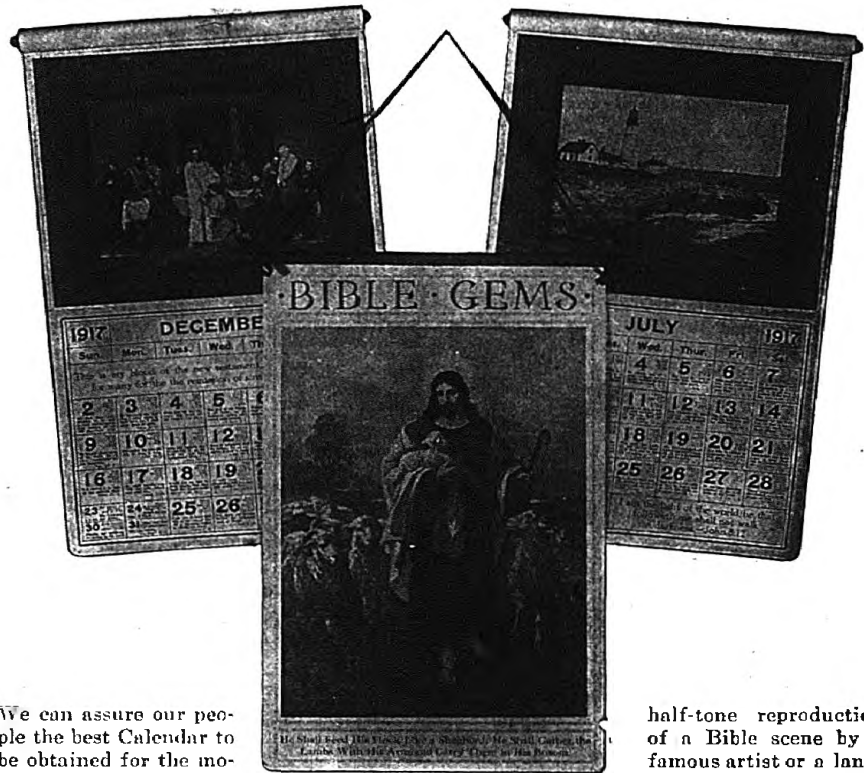
President Hammel of the Delanco, N. J., and National Park camps, writes us that God is giving them a good time at the National Park camp. We hope to be able to assist Brother Hammel at his Reading (Pa.) camp in 1917, if the Lord permits.

Bud Robinson was made a blessing to the saints at Delanco, N. J., this year. There were about one hundred reported, who were seekers for the two works of grace.

Lawson, Mo.

The campmeeting closed here Sunday night, August 27th. God was in the camp from the very beginning. We had as our coworkers, Brother Charles Davis and his wife. This was our first meeting together this summer, and it was quite a treat for us to be together in another battle. We

OUR 1917 25c CALENDAR



We can assure our people the best Calendar to be obtained for the money anywhere. The front cover and mountings will be equal to our 50c calendar for 1916. The frontispiece is a reproduction of "The Good Shepherd" by Ploekhorst, printed in five colors. On each of the twelve inside leaves there is an excellent

half-tone reproduction of a Bible scene by a famous artist or a landscape from actual photograph, printed in one color. The calendar is mounted on a gilded rod and tied with fancy cord. While the calendar will be far superior to our 25c calendar for 1916, the price will be only 25c.

Special price in quantities of 25 or more

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were delighted to find Brother Eaton and family of Iowa, on the ground when we arrived. Brother Eaton is one of the greatest pray-ers we have ever met. Our father, A. J. Davis, of Newkirk, Okla., was with us a few days. The holiness folks of Rayville, Richmond, Perrin, Myrable, Blue Ridge, Elmira, Millville, and Orrick, were present to help push the battle. We prayed, preached, and sang until old-time conviction settled upon the people. Quite a number prayed through to victory. Plans are being laid for a greater camp next year. Our next engagement is at Blue Ridge, Mo. Brother Charles and wife will be with us in the battle. — CLARENCE L. DAVIS and Wife, *Evangelists*.

Kingoland, Ark.

Our annual meeting closed Sunday night, August 6th, with great victory. The crowds were large and very attentive from the beginning. There were a number of definite professions. Brother Edgin, of Ozark, Ark., was the evangelist. He is a fine preacher, and knows the Lord. His messages were logical and spiritual. Brother Carl Westmoreland, of Prescott, Ark., rendered splendid service at the organ. He is a fine young man, just started in the work. The future is bright for the church here. Our offerings have been more than doubled this year. God bless the HERALD of HOLINESS. It gets better, and we appreciate it more and more each week. — R. E. CUMMINGS, *Pastor*.

Lawrence, Kas.

The Lawrence annual campmeeting for 1916, is over. God remembered us in a great way. There was a hard pull for ten days. After that there was not one dry service. There were about forty confessions of faith, and nine joined the church. Over \$400 was raised. The Rev. Ira Stevens, former pastor, did the singing. The pastor, Rev. E. U. Reno, did some great lifting in song, prayer,

and faith. God honored the prayers of the church, and gave the reward. There are some fine workers in this church, and they are looking for a pastor for this coming year. The evangelist was called back for next year's camp. — MARK WHITNEY, *Evangelist*.

PERSONALS

The Rev. R. E. Gilmore, financial agent of the Olivet University, was a visitor at headquarters this week, returning from the Wichita camp.

Evangelist C. W. Ruth reports a glorious meeting at Plainview, Texas. He goes next to our people at Kirk, Colo.

The Rev. Arthur Tunnell, pastor at Centralia, Kas., was a caller at the Publishing House this week. He had been in attendance upon the Main Springs camp at Prescott, Ark.

Mr. W. O. Humbert, of Topeka, Kas., superintendent of our Pentecostal Nazarene Sunday school in that city, was a caller at the Publishing House this week.

Dr. John Matthews returned this week to his pastorate of Kansas City First Church, after an absence of six weeks in Colorado, and in the camp at Wichita, Kas. He was given a hearty welcome by his loyal people.

Evangelist Harry J. Elliott writes that he will be at Anderson, Ind., care of the Rev. C. E. Roberts, until September 17th. On the 21st he will begin a meeting at Pavo, Ga. He expects to move his family to Indianapolis in November.

The Rev. J. N. Smith, our pastor at Farnam,

HERALD of HOLINESS

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

B. F. HAYNES, D.D., Editor.
C. A. MCCONNELL, Managing Editor.

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

Neb., looked in upon the Publishing House this week. He was much pleased with the evidences of progress during the three years past since his other visit.

General Superintendent Roy T. Williams spent Sunday and Monday in the city, en route to Olivet, Ill., where he will preside at the Chicago Central District Assembly.

Rev. J. F. Sanders was gladly welcomed Monday at the Publishing House upon his return from California.

ANNOUNCEMENTS

Change of address—To all who are interested, please take notice that my address is changed from 525 West Mulberry avenue, to 535 West Agartia avenue, San Antonio, Texas.—William E. Fisher.

Can you use cotton pickers?—The Rev. S. A. Logan, a Nazarene preacher, and farmer, of Parnell, Texas, has lost his crops by drouth, and now wants a place in Texas or Oklahoma where he and his family can pick cotton. They can pick half a bale a day. They would have to be supplied with house, wood, and water.

Evangelistic—The Rev. J. A. Donley, and wife, will give all their time to evangelistic service. Terms a free will offering at close of meeting. Address them at 915 North Twentieth avenue, Minneapolis, Minn.

Enters pastorate—The Rev. S. H. Owens, District Superintendent of Western Oklahoma, has accepted the pastorate at Kingston, Okla., and his address is now at that place.

Notice to licensed preachers and deaconesses—The District Examining Board of the Western Oklahoma District will meet at Tulsa, Okla., Tuesday, at 9:00 a. m., October 10th. All who desire promotion to the next year's course of study must take their examinations before Wednesday, p. m., C. B. Widmeyer, Chairman, W. P. Olin, Secretary.

Notice to licensed ministers and deaconesses—The Board of Examination will meet at the seat of the Assembly, Anderson, Indiana, the day before the Assembly, Tuesday, September 12th. Let all licensed preachers and deaconesses be present prepared to take the examination, as the Manual requires the examination to be held at the seat of the Assembly.—Rev. Ira R. Akers, secretary of Board of Examination.

Special Notice to Kansas District—To every pastor, evangelist, Sunday school superintendent, and every layman. An urgent call has come to us from the mission fields, and especially from our own missionaries for help. Shall this plea be unheeded by any true Christian who hears of it? Let every one answer by sending a special offering to the District Treasurer before September 20th. We should have a liberal offering, which is the Bible kind, from every Nazarene church on the Kansas District on or before the above date.—Thomas Keddie, District missionary treasurer, 712 East Fifth street, Hutchinson, Kan.

DEATHS

Hollister—Brother B. L. Hollister, was born March 25, 1877, and died July 15, 1916. His death was caused by an accident in the coal mine. He was a faithful member of the church at Mansfield, and the church and community will miss him. He leaves a wife and five children. He was ready to go.—A. M. Glibern.

Gates—Ernest Lincoln Gates died at his home July 16, 1916. He was born December 2, 1866. About fourteen years ago he came to Pasadena. Mr. Gates was an earnest Christian, and a member of First Church. He was a faithful member, being a teacher in the Sunday school, and serving on the Board of Trustees. He leaves a wife and daughter, and many friends to mourn his loss.

Fortner—Rev. Josiah Fortner was born May 18, 1842, and died June 10, 1916. Brother Fortner was converted forty years ago, and sanctified eighteen years later. He joined the Nazarene church in Tennessee in April, 1910. He died as he lived, a triumphant, victorious death. In his quiet, unassuming way, he was like his Master, and always

preached full salvation. He leaves a wife and four daughters.—J. A. McCommon, Pastor.

Frazier—Little Paul Marion, son of the Rev. John Frazier, died August 9, 1916, at Oakley, Kan. He was born in Washington in 1913. He leaves a father, mother, and two brothers to mourn him, together with a host of relatives and friends. The services were conducted by the Rev. Ira Stevens, at the Nazarene church, and the body laid to rest at Plainville, Kan.

Yochum—Eula Yochum was taken away from this world June 20, 1916. She lived a sanctified life, and was a devoted wife and mother. She leaves a husband and several children to mourn her.—Mrs. J. L. Sanderson.

Fraley—Oliver Perry Fraley was born in Indiana, March 25, 1841, and died in Los Angeles, August 20, 1916, seventy-five years of age. He was converted as a boy, and thrown with the holiness people in early life. He was married in 1855, and has been identified with the Church of the Nazarene since its organization. We buried him from the First church, August 22d. His wife, a devoted member of the church here, survives him. He was laid to rest in Evergreen cemetery to await the resurrection.—C. E. Cornell.

Jordan—Winifred Jordan was born May, 25, 1884. She was saved in 1908, sanctified in 1911, and died at Redlands, Cal., June 11, 1916. She was to have been married June 24th. She was a charter member of the church at Redlands. Her going has left a place in the church and in our hearts that will be hard to fill. She was secretary of the Church Board, head of the Young People's Society, and of the primary department in the Sunday school, assistant superintendent, and organist in the Sunday school.—M. E. Armstrong, Supt.

Isbill—Marguerite Isbill, daughter of the Rev. and Mrs. J. L. Isbill, of Dexter, Mo., died July 8, 1916, at the age of four years. Her sweet spirit took its flight to be with Him. We expect to see those bright eyes again when the pearly gates swing open for the redeemed.—Rev. J. L. Isbill.

DIRECTORIES

General Superintendents

D. F. REYNOLDS, Kansas City, Mo.
Res. 4924 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER, Glendora, Cal.

District Assemblies
Michigan, Grand Rapids, Mich., September 13-17
Iowa, Webster City, Iowa, September 20-24

J. W. GOODWIN, 1625 Delta St., Los Angeles, Cal.

District Assemblies
New Mexico, La Londe, N. M., September 13-17
Nebraska, Lincoln, Neb., September 20-24
Kansas, Newton, Kan., September 27-Oct. 1
Missouri, St. Louis, Mo., October 4-8

R. T. WILLIAMS, Peniel, Texas

District Assemblies
Indiana, Anderson, Ind., September 13-17
Kentucky, Louisville, Ky., September 27-October 1
Chicago Central, Olivet, Ill., September 8-10
Tennessee, Shelbyville, Tenn., September 20-24
East Oklahoma, Ada, Okla., October 4-8
West Oklahoma, Okfus, Okla., October 11-15
Dallas, Sherman, Texas, October 18-22
Hamlin, Abilene, Texas, October 25-29
Little Rock, November 1-5
Arkansas, Vilonia, Ark., November 8-12
San Antonio, November 15-19

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

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington, Jasper, Ala.
Alberta Mission—James H. Bury, Callholme Alta, Can.

Arkansas—Joseph N. Speaks, 209 Locust st., Argenta, Ark.

British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.

Chicago Central—W. G. Schurman, Olivet, Ill.
Colorado—R. J. Pium, 126 North Chestnut st., Colorado Springs, Colo.

Dallas—P. L. Pierce, Peniel, Texas
Dakota-Montana—Lyman Brough, Surrey, N. D.
Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla.

Georgia—W. R. Hanson, Roscoe, Texas
Tehobeth, September 6-10
Crest, September 11-13

Hongansville, September 14-17
Boykin, September 15-19
Carmel, September 17-20
Donaldsonville, September 20-24

Manassas, October 1
Waynesborough, October 7-15
Glennville, October 17-22

Hamlin—J. C. Henson, Roscoe, Texas
Idaho-Oregon—W. H. Tullis, Nampa, Idaho
Indiana—U. E. Harding, East Thonburg st., New Castle, Ind.

Iowa—E. A. Clark, University Park, Iowa
Kansas—H. M. Chambers, 317 N. Maple, Hutchinson, Kan.

Kentucky—W. W. Hanks, Box 233, Ashland, Ky.
Louisville, Ky., September 25-October 1

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

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

Manitoba-Sask, Mission—C. A. Thompson, Box 298, Regina, Sask.

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

Mississippi—J. M. Whitehead, Sallis, Miss.
Missouri—Q. O. Crow, Springfield, Mo.
Halltown, Mo., August 30 to September 11
St. Louis District Assembly, September 13-17

Nebraska—M. F. Leonard, Burr Oak, Kan.
New England—H. M. Washburn, Beverly, Mass.
New York—Paul Hill, New Berlin, N. Y.

New Mexico—R. E. Dunham, Artesia, N. M.
Northwest—J. T. Little, Newberg, Ore.
East Oklahoma—F. R. Morgan, Henryetta, Okla.

West Oklahoma—S. H. Owens, Bethany, Okla.
Pittsburgh—James W. Short, 1537 West First St., Dayton, Ohio.

San Antonio—William E. Fisher, 535 West Agartia 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, Dickson, Tenn.
Wash.-Phila.—J. T. Maybury, 3331 N. Twentieth st., Philadelphia, Pa.

Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding such commission. EDITOR.]

Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.

Arkansas—Edgin, J. D., Ozark, Ark.; Valley, A. J., Pilot Point, Texas; Waggoner, D. J., Peniel, Texas; Imhoff, C. A., Vilonia, Ark.

Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ill.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, A. K. R., Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. M., University Park, Okla., Iowa; Wells, L. T., Olivet, Ill.; Richards, Mrs. H., 6350 Drexel ave., Chicago, Ill.; Shepard, W. E., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First St., Dayton, Ohio.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dadd City, Texas; Freedland, E., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas.

Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. 1, Box 4, Roby, Texas.

Indiana—Williams, J. A., Connorsville, Ind.; Elsworth, C. E. and Wife, R. 9, Greendale, Ind.

Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D. and Wife, 724 H. ave., West Cedar Rapids, Iowa; Wines, Mrs. Mattie, 6441 Maryland ave., Chicago, Ill.; Harrington, Theo. G., Botna, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Myra Crozier, Osceola, Neb.

Kansas—Fassett, H. M., 513 East 6th st., Hutchinson, Kan.; Demore, J. G., Hutchinson, Kan.; Whitney, Mark, Newton, Kan.; Uhler, Jesse, Clearwater, Kan.; Walker, J. C., 215 E. 4th st., Hutchinson, Kan.; Lewis, D. B., 726 5th ave., East Hutchinson, Kan.

King, C. M., 726 5th ave., East Hutchinson, Kan.
Kentucky—Sweenen, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1822 Central, Ashland, Mo.; Adams, M. C., 321 S. Poplar st., Seymour, Ind.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middletown, Wilburn, Mena, Ark.
Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Brendan, R. A., Poplinville, Miss.; Farmer, I. D., Houston, Miss.; Gosey, S. B., Millport, Ala.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keyport, Ill.; Keppel, J. and Wife, 3838 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. R., 619 S. 30th st., Lincoln, Neb.

New England—Phillips, R. S., Burlington, Vt.
New Mexico—Saffell, T. D., Farmington, N. M.

Northwest—Batterson, M. L., Walla Walla, Wash.; Dill, C. L., and Wife, Albany, Ore.; Elliott, Harry J., 767 East Davis st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nelson August N., 606 E. 76th st., N. Portland, Ore.; Wallace, De Lancey, P. O. Box 304, Walla Walla, Wash.; H. C. Elliott, Nampa, Idaho.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Thomas, H. G., Pulaski, Pa.; Corauk, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Deann, Earnest, Monhegan, Me.; Erskin, G. W., Iraton, Ohio; Elliott, Homer E., Grove City, Pa.; Herrell, Lillian B., Olivet, Ill.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Rev. H. Higbee Lee, 255 Miller ave., New Philadelphia, Ohio; Gabel, 461 East 2d st., Logan, Ohio; Will H. Hafer, Lincoln Place, Pa.

Eastern Oklahoma—Hodges, Richard T., Wieler, Okla.; Jay, W. P., Ada, Okla.; McLendon, J. L.; Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. C., Castle, Okla.

Western Oklahoma—Jones, Lem, Kingston, Okla.; Oliver, J. W., 1407 West 3d st., Oklahoma City.

San Antonio—Nelson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. P., R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Knaws ave., Berkeley, Cal.; Smith, Frank B., 643 E. Hawthorne, Stockton, Cal.; Miller, H. H., 2328 McKinley ave., Berkeley, Cal.

Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe, Jerns, Puyallup, Wash.; Liliens, Haldor and Bertha, Olivet, Ill.; D. S. Reed, Oakdale, Cal.; Meltman, Mrs. Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. 1, Box 284, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; E. Arthur Lewis (Lewis & Mathews), 303 West Marquette Road, Chicago, Ill.; F. F. Wilde, 1554 Penn st., Glendale, Cal.