

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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In the Crucible

OUT from the mine and the darkness,
Out from the damp and the mold,
Out from the fiery furnace,
Cometh each grain of gold,
Crushed into atoms and leveled
Down to the humblest dust,
With never a heart to pity,
With never a hand to trust.

MOLTEN and hammered and beaten,
Seemeth it ne'er to be done.
Oh! for such fiery trial,
What hath the poor gold done?
Oh! 't were a mercy to leave it
Down in the damp and the mold;
If this is the glory of living,
Then better be dross than gold.

UNDER the press and the roller,
Into the jaws of the mint,
Stamped with the emblem of freedom
With never a flaw or a dint;
Oh! what a joy the refining
Out of the damp and the mold!
And stamped with a glorious image,
Oh, beautiful coin of gold!

AUTHOR UNKNOWN.

EDITORIAL

IT IS not enough to have a message for the people when they come to church on Sunday. It is of course absolutely necessary to have a message and that message must be a full gospel of complete salvation from all sin. Such a message must be a feast spread before the assembled multitude in the house of God. There is another requisite, however, to which we wish to call attention which involves pastoral obligations. We refer to the welcome which should be accorded the attendants at public worship. Say what we may, there is a tremendous power in the kindly look of greeting, the friendly voice of welcome, the cordial handshake, which emphasizes the word of welcome. We believe that many pastors lose largely at this point. To be sure no pastor can personally thus welcome every member of a large audience, but with a little care and organization he can manage to have every single attendant thus welcomed. By the enlistment of his official board, by carefully training his ushers, and his deaconesses, by adding, if necessary, a special committee to the foregoing to assist in this work of welcome, any pastor can manage to have every attendant at church to receive a special welcome on their every visit to the house of God.

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We wish to submit the above suggestions to our pastors in the hope that they may profit by them. Mark well, we do not mean the perfunctory, formal, diplomatic welcome. We do not mean to suggest the mere matter of tactful policy by which to gain and hold the church attendance. We insist that first of all the pastor should desire hearers for the good they are to get out of the service, and not merely to swell his audience, or increase his reputation, or make the task of his preaching easier to him. If these latter points be the controlling motive in offering the welcome, we would advise that, first, the pastor offer no welcome at all, and in the second place that he surrender his credentials and go back to the plow, the shop, or law office, or store where he belongs. But if the pastor be really a God-called man, saved and sanctified and commissioned to preach the gospel, and if he be intrusted with the great message of full salvation, and has a heart burden for souls, and breaking because of their lostness, then he is in condition to use all legitimate means for extending a hearty and cordial welcome to all who attend upon his ministry. God will bless such a step to such a preacher and such a people.

The Gospel, the Power of God

PAUL said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." There has been a deal of carnal pride exhibited by writers in striving to appear original, or novel, or ingenious in propounding divers "theories" in explanation of the death of Christ. They have compassed sea and land to formulate some theory which would do away with their dread of a "commercial" view of the atonement, and the hydra-headed specter of "substitution."

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To rid the Bible and its revealed gospel of the idea and the presence of the principle of substitution, they will have to rewrite most of the Bible which teaches the atoning efficacy of the death of Christ. They will have to eliminate the preposition *for* in many great classic texts, and do a lot of substituting themselves of some other word and idea instead of that contained in the word *for*.

Take Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Again 1 Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." These are enough.

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Just what these advanced theologians will substitute for the word *for* in these passages by which to get rid of the idea and fact of substitution, which this preposition so manifestly teaches, we can not imagine. If one suffers for another he is a substitute, and his sufferings are substitutionary. If one man agrees to take another's place in the army and fight in his stead, he becomes a substitute for the other man. This fact can not be altered by any change in terminology in describing or narrating the fact.

The truth is, this whole matter of the atonement of the gospel is not a matter for theorizing, but it is simply a matter of fact. It is a fact that Christ died for man. That by or on account of this death God can and does pardon and save guilty, penitent sinners. It is a fact that somehow, every obstacle was removed and every requisite was provided by Christ's death, for God to thus accept and save sinners and not disrupt the eternal principles of justice and righteousness on which His throne rested. By this death alone God could justify the ungodly and yet be just.

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There was a somewhat in the death of His Eternal Son which satisfied violated law and vindicated infinite justice while God forgave the guilty and took back to His love and mercy rebels who had gone astray.

These are plain facts which stand out in your Bible and which emblazon the whole administration of God in all the ages.

This is a marvelous accomplishment, an achievement worthy of Paul's denominating it "the power of God." To bridge this dark chasm between the guilt of man and the mercy of God was a feat to which the infinite power of the wisdom and love of God was alone adequate.

Only because "God so loved the world" was it possible of accomplishment. Only because Christ "gave himself for us" was it made possible. Let all your quibbling and doubtings over mysteries melt in the sunlight of these simple, sublime, gospel facts.

Misapplying Scripture

IT IS easy to misconstrue or misapply Scripture. It is best to try always to properly understand it, and then to apply it properly, and as intended by the Holy Spirit who inspired it, or the Christ who uttered it.

The instruction given the disciples by our Lord can be easily misunderstood and misapplied. He said to them, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves." The "scrip" here mentioned was the wallet or bag — the same as the "shepherd's bag" in which the youthful David put the "five smooth stones out of the brook." Here is no warrant for an unpaid ministry. The fundamental idea here is *urgency*, and that they had no time to begin searching for (providing), additional staves or shoes, or money. As though the Master said to them: "Hurry off at once, appareled and provided as you are at the moment. This business requireth haste. You are going out among your brethren in the nearby villages, and the quickest and surest route to their hearts is to throw yourself upon their hospitality. Thus you can best enlist and engage their attention. These people were and are till this day renowned for their hospitality, and it was always lavished freely and with much ado. At this very day farmers in that country set out on journeys as extensive with no silver or gold in their purses, and without two coats. Accustomed to sleep in the garments they wore in the day it was no inconvenience to start thus on such a journey and involved no self-denial."

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There is no support whatever for missionaries going forth without salary or pledged support, or with no board behind them to see to their material needs and demands. Missionaries to foreign fields do not go to near neighbors who are friendly and hospitable. There are reasonable requirements along lines of material support which can and should be appropriately looked after by those at home, and in so doing they violate no principle of faith, or of loyalty to the very letter and spirit of the Bible.

This is true, and at the same time it does not forbid the wise adaptation of laborers in home or foreign fields or in city slums to the customs or plane of life of the people among whom they are to labor. Hence in the principles adopted in what are called "church settlements" among the very poor in the congested centers of population in our cities, there is evinced a wise policy in no sense in violation of the principles that "the laborer is worthy of his hire."

Under some conditions we are to live right down among the people and fare largely as they do in order to get nearest to them and save them. In other positions we are to live as we do in the homeland, humbly showing by this better way to the benighted, paths

they should follow, and habits of occidental peoples which they so sorely need; and will emulate as soon as they see how they work. All, however, with the solitary aim to uplift the fallen, and "be all things to all men that we may win some."

A paid ministry is perfectly proper, and has been demonstrated so a thousand times. The trouble is, the preachers are too wretchedly underpaid to enable them to do their best work. At the same time, every minister should have, and if he be truly called and dedicated, will have, the self-denying spirit, and will often have occasion to practice in his fields of labor.

The Cradle and Crime

CRIMINOLOGISTS have done a deal of studying on the subject of crime, and very much they have given the world as the result of their labors may be accepted. It is a fact, nevertheless, that all of these students of crime have neglected almost entirely one of the most prolific sources of crime, and that is the cradle. To neglect of the occupants of the cradle is to be traced more of the criminology than any other one cause. Silly mothers who fail to see the absolute necessity of obeying the Bible on this subject, and beginning to prevent crime by due attention to the babies in the cradle, are contributing more to the production of crime than any other one class of people in the world.

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The lesson of submission must be taught in the cradle, or it will be ten thousand times more difficult to teach it afterward, and the chances to ever teach it at all will be reduced in the same ration. Any child allowed to have its way from the cradle, as is the case with multiplied thousands, will always expect to have its way, and there will be trouble with the persons or power that dares undertake to interfere with its freedom or license in after life. It is in the cradle that the seeds of insubordination are sown, and from this source much of the work of our criminal courts and our police force and state means for control of crime is furnished.

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Authority much to be respected in the cradle, or it will be spurned in mature life. Lawlessness is begun and fostered and nurtured in the cradle, and in after life the mother grieves over a son in the penitentiary for whose walls she so carefully trained the child of her love in infancy. The gallows has hurled many a man to eternity and hell, who was started on the road thither by a foolish mother in the cradle age of an infant boy.

It is an insanity of folly and not love that leads a mother to mistake discipline for hardness — to substitute a fatal yielding of authority to petulance or fretting or spells of crying. Coddling or petting often takes the place that whipping should occupy. Humoring is never right when authority is in question. There should never be the slightest compromise on the matter of absolute and quick obedience. It matters not how the mother persuades herself to believe a lie when she surrenders to a bad child on the basis of a diversion of attention from the main issue, or some new scheme for evading the fact that she is whipped instead of whipping the recalcitrant child. Never be deceived about the intelligence of a small child. It goes in to have its way, and is smart enough to know when the weak or silly mother surrenders, and tries to make the child believe, and herself as well, that something else has happened instead of a surrender. The child knows when it has gotten its own way as it started out to get, and you can't deceive it about the matter.

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The Bible is right about sparing the rod and spoiling the child. Nothing has transpired in civilization to alter the nature of the average child. Not one in ten thousand can be raised properly now without the use of the rod. It is all nonsense about the use of the switch being wrong. It is right and necessary to raise obedient children and law-abiding citizens instead of anarchists and incorrigibles, to be wrestled with in the schoolroom and by the state and finally fill the penitentiaries and the jails, and furnish victims for the gallows and the electric chairs.

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Parental neglect on this point gives to our schools practically all their trouble in the matter of discipline. Any intelligent school man can tell in a few weeks after opening school the young people who have had sensible mothers, and those who have had no mothers, or such as do not deserve the name. The fact is, that but for the difficult work of counteracting the early neglect on the part of par-

ents, by teachers, there would be a much larger harvest of lawlessness and penal work by the state than there is. Many a boy or girl is largely cured by the school discipline of their bent to insubordination learned in the home.

Parents who thus neglect the matter of teaching obedience, absolute and prompt, to authority to their children, are the worst enemies to their children. It is fatally mistaken love to so treat their offspring. It is the duty of parents, made so by the edict of God himself, to train up the children in the way they should go, and that way is one of submission to authority. To neglect this in the cradle age, when the child knows not the wrong of its way, is directly against the best interests of the child knows not the wrong of its way, is directly against the best interests of the child. It is preparing for the child a harvest of woe. God has a controversy with such parents, and the day hastens when it will have to be met.

Dirty Fiction

IN THE same category with blasphemers and infidels we place these filthy novelists, who befoul literary circles with their low productions in which vice is idealized and piety is caricatured. Such writers delight in rebuking the church, ridiculing the simple purity and prayerfulness of the godly, and erecting their own imaginary ideal of a church, whose sole business is some form of social service or humanitarian reform. Yet often these writers are themselves libertines and unbelievers and know nothing whatever of the church which they traduce.

Such fiction is dirty, dangerous, and deadly, and should be shunned as we would shun venomous reptiles.

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A friend of ours some time ago found a snake snugly coiled up, quietly resting on the floor of one of his bedrooms where his children slept. How he watched that reptile while he sent his daughter hurriedly for a hoe with which he dispatched the venomous enemy.

No more dangerous or deadly was that snake to that family than are books of fiction on many a Christian's family center table.

Banish all such from your homes, if you love your children, and desire them to grow up pure in mind, clean in soul and body, and to become qualified for citizenship in heaven at last.

The Bible Not Sectarian

WE NEVER saw an opponent of the Bible in the public schools who did not assume or charge that the Bible was sectarian, and hence should be expelled from the public schools. This is false and absurd to the last degree. Land produces all kinds of cereals, but land is not therefore cereal. Sects all claim to found their systems of faith on the Bible, including Romanists. This does not make the Bible sectarian. Romanism and Protestantism alike base their systems of faith on the Bible. This certainly does not make the Bible Romish or Protestant. If it had any such effect it would make it equally Romish and Protestant, so that each would have an equal chance with the great Book in the public schools. What has either Romanist or Protestant to fear from the Bible in the state schools, anyhow? Each is given a square deal, and all the children alike are to hear it read or taught. If each is sincere in buttressing their creed on this Book of God, why should either oppose its introduction into the public schools?

To exclude it from the schools would give good ground for making war on these schools as 'godless schools,' and for the construction of a plausible plea for a division of the school funds. This is all we can see in this abominable business, conceived in the womb of the Mother of Harlots, and pushed with iniquity characteristic of this hydra-headed system of sin.

The Bible is the source and the *only* source of morals. Why should not the children of the nation be taught good morals? The Bible as simple history, goes farther back than all other histories. Why should the children of the nation be denied instruction in this original, this oldest, this greatest and most reliable of all histories? The Bible is replete with the loftiest ideals and examples of unselfishness, nobility, courage, patriotism. These are all potent and useful traits in the best citizenship and are certainly needed today in our citizenry. Why deny to the nation's children the stimulus and the incitement which such splendid examples afford for the cultivation and development of the best and truest type of citizen? To deny them the Bible would be in any nation plain, idiotic suicide.

BE SURE

When we approach things which have to do with God, we deal with verities. The law relating to sin and righteousness, to redemption and eternal loss, are as unalterable as God himself. When God depicts sin as the hideous, foul thing it is, ruinous in its very nature, we may be sure that it is not merely "a sign of racial adolescence," to be grown out of; that it is not an "undeveloped good." When God says that the wages of sin is death, we may be sure that the judgment day will award that wage. And, when the blessed Holy Spirit woos with the promise that, "Though your sins be as scarlet, they shall be as white as snow," we may be sure of the perfect efficacy of the cleansing blood. God does not condemn a rebellious, sinful race *en masse*; no man can hide himself from God even in a crowd of sinners. "I'll have plenty of company," is a false base for comfort, for the sinner will stand out separated and alone before God. *Your sin* — particularized — not what the lost race has done; not what your neighbor is guilty of, but *your sin* is what is between you and God. What depth of folly for one to think he can sin and it not become known! to imagine for a moment that he can fool a just God, and escape penalty! Sin has in itself its own penalty — there is no escape from penalty until sin has been gotten rid of, washed away by the blood of Jesus. Be sure there is no place in all the universe for one to hide from sin, save in the mercy of the Lamb of God. Now we may uncover our sin — confess and forsake and be forgiven — but when we refuse, and God uncovers it and brings it to light, the day of mercy will have passed, and nothing will be left us but the wrath of offended justice.

FAITHFUL IN THAT WHICH IS LEAST

Faithfulness is a quality of soul, and has not to do with measures of quantity. To be faithful is to have all falseness excluded. Naturally, this includes all matters of life, whether great or small. How much sin does it take to make a sinner? How much must one steal in order to become a thief? In the sight of God all things are small and all things are great. If we agree within ourselves to fail God in what we consider a little thing, it is that we are persuaded the failure will escape His notice. However, God looking down into our soul, sees there a state in which our service accorded Him in greater things is given because we dare not refuse. Perfect love delights in faithfulness in the things which are least.

THE UNPARDONABLE SIN

In prayermeeting recently, the leader noticed a fine young business man who was evidently interested in the testimonies to salvation, so much so that he was asked if he would not be glad to have an experience such as had been testified to. He said he would, and with a little brotherly urging came and knelt at the altar. He was soon under deep conviction, but said that he had tried many times to be a Christian and had failed. He said that salvation might be for the rest of us, but he thought he had committed the unpardonable sin, and it was no use for him to seek. He was asked if he really wanted to be saved, and he said he did; if he would then and there forsake all sin, and he declared that he would; if he believed the Bible as the sure Word of God, and he said yes. He was given the promises and instructed in the plain way of coming to God, and led to pray a simple prayer, embodying what we have written. In

a very few moments light broke over his countenance, and he was declaring that Jesus had saved him. The point is this: The man who is afraid of sin, or who has a desire to be a Christian may be saved, and saved at once. He who has really committed the sin against the Holy Ghost is not conscious of his lost condition and has no desire to be any more of a Christian than he already is. The *Sunday School Times* ably presents this truth:

Any one who is afraid that he has committed the unpardonable sin thereby proves, by his fear, that he has not committed it. The very fact that he is troubled over what he supposes to be sin, shows that he is in touch with God; that the Holy Spirit is with him; for those who are abandoned by the Holy Spirit are not troubled over any sin, either real or imaginary.

Any one who wants to be forgiven and restored to full fellowship with God proves, by that very desire, that he has not committed the unpardonable sin. His desire for forgiveness proves that the Holy Spirit is present in his life.

Any one who wants to be forgiven can instantly be forgiven. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

THE REWARDS OF A CHRISTIAN

While Jesus warned the multitude who were following Him for the loaves and fishes, yet the Book says of Him, that He, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Moses, likewise, esteemed "the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." Certain it is that he who would take upon himself the name of Christ for earthly advantage, will find his reward to crumble to dust in his hands; but equally sure it is that there is great reward in righteousness, and he who takes upon him the Spirit as well as the name of Christ will reap a reward in character here, and in the hereafter such joys as only an infinite Father could prepare for His beloved. An exchange beautifully illustrates the Christian's true expectancy:

When Dr. Dale, of Birmingham, was looking over his ministry, and wondering if there were any great truth that he had left out and that the Scripture puts in, he said he came upon one which had bulked very small in his preaching, and that was the subject of rewards. Christ was constantly speaking of them. They loom large in the Bible, and what is more, they loom up in human hearts, no matter what cold custom has forbidden us to speak much about them. And through some timidity of thinking that made it seem unworthy of a Christian to be looking to the reward, he had almost left it out of his ministry. And he said if he were to live his life over again he would keep that in the place where the gospel kept it.

Many times we have almost dropped out of the race because we have lost sight of the reward and the goal. We have lost the cheer which comes from keeping the eye upon it, and have looked to the things around us to furnish satisfaction. Life is poorer throughout the Christian church because of our hesitancy in speaking to each other of these hopes and incentives. Men forget what they are striving for, and so when the prize begins to seem dim or doubtful they are apt to take up with the passing interest and make the most of it, or give up the fight altogether. The stoic may counsel people to give up all thought of a reward and steel themselves to expecting nothing, but Christ never hesitates about it, nor do His apostles, and they keep flowing through the heart warm currents of expectation.

WHAT WE BELIEVE IS WHAT WE ARE

No more subtle fallacy was ever insinuated by Satan than that it makes no matter what we believe, so long as we do the right thing. What we believe, is bound to become what we are, and if we are to reject the binding force of the Bible we are sure to find ourselves ere long giving loose reign to the lusts of an evil nature. To deny the divine authority of the demands of Christ, is to undermine Christian morality. It is the inflexible standard laid down in the Bible that preserves any sort of moral safeguards to society. The *Presbyterian* speaks strongly and wisely as follows:

It can not be said, however, that this is any

longer the case. In constantly increasing numbers those who reject Christian beliefs are also rejecting Christian standards of life and conduct. Nor is there anything surprising about this. As L. S. Thornton says in his recent book, "Conduct and the Supernatural," "The repudiation of Christian moral standards is a direct and entirely natural result of the earlier rejection of Christian dogma. No doubt far-seeing theologians foresaw all along that this would be the case, but those who repudiated the Christian creed did not themselves see it. It is indeed safe to say that they had no suspicion of it. There are still, perhaps, a few pedants who declare that the essence of Christianity is to be found in the Sermon on the Mount and that one can be a good Christian by practicing the imitation of Christ without taking any notice of the traditional dogmas. Such people are living in a fool's paradise, for all around them at this moment are giving proofs of the fallacy of their opinions. If there is one thing that can be said with absolute certainty about this whole movement with which we are dealing, it is that the revolt against Christian ethics is due to the previous repudiation of the doctrines upon which it is founded. The two things, belief and conduct, are indissolubly bound together; they are parts of one whole, as the roots and the fruit are both alike parts of one tree, organically connected."

WITHOUT CHARITY IT IS NOTHING

If we give all our goods to the poor, and even go so far as to give our bodies to be burned, and do it not from holy love, it is nothing. Not so much what we do as how we do it. The motive is the life of the act. Without love, the most charitable deed is not only without life, but like other dead things it becomes an offense. The giving that is for ostentation; or is wrung out by the force of duty, is not only an abhorrence to God, but it fails of real blessing in this life. It was the love in the gift of the little lad's barley cakes and small fishes, that made it possible for the Christ to feed the thousands. Archdeacon Hudson Stuck, in an address at Columbia College, strikes a straight blow against professional philanthropy:

As soon as philanthropy becomes professionalized it takes to itself a marvelous change; it no longer evokes gratitude, it provokes antagonism, and we are almost at once confronted with the sarcasm about

"Organized charity, skimmed and iced.

"In the name of a cautious, statistical Christ."

The relief granted may be just as real, just as necessary, but the whole spirit is different, the whole attitude is changed; any sort of warm, human sympathy seems destroyed, and the obligation presses intolerably upon the sensitive recipient.

REALLY BELIEVING

There is a mental assent to the great truths of the Bible which is right and necessary, but which alone is valueless as to practical effect upon our lives. There is another, a heart acceptance, which becomes the basis for all our action. The truth, indeed, is a part of us; and we act just as if it were so; and it is. What a wonderful transformation this world would witness if all who call themselves Christians would so conform their lives as if they really believed the truth to which they have given assent. An incident appended illustrates our meaning:

In the Congregationalist, Margaret Slattery tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. She taught her class of girls that day and he went to his superintendent's desk, led his school in worship and read the Easter story, with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion, and despair, amid the badges of sorrow and mourning, and the silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sunday school hour said hesitatingly, for he did not talk much with his father: "Dad, I guess Mr. and Mrs. L. — really believe it, don't they?" "Believe what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

THE VALUE OF REVERENCE

By E. G. Williams

THE practice of reverence is vitally essential in all Christian life and work. While it is true that some church organizations kill true reverence by the multiplicity of their forms, it is also very true that in many who claim they are free from form and unspiritual church customs there is a marked lack of reverential spirit. We who have tasted of the fountain of Living Water and have been fully freed from sin, are not as likely to fall into the error of killing reverence by excessive form as we are of killing it by an assumed liberty, which really is license.

When such an intimation is made to some folks, immediately the cry is made, "We will have no straps on us! We believe in letting the Spirit have right of way!" And certainly it would be our preference in a choice between the two to have an excess of liberty, so to speak, rather than to have an excess of form. But notwithstanding the damage done to the Church of Christ through an adherence to cumbersome form, the evil done to the holiness work through lack of reverence is appalling and saddening to those who love the Lord.

To make the application of the theme more pointed, it might be well to name some irreverent acts committed in our work, especially in public services, and then offer some benefits received by preacher and people from the possession of that virtue of inestimable worth, a reverent spirit. A mere loud-mouthed declaration to stick by what is real may denote reverence; it also may be but the sound of a tinkling cymbal. Real reverence is possible only when a person is in heart reverent. And irreverence may be just as manifest in a loud declaration of holiness as it is in a sacrilegious statement of the recognized ungodly. Dr. Daniel Steele wrote, "In set phrase they profess more holiness in half an hour than Jesus Christ did in all His life."

We all agree that church entertainments, fairs, and the like when held in the church building desecrate God's house, but in looking at the failures of other older denominations we sometimes drop into the same errors though a little different in appearance.

It seems that if our people realized the sacredness of God's house there would not be so much whispering and calling back and forth during church services. Among the first impressions we received in one of our strongest churches on the District, shortly after we had taken up the work was, that there was not the spirit of worship present that ought to exist. People were making signs to others at a distant part of the room, and when they received notice that their thought was understood their company would enter into a giggling and whispering contest, and this during the progress of the service. Cold Catholics and Episcopalians would have been shocked at this manifestation of a frivolous spirit in which there was no Christ at all.

Another sad innovation that seems to be about to be introduced into our work is this: If certain in the congregation do not care for the preaching, or if the meeting is not spirited as it should be, it is thought by some to be sufficient excuse to drop into a listless attitude or steal off into the quiet repose of slumber. It is not sufficient excuse to lose interest in a service just because the preacher is having a hard time; neither is it sufficient reason for one going to sleep just because the meeting is a little dull. No meeting should be dull, but if it is, perhaps it is made so by the sleeping member, who may be asleep spiritually as well as physically.

A few facts regarding the ancient temple of Israel might serve to emphasize the sacredness of God's house today. Then the sound of hammer was not heard in the building, and other noises were eliminated as far as possible in its construction. The temple was considered to be God's dwelling place on earth. When people came into this building, it was not to be entertained, but to meet God in worship.

It is just as easy for the preacher to be irreverent as it is for the people, and often, more so. There was a time when God's people knelt in silent prayer before the beginning of a service, asking His blessing upon it. Now, very often, preacher and people neglect this privilege. If the preacher can get the people to laugh by his funny postures and funny stories, and thus attract attention to himself, some feel satisfied. While this is not generally practiced, it is to some extent, and is a danger, an irreverence that God will not smile upon nor bless. Holy Ghost demonstration is to be welcomed, but this jocular hilarity is a profanation of Christ's holy religion.

One danger that besets the usefulness of every preacher is carrying personalities into the pulpit. To our view, the work of the minister is to preach the Word, and not for the purpose of airing his feelings against another. It has a few times been our sad lot to hear a speaker knock, and kick, and beat those who did not agree with him on certain non-essentials. We acknowledge the perfect right of God's ambassadors to fight sin, and to hit it every time it shows its head, and to hit it hard, but it seems, in our judgment, to be nothing short of presumption for one to use the privileges of the pulpit to propagate his own peculiar views, and thrash those who make bold to differ with him. Preachers who are led into errors of this nature are often guilty of using God's name in vain by a needless repetition of that holy Name, or by an over-familiarity with things divine.

Our object in pointing out these apparent infirmities is not to scold or find fault, but to issue a warning to souls who are on their way to the point against which they urge others, the place where, though they may have a "form of godliness," they will be sadly lacking in its "power."

Reverence is inseparable from true holiness. The spirit of reverence is the breathing of holiness. It is that which makes the soul fearful, and yet not afraid; careful, and yet not bold; jubilant, and yet in possession of the "blessed quietness"; harsh with sin, and yet loving the sinner; hesitant about speaking of holy things, and yet with leave to enter into the presence of the Holiest of the holy.

True reverence leads people to listen to the preaching of the Word and to enter wholeheartedly into the worship of God. It prompts them to speak lovingly of things spiritual. It enables them to attend regularly, and punctually on the church services. It causes them to attend church not to be entertained but to worship God. It helps them to look beyond the preacher; whether he be good-looking or not, whether he use polished expressions in speech, or crude, whether he fully agrees with them on nonessentials or disagrees — if he

preaches the Word, they see beyond the man, they exult in the truth as it is expounded, and their spirits rise to meet their Lord and King as they worship Him, not the preacher. Even if they are not irresistibly drawn to the mouthpiece, sincere souls, filled with a reverent spirit, respect and honor the preacher, not because of his own worth, primarily, but because he is an ambassador of the glorious Christ.

A preacher of the gospel who does not possess a reverent spirit is certainly the personification of inconsistency. Reverence helps the preacher in prayer to get God's mind with regard to what he shall preach; it enables him to deliver his message in the Spirit of Christ; it helps him to feel with lost men; it leads him to share the loads of the burdened; it helps him to realize the high and holy calling wherewith he is called, and though the worldly-wise regard with contempt the "foolishness of preaching," he exalts his privileged position as an ambassador of God, and encourages himself with the thought that "they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness, as the stars for ever and ever."

When the world perceives reverence in preacher and people they too will reverence God's house and things divine. One reason why there is such a loud cry on the part of worldlings for broader views by the church is because the church has shown a lack of reverence for the spiritual in the past by seeking to satisfy the carnal cravings of men at the sacrifice of the standards of the gospel. As a consequence of this compromise the world calls for more of the same kind. While we would not advocate or recommend excessive and unnecessary rigidity by the church with respect to harmless and beneficial amusements, it seems to us as necessary, strictly so, to consider what standards the Word of God upholds with respect to the questions that arise in church work, and give them first place, and not yield to the cry and whims of the carnal heart. And by thus maintaining reverence and love for God and His wishes, a kindred spirit will eventually be born in the worldly-minded. And when the world begins to respect our God there is some hope for souls being convicted of sin, and yielding to the Spirit's pleadings, give themselves to God.

Man's only reason for living is to glorify God. It was not selfish on the part of our Creator to have this thought in mind when He formed man. We can not glorify God unless we respect and love Him. And the Holy One can not tolerate any one in His presence who shows lack of respect. The Pentecostal Church of the Nazarene has as its chief purpose the propagation of the glorious truth of entire sanctification. There is a possibility, and it is a sad actuality in some cases, that people substitute the spirit and the life by the letter. No sadder experience can be possessed than for a person to profess to have the blessing and be destitute of a feeling of respect and love for God. Holiness brings power; it means freedom from sin; it gives "joy unspeakable and full of glory." It is the "more abundant" life; it gives constant victory; it means a clean temple; it often brings shouting, leaping, dancing (alone), and a hallelujah time — but it also means a meek, gentle, humble, reverent spirit, that will run like an ever-flowing stream; that will endure like the deeps of the ocean; that will overcome in the battles against avarice, ambition, frivolity, worldliness, and pride as the rock Gibraltar fights off the beating elements and angry waves; that will shine out in individual lives as the sun on a new-born day; that will exalt and glorify the triune God as naturally and spontaneously as man breathes. Let us fall before the King of kings, the One who cometh from Bzrah with blood-stained garments. Let us fall before Him with reverent hearts and sing praises to Him who is, who was, and who is to come.

Fragments

From Dr. John Matthews

Your experience and your commission are identical. The call to preach lies in the heart of our Holy Ghost experience. No man ought to be permitted to proclaim Christ till he has had his personal Pentecost.

A preacher in the Holy Ghost movement without the anointing is like a fish out of water. A good deal of flopping about. Very dry, and soon dead.

It is true the Lord put the Spirit upon Balaam to equip him to construct the Tabernacle. But Balaam never tried to take the place of Moses nor discharge the functions of Aaron.

Faith is the capacity to receive God, and His blessings. If you do not get much from heaven it is because the channel of your soul is so little, and the wharf so small; that the great ships of glory from the small seas can not put a bucket of water in a tea cup. Make room and the big boats from the oceans of glory will unload barges of blessings that will astonish your souls.

Some Things Which Hinder Answer to Prayer

By E. L. Dahlgren

"Ye ask and receive not, because ye ask amiss" (James 4: 3).

PRAYER is one of the most important factors in Christian life. It is a connecting link between God and man. The Bible contains much regarding prayer, and the passages are very numerous that bid us go to God in prayer. Jesus himself, when prayer is concerned, being a worthy example for us to follow. Numerous and wonderful are the promises in the Bible regarding answer to prayer, and numerous are the instances the Bible speaks of which show conclusively how God answers the prayers of the faithful. Even in the scope of our own limited experience we have many recollections of struggles in prayer and of wonderful answers received. On the other hand, probably we remember more than one unanswered prayer, yes, it has seemed as if answer to prayer belongs to the unusual, while unanswered prayer is apparently the usual result. We have probably more than once asked, "Why does not God answer my prayers?" But have we taken time to investigate the reason for our miscalculations?

We will consider the usual understanding about prayer, which is the expectation of answer to prayer according to our own plan and in full accordance with our own wishes, as the usual discussion about prayer seems to be on that basis. It is on account of the fact that we are inclined to a desire to see instead of to believe, that is the reason for this narrow conception of prayer. But how wide are the boundaries as given by the Apostle John when he says, "And this is the confidence that we have in Him that if we ask anything according to His will, he heareth us. And if we know that he hear us, whatsoever we ask we know we have that we desired of him."

As briefly as possible let us consider some of the reasons which hinder answer to prayer. The first obstacle is our own selfishness. Note the words of the Apostle Paul: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). The words "whatever ye do" are very inclusive, and must also mean, therefore, prayer. When this is admitted, let us ask, is God's glory always the motive that moves us to prayer? Is it not more often our own insignificant and selfish interests that make a foundation for our petitions? It is only too true that selfishness lies behind many of our prayers, but not always a conscious selfishness. Many prayers may be to our thinking perfectly honest and sincere, but we forget that the foundation in all cases should be "Thy will be done and not mine."

The second reason is given in Isaiah: "But your sins have separated you and your God, and your sins have hid his face from you, that he will not hear." Sin is the great barrier that separates God from man, and confession and forgiveness of sin is necessary to cleanse the heart and make our prayers pure.

The third obstacle is the great modern idol, money, and the strife for personal prominence. Many Christians tremble at the thought of the heathen's religion of idolatry, but the same Christian man or woman may be just as much a victim of idolatry as these ignorant heathen. The idols used are numerous. All selfish lusts that take your interest away from God, are idols to which you pray. It may be anything worldly to which we fasten our interest at the sacrifice of our full dependence upon God. The dance around the golden calf in this generation has gone forward with constantly increasing numbers. Let us not forget Jesus' words: "Ye can not serve both God and mammon."

Another reason for unanswered prayer is an unforgiving spirit. Jesus says, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Any one without complete forgiveness in his heart has himself laid an obstacle in his path which will

hinder answer to prayer. With malice in your heart you can not sincerely pray "Forgive us our trespasses as we forgive them that trespass against us." Let the unforgiving soul first be led to Calvary's brow near the cross and listen to our dying Savior pray: "Father, forgive them, for they know not what they do." A forgiving nature is necessary for purity of heart, and prayer to be successful must emanate from a pure heart and a clean conscience.

Another hindrance is a lack of mercy toward the poor and needy. The Bible teaches this: "Whoso stoppeth his ears to the cry of the poor, he also shall cry himself but shall not be heard" (Prov. 21: 13). Jesus is our greatest example when considering sacrifice for others. Paul says, "For ye know the grace of our Lord Jesus Christ that, though he was rich, yet for your sake, he became poor that ye through his poverty might be rich" (2 Cor. 8: 9). And let us not forget in this connection Jesus' own words: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

Chapel Talks. No. 15

The Divine and Human Elements in Faith

By H. Orton Wiley

THE READER can not fail to be impressed with the different manner in which Mr. Wesley speaks of faith, sometimes speaking of it as a gift in such a way as to almost lead one to think that it was bestowed by sovereign power, at other times emphasizing it as our immediate duty to believe. There is no lack of harmony here, either in Mr. Wesley or the theologians which follow him so closely. As an illustration of the former we give the following statements as found in the Plain Account and in his sermons:

The righteousness of Christ is the whole and sole foundation of all our hope. It is by faith that the Holy Ghost enables us to build upon this foundation. God gives this faith; in that moment we are accepted of God; and yet not for the sake of that faith, but of what Christ has done and suffered for us. You see, each of these has its proper place, and neither clashes with the other. — Sermon — "The Lord our Righteousness."

Can anything be more clear than, (1) That here also, is as full and high a salvation as we have ever spoken of? (2) That this is spoken of as receivable by mere faith, and as hindered only by unbelief? (3) That this faith and consequently the salvation which it brings, is spoken of as given in an instant? (4) That it is supposed that instant may be now? That we need not stay another moment? That "now," the very "now" is the accepted time? Now is the day of this full salvation? And lastly, if any speak otherwise, he is the person that brings new doctrine among us. — "Christian Perfection."

It is true that we receive it by simple faith; but God does not, will not, give that faith, unless we seek it with all diligence, in the way which He hath ordained. — "Christian Perfection."

We must also note a number of other passages which show clearly, that he never failed to recognize the co-operation of the soul with the Holy Spirit in the use of means, and distinguishes carefully between seeking either justification or sanctification by faith and by works:

And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done *first*, before you are sanctified. You think, I must first be or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance to observe, that there is an inseparable connection between these three points — expect it by faith, expect it as you are, and expect it now. To deny one of them, is to deny them all; to allow one, is to allow them all.

What is this faith whereby we are sanctified?

(1) A divine evidence and conviction that God hath promised this in His holy Word.

(2) A divine evidence and conviction that what He hath promised He is able to perform.

In conclusion, let us remind ourselves about another very important thing, and that is, faith in our prayers that they will be answered. Regarding this St. James writes: "But let him ask in faith nothing wavering, for he that wavereth, is like a wave of the sea driven with the wind; for let not that man think that he shall receive anything of the Lord" (James 1: 6, 7). Jesus showed on many occasions the great importance of believing and having complete faith when we go to God in prayer. He said to His disciples: "And all things whatsoever ye shall ask in prayer believing, ye shall receive" (Matt. 21: 22). Probably the one great trouble with us is that we hold such a small conception of God and His great wealth and power, that possibly we confine His powers within our limited ideas. Possibly we measure His goodness by the experiences we have with our fellow-man.

But God's goodness to us is not measured by what we deserve, or by what others receive or do not receive. What a blessing for us that our needs are given on the basis of God's impartial generosity and wisdom. Therefore, let us pray with a faith that does not limit the power of Almighty God, and then let us practice in accordance with our faith.

(3) A divine evidence and conviction that He is able and willing to do it now.

(4) A divine evidence and conviction that He doeth it. In that hour it is done.

Introduction to Sermon on "The Scripture Way of Salvation."

Perhaps there is no passage which states and explains both of these positions, blending them into harmony and simplicity, as does a passage found in the writings of Dr. Adam Clarke.

But it may be asked, is not faith the gift of God? Yes, as to the grace by which it is produced; but the grace or power to believe, and the act of believing are two different things. Without the grace or power to believe, no man ever did or can believe; but with that power, the act of faith is a man's own. God never believes for any man, no more than he repents for him; the penitent through this grace enabling him, believes for himself; nor does he believe necessarily, when he has that power; the power to believe may be present long before it is exercised, else why the solemn warnings with which we meet everywhere in the Word of God; and the threatenings against those who do not believe? Is not this a proof that such persons have the power, but do not use it; they believe not, and therefore are not established.

This then is the true state of the case: God gives the power, man uses the power thus given, and brings glory to God; without the power, no man can believe; with it, any man may. — CLARKE.

THE NEGATIVE AND ACTIVE ASPECTS OF FAITH

Dr. Pope in his Compendium of Theology has an interesting discussion of faith from two different aspects, the negative, which makes the soul empty for the reception of Jesus, and the active, which apprehends Jesus and unites the soul to Him. These positions are defined as follows:

Faith as the instrument of appropriating salvation is a divinely-wrought belief in the record concerning Christ, and trust in His Person as a personal Savior, these two being one.

Faith is the act of the whole man under the immediate influence of the Holy Spirit. It is not an assent of the understanding merely, nor of a feeling of the sensibility, nor an act of the will, but belongs to the center of human personality, to the heart; with the heart man believeth unto righteousness. The language of the creed is, I BELIEVE; the man himself is the believer; there is no act in which he more absolutely gathers up his whole being to act, while he goes out of himself and appropriates Another. As passive and receptive, faith makes the whole soul empty for the reception of Jesus; as active and energetic, it puts forth all its powers to embrace Him and His salvation. Hence this principle after conversion continues to characterize the regenerate soul. The act by which he entered salvation becomes the law of his being as saved."

Negatively.

This faith as a negative condition is the operation of the Holy Ghost. He enables the soul to

renounce every other trust. He convinces the mind of guilt and impotence; awakens in the heart the feeling of emptiness and longing desired; and so moves the will to reject every other confidence than Christ. But though the Spirit produces it, it is so far only negative; a preparation for good rather than itself good.

Actively.

Faith is the active instrument as well as the passive condition of justification. As such it apprehends Christ; it justifies because of the virtue of its object as it unites the soul with Him; it is blessed with the privilege of attendant assurance; and all this is done under the influence of the Holy Spirit.

It must be remembered further, that the active

energy and the passive renunciation of saving faith are brought to the perfection of their unity at that moment—i. e. of salvation. Paul speaks of it thus: "Submitting themselves unto the righteousness of God." "Submitting" marks the negative; "themselves" the positive side; and the righteousness of God immediately follows.

Faith whether receptive or active, is an exercise of the human heart under the influence of the Holy Spirit; not merely under that general agency by which all preliminary grace is wrought, but through the actual revelation of Christ to the soul, the eyes of which are at the same moment opened; the unveiling of the Savior to the penitent seeker, and the unveiling of sight to behold the Lamb of God, in one and the same critical moment is the mystical but true and sufficing definition of saving trust.

Much demonstration in holiness meetings counts little for God's glory when the same folks between meetings look and act toward each other suspiciously, and say unkind things. That is not holiness. It is Phariseism. Or, if they do not say things unkind, but act in a manner to arouse suspicion in other minds, certainly there is a spot on the inside of the heart that has not been touched by the cleansing blood of Jesus.

So this scripture teaches us that Jesus is anxious about the cleanness of the outside of our hearts—that of us which touches each other and is visible to all who witness our lives. Hence the exhortation is that the inside be cleansed first as a means of cleansing the outside. We can not afford to lose sight of the fact that, while we may not be able to conceal the inward condition of our hearts from the all-seeing of God, it is nevertheless true that the outward condition of our lives, as we move about among our fellowmen, reveals to them also what is on the inside. Let us sing with Wesley:

Oh for a heart to praise my God,
A heart from sin set free!
A heart that always feels Thy blood
So freely shed for me.
A heart in every thought renewed,
And full of love divine,
Perfect and right and pure and good,
A copy, Lord, of Thine!

Be Clean on the Outside

By John Caldwell

THAT passage of scripture in Matthew's Gospel, spoken by Jesus as He addressed Himself to the Pharisees, is peculiar in that it implies that our Lord was teaching the importance of outward cleansing: that a clean heart is necessary in order that the outward life may be clean. "Thou blind Pharisee: cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matt. 23: 26).

The figures used here, cup and platter, are undoubtedly to represent the human heart. The reference made to the inside and outside of the cup and platter points to the inside and outside of the individual's heart. We can not but notice how striking the thought of individuality appears in this passage. Indeed, it is addressed to an individual. Each person, when at dinner, is furnished with a cup and plate for his own special use. It does not matter about the variety of individuals, differences in temperament or disposition, environments, family peculiarities, or things with which they have to contend. Every individual, if he or she will meet conditions, may have a clean heart. Thank the Lord! He can make us clean inside.

But the concern here seems to be for the outside. The cleansing of the inside is made to be the means by which the outside shall be clean. "Clean first that which is within * * * that the outside may be clean." There is an outside as well as an inside to the human heart; and while God always sees all that is inside, our fellowmen get occasional glimpses of what is inside because of what is visible on the outside. We read: "Out of the abundance of the heart the mouth speaketh." And it is also true that often when the mouth refrains from speaking what abounds in the heart is visible to others. Under some circumstances silence is golden; but when silence gives consent to what the heart disapproves or puts a hindrance in the way of God's cause, it is necessary to speak to show what is inside. We may profess perfect love, but if our words and acts, or our refraining from words and acts, belie our profession—no matter how well acquainted we are with the doctrine of perfect love—we can have no influence with others as an example. Heart purity will always recognize its kind in another heart when in contact. Those who really have the love of God perfected in them, see eye to eye and they see light in God's light, as can not be done under other conditions. There is an absence of all mystery in speech and conduct. There is no unwarranted suspicion. There is no lack of untied and concentrated effort in pushing the work of God along to success and victory. All such will talk and plan together without any mental reservation or desire for credit. There is no ambition for personal exaltation. If finances are low and workers few, and things seem to be going to smash, instead of running away to join some other enterprise where they can hide in the crowd, and throw off personal responsibility, they will gather together, though but two or three, and cry in faith to God for a better condition of things. Then they will set about to make material sacrifices to help God answer their prayer.

The outward manifestation of divine love is always present, whenever and wherever it meets its kind. Nothing so unites men and women together in one common faith and practice and makes them one, like perfect love. They who have clean hearts filled with perfect love, have no prejudice nor preferment nor jealousy. They harmonize in judgment and are ready to fall in line with any proposition the majority may deem advisable.

What of the Jew?

By Philippe Spievacque

NEVER before in all the history of Israel's drifting from God's loving favor have they become of such anxious concern to their own well-meaning but erring Jewish leaders as at the present time, and not since the day when the redeemed ones of the Lord have heard from Him His last word, "Surely I come quickly," have Christian people in all the corners of the world been so definitely praying for Israel's salvation and restoration as they are now, while watchfully waiting for the imminent appearance of the "Bright and Morning Star."

The cause for this present mighty awakening within and without Israel's camp is solely due to the Spirit stirring the dry bones of Israel again into life and being, a sign which so clearly indicates that we have undoubtedly reached the time of the beginning of the end.

Thus new Jewish various movements with programs of a "modus operandi" and a "modus vivendi" spring up in our midst, almost daily. All of them do their very best to quieten the Jewish persistent clamor for the way of peace and happiness from all their sorrows, but hopelessly vain are the efforts of their misled leaders, for without Him they can do nothing. "For they have healed the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Unbelieving Zionism says; Harken ye troubled ones of our afflicted race, your redemption is as nigh as are your shekels with which we will renew and establish a Jewish political economy in Palestine. Non-Zionists protest loudly saying, all Zionism has to offer you is not to be compared to that which our modern Zion, America, has in store for us, if we only show ourselves as good patriots in public, and Jews in private. Assimilators assure the people that the only solution to the Jewish problem is to be found in the melting pot. Orthodoxy cries bitterly, and ascribes Israel's restlessness, pain, and sorrow to its own division. Reform says: Cast off your ancient surname as the "chosen people." Be modern in dress and speech, and eat what your forefathers have forbidden you, and all is well with you. Philanthropy says: Cease complaining ye fainting wanderers of our abused race; your help is coming from your own "Big Brother's" movement. Defend yourself. Culturists plead, to acquire learning, for the road to final happiness is to be found in the college campus. Socialism shouts: Be practical, unite, help

yourselves to an equal share of this world's wealth. Anarchism storms: Abolish law and order and all will be well. But there is only one way whereby Jew and Gentile can obtain redemption, forgiveness of sins, fellowship with God, freedom, joy, and peace for evermore, and that is through the sacrificial death of the Christ of God, our Atonement, and His work as our only High Priest.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" At the present time there are over one million Yiddish-speaking Jews in New York City who have never had the opportunity of reading the New Testament Scriptures in their own tongue. True, we have plates for some of the Gospels and Gospel tracts in the Yiddish language, and greatly desire to publish enough copies so as to give to every one willing to read a copy, but we lack the means with which to purchase paper, and to meet the expense of press work and binding. Our teaching and preaching the gospel of full salvation which is in Christ Jesus must of necessity be substantiated by His own blessed Word. This is what the people demand, and this is exactly what we would love to distribute amongst those who "perish without knowledge," and faithfully trusting Him, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void."

Thus in our embarrassment we turn to the Lord of the harvest for counsel and He says, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you," for, continues the Master, "Every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened."

"The bread of life can ne'er be lost,
Though scattered far and wide,

Thus do we ask God, and tell His people of this present greatest need in this His work to hasten His coming among His poor erring people of the house of Israel, at this your most opportune time in Israel's history. If you are poor in this world's goods, you are "rich unto God," and you can help us by praying for us, "for the fervent prayers of the righteous avail much," and the Lord will move the hearts of those whom He also blessed with His abundance to come to our rescue and be partakers of His most loving promise as found in Mal. 3: 10, "for faithful is he that calleth you."

Our New Manual

By Rev. Henry C. Ethell

I HAVE just lately read the new Manual through closely, and studied it with considerable care, with reference to all the points mentioned below. It seems to me that the observations which I here offer are timely, and may be helpful. My experience in editorial and other work may justify me in offering them.

Up to the time of the late General Assembly, the Pentecostal Church of the Nazarene must have been regarded as in a formative state. Added to its newness was the further difficulty that it was made up of several distinct and independent bodies; and during this formative period, of about twenty years, those having the providential guidance of its destinies were occupied with the task of welding together these component parts into one coherent and harmonious body, which should be a highly efficient agency for the extension of the Redeemer's kingdom and the general establishment of holiness. Each General Assembly had to consider the question of a union with some other body, large or small. These bodies, though moving under a common impulse, had considerable differences of polity and forms of government; and these differences made some readjustments necessary with each union.

By reason of these circumstances, the legislation during this period was necessarily partial, tentative, provisional, and so more or less crude and imperfect. The crude, makeshift character of the organization and legislation, was reflected in the form of the Manual. It is not to be assumed that even yet the body of laws and regulations of our church have been cast in fixed and permanent forms. Hardly any of us but could point out something here or there that he would vote to modify. Other bodies and masses of individuals yet to come in will have to be reckoned with. And voices yet unheard among us could be heard to profit. But the deliverances of the church on matters of doctrine and polity have taken on something much more like a settled and symmetrical shape than ever before.

In response to and in harmony with this advance toward an approximately finished form, the new Manual exhibits a degree of excellence not previously reached. This excellence marks all of the three principal departments of the work; the mechanical, the editorial, and the legislative. The mechanical mark shows, and to our advantage, what our Publishing House is capable of. The editorial mark shows the scholarship, painstaking care, and methodical habits, for which the editor is distinguished. The arrangement of the contents is clear, logical, and prepossessing. The literary execution is satisfying to a cultured mind. The legislative action, so far as I have noted what is new, seems to have looked mostly to conservation and improvement of form and method.

None of these points which I have noted are of trivial consequences. The Pentecostal Church of the Nazarene, at this time, stands facing a rather more exacting demand than have any of the latterly organized religious bodies of the country. The classes of people who have entered our pale up to this time have not been tyros in religious knowledge, or knowledge of general affairs, to the same degree as has been true in the early history of the churches that have been our immediate predecessors. They have not been people easily satisfied with indifferent work in any line. The same is likely to be true, perhaps in a lesser degree, of our accretions for some years to come.

The Pentecostal Church of the Nazarene is now entitled to take its place among the churches of the country, modestly but positively, as a church out of its swaddling clothes. We can say now more confidently than ever before, that we have a Manual of which we need not be ashamed. It is valuable not only as a book of administrative methods among ourselves, but

also as an advance agent for the church in the extension of its work. It can be and should be so used largely by our pastors, our evangelists, and our individual members; not only where there is an organized church, but where our church is not well known. Carry an extra one with you, friend, wherever you go. It will speak well for our church.

Questions on the Manual

By William E. Fisher

District Superintendent

[Note.—Please be careful to see that your question is on points pertaining to the Manual. No questions will be considered unless the full name is signed and postoffice address given.—Editor]

Question: What is the correct manner of electing a church clerk?—Arkansas.

Answer: No such office is provided for in our church. It is neither "church clerk" nor "church secretary," but "secretary of the Church Board," as the Board transacts the regular business of the church. There is no specific mode of election. It is usually customary to elect the secretary by nomination and acclamation. No officer should ever be "appointed" by the pastor or other individual. The Board should meet soon after the election of officers and organize by electing a secretary and treasurer. The mistake has been made by some in supposing that if the secretary is elected by the church, he is thereby made a member of the Board. This is incorrect. If a certain individual is desired for this office of the Board, the church should be careful to see that he is elected to some office in the church, which makes him eligible. The Church Board may then, if it so desires, elect him as secretary. For list of those composing Church Board see Manual, 1915, page 41.

Question: A man is divorced from a woman for other than scriptural cause. He remarries and raises a family. This was entered into when living in sin. He gets saved. Is he worthy membership in the church?—Michigan.

Answer: The reading of the Manual is very explicit on this point. It is as follows: "We hold that persons who have been divorced by civil law, where scriptural grounds for divorce did not exist, and have subsequently remarried, are living in adultery, and are unworthy of membership in the church." No exception is made. See Manual, 1915, pages 29-30.

Question: Is the innocent party in the second transaction—his wife—unworthy of membership?—Michigan.

Answer: The Manual does not so state.

Question: Years ago a man joined a secret fraternity with an insurance attached. He is now saved and sanctified, aged, unable to get another life insurance, or financially unable to pay for another insurance at this late age, and the loss of his investment would cause suffering to him or his. He has repudiated the lodge. Never attends or recognizes secret work; in fact condemns the system. Is he worthy membership in the Nazarene church?—Michigan.

Answer: There are no regulations in the Manual on insurance, wheresoever it may or may not be placed.

Question: Will you give me information as to where to get the deaconess bonnet as required in Manual, page 38, paragraph 5, and also where to secure the newly adopted book, "First Aid Nursing?"

Answer: The bonnet may be obtained of Mrs. Emma A. Johnson, 6350 Drexel avenue, Chicago, Ill., and for "First Aid Nursing" address Pentecostal Publishing House, 2109 Troost avenue, Kansas City, Mo.

The Insurance Lodge

By N. B. Herrell

THE insurance lodge is an oathbound secret order with a life insurance attached to it. No person can hold an insurance policy without first being a member in good standing

in the oathbound secret order. No member can refuse to pay his oathbound secret order dues and at the same time pay just his insurance dues and hold his policy. Each member must be in good and regular standing in the oathbound secret order to hold his insurance policy. All members are held in good standing as long as they pay up their dues, whether they attend the meetings of the order or not. An insurance lodge is no less an oathbound secret order because it has a life insurance attached to it. The members of the Pentecostal Church of the Nazarene are to avoid evil of every kind (Manual, Page 25, Art. 1) such as "membership in or fellowship with oathbound secret orders or fraternities." (Manual, Page 26, Art. 7) "It is expected of all those who remain with us that they be in hearty fellowship, not inveighing against our doctrines and usages, but being in full sympathy and conformity therewith." (Manual, Page 27, Art. 3) No member of an oathbound secret order has renounced the same as long as he pays in his lodge dues. No oathbound secret order can keep a man in it against his consent. No General Superintendent, District Superintendent, pastor, or Membership Committee, Church Board, or otherwise, has any right to do violence to the Manual by casting aside its word and spirit and take or allow to be taken into our church members of an oathbound secret order or fraternity, regardless of what is or is not attached to them.

World-Wide Evangelism

Part 4

By J. Warren Slote

JESUS was very particular about the manner in which the gospel should be presented to every creature, for naturally in so great and important a matter, the method of presentation deserves special notice.

In Luke's Gospel He specifically commands His disciples to tarry for the Holy Ghost baptism before proceeding. That this was done is proved by various statements in the Scriptures to that effect, and also by the remarkable results chronicled.

Paul tells us that the gospel reached the Thessalonians in the Holy Ghost and power, so we may rightfully conclude that he was in apostolic succession in this respect.

So great were the results in the lives of the apostles that those outside stood amazed, perplexed, and mystified, and wondered how such unlearned and ignorant men as Peter and John could tell the gospel story with such fervency, power, and effect, and while in Paul's case the perplexity on the part of those outside may not have been so great, the results were no less wonderful.

As in apostolic days when the apostles served their generation by the will of God, and preached the gospel to every creature under heaven, offering to all salvation through the sufferings, death, and resurrection of Christ, the message was accompanied by Holy Ghost power, so we, to our generation must preach it with Holy Ghost power if we wish to please Him who gave the commission, and reach those to whom the message shall go. Then, too, those outside of the arrangement will wonder at our fervency, the magnetism of our message, and the glorious results it is accomplishing, and the heart-cry and need of the calling and perishing millions will be met because the message will make the proper appeal to them.

What a glorious commission is ours! To be intrusted with a message by the King of the universe, intended for a suffering, sin-bound humanity, through which health, sinlessness, happiness, hope, and heaven is to come. This is grand! And in addition, to have the power of the Holy Ghost baptism thrilling every part of our being, and firing our very soul to send home the message in a manner in which it can not fail to make its appeal and produce the desired results—this is joy and usefulness supreme!

Dear reader, ask yourself the question: "Am I in the arrangement?"

THE WORK AND THE WORKERS

ARKANSAS DISTRICT

I was two days in the Vilonia camp, and heard Brother St. Clair. I heard later that a great revival came to them there. I was with Brother W. H. Harmon, our new pastor at Atkins, a week in a tent meeting. About twenty were definitely helped. Twelve were taken into the church. I am now in a meeting at Springfield in a large union tabernacle. Crowds are coming, and the interest is deepening. The Rev. E. H. Kunkle, of Miami, Fla., has arrived and taken charge of the Morrillon church. Brother B. Lee Ferguson, of Long Beach, Cal., takes charge of the Bureka Springs work. The Rev. G. E. Waddle, our pastor at Cabot, has had some fine meetings this summer. He is now in a fine revival with his home church. Brother C. R. Brightwell has just had two meetings at Monroe, and near there. Brother J. W. Terrell has been using the District tent with good success. Nearly all our preachers are busy. District Superintendent Brough, of North Dakota, and Evangelist McBride, of California, are to hold a great convention with the Argenta church, September 24th to October 8th.

JOSEPH N. SPEAKES, *Dist. Supt.*

SOUTHEASTERN KANSAS GROUP MEETING

The fifth Sunday group meeting of this District, which was held at Buffalo, Kas., was a blessed time of refreshing. We had a sermon by each of the pastors present—Revs. Henry Beaver, Asa Bean, C. L. Calhoun, and the writer. Our District Superintendent, the Rev. H. M. Chambers, was present, and gave us a blessed service, and communion was observed. We had with us Sister Kessler of the Wichita Rescue Home, and she gave us a good lecture on her work there. Eighty-five dollars was raised for the Home. One very impressive feature of the Sabbath evening service was when the District Superintendent gave the ceremony of publicly dedicating Velma Bean, infant daughter of pastor and Sister Bean, of Buffalo, and Ruth Gertrude Calhoun, infant daughter of C. L. and Mary Calhoun, pastors at Iola. The work is doing nicely, and we can say for Iola especially that we are gaining ground, and slowly but surely getting along better spiritually and financially. We are expecting our Assembly year to close victoriously.

Mrs. MARY CALHOON.

TENNESSEE DISTRICT

Our Assembly will be on soon, and there is much to be done in a little time. First of all, we must do our utmost to get souls saved. Then comes our final effort for foreign missions. We must not forget the General Superintendents' fund, of not less than fifteen cents a member. Small but important. Please don't forget it. See to it that every Church Board, at the proper time, by a two-thirds vote nominate a pastor, and that the Annual Church Meeting act upon such nominee in the regular way, and report the same to the District Superintendent, by the first day of the Assembly. Please send the list of your delegation to the District Assembly, to Miss Cora McGowan, Santa Fe, Tenn., at the earliest date possible. This last item attended to promptly will save a day or two of very precious time of the Assembly work.

F. W. JOHNSON, *Dist. Supt.*

MISSION WORK IN THE MOUNTAINS OF CALIFORNIA

It has been a joy to spend a few days in the mountains of Calaveras county with Brother Dutten, the heroic pastor of the Nazarene church at Angeles and Murphys. This work was started by the Rev. Frank Smith and his family band of musicians. Brother Smith came to this part of the country about one year ago with his wife and three children, all good singers. His methods captured the people at once, and they came in large crowds to see the new fashion which had come to town. He gave them the gospel of salvation from all sin, and some, both at Angeles and Murphys, were gloriously saved. Among the number were some very remarkable cases of the saving power of God.

When the question came up about organization, many thought they wanted to be Nazarenes just like Brother Smith and family; but when the Manual of the church was read some felt they could not quite accept all the regulations and the eliminations of so much worldliness, and the crowd went back and walked no more with them.

BIBLE TRAINING SCHOOL

BEULAH MISSION
Edmonton, Alberta

A Bible training school in the great Northwest, to meet the call from the prairies and other needy fields for Christian workers.

A two years' course in Bible study and evangelism. Vocal and instrumental music. Co-educational—Non-sectarian—Spiritual environment—Reasonable rates.

School opens October 31st.
Correspondence department in charge of Miss M. A. White.

For further information address

MISS M. E. CHATHAM,
Beulah Mission,
Edmonton, Alta.

However, a nice little class has been gathered at Angeles and at Murphys, who greatly appreciate the preaching of the Word. They seem loyal and determined to stand true and faithful, and learn the Nazarene way of doing things.

Last Sunday was a good day with three preaching services in three different places, which required auto rides between the services. But this pastor is a young hero, and does not stop for small things. So after the preaching in the morning at Angeles camp, he took us to Vallicita for the afternoon service and returned to Angeles for another auto load. After the preaching service in the afternoon we went to the river for a baptismal service, where we assisted in baptizing eight happy people, well saved. A large crowd had gathered to see the sights, and we could not refrain from speaking to them on the subject of repentance. Doubtless many heard the Word who have not been in church for many years. We trust the truth may have found some good soil. We then came on to Murphys, where we began a four-day convention. Murphys is a quiet little place with many shade trees ornamenting the main street, surrounded with many neat little homes having a few acres of land for family gardens. It has beautiful spring water, and is only fourteen miles from the "Big Trees." Both Angeles and Murphys are old mining camps established in the early days of gold-digging in California.

This mountain work is very important, and its success will require much sacrifice on the part of the workers. These neglected fields must not be neglected by us. The churches on the District must give this work some assistance at once or it can never abide. The people have very little money, but seem willing to share what they have from what they can grow in the garden. We are glad to have been able to give a little time to this new work in the mountains, and shall pray that God will send the men and the money to push the work into other places where the gospel is greatly needed.

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

DAKOTA-MONTANA DISTRICT

Sunday, August 6th, we organized our second church at Loomis, S. D., with forty-five members. The Lord has blessed Brother Nolt in this part of our District. He is a real pioneer preacher, and on fire for God and souls. He travels about one hundred miles a week, with one horse; preaches, prays, and talks holiness everywhere. Since the campmeeting the good people have bought him a Maxwell car, so he can make his circuit much easier and quicker. I am in Arlington, Minn., at this writing. I am spying out the land, and preached in the German Methodist church Friday night. We have a Nazarene family living here, who are very anxious for a mighty awakening in this area of about one thousand, with seven saloons. I may preach a few sermons for them, if the church likes me. We are anxious to see something dug out in this part of the state.

LYMAN BROUGH, *Dist. Supt.*

SOUTHERN CALIFORNIA DISTRICT

Another new church edifice is dedicated. It is a common occurrence to hear the folks say in a new community, "These Nazarene people say they are going to build a church here." I have known folks to fix the limit for us, anywhere from one to seven years. One place like that we organized,

built a house of worship that seated four hundred, and dedicated it free of all debt in nine months. Six months ago we organized in Alhambra. The little crowd of a score or more purchased a lot of ground, and built an attractive and commodious church building at a cost of \$5,100, ground and all, and on Sunday, August 6th, the day of the dedication, they had an indebtedness of only \$2,590. They raised that in thirty minutes, and the property was dedicated at 2:30 in the afternoon. Dr. Walker preached in the morning from Psalms 93:5. The afternoon was taken up entirely by the dedicatory and debt-raising services. In the evening Brother C. E. Cornell preached, and the day closed with great glory and victory. Brother Sieforth, the young pastor, is a boy of great promise, and is much loved by his people. I mention our Brother Sherman who stood by so nobly with his prayers, means, and shrewd business ability.

HOWARD ECKEL, *Dist. Supt.*

EASTERN OKLAHOMA DISTRICT

We closed Sunday night one of the greatest meetings of this year's work, at Durant, with Brother T. L. Taylor. About seventy professions. A nice class was received into the church. Brother Taylor had made great preparations for the meeting, but it was so much greater than his expectation, he said he felt like going to the altar for not asking for greater things, and making greater preparations. One night after preaching on "Hell," there were twenty-five or more at the altar, with about twenty professions. The town was stirred more than I ever saw. Lawyers, doctors, merchants, widow women, and washwomen were all stirred alike. There were people from Texas and Mississippi, and some from the Western District, and from many other places over this District. Some of the best workers to be had were in the meeting. Brother Taylor keeps his folks organized and ready for work at any time. We had some of the best music the writer ever heard. Miss May Phillips was at the piano, Miss Lulu Verner at the organ, Miss Dow Horton with the violin, and Miss Eva Cox led the singing, with about fifty singers, the most of them sanctified. Brother Duncann, of Kingston, was with us to help get started. Also Sister Womack, of Hugo, and Brother Savage, of Ada, were with us a few days, and made good impressions on the people with some good preaching.

We go next to Newberg camp for victory, the Rev. S. B. Dumeron pastor. He is making preparations for great things. Our address will be Atwood, Okla., for the next two or three weeks.

The District is moving on with great revivals all over the District. Our District Assembly meets with the Ada church, October 4th to 8th. We are in need of some good pastors—men that can live on little, suffer long, pray lots, and stick to their job; preach straight, live clean, and stay sweet in board meetings. If you will come well recommended by your District Superintendent, we will do our best to give you a place among us. If you are looking for an easy thing, a feathered nest, nice parsonage, well-fitted church, good salary, you need not come. We are coming to the front, but are not there yet.

F. R. MORGAN, *Dist. Supt.*

FROM BUD ROBINSON

The camp at Wilmore, Ky., will not be forgotten; for there were a great many that were so blessed they will never forget it till they have crossed the river, and then they will begin to realize as never before what the Wilmore camp was to them. My yokefellow was the founder of Asbury College, Dr. J. W. Hughes. Although he had been there for twenty-five years, he was as fresh and as full of life as a boy. He did some great preaching. I have never worked with a man that was straighter in his theology and clearer on the Old Man and inbred sin and the fall of man and the blood atonement, than J. W. Hughes. He is one man, on the firing line in the Southern Methodist Church that they ought to keep employed day and night till he dies with old age, if I am any judge of the great need of that church, and of the ability of a man. J. W. Hughes is one of the hottest and straightest second blessing men that I have met. He is one man that don't round off the corner the thousandth part of an inch. He preached several sermons that ought to be put in tract form and scattered broadcast.

We had many fine preachers with us during the camp. Dr. Morrison could not be there. We

looked for him, and wanted him to come in; but he could not get there.

We had nearly two hundred at the altar, and a great many of them went through good and clear. The spirit of the meeting could not have been better. Of course, I am not saying that the Devil was pleased with the meeting, for he was not. The six o'clock prayermeetings in the morning and the seven o'clock prayermeeting in the evening were the power stations of the day. At six o'clock in the morning you could hear the shout raise, and the saints were on the hot track. Then in the evening, after the supper, and just before the night services, the seven o'clock prayermeeting was on at all the tents and cottages. That kept the fire on for the night services, which were generally very large. The tabernacle would be full, and sometimes large crowds on the outside. We had with us for one day and night, Brother E. T. Adams. He preached one great sermon for us, and had to hurry away to join the Texas boys in the battle at dear old Waco.

Several of the Wilmore evangelists were at home, but the most of them were so worked down that they were not able for the fight, and before we closed little Jimmie Kendall had to go to the hospital for treatment, and Brother Bromley was about ready to sign up with the undertakers. I don't think that I ever saw a set of boys as near worked to death as they were. Brother Bird was there, but he had gathered himself together so that he was the strongest one in the crowd. He is as thin as a spider web on a pole, but he gave me some fine auto rides over that bluegrass country. Before Brother Kendall got clear down he took me one morning to Lexington. That was a nice trip. Brother Bird took me on one trip to the greatest farm in Kentucky, owned by a millionaire from New York. The farm had twelve thousand acres, and was covered with fine cattle. It is one of the finest in the United States. But I saw nothing at that great farm that would make one think of the blessed Christ; but many things to make one think of the world and the flesh and the Devil. After all, holiness is the best thing in all the wide, wide world. May the Lord keep us so well saved and so clean that the Devil will not be allowed to put his dirty hand on us, but that we may spend the rest of our days under the wings of the Almighty, and may we be kept in the hollow of His hand, and when that great day shall appear, may we all be there in robes of white.

WASHINGTON-PHILADELPHIA DISTRICT

We have recently completed a trip over part of the southern part of the District, resulting in a new church near Chickamuxen, Md. This congregation had formerly been Baptist people, but our pastor, the Rev. D. W. Sweeney, had been preaching full salvation to them for some time, and as a result after we held a special meeting there and proposed organic union with the Pentecostal Church of the Nazarene, they signed an agreement to come in.

While on this trip we dedicated our new church at Cherry Hill, Va. Here we had a good service, raised considerable money, and saw an altar full of seekers.

We were forced to cancel some dates in order to help with preparations for our District camp at Twin Oaks, Pa., Brother Jonas Trumbauer being disabled with inflammatory rheumatism. However, he was divinely healed in answer to prayer, and took his place and did efficient service as business manager. This campmeeting was quite successful from every standpoint. The weather was fine. We had no rain after the first day. A beautiful spirit of harmony existed among the people; a number of seekers were at the altar, and the finances were all provided readily. We have not had a better camp in years.

While most of our pastors were present and preached, yet our main worker was the Rev. L. Milton Williams. He was on hand promptly at the beginning, and stayed through to the end, preaching always once a day, and much of the time twice a day. His sermons were scriptural and strong, and the brethren stood loyally behind him and shouted and Amen-ed him through. The tobacco and lodge crowd received due consideration from the preacher, resulting in a forsaking of these false gods. Our brother told the people what "Nazarene" doctrine was, and all the way through preached a pure and faithful gospel.

We were called home during the camp because of the illness of our baby Charles. After suffering from pneumonia a few days, his happy little spirit went to be with Jesus and the angels. God gives grace to say "Thy will be done."

We will spend the rest of this week at Beulah Park camp at Allentown, Pa. This beautiful grove with auditorium, dormitories, dining hall,

GENERAL BOARD OF CHURCH EXTENSION MEETING

Notice is hereby given that the General Board of Church Extension will meet in the city of Little Rock, Ark., Oct. 3-5.

A great holiness convention will be conducted by Revs. J. B. McBride, Lyman Brough, and Joseph N. Speakes, members of the Board in the Argenta church, Sept. 24-Oct. 8.

JOSEPH E. SPEAKES, *Gen. Sec.*
W. E. RILEY, *Pres.*

Argenta, Ark., Aug. 18, 1916.

and cottages is henceforth to be a Nazarene camp.
J. T. MAYBURY, *Dist. Supt.*

From Evangelists J. O. and EDNA WELLS HOKE

We closed the camp at Aliceton, Ky., last Sunday night, with great victory. There were a number of seekers and professions. We had charge of the singing and two of the preaching services each day. Brother E. K. Pike, of Palmouth, Ky., had charge of the afternoon services. Miss Rose Yoell was organist. We feel that we owe much to the prayers of Sister Pike. We had Brother J. G. Nickerson, our Nazarene pastor of Louisville, Ky., with us. He brought us two splendid messages. The crowd was estimated at two thousand five hundred on the last Sunday. The committee called us back for next year. We enjoyed the privilege of having the only son of our dear Dr. Godbey in the meeting. As we came home we stopped with Brother and Sister Nickerson at Louisville over night. We enjoyed a trip to the Silver Heights camp, and preached in the Louisville church Monday night. Our next meeting will be in Menomonie, Wis., August 18th to September 3d.

ON THE FIRING LINE IN NEW MEXICO

At Bethany we have a church building, 32 x 42. It is a frame building, worth above \$1,200, and we have a membership of fifty-seven. The building is clear of debt. We organized last October a year ago. Following the Assembly we retained Brother and Sister S. A. Hartline for a ten days' meeting. God set His approval and seal upon the services. Several were definitely helped, and we had some accessions to the church. We called the Rev. J. Walter Hall for a meeting to begin December 3d, lasting ten days with about thirty-two professions, six accessions to the church. In February we had the precious privilege of having our beloved District Superintendent, Brother Dunham, with us on our work. He did some deep spiritual preaching, and was a great help to the church. In April we had the pleasure of assisting Brother Hall in a meeting at La Lande, N. M. In May wife and I started a ten days' meeting at Woodrow, twenty miles from Hassell, N. M. Twenty-two seekers prayed through. The first of June we had with us at the Bethany church what is known as the Hamlin Band. It consists of the Rev. J. W. Sewell, his two daughters, the Rev. J. F. Edmondson, and Miss Pearl Brown, all of Hamlin, Texas.

The Rev. J. E. Wooton and his two preacher boys were a noble band, and were with us for an old-time holiness rally, lasting four days. Some prayed through. At the close of this meeting wife and I joined this band at the urgent request of Brother Wooton, to hold special services in the state penitentiary; but on account of the officials in charge being Catholics we were permitted to hold but one service inside the walls, and were not permitted to distribute any Christian literature. Brother Sewell lectured on foreign missions in the Methodist church, Sunday evening. We held four street services on Sunday afternoon and night. Six or seven hundred people listened eagerly to the gospel in word and song. Brother Sewell preached in Spanish and some of our number in English. Santa Fe is largely populated by Spanish speaking people. Brother Wooton financed this trip. There were seven preachers and three singers in the band, and three Ford cars. On our way back we stopped over with the Abbott church, which we pastor.

Wife and I came on home to make preparation for the summer meeting which began the last week in July, with the Rev. J. Walter Hall in charge. There were twenty-two professions and thirteen accessions to the church. Brother Sewell closed at Abbott after we left, and joined us in the Bethany meeting. On Friday before the fourth Sunday in July, wife and I began a meeting at Forrest, N. M. Brother D. C. Beavers called us there. It was a hard battle, but God gave victory. Twelve

were either saved or sanctified. A Nazarene church was organized. At the close of this meeting we went home and preached to the Bethany people over Sunday.

On the first Thursday in this month we were permitted to enjoy the all-day holiness meeting at La Lande, N. M. It was a feast to our souls. District Superintendent Dunham was with us and gave us one more spiritual feast.

We are now engaged in a meeting at Norton, N. M. We are up against fanaticism and inconsistent Christian living, and it is a hard pull. We will close here Wednesday night, thence to Forrest for a day and night. Then home over Sunday. On Friday before the fourth Sunday we will begin a battle against sin with the Abbott church. Brother J. Walter Hall will do the preaching. We will close there September 5th, then go to our District Assembly, which convenes at La Lande, September 7th to 10th.

From Evangelist J. B. McBRIDE

We have held the Claymoure campmeeting, near Elkton, Ky. It is in the tobacco-growing district, and nearly every one uses it. They think they could not do without it. It was difficult to reach them, and harder to convince them of the wrong. Some believed, and were delivered, and some are quitting. There were only two or three holiness professors in the whole district. Some good men there said if they could get a Nazarene church organized there they would gladly give up raising tobacco. We would do well to take up the work there and support it, for the cream of the country would be with us. Stokes at Elkton, and Adams and Kenody of Claymoure, Wells, Crawford, and a number of others who are merchants and fine men, would be with us. The holiness opposers are trying to kill the camp in these parts. Some laymen and preachers organized against it this year. One man said he would give \$50 to help move the camp out of the country, and another (church member) said he wished the tabernacle were sunk in hell. The opposers got up a Chautauqua three miles from the camp, and had it run over the last Sunday of the meetings, and paid the expenses themselves, so the people could go free. In spite of that, we had nearly a thousand people in attendance the last Sunday night, and God gave us some fine services all along the way. Brother A. S. Clark, of Topeka, Kas., led the singing, did part of the preaching with acceptance, and won the hearts of the people. He is a great collaborer. We are now in the Ramsey (Ind.) camp. We have a good start. Every day is taken up until in the winter. We go as far as Texas south, and Ohio east, and Michigan north, and North Dakota northwest, on this campaign.

PORTSMOUTH CAMPMEETING

The Portsmouth campmeeting, Portsmouth, R. I., closed Sunday, August 6th, with real victory. It was a remarkable camp, having suffered lately from circumstances of a local nature, and not having been very extensively advertised. It was wonderful to see it grow from a very small beginning to the proportions it took on at the close. At its beginning it looked like failure; but by earnest work, strong faith and prayer, and the hot, faithful preaching of the Word, God heard, sent in the people, sent down the fire, and blessed in every way. The tide rose from the beginning, and continued to the end. The last Sunday was a great day; the large tabernacle was filled, the people listened with rapt attention, and many souls swept through to victory. Brothers Rees and Martin were at their best, and God blessed their messages.

The writer is an old habitue of Portsmouth, although he had not attended a meeting there for fourteen years. Brother Rees had been absent five years, and it was Brother Martin's first year there. Sister Rees had charge of the children's meetings; she also delivered a message from the platform which will not be forgotten. At the closing service the altar was crowded with seekers, some stretched out in the straw. While the altar work was in progress, gospel songs were sung, and the crowd outside stayed looking on until the lights were finally extinguished. The writer never saw such order and attention to the preaching of the Word in a large mixed audience as he witnessed at this meeting, especially the last Sabbath of the camp.

Brother Martin organized a Young People's Prayer League, who banded together to pray for the future of this camp, and who also assumed the responsibility of installing arches of an imposing design at the entrances to the grounds. Brother Rees agreed to take charge of this camp for the three years next ensuing, engaging the workers to assist him in preaching the gospel, which gave a

great impetus to things in general, he being so well and favorably known in New England.

We were glad to see and welcome some of the old veterans of the New England holiness ranks, among them Brother A. B. Riggs, of Lowell, Mass., and the Rev. Aron Hart, of North Scituate, R. I., who blessed the meeting with their prayers and songs. Brother Beers and his aids rendered most efficient service in arranging and looking after the personnel of the workers at the restaurant and grounds, assisted by Brother Charles Dore.

Electric lights were installed and money raised to make other needed improvements and repairs, the intention being to make this beautiful spot one of the most desirable places for camp worship on the New England coast. Portsmouth, R. I., is a historical place. One hundred and forty years ago the armies of the Revolution drove the Quakers out, and occupied their meeting house as barracks; but the American soldiers recaptured it and held it as a magazine until near the close of the war. The Portsmouth campground is just below the Quaker meeting house, which is still standing and in good repair, and still used by the Quakers for worship. Two interurban lines—one running between Fall River and Newport, R. I., and the other running from Newport, R. I., to Bristol—and trains from Providence and Boston connecting with them make the transportation facilities all that can be desired.

F. M. MESSENGER.

OKLAHOMA HOLINESS COLLEGE

The prospects for Oklahoma Holiness College are truly encouraging. We are receiving numerous inquiries concerning the school, the village, and the surrounding community. Those who are desirous of buying a small tract of land, we would advise that they buy now, because numerous improvements are taking place in the country, and valuation of land is increasing. A number of new families are moving in for the winter. Nearly every house in Bethany has been occupied during the summer.

We expect a good enrollment. Calls for catalogs are received in most every mail. Numbers are writing that they are coming.

Our students are having excellent meetings during the summer vacation. The gospel team—Brothers Ludlam, Owen, Wadley, and Freeland—are in a meeting at Fairview, Okla. Brothers Fred Stockton and J. D. Wadley and sister are in a meeting at Sedan, N. M. Brothers S. H. Erwin and I. A. Campbell and wife are in a meeting at Chotenu, Okla. Brothers Evanson and Franklin are in a meeting at Jones City. Brother and Sister A. W. Wilson are in a meeting at Dripping Springs. Brothers Garrett, Landan, and Wagener are holding some good meetings.

Our annual campmeeting will be held September 15th to 25th. The Rev. J. B. McBride, of California, will be in charge, assisted by a corps of local workers. Registration days are September 5th and 6th.

C. B. WIDMEYER, *President.*

From Evangelist E. F. WILDE

We left Kansas City, Mo., July 7th, arriving in Los Angeles, our home town, on the 10th. Found many dear friends of First Church at the train to meet us. We had the blessed privilege of having as traveling companions to the West our dear Sister Stella Brandenburg, outgoing missionary to China, and our brother of great blessing and tears, O. B. Ong, evangelist of the Friends church. To say we had a good time would be telling the story only in half. We sang, prayed, shouted, testified, cried, read the Bible, told experiences all day and until the porter would tell us to retire. We find it pays to let our light shine, not only in the church and shop, but as we travel as well. We found many hungry hearts, some expressing their desire for us to tell our experiences and sing more. Of course all they had to do was to look the least bit pleased and we would keep singing and praising God. We bade Sister Brandenburg farewell somewhere in Utah, bidding her godspeed and great blessing in her work. Should we all never meet in this world again, we will meet at the Eastern Gate, there to continue our praise and testimony meeting.

We had the privilege of attending the Southern California District Assembly, held at Pomona, Cal. We are still virtually a member of this Assembly, and have many dear friends here; so it is needless to say we enjoyed ourselves. Soon after the Assembly we opened our first evangelistic meeting with Brother and Sister Daul at the Nazarene Mission. We have never enjoyed working with more blessed folks than these precious ones. Salvation flowed like a river. Our next stop was at the District campmeeting, having the blessed privi-

Re-enters Evangelistic Service

The Rev. I. G. Martin announces that he has resigned the pastorate at Malden, Mass., and will leave for the West about September 1st, to enter again the evangelistic field. His home will be in Los Angeles, Cal. The HERALD OF HOLINESS family will pray God's blessing upon Brother Martin, as he obeys this call of God to the field in which he has won so many victories for the Master in the past.

lege of hearing our dear Brother Guy Wilson and Dr. Walker preach the old story of salvation.

We are now in our second meeting, with Brother Cart and people of Eagle Rock Avenue church. God is blessing, folks are being saved and sanctified, among the number a Swedish preacher. We close here Sunday, and then on to our Grand Avenue church in Los Angeles.

During our stay at home we had the precious privilege of seeing our eldest boy, James, and his wife, Wilma, kneel at the mourner's bench and pray through in the good, old-fashioned way; and a few days later, at the family altar, give up to God, meet the conditions, and enter the Canaan land of perfect love. They are with us now in our evangelistic work. We all play instruments and sing. We find the Devil is not dead yet, so must preach the rugged old gospel with more fire, earnestness, and tenderness than ever before.

We have many meetings arranged for, and are trusting God to make every one a veritable Pentecost. Why not? God is still alive. We are distributing copies of the HERALD OF HOLINESS in all our meetings, and expect to turn in a number of new subscriptions before long. God bless the precious ones in the Publishing House—Brothers Sanders, Crockett, McConnell, Kinne, Kinder, Lunn, and also our dear pastor, Dr. Matthews and the people of First Church, Kansas City, where we had the blessed privilege of laboring for some months. We can say with Dr. Matthews, "In the land, under the blood, and in the battle"; and with our dear Brother Bud Robinson, "Everlastingly at it." Our address is 1554 Penn St., Glendale, California.

LITTLE ROCK DISTRICT

Another new church was organized on this District last week. There were fifteen charter members, some of the finest people in the country. The Rev. J. W. Van Arsdale was called as pastor. Other churches are to be organized soon. I am on my way to Hamlin, Texas, for the camp.

B. H. HAYNE, *Dist. Supt.*

From Evangelist T. S. MASHBURN

We have enjoyed being with our folks in this place. Our good-by meeting, Tuesday, August 1st, for our Sister Brandenburg, who sailed for China, with fifty-five representing other denominations, was impressive. Our all-day meetings with pastor Murrish and his church folks were enjoyed. By invitation we spent Sunday in Berkeley with Dr. Wiley, who entertained us in his home. A holy communion service was held in the morning, and a home and foreign missionary service in the evening. We are now on our way to Santa Rosa, where we shall do our best for God and Bible holiness.

CHURCH NEWS

Sherman, Texas

Another victory was scored here. Meeting was held under the tent near the railroad shops. It ran twenty-five days. The first two weeks the way seemed barred, and opposition strong. God broke through and gave victory. A number were definitely blessed in either pardon or purity. We raised \$450 for payment on the church. We received ten subscriptions for the HERALD OF HOLINESS. We begin the Valdasta camp the 18th of this month. I am in love with the paper, and have no evil reports to bring.—J. E. ASTON, *Reporter.*

Hartshorn Schoolhouse

The writer has promised the Lord that he would preach in a country schoolhouse if he could be used to His glory; but we have never before held a revival meeting in one. The Lord opened the way for us, and we went to do His will. There was good interest in the meeting throughout, but we preached for about three weeks before we had a break. Many of the attendants had already signed a card, and were on the church roll, and it took this time to undecieve them. We endeavored

to be definite in our preaching and thorough in our altar work; and God honored His Word and our work. My wife conducted one afternoon service for women only. A number of people from our East Palestine church helped in the meeting to make it a success. The last night of the meeting closed with victory. The Lord helped us to preach from the text, "He that being often reproved, and hardeneth his neck, shall suddenly be destroyed and that without remedy." Seven young women and one girl bowed at the altar, and found real salvation. A Sabbath school is being conducted at this place, with Brother E. S. Curry as its superintendent. Much good is being done in this way.—EPHRAIM WORDSWORTH.

Blossom, Texas

We just closed one of the greatest revivals of our life at Milton, one of my churches. The writer was assisted by Sister Fannie Hawkins, of Bonham, Texas. She did half of the preaching, and did some powerful work in the meetings. Sister Wood, of Bonham, had charge of the music, and is a faithful Christian. There were twenty-five conversions. I am now at Prairie Point, in what promises to be a great revival. I go next to Erick, Okla.—M. J. GUTHRIE, *Pastor.*

Faxon, Okla.

We closed our meeting at Oswalt, Okla., with good success. There were about fifty professions, and the doctrine of holiness is planted there to stay, we believe. From there we came to near Rush Spring, Okla., where God gave us another great meeting. We didn't keep track of the number of professions after we had counted thirty, but there were more than that number. We organized a Nazarene church there with fifteen members. Our next meeting will be held at Tinney, Okla.—E. A. and MARY COPELAND.

Milo, Maine

Revival meeting closed Sunday, July 30th, with a great wave of victory. The meeting had been running three weeks, and during that time fifty-three knelt at the altar for pardon or purity. The church got much help, and some long-standing difficulties were settled. The evangelist was called East to see her brother, who sails shortly for England to fight in the army. We expect her back to finish the meeting. The last Sunday of the meeting was a great day in the history of the church. In the morning the pastor baptized three candidates at Pleasant river. In the afternoon and evening Sister Green brought soul-stirring messages, and nine knelt at the altar in the afternoon. On Monday evening she had a service for all who had been helped during the meeting. Last Sunday, August 6th, the pastor preached at both services, and in the evening one came to the altar for the blessing. After the service wife and I went out to the farm of one of our members in Atkinson for a couple of days of rest. We take no vacation this summer, as we have not time.—CHARLES S. JENKINS, *Pastor.*

Waco, Texas

We have just closed another good meeting, with many souls saved. The meeting was held at Hillsboro, by Professor J. E. L. Moore. He did some fine preaching. Our District Superintendent, J. C. Henson, was with us in a few services, and brought us the message. Our church is moving up and we look for better things than in the past.—THOMAS D. DUNN, *Pastor.*

Baker, Colo.

We closed a seventeen days' meeting at Baker, twenty miles from the railroad, August 6th. This is a sparsely settled country, where meetings are very scarce, but people came in for miles, until the crowds were good. The Lord blessed in the preaching and singing. There were eleven professions. The Rev. Mr. Hipple, after a week, had to leave for another meeting at Covert, Kas. The Rev. Ray Poole and the writer continued the meeting. The Lord gave victory.—Mrs. A. L. HIPPLE.

Lawson, Mo.

From Buffalo, Mo., we went to Perrin for a tent meeting. It was a very busy time for meeting, and some things seemed to be against us. But after about one week of hard battle, God broke through, conviction settled on the people, and seekers were finding God. The last eight or nine days of the meeting were wonderfully blessed of the Lord. A Baptist man said it was the best meeting he had been in for twenty years. We were well taken care of in this meeting. Money was pledged for the support of another tent meeting next year. We are now at Lawson, ready to begin the campmeeting tonight with Brother Clarence and his wife. Tents are going up. We will be here till August 27th, then the four of us begin at Blue Ridge, Mo.—CHARLES W. DAVIS and Wife.

Ash Grove, Texas

Our meeting closed out here Sunday night with great victory. There were twenty-five or thirty conversions and sanctifications. We received eight members into the church, and there are others that are looking our way for a home. The Rev. W. M. Nelson is an excellent preacher. Brother Johnnie Douglas had charge of the singing.—**GEORGE M. AKIN, Pastor.**

Des Arc, Mo.

Come to the campmeeting at Des Arc, Mo., September 1st to 10th. Everybody is welcome. We are expecting a great camp. Our faithful pastor, Miss Ora Lovelace, is getting the work in good shape for the camp. Preachers are to be entertained free. The school will start September 12th, and we find there is work for a number of young men at the school. Any one wishing to work part of their way through school, write us at once, for we need you. On account of sickness I had to postpone my visit to the churches, but will be on the road soon after the camp.—**I. B. SIPES.**

Berry, Ky.

After closing a great meeting at Baldwin, Ky., we came to Berry, and are now engaged in what bids fair to be a great ingathering of seekers at this place. May the Lord bless the dear HERALD OF HOLINESS.—**C. L. WIREMAN.**

Alma, Ark.

The Alma campmeeting starts off well. One woman was sanctified the first day. The glory is on the camp.—**JOHN D. EDGIN.**

Liberty, Mo.

We just closed a glorious meeting at Liberty Sunday night. Seekers prayed through in the old-time way. About twenty-five were saved, and the church was greatly built up. We had the Rev. J. T. White as our evangelist.—**A. H. LAMBERT, Pastor.**

Ponca City, Okla.

Our District Superintendent, S. H. Owen, was with us in June and preached at the morning and evening services. He presided at the regular meeting of the Church Board on Monday evening, at which time our pastor, the Rev. J. I. Hill, stated that he would not accept the call of the Board for the coming year. Brother Hill is just finishing his fourth year as the pastor of the Ponca City church, but he says he feels that his work must be in the evangelistic field. We are asking for the one God wants for our little flock. The last Sunday in July there were three seekers at the evening service. The midweek prayermeetings are times of refreshing. The annual Sunday school

picnic, July 27th, was enjoyed by young and old.—**Mrs. A. C. SMITH, Reporter.**

Rose Hill, Kan.

The Methodist Protestant church of this place, being without a pastor, I undertook to serve the work as a supply and complete the conference year. We planned our work with the very best wisdom the Lord gave us, and set our stakes to accomplish something for Him. We found the church almost totally devoid of spirituality. We secured a good evangelist and singers, and commenced to bombard the citadels of Satan. W. A. Vandersoll, of Findlay, Ohio, proved to be a man full of the Holy Ghost and courage, and stood his ground. My Church Board met before the meeting closed and discharged me pointblank, although it only lacked one month of conference. We feel a great victory was won, however, for a few were saved and sanctified. The last night thirty-eight stood up to have the meeting repeated next year. We raised \$200 for expenses, and feel that holiness is planted in the little town of Rose Hill.—**J. O. OBENDORFF, Pastor.**

Temple, Okla.

There was no preaching last night, for the power fell during the song service, and sinners and un-sanctified ones dropped to their knees and began to cry for mercy. A goodly number got through. We will close tomorrow night. Brother Charlie Robinson is the pastor. He has the love and respect of the Nazarenes and other folks. My brother, W. E. Ellis, is helping push the battle on. Blessings on our HERALD OF HOLINESS. You are certainly giving us a fine paper. Every issue seems to get better.—**I. M. ELLIS, Evangelist.**

Anderson, Ind.

The work at Anderson is still progressing. A revival spirit is on the whole church, and we are having some remarkable street meetings on the courthouse steps every Saturday night. We fill the steep steps with redhot singers and workers, and our church band of about sixteen pieces take their places at the foot of the steps. Their teacher, Brother Kemp, comes down and engineers the band. The daily paper smid of us, "They sang the oldtime religion until they shook the courthouse." The Rev. John W. Lee, of Chicago, was with us two weeks. He put the plow in deep, and the whole church was stirred and new life taken on. Many seekers found God. Brother Harrison, of Indianapolis, came right on and followed Brother Lee, with his tent, and so the work goes on. Brother Harrison is a young man starting out to obey God's call, and we prophesy a great future for him. Brother Green, also of Indianapolis, was with us, and did some excellent work. Mrs. Leo-

nera Taylor Balsmeier was greatly missed all during the meeting, both in song and altar work. B. S. Taylor is still with us, and his work and presence among us is a great blessing. He goes to Ironton, Ohio, next week for a campmeeting. We thank God more and more for the church paper. More of our people are getting interested in it, the longer they are Nazarenes. We have some loyal people here. **LATER.**—The revival closed in a blaze of glory. There were fully one hundred seekers during the meeting, and several are coming into the church soon.—**C. E. ROBERTS, Pastor.**

Malden, Mass.

Brother Rees is gone and our convention is over. The glory still abides, and seekers are coming continually. Brother Martin went to Portsmouth camp, where he is one of the workers, but fire is still falling here. The Rev. A. K. Bryant, Gilbert Laite, the Rev. T. W. DeLong, and the writer are supplying the pulpit in his absence. The saints are taking hold as never before.—**LEROY D. PEAVEY**

Checo, Texas

We have conducted three meetings so far—one at Hunter, Texas; one at Center Point, near Dixie, Okla.; and at Dewey, Texas. The meeting at Hunter was not so good, on account of the people being so busy at this time with their crops. There were four bright professions. We had about thirty at Cedar Point. Here we joked up with Brother George Byrum and Brother E. W. Wood. Our meeting at Dewey was a good one. The writer is pastor there. Twenty-four were brought to Christ. Our next meeting will be at Halsell, Texas, Friday, August 10th, with the Methodist people. Then on to Zion Chapel, near Carter, Okla. From there to Tipton's Ridge.—**J. T. STANFIELD.**

Bridgeport, Texas

Our meeting closed here last night. Evangelist M. W. Burgess stirred our hearts. God heard our prayers, and seventeen found the Lord. One man was saved who wanted to be saved in a respectable manner; but he found himself down in the dust confessing out. We had with us workers from Denison, Brother and Sister Pierce, and others from nearby towns. We got a good Sunday school, with an enrollment of fifty-five.—**LUTHER LOCKE.**

Venice, Cal.

We took charge of this church last June. We found a good class of saints here, enjoying full salvation. Our prayermeeting, Young People's meeting, Sunday school services, and the regular services of the church are well attended, and a favorable increase in all lines. One at the altar again last Sunday night, who prayed through and got sanctified. We purpose, by the help of the Lord,

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to keep up a real revival in our church at every service throughout the entire year. We are to have our Sunday school picnic next Friday, and are planning to have it on the old salvation line—a real Christian outing for our friends, church, and Sabbath school. Our church is making a special effort to keep on the firing line of full salvation in all lines of church work, finances, and getting people saved and sanctified.—**GEORGE W. MARINE, Pastor.**

Eldora, Iowa

This is a town of three thousand; many denominations; some Nazarenes, but no church of ours nearer than Marshalltown. We need a revival of Holy Ghost religion here, and want the readers of the HERALD OF HOLINESS to help pray for it.—**ETHEL RUMBO.**

Stout, Okla.

We have just closed a meeting at Woods schoolhouse. It was a hard pull, but near the close there were three sanctified and one converted. My daughter and C. C. Johnson and Ida Porter assisted in the meeting.—**C. M. CARELL.**

Lerna, Ill.

God's blessing is upon the work at this place. We are planning special meetings with our District Superintendent, W. G. Schurman, to begin August 24th and to continue to September 3d. We are also planning to dedicate our church property September 3d. We have yet \$700 to raise before we can dedicate.—**L. T. WELLS, Pastor.**

Handall, N. M.

We came to this place about five months ago. We saw the need of some straight holiness preaching, and asked the privilege of holding meetings here the first Sunday of each month. They gave permission, and five have professed to be Christians. There are four different churches represented here. A holiness sermon is frozen almost to nothing from one time to the next. The people are going to socials and parties, and have no time for prayermeetings through the week. I ask the readers to pray for us here.—**S. D. BORNSTON.**

Tushka, Okla.

We have just closed our revival at Mount Harmony church. It was a good meeting. Brother Hanselman came by and preached for me last Wednesday night. He is a man of God, and preaches a heart-searching message. He was on his way to join his wife at Legal, in a meeting at that place. This is a new church, but the Lord is blessing. There were five saved and a number seeking at our last meeting. We are on our way to the Mowdy church, which was organized by the Rev. L. H. Ritter in June. Brother Steele Shaw is with me. He is a devoted young man, having given his life to the work of the Master. The church there is very young, but they are workers.—**WADE L. NELSON, Pastor.**

Bolse, Idaho

The work is going well. We have taken in thirteen new members since coming here. We are pushing a tent meeting now, and expect to locate the church in an uptown district. Our church has lacked for a better location. We held our missionary rally last Sunday. We had a good offering.—**N. B. HERRELL.**

Woodard, Okla.

I have been here two weeks in a meeting with the Rev. C. H. Alger, pastor. The services are ten miles in the country. Professor A. S. London and wife were to have been with us to lead the singing. We have had a combination of indifference, prejudice, and ignorance to contend with. We have had fair congregations on Sunday and Sunday nights, but very small during the week. There have been a few at the altar, and some have prayed through. Brother Alger and wife and the little band of Nazarenes have been faithful. The meeting will close tomorrow night, and I go on to Lindsay, Okla., to begin another battle, August 16th.—**G. W. SAWYER.**

Redland, Cal.

We are still doing business for the King. Our people are up and on the march. Seekers are being saved and sanctified. Last Tuesday evening I was invited to meet a company of Christians at a private home and tell them about holiness. After talking I gave the altar call, and two women bowed there in that home, and gave up all for Jesus. One sprang to her feet and said, "Brother Black I can sing that song you sang at the beginning of this meeting." So she sat down at the piano and sang, "It is real, oh, I know it's real." Their pastor is away, and I go back next Tuesday evening.—**JAMES T. BLACK, Pastor.**

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Nampa, Idaho

The Lord is greatly blessing and prospering our efforts in Nampa in behalf of the church and school. A farmer, not a member of our church, unsolicited, came in this morning and handed the writer a check for one hundred dollars for the school. We were surprised and glad to receive a visit from Brother Sanders, who is on his way to the Northwest.—**EUGENE EMMERSON.**

Houston, Miss.

I have held two meetings since I wrote last. Seventy-six prayed to victory. This has been one of the greatest years of our lives. I am doing my best for the HERALD OF HOLINESS. I am trying to get every one to subscribe for it. It is one of the best papers I ever read. It is like twenty-five or thirty holiness preachers and a host of the laity coming to see me each week. I wish I could get every Nazarene to see and realize this. I am now in a battle at Thaxton, Miss., and we are expecting a great revival.—**J. W. DODD.**

Cabot, Ark.

We just closed a ten days' revival in the Pentecostal Church of the Nazarene at this place, Sunday night, August 13th. Our dearly beloved pastor, the Rev. G. E. Waddle, did the preaching, and preached with unction and power. God graciously poured out His Spirit upon us and him, as he brought the messages from time to time; also our sunrise prayermeetings were times of special blessings from the Lord. Our pastor is much loved and appreciated by his church and the people here. The attendance and attention were fine. The song services were led by Brother S. C. Corlett of the Arkansas Holiness College. He was truly a blessing to our hearts. We were privileged and glad to have with us Brother C. A. Imhoff, president of the Arkansas Holiness College, on the last Sunday

of the meeting. He brought the message at the evening service. We had ten accessions to the church. The church has indeed taken on new life, new zeal and courage, and is on much higher ground, and we are looking forward to greater things from the Lord. Brother Waddle, accompanied by his dear wife, and Brother Corlett, left on the 14th for Blevins, Ark., where they go for a ten days' fight with sin and Satan at that place.—**Church Secretary.**

Ottawa, Kas.

We started a meeting in Forest Park, Ottawa, Kas., July 29th, and closed August 13th. It was a hardfought battle. We had to leave the park on account of a Chautauqua; but we were determined to have victory, so we looked around and found a tent, not very large, but we put it up, and had victory. Professor John E. Moore would sing until the crowd would come. My other work was with the Rev. C. F. Crites, of Bucklin, who preached with power, and uncovered sin. Our District Superintendent, Brother Chambers, was with us over the last Sunday, and organized a Nazarene church. Wife and I were appointed pastors until Assembly time.—**J. C. WALKER and Wife.**

Shelbyville, Tenn.

We are in the greatest meeting of the season here. We have a big gospel tent erected on the public square, alongside the courthouse. Great crowds are coming. Last night we preached to 1,500 people. Hundreds sit in the grass, and some in their automobiles, and listen. The altar is filled every night, and most of them are praying through in the oldtime way. The Rev. Lige Weaver is a splendid pastor, and his church know how to fast and pray. The Tennessee Assembly is to convene here in September, and the church is ready. We go to Hinesville church for a week, beginning to-

morrow night, and then on to Main Springs camp, near Prescott, Ark., September 25th.—C. B. JERNIGAN, *Evangelist*.

Quannah, Texas

We have just closed a victorious meeting at Garden Valley, Texas, with the Rev. S. R. Hodges, of Newlin, Texas. He is assisted by the Rev. C. G. Evans and George M. Reynolds. The power of God was on from the start, beginning with eight at the altar. The meeting closed last night with victory.—GEORGE M. REYNOLDS.

Haworth, Okla.

Our revival closed here at Pine Grove church the second day of this month. We had some forceful preaching, and the Holy Ghost conducted each message. Some were reclaimed, others saved, and a few sanctified. We are now on the victory side. I have been quite sick since our revival, and am just now able to sit up a little. Pray that the Lord may help me to be about my Master's business soon.—FANNIE D. TANNER.

Prescott, Ark.

Our revival meeting at Liberty church was a great success. It was conducted by our pastor, Brother H. A. Lambert, assisted by Brother John White. There were between twenty-five and thirty bright professions. One remarkable feature in the meeting was the conviction on the unsaved. Our pastor has been a true shepherd since he has been with us, and the church was in a good condition to have a revival. Nine members were received into the church.—W. N. ANDREWS.

Sylvia, Kas.

The work at Pleasant Hill is moving on nicely. Some are seeking and are happy finders. Monday night about 105 came to the parsonage with ice-cream and cake to celebrate the pastor's birthday. The writer, Brother Ed Lang, and Brother Ed Kimmel and their wives have been holding a tent meeting at Rolla, Kas. There were several cases of real salvation, and the meeting closed with seekers desirous to know the way.—E. J. LORR.

Orange, Cal.

We are the baby church of the Southern California District, and God is surely with us. Seekers are kneeling at the altar almost every week. Last night, Sunday, nine were at the altar. All got through. We are expecting a great time of salvation August 25th to September 10th. We will have evangelists E. A. Lewis and Ernest Matthews in a home campmeeting. All are invited to attend. Our membership is not large, but we are a Spirit-filled people. Orange is a very pretty little city, no saloons, and our little church is the only holi-

ness church. We have no church building yet, but we are praying for one.—MARY E. WHIPPLE, *Pastor*.

Parnell, Texas

We are having a very good meeting at Parnell, Texas. Dr. Givins and wife are with us. I will hold my next meeting at Eli, Texas. I would like to hold some meetings this fall after the middle of September. I have good references.—S. A. LOGAN.

Bethany, Okla.

We are glad to report victory at Bethany, Okla. This has been a good summer throughout. The blessings of the Lord have been upon His people as they gathered to worship. There has been an excellent attendance in the Sunday school. The lessons have been studied with great profit. The church services are well attended. The interest is good. Some souls are seeking and finding the Lord. The offerings are on the increase, and new people are coming to the services. Our rally closed Sunday night. It was held by the pastors of our churches at Oklahoma City, Edmund, and Norman. Brothers Werner and Olin did the preaching. These brethren brought burning messages, and the hearts of the people were blessed. These young men are graduates of the Theological Department of Oklahoma Holiness College, and they are a credit to the institution. They have a bright future. Soon the students will return for school and the busy days will be upon us. Pray for the work here.—C. B. WIDMEYER, *Pastor*.

Knoxville, Tenn.

Our summer campaign has just closed. We had with us Rev. C. C. Cluck and wife for three meetings. Our first meeting was in Park City, a suburb of Knoxville. It was a great meeting from start to finish. Large crowds gave good attention and were hungry for full salvation. Between thirty-five and forty seekers prayed through to victory. We were asked to hold a meeting again next year. Our next meeting was at Sevierville, Tenn., thirty miles east of Knoxville. It has four churches, and a school of the Methodists. At first we had some opposition, this being the first holiness meeting of the kind ever held there. Brother Cluck's presentation of the truth won its way to the hearts of the people. About twenty-five seekers wept their way to victory. Among the number sanctified were Dr. Isham and daughter, in whose home we were entertained. The meeting was the result of the wife's being sanctified, a year ago. The Presbyterians gave the use of their sents and organ, the Methodist church their building, when it was too damp to hold the services in the tent. We received a unanimous call for a three weeks' campaign next year. Our last meeting was held in Knoxville with the Nazarene church. Quite a num-

ber were saved and sanctified. This was the greatest holiness meeting Knoxville has known for a number of years. The crowds were large, and attentive. The tidal wave of salvation ran high, and shouts of victory were heard around the altar. Many were alarmed in their homes about their condition and prayed through to God. This makes about twelve years that Brother and Sister Cluck have held meetings in Knoxville and vicinity. They are much loved by the holiness people there.—J. A. MCCAMMON, *Pastor*.

San Francisco, Cal.

Last Saturday evening a most interesting service was held in the church. George Kramer, Jr., and Miss Anna Julia Miller were united in marriage by the pastor of the church. Both are well known in Christian circles, and are residents of San Francisco. Both testify to the blessing of sanctification. The church building was finely decorated with potted palms, ferns, and white flowers. The bridal party marched from the street to the altar, to the strains of Mendelssohn's wedding march. After the service at the church, the bridal party, including the invited guests, partook of a dinner in honor of the occasion at the home of the groom's parents, Mr. and Mrs. George Kramer. Mr. Kramer, Jr., has been for some years a worker in the Peniel work. He is much loved and respected by all the Nazarenes around the Bay cities. He has often inspired us with his soul-stirring solos. Mrs. Kramer has been a faithful member of the Nazarene church in San Francisco for many years. Mr. and Mrs. Kramer, Sr., have another son, Henry, who has been for several years a missionary in Africa.—THOMAS MURRISH, *Pastor*.

Gaineville, Texas

The fire of holiness has broken out in this place. Folks are getting to God in the old-time way. We are looking for great victory.—LUM JONES.

Seymour, Ind.

We began a ten days' meeting, June 28th, with the Rev. I. T. Stovall, pastor of our church in Delmer, Ky. We had large audiences and a good meeting, with lots of seekers; over twenty the last Sunday. Brother Stovall and wife are working hard for the cause in this place and God is with them. The Rev. F. V. Taylor, neighboring pastor, was also in attendance most of the time. He is being used of the Lord in planting new churches on this District. Brother Mackey was present the last Sunday, and continued the meeting there. Our next engagement was at Athol, S. D. A younger brother and the pastor planned the meeting. They had a good tent nicely arranged, but being a very busy time in harvest the attendance was generally

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small. We had some victories at the altar, and the meeting was good. From here we went to Seneca, S. D. We held services three days in the Methodist Episcopal church, where my brother, Will, is pastor. Five claimed to get saved or sanctified. At Bronson, Ia., we met the rest of the family, and enjoyed being in a campmeeting with Charles Stalker. We have had an increase in every department of our work here in Seymour this year, and a pleasant time, but we are closing our pastoral relations with the Assembly year.—C. H. STRONG.

West Point, Cal.

Our tent meeting here closed last night. Holiness had never been preached here, and the town is stirred, and the people generally are very appreciative, and respond readily. We had twenty-six at our altar who claimed to get saved. Some were gamblers, drunkards, and Mormons. Miss Viola Roby, of Milton, Cal., was with us during the meeting and will remain to look after the future work. There are many places out here that have no preaching services of any kind. Some of them not even a Sunday school. Calaveras county is a needy field. Pray for the Smith band.—FRANK B. SMITH.

Morrilton, Ark.

We are now located in our new field of labor, and still believe God has called us to this place. We find a very fine, and spiritual class of people here, who seem to appreciate the gospel. We were here four days when we were called out in the country to hold a meeting in a schoolhouse. It seems as though the people out here had heard very little preaching on holiness. They were prejudiced against it, but prejudice was broken down the fourth night, and the break came; wrongs were righted, confessions made, and the community built up. We had about eighteen professions in all. We open up on the 20th of August, two miles from the former place, in a Methodist Episcopal church, assisted by Rev. Mr. O'Neal, of this place, whose influence is felt all over this country.

Last night being the first we were at home for some time, the good people of this place took advantage of relieving themselves of a lot of good things to eat. They turned out in a body, laden with every thing that one could wish for, until the dining room looked like a store house. A short, pleasant time was spent together, every body left feeling better, and the preacher and his family greatly encouraged.—E. H. KUNKEL, Pastor.

Delmer, Ky.

The Rev. H. J. Mackey preached for the meeting at Shafter, Ky., which closed Sunday night. Seekers began praying through near the first of the revival, and continued to do so at most every service up to the last. Brother Mackey preached hard and straight. The church was revived, backsliden members reclaimed, sinners saved, and believers sanctified. We had some marvelous altar services. Great waves of glory came down upon the saints, and we had great times of rejoicing.—I. T. STOVALL, Pastor.

West Sidney, Me.

I am in a series of meetings here. This is the second week of the meeting, and God is blessing and shaking this place in the old-time way. I am holding the meeting in the Advent church, and it is surprising how the people stand by the rugged gospel. We have only had four seekers so far, but that is remarkable for this place. The family where I have been staying have re-established their family altar, and two daughters and one son have been reclaimed during the meetings. We close here on the 20th of August, and I go to Sea Side camp, in Ashdale, where I am to preach for a week. I am then coming back to West Sidney for a three weeks' meeting again.—LEWIS H. BACHELLER.

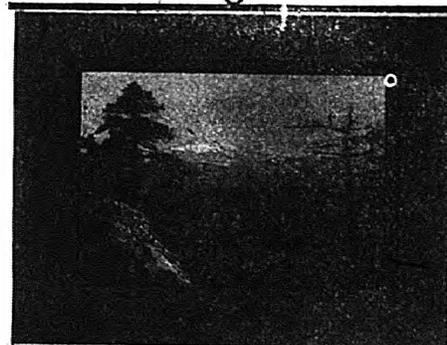
Malden, Mass.

The fire still burns! Last Sunday was a glorious day. Brother Borders, our old pastor, was present on his way to Livermore camp, in Maine, and preached a glorious sermon on prayer. Souls were seeking. In the evening Brother Martin gave the message, and we had more souls at the altar. And so the work goes on. We are sorry to say that the health of Sister Martin is such that Brother Martin feels he must leave us and take her to California. God bless them, both! His ministry has been blessed to us during the short time he has been with us. Souls have been saved, and sanctified, and our whole congregation stirred to new life.—LEROY D. PEAVEY.

FROM PRES. J. E. L. MOORE

Since my last report I have held two gracious series of revival services. The first was at Hills-

Special Scripture Calendar



As thy days, so shall thy strength be.

1917		JANUARY						1917	
Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.			
God is Love	1	2	3	4	5	6			
7	8	9	10	11	12	13			
14	15	16	17	18	19	20			
21	22	23	24	25	26	27			
28	29	30	31	Comm. thy way unto the Lord					

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boro, Texas, with pastor Thomas D. Dunn. During the ten days that we were there, the church was wonderfully revived, and between twenty-five and thirty were saved or sanctified. This was my second meeting with Brother Dunn this year, and can say it was a delight to work with this godly pastor.

Our last meeting was at Bowie, Texas, with Pastor G. W. McCluskey. The meeting was great in many respects. The crowds were tremendous. The singing was led by Prof. R. M. Parks and wife, of C. N. U., and all seemed delighted with the same. During the meeting there were fifty-five professions. There were some of the most remarkable cases of conviction, conversion, and sanctification that it has been my privilege to witness. On the last night after the sermon on the Unpardonable Sin, the altar was filled with seekers, and we were not able to close the service until 3 a. m. Several will enter the ministry from this meeting. Brother McCluskey and his godly wife were a great blessing and help in this meeting.

We are now holding the Pilot Point camp, and the fire is already falling. We are expecting a great meeting here, for God is smiling upon the Rev. J. P. Roberts and his work. They know how to pray through and bring heaven down.

We go next to Austin, Texas, with pastor E. W. Wells, then hasten home to open school at Central Nazarene University, Hamlin, Texas, Sept. 12.

1916. Quite a number of houses are being built on University Place this summer, and our prospects point to the greatest opening we have ever had. Brethren, remember us at a throne of grace.

LETTING SUNSHINE IN

William Dean Howells, the "dean of American letters," says that when his daughter Mildred was a child she looked up suddenly from her breakfast one bright morning, and said:

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That was a happy thought, and any little girl or boy who takes in sunshine by spoonfuls will feed some to others.

Would we know the main cause of our fruitless hearing of the Word, here it is; men bring not meek and guileless spirit to it, not minds emptied and purified to receive it, but stuffed with malice, and hypocrisy, and pride, and other such evils; and where should the Word enter, when all is so taken up? And if it did enter how should it prosper amongst so many enemies, or at all abide amongst them? Either they will turn it out again, or choke and kill the power of it.—ROBERT LEIGHTON.

PERSONALS

President C. R. Widmeyer, of the Oklahoma Holiness College, says: "We sure do enjoy the HERALD of HOLINESS. It is getting better and better, and then still better."

Rev. J. W. Frazier, our pastor at Garfield, Wash., was a caller at the Publishing House Thursday. Brother Frazier has recently suffered the loss of his mother and his little boy.

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ANNOUNCEMENTS

Change of Date—The campmeeting at Alma, Ark., will be held September 14-24, instead of the date recently given. Evangelist L. Milton Williams, and the Rev. J. N. Speaks will be in charge.—J. D. Edgih, President.

Workers With Tent Wanted—We want an evangelist and singer to join us at Parsons, Kas., 205 South 27th street, in a campaign until a holiness revival comes in the Pentecostal Nazarene way. Address at above place.—Rev. George T. Taylor and wife.

Notice—To deaconesses of the Western Oklahoma District desiring information concerning the course of study, examinations, etc., please write to the Rev. W. P. Olin, Secretary, Bethany, Okla.—C. B. Widmeyer, Chairman.

Teachers Wanted—A teacher of voice and expression is wanted for the Arkansas Holiness College. Also a student to work his or her way through by teaching of string instruments. Must be sanctified. Apply at once to C. A. Imhoff, President, Vilonia, Ark.

Singing Convention—The Alabama singing convention will meet with the Nazarene church at Jasper, Ala., September 9-10, 1916. Let each church organize its class, and send delegates.—H. F. McClain, President.

Recommendation—The Rev. J. I. Hill, of Ponca City, Okla., one of our most successful pastors, has notified us that he intends to give up pastoral work

and go into the evangelistic work this fall. We take pleasure in recommending him to our churches and pastors generally, as a strong preacher, a good manager of a revival meeting, who also sings well, and an all-round man.—S. H. Owens, District Superintendent.

Camp—A campmeeting will be held at Rocky, Ark., August 27th to September 10th, the Rev. J. S. Sanders, pastor of the Nazarene church at Shreveport, La., as evangelist. We are expecting and praying for great things, during this meeting.—Ray Ogden.

Revival Meeting—The holiness meeting at Nazarene chapel, R. F. D. No. 3, Nauvoo, Ala., will be held August 25th to September 3d, with the Rev. H. H. Hocker and wife in charge.

Tabernacle Meeting—A great tabernacle meeting will be held in Dodge City, Kas., from August 25th to September 3d, the Rev. John Wesley Lee, of Chicago, in charge, assisted by the pastors of Ford county. Come and help to stir this great southwest-ern country. You can rent a tent and stay on the ground all the time. Address Rev. W. E. Miller, 811 Avenue F, Dodge City, Kas.

Marvin Park Campmeeting—We had great victory last year on the old Marvin campgrounds, St. Louis, Mo., and we expect a greater victory this year. Time: August 25th to September 6th. Workers: Evangelist S. B. Shaw and wife, Evangelist J. B. Nash and wife, and Evangelist O. E. Laird and wife, and others. Free entertainment for all who come to work to help make the meeting a success. This campmeeting will be a convocation for prayer for every department of the Lord's work. Write for full information to the president, S. B. Shaw, Wellston station, St. Louis, Mo.

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- R. T. WILLIAMS.....Peniel, Texas
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Kentucky, Louisville, Ky.....September 27-October 1
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West Oklahoma, Bethany, Okla.....October 11-15

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- Hanlin, Abilene, Texas.....October 23-29
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- Boyle.....September 15-10
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- Douglasville.....September 20-24
- Manassas.....October 1
- Waynesborough.....October 7-15
- Glenville.....October 17-22
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- Busseyville, Ky.....August 21-September 3
- Louisville, Ky.....September 25-October 1
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