

Herald Holiness

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Incidentals and Fundamentals in the Baptism With the Spirit

ONE need not be accomplished in theology to be able to distinguish between the birth of the Spirit, or justification, and the baptism with the Spirit, or sanctification, for the first is promised to sinners who will repent and believe, while the latter is confined entirely to those who love God and obey Him.

And there is poor excuse for any to hold that the baptism with the Holy Ghost was for the Apostles only, when the Scriptures declare (Acts 2: 38) that He is promised to as "many as the Lord our God shall call."

But it is not possible to make a study of the question of the baptism with the Holy Ghost without including the Book of Acts in the scope of such a study. And in connection with his study, one is bound to read about power, purity and ecstasy. He will find a faithful record of what happened in connection with the experience of those who received this baptism with the Spirit, and he will find it necessary to distinguish the occurrences which were incidental from those which were fundamental; for the first of these may or may not be repeated in the experiences of others, while the latter must always be present wherever the experiences of those early Christians are duplicated.

The second Chapter of Acts describes the first occasion upon which Christians were baptized with the Holy Ghost and much that is said in the succeeding chapters and in the epistles must be explained in terms of this first experience.

On that first occasion it is noticed: (1) that the occasion was that of the Feast of Pentecost, (2) that the disciples at Jerusalem were all with one accord in one place, (3) that there was a sudden sound as of a rushing mighty wind and that this sound filled all the house wherein the disciples were sitting, (4) that cloven tongues like as of fire sat upon each of these waiting disciples, and (5) that these disciples, some of them at least spoke with tongues other than their native tongue, as the Spirit gave them utterance. All these were incidental factors as one may readily discover by reading the Scriptures and exercising a little judgment. In the first place, the season of the year was incidental and the giving of the Holy Spirit to other Christians has by no means been dependent upon the calendar. In the second place, being of their own election "in one place" was incidental, for God is not confined to places. In the third place the sound as of a wind was incidental, and so far as the record goes, was never subsequently repeated. The cloven tongues like as of fire were incidental and belonged simply to that series of phenomena by which the New Dispensation was ushered in. It was never repeated and is analagous to the thunders and lightnings with which the original Pentecost was accompanied

when Moses received the Law on Sinai. The speaking in other tongues was incidental, as belonging to the empirical, being an accompaniment of the initiatory phenomena, and occurring but rarely and irregularly thereafter. In every case where speaking in tongues is mentioned in the Acts, there is good evidence that there is no reference whatever to what is called "unknown tongues," but that in every case ability to speak in the known languages of men, other than one's native tongue is referred to. It may be most emphatically said that there is not one single passage in the Bible that ever remotely hints at the theory that the speaking in an *unknown* tongue is evidence that one has been baptized with the Holy Ghost. There are no *unknown* tongues in the Acts of the Apostles. If there are any in the Bible at all, they are in First Corinthians where they existed among a people whose spirituality was so low that they were dubbed "carnal" and whose moral and religious conduct was highly reprehensible. And even among a people like this, Paul rated this gift as worth only one two thousandth as much as the gift of prophecy and not once did he intimate that either was proof that its possessor had been baptized with the Holy Ghost.

There remains but one thing in the record of the experience recorded in Acts 2, and that is the emphatic statement "They were *all* filled with the Holy Ghost." This is a heart experience, wholly subjective and requiring and permitting no outward "evidence" that it has taken place. In every instance where an experience analagous to that which those first disciples received on the Day of Pentecost is mentioned, it is the heart state, the subjective experience that is unfailingly emphasized. And truly when the Spirit Himself has come in to purify the heart and to take up His abode there is no more need for objective evidences that He is come than there is need for a candle by which to see that the sun has risen. He himself is the one fundamental in His glorious incoming. And the essential work that He performs is a spiritual and internal work in making the heart holy and clean from sin (Acts 15: 8, 9), and filling with love divine. And the essential power which He gives is not power of a spectacular sort, but is inward heart power which enables the one in whom He dwells to overcome sin and the world and live a holy life all the days of his life.

Not noise, even though it be like unto a rushing mighty wind; not the appearance of fire; not speaking with the tongues of men and of angels; not any thing that the eyes or ears of the natural man can appraise; but a pure heart overflowing with divine love is the Bible evidence that one has received the baptism with the Holy Ghost; for in every case where He comes in the heart is purified by faith and love is made perfect.

Getting Our Timber Out of the Woods

A PROPAGANDIST of a certain very active sect sat by me in the train. After listening to his somewhat complicated and irrelevant doctrines for sometime, I asked if he and his people were having very many revivals in which sinners were being brought to Christ. He said that was not really the work they were doing. He said they were "gathering out the wheat" and their mission was to the deceived and unenlightened Christians among the Protestant churches generally.

In other words, his was a parasite movement, a proselyting agency which entered principally upon the labors of others; and in spite of all, one cannot but feel that there is something more or less dishonorable about it. I think this man felt it himself.

Of course, this is a free country. A man can attend any sort of a religious meeting that he chooses and can read the literature and hear the public instruction of any church he likes. And if a man feels that he prefers another church to the one of which he is a member, and especially if he feels that he would be more useful in some other church, there is no written law, and should be no written law, to prevent his making a change. This sounds quite good when it is people from other churches "quitting the old church" and coming to the Church of the Nazarene, but we must reciprocate and grant others the same privileges and rights which we take. This is the doctrine and practice of true Protestants.

But it is a poor church that must live principally by proselyting other's labors. If we do not make as many converts "out of the ray" as we get members, we are living on the rewards of some other's labors. And with the streets swarming with the unconverted, there is nothing to hinder us from building out of timber that no one can justly claim. We must promote revivals everywhere. We must reach the people with the gospel of full salvation and bring them in to pardon and to purity through the blood of Christ. There are no souls quite so justly ours as the ones we ourselves "dig out."

When Arbitrariness Is Justifiable

THE preacher had just given an analysis of the political reasons and unreasons of the day, and when he had departed, one of the listeners said, "He seems to *know* all about this matter; I do not mind people's *knowing* so much if only what they know is *true*; but when they know so many things that are not true, I just wonder if a lot of other things which they *know* are really true."

The speech may not have been intended for me, but it "applied" and, I think, did me good. None of us know very much and every one except ourselves know we do not, and the world has about as small regard

for the "know all" as for any other representative of the species.

There are a few things upon which we should be arbitrary. We know we are personally accepted with God. We know God's Book is the true Word of God and that it is true, and in these matters there must be no quarters asked or given. But preachers and all Christians should limit the scope of their certainties to include only matters of the clearest and most essential facts. If we talk on politics, economics, philosophy, or even on theology, we should assume an entirely different attitude, lest those who hear us, finding that we know so many things in these fields that are not true, will question whether we know these other things as certainly as we seem to. "Be not wise in your own conceit." Aside from a preacher who knows nothing at all, the worst type there is is the one who knows too much.

Fruit and Gifts of the Spirit

ALTHOUGH the Bible does use the word *fruit* with reference to words and deeds, it is more commonly confined to the internal and subjective. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; none of these have an exact objective form of expression, but are sacred to the consciousness of the heart in which they dwell.

But the gifts of the Spirit (1 Cor. 12), of which that of ability to prophesy (i. e., to speak intelligibly to the comfort and edification of men) is the chief, are external and constitute channels through which the reality of the inner heart state of the Christian may be communicated to others.

By comparing jargon and meaningless sounds on pipe and harp with music and ringing bugle calls, the Apostle shows how much superior intelligible speech in prophesying is to *tongues* and vocal noises which do not convey sense. Five intelligible words are of greater worth than ten thousand jargon jabberings.

The moral essence of the ideal inner state of the fully saved is comprehended in the one word love—perfect love—with which the best gifts compare only when they are likened to clanking brass or broken cymbals. The brightest gifts have no lustre when compared with this priceless love. Gifts are transient, but love, the end of faith and the source of hope, abideth.

"Covet earnestly the best gifts," but the

"more excellent way" is the way of the heart made perfect in love, whether such a soul is possessed of any special gift or not.

Does It Stir Your Heart?

IN the book, "The Making of an American," the author, a naturalized American, tells how he busied himself with many activities, until, broken in health he was forced to retire to the coast of his native land where he lived in seclusion, bordering on despondency. He watched without emotion the ships of many nations as they crossed the open harbor in front of his cottage. The fact that he had spent many years in America and was nominally an American citizen seemed to have been all but forgotten and was completely ignored. But as he chanced to look out one day, a stately ship was passing and the gentle breeze held back the flag from the mast head in such a way that its seven red and six white stripes were all in plain view and forty-eight white stars stood out clearly on a field of blue, revealing the most beautiful flag in the world. The author looked on casually at first, then something strange moved within him, tears came into his eyes, he drew out his handkerchief and waved repeatedly at the passing flag. As soon as he had recovered himself sufficiently to think, he said to himself, "Now I know I am an American."

Do you profess to be a Christian? Well, I ask not as yet what you believe as to your creed, but is your heart stirred by the mention of the name of Christ? Do you feel that strange "other world" pull which certainly its citizens know and feel?

The Weekly Text

"Thou art a priest for ever after the order of Melchisedec" (Heb. 7:17).

WHENEVER there is necessity for sacrifice, as there always is whenever there is a sinner and a sinned against, there must of necessity be a priest to make atonement. The Aaronic priests of the old Jewish economy had two weaknesses: first, like the people for whom they made intercession, they had sins which required atonement; second, being mortal, their intercession was interrupted by their own death.

Now Jesus is the Christian's High Priest, and though He can be touched with the feeling of our infirmities because of His own suffering for the sins of others, He is holy, harmless, undefiled, separate from sinners, and in moral excellence, exalted above the heavens. Besides this, He arose from the dead to die no more and now is at the right hand of God continuing His priestly ministrations without ceasing.

Because He has no sins of His own, the full merit of His sacrifice and intercessions is offered us. And because He is immortal and possesses a never ceasing priesthood, He is able to save from all sin all the time and forevermore.

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Holiness All-Inclusive

By C. W. RUTH, *Evangelist.*

MANY seem inclined to think that the question of Christian holiness is simply a "side issue," and therefore, an indifferent matter. They regard those who stress and press this doctrine as "extremists," and "faddists," and charge them with preaching but a part of the gospel and making "a hobby" of holiness. As an excuse for not preaching holiness at all, we have heard some say that they believed in preaching the whole gospel.

We would insist that they who do not preach holiness are the ones who do not preach the whole gospel. And certain it is that they who do not preach holiness have withheld the very essence and objective of the gospel. We read in Ephesians 1:3-4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with ALL SPIRITUAL BLESSINGS . . . ACCORDING as he hath chosen us in him before the foundation of the world, THAT WE SHOULD BE HOLY and without blame before him in love." That is, the objective of "all spiritual blessings" is our recovery from sin and our restoration to holiness. In fact, holiness is the *objective* of the whole scheme of redemption. Every commandment, every promise, and every provision of the gospel has but this one objective. Even our repentance, and our regeneration are of value only as they tend toward holiness.

Holiness preachers teach that in regeneration the work of holiness is begun, just as the building of a house is begun when the foundation is laid. And this is scriptural, for in Heb. 6:1 we read, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." In so saying he acknowledges "repentance" and "faith toward God" as the "foundation" of the Christian character; but a foundation is of value only when a superstructure is placed upon it; it was for this purpose that the foundation was laid, and important as the "foundation" is, the erecting of the house, and the house itself, is of greater importance.

No denomination teaches in its creedal statements and articles of religion, that we are made holy in the new birth; and no Christian has been regenerated any great length of time without finding that there was something within that was at variance with the new life received at the time they were regenerated. This accounts for the inner conflict; "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other" (Gal. 5:17). Here is the dual nature. Such is not the experience of the unregenerate, for the sinner has not "the Spirit." Hence the work of holiness, the "perfecting of holiness," must take place subsequent to regeneration. Nor is it to be merely an ideal and an objective that should be aspired to and never reached. No, the promise is in the present tense; "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us [present tense] from all sin."

And whoever is cleansed "from all sin" is holy. Time is no factor in our cleansing; it is "the blood of Jesus Christ" that cleanses and makes us holy; and the blood is no more efficacious tomorrow, or at any time in the future, than it is today. While no man is holy until he is cleansed from all sin, it is the privilege of all who have been regenerated to be thus cleansed today.

Holiness is all-inclusive. No one can preach holiness intelligently and scripturally without giving emphasis to the new birth, to repentance and to all other lines of truth essential to Christian experience and holy living. In fact, our observation during forty years of identification with the holiness movement, has been that there is constant insistence on an experience of regeneration that saves from the act of sinning before any one can be a proper candidate for sanctification or holiness. This is the teaching throughout the entire holiness movement. Holiness sustains the same relation to other Bible doctrines as does the hub to the wheel; while there may be many spokes in the wheel, each one of relative importance, they all converge to the center, the hub, and are of value only as they are thus related.

Men who specialize on holiness are accused of being men of one idea, and are charged with narrowness. To this accusation we would answer that we would rather be narrow and deep, than broad and shallow; that it is absolutely necessary to be narrow in order to get through the gate, seeing Jesus has said, "Straight is the gate, and narrow is the way that leadeth unto life." Yes, we have the one idea that includes all the doctrines of Christianity, and all the purposes of redemption. The fact is that only those who are willing to be counted as specialists on holiness, and who major on this "one idea" succeed in leading others into the experience. They who generalize on the subject invariably neutralize the importance that attaches to this experience, and thus lose the real objective in redemption; and consequently in aiming at nothing they are not disappointed when nothing happens, and no one obtains the experience.

Holiness is the one essential requirement, the one qualification for heaven. Nothing less than a holy heart will give us entrance into that city. "Holiness, without which no man shall see the Lord" (Heb. 12:14). God himself specializes on holiness in that it is His constant command and promise for all His children. Holiness was not an after thought with Him, but was His first thought. He created man holy, and never intended that the race should be other than holy. And when He foresaw the awful tragedy that would strike the race when sin became a tragic fact, He made provision in Jesus Christ before the foundation of the world for our complete recovery from sin and restoration to holiness. In the language of Bishop Foster, "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types,

glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, welling all through revelation—the glorious truth which sparkles and whispers, and sings and shouts through all its glorious history, biography, poetry, prophecy, precept, promise, and prayer—the great central truth of the system."

Repentance and Faith

By H. H. B. CIPRICO

MAN is not saved by repentance, for the Word of God declares in so many places that faith and faith alone is the condition of salvation. Among the opinions of great and devout men, that of John Wesley is significant where he says in effect, "So clearly demonstrated in the scripture is the fact that faith is the one and only ground of salvation, that if it were possible for one to believe the promises of God without repentance, he would be saved by that confession."

On the other hand it seems to be a fact clearly established by the experience of those who have passed from death unto life, that it is impossible to believe without repentance, and he who runs may read scriptures leading to the inevitable conclusion that there is something to do besides taking the thing for granted. He may assent to what is written and claim the promise for his own, but if his repentance has been shallow, his faith will be weak and he will not grow in grace, but will probably sicken and die and in a short while lose what "he seemeth to have."

Church joining, training up with believers, or practicing religious exercises will not bring grace to the soul. It is not enough to make a religious profession. There must be faith, a living faith, a faith that worketh by love. And in order to have such a faith there must be first a foundation laid of true repentance.

Repentance is a change of mind; a right about face, a forsaking of all sin, a surrendering of one's will, a committing of our way unto Him, a renouncing of our own righteousness, opinions, ways, and thoughts; a denying of ourselves, taking up our cross and following Him. It is striving to enter in at the strait gate. A strong word is "striving;" it is said that the word "agonize" is closer to its original meaning. To agonize is to be in a state of unspeakable distress. The inference drawn from the words of our Savior in this connection is that to get into heaven is no dry-eyed, kid gloved, "now I lay me down to sleep" transaction, but a most harrowing, intense, and desperate effort accompanied by more or less suffering. And all of this sacrifice would be of no avail without sincerity. He must have right motives and honest purposes. He must, at least, believe that God is, and that He is a rewarder of them that diligently seek Him. A truly penitent soul is not seeking the loaves and fishes of any kind. His paramount thought

is safety from the wrath to come. He will forsake every questionable word, thought, deed, or association; he will forsake all that he hath, yea even loved ones if necessary. He will make restitution to the limit of his power. His agony will permit of nothing else. Such a radical change of mind as this, is bound to produce a radical change of heart. A genuine repentance will result in a genuine faith. One follows the other as the night the day. God in his word seems to have joined these two together, let no man, therefore, put them asunder.

A true repentance will result in more than a general assent to truth. There will be such a revelation of truth to the soul that there can be no doubt as to one's acceptance. That is what our Lord meant when he said, "I will show you a wise man who built his house upon a rock." He meant such a repentance that out of it, or from it would spring such a faith that when put to the

test would bring forth the fruit of repentance, and to this "The spirit himself beareth witness with our spirit that we are the sons of God."

So with all our profession, however noisy or inelegant, or however quiet and orderly, if the spirit of God bears witness and the fruit of the Spirit is manifest in our lives, we have a sure foundation.

Genuine repentance then is more than a card signing, hand-shaking, or joining the meeting house affair. It is orthodoxy, but it is orthodoxy on fire with divine love. There is nothing so real as this kind of faith. "It is in very truth, the substance of things hoped for, the evidence of things not seen."

Lord raise up and send out Holy Ghost preachers who will so preach the word of God, as to produce divine conviction, resulting in genuine awakening, true repentance, and living faith.

SAN FRANCISCO, CAL.

The Practical Side of Christian Life

By REV. C. E. CORNELL

Helpful Suggestions for Preachers and Christian Workers, No. 5

LET me recapitulate. A few significant points worth emphasizing and refreshing to the mind.

1. Do not get into the habit of preaching *too long*. This does not mean that you are to have your mind on this particular thing until you are embarrassed and your liberty abridged. But plan your sermons to be of reasonable length under the direction of the Holy Spirit. Luther's pertinent admonition to preachers and teachers is, "Get up boldly, open the mouth widely, be done quickly."

2. Remember three words and get them into your system. *Enunciation, articulation, and pronunciation*. If there is a defect here, make up your mind to overcome it. Be deliberate, speak slowly, plainly and distinctly. Learn to vary the tone of your voice and avoid the sing-song, nasal twang in a high key. The same tone of voice produces mental and spiritual nausea to those who must hear Sabbath after Sabbath. Have a first-class dictionary and consult it often for correct pronunciation. Be careful how you pronounce scriptural names.

3. Study the art of soul-winning. How to draw the net, how to string the fish. Plan your sermons to move men. Pray that God may send in some one whom the sermon will fit. If God gives you the message, He knows whom to send along to hear it. Do not be satisfied with a comparatively *barren* ministry. Jesus said, "Follow me and I will make you *fishers of men*."

4. Encourage emotionalism. Do not suppress it. I know of several "big" preachers who have suppressed the emotions of the people until there is scarcely an "Amen" or a "Hallelujah." Religion without emotion is like salt without its savor. This is practically the condition of the American churches, all emotion gone and they are as silent as a sphinx or a graveyard. Icicles in the pulpit and icicles in the pews; nothing but barren-

ness, coldness, formalism and death. Real religion in the heart means warmth, inspiration and enthusiasm. Keep your own heart hot and you can set others on fire.

5. Pulpit prayers. Here is a delicate subject, and it is worthy of the prayerful consideration of the preacher and the layman. One should avoid stereotyped phrases. Pray in the Spirit, but clothe your prayers in effective, well thought-out language. Simple statements poured forth from the heart, as though you were talking to the King of Kings face to face. Do not get too *familiar* with God. Large numbers of preachers and laymen dethrone God and put Him on a plane with man. "O God, 'you' do so, and so." "O God, 'you' bless the people." Why not use the dignified terms of the Scriptures and substitute "thou" for you. God is so infinitely above us that we ought to be careful not to place Him on a mere human plane. The most beautiful prayers that I have ever read are those that have recently been published by the *Sunday School Times*, uttered by that great layman, John Wanamaker. They are deeply spiritual, informal, unctuous, direct and comprehensive. I am not arguing for cold, formal, juiceless prayers, but prayers suiting the dignity of the ministry and giving spiritual tone to the services of the church.

I have known a minister to think that he must pray in the language of a Billy Sunday, or to especially suit some occasion. During a political convention in Chicago a number of years ago, the minister who prayed told God in such eulogistic language about a certain candidate, that at the close of the prayer the delegates clapped their hands and shouted, "More prayer, more prayer." Another minister who was in the habit of preaching to a number of college students thought he must pray to suit their liking, so he said: "O, Lord, if any of us have failed

to make a home run with the bases all full, may we be called down at the end of the game." This was not praying, but borders on blasphemy. Instead of his pleasing the students, he disgusted them. There need be no offense to God, nor none to man if the minister will study how to pray effectively.

6. Individuality. Be yourself, not an imitator. Do not try to imitate Billy Sunday, G. Campbell Morgan, H. C. Morrison, Will Huff, or any one else. I have known one or two men to try to imitate Dr. Bresee. They made a flat failure. Maintain your own personality; avoid peculiarities and eccentricities, but *be yourself* on all occasions. Have some plans of your own, use them in your own way. Seek originality, keep your head level and your heart clean, and your ministry will not be fruitless.

7. Remember that the ministry is not a "soft snap." It requires excessive labor, judicious thinking, unswerving courage, and faith that laughs at impossibilities. The ministry is no place for a lazy man, nor is it a place for a careless, thoughtless, cotton string back bone fellow. Scholarship, fluency of speech, *mightiness in prayer*, should characterize every man who seeks to adorn the pulpit.

Spirituality should predominate over everything else. To keep spiritual in this busy and perverse age demands resolution and determination. *Take time to be holy*. Take time to study and pray. Manage your own personality, make yourself behave; resolve to do a thing and then do it. This is all easier said than done. But by the power and help of God any minister who *wills* can do it.

I trust that if you have read this series of articles on the Practical side of Church Life, that some word or admonition has *stuck*, and that it will do good like a medicine.

ONTARIO, CAL.

Why I Believe in the Second Coming of Christ

By EVANGELIST J. C. WALKER

THE doctrine of the second coming of Christ is found in the Bible and it must be essential to some phase of the Christian life. For we read (2 Tim. 3: 16), "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The doctrine of the second coming of Christ has a two fold bearing on the world. First, as a doctrine of reproof and correction to the unsaved. Second, a means of instruction in righteousness to the saved.

My first reason for believing in the Second Coming is the scriptures contain so much on the subject. It is surprising how much prominence is given by the inspired writers to this theme. Some one has said that there is more space given to it than to the doctrine of the Atonement. Of the twenty-seven books of the New Testament all but four of them refer to it, and entire chapters, such as Matt. 24 and 25, are devoted to this subject. And practically all of 1 and 2 Thessalonians and the book of Revelation are devoted to this subject. In 216 chapters there are 318 references to the second coming.

My second reason for believing in the second coming of Jesus is found in the fact that it is an incentive to watchfulness and preparedness. Over half a hundred times in the New Testament we are exhorted to "watch and be ready." From the reading of the word we would infer that the second coming might take place at any moment for it would be the height of folly for us to be ready for an event that would not likely take place in our life time. "Watch therefore for ye know not what hour your Lord doth come." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24: 42, 44). Paul connected looking for the second coming of Christ with denying ungodliness and worldly lusts (Titus 2: 11, 13).

My third reason is that the hope of Christ's coming produces loyalty and faithfulness to Christ (Matt. 24: 45, 51). While the servant maintained an attitude of watchfulness, he was sober, but when he said in his heart, "My Lord delayeth his coming," then he tore down the dikes of justification and sanctification and let the flood tides of doubt and unbelief into his life. Watching for the Lord to return is an incentive to loyalty and fidelity, while unwatchfulness results in worldliness of heart and life.

My fourth reason is that it is an incentive to brotherly love (1 Thes. 3: 12, 13). No one would want Christ to come and find him with a heart full of unforgiveness. If any of us have any differences that are founded on carnality, let us fall at the mourners' bench crying for the fire from heaven, which burns out malice, anger, and unforgiveness, so we can be unblamable in holiness at His coming, whether it be next week, next month or ten years hence.

My fifth reason is found in the fact that it is an incentive to a godly walk (Titus 2: 11, 13). If we are looking for the second coming of the Christ we should "deny ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The blessed hope will check the spirit of self-pleasing and self-seeking in our lives, and help us to be a living ensample of holiness. This kind of a Christian will walk righteously and speak uprightly; he will despise the gain of oppression, he will shake his hands from the holding of bribes, and stop his ears from hearing of blood, and close his eyes from seeing evil.

My sixth reason is that the return of the Lord is designed to comfort the hearts of the bereaved (1 Thes. 4: 13, 18). The Apostle does not solace them by telling them that they would shortly die and join their loved ones in heaven, but he held up the prospects of a returning Savior who shall bring back the sleeping saints to meet those who are alive and are caught up together with them in the clouds to meet the Lord in the air. The dead in Christ shall be raised out from among the dead (Rev. 20: 4-6).

My seventh reason is that it is calculated to develop the grace of patience (James 5: 7, 8). These words were addressed to people who were poor in this world's goods and who were groaning beneath the oppres-

sion of unrighteous employers who had kept back that which rightfully belonged to them for labor. The word is, "Be patient, have your hearts established for the coming of the Lord draweth nigh." And holiness of heart is the only grace that will establish you and cause you to stand.

My eighth reason is that the second coming is an antidote for worry (Phil. 4: 5, 6). Why be anxiously scheming about tomorrow. Before the morrow dawns the assembling shout may be given. We will make better progress in the Christian life by following the advice of Paul in Phil. 4: 8 and keeping our gaze in an upward direction.

My ninth reason is that the prospect of a speedily returning Savior stimulates sobriety and vigilance (Rom. 13: 11-13). The night of sin is far spent and the light of another day is about to break over the eastern hills. Let us keep our wicks trimmed and oil in our vessels. The disciples wanted to know when the end would be, Christ said, there would be false Christs; false prophets, and false religions, that iniquity should abound and the love of many should wax cold; many would become offended, would not endure sound doctrine.

My tenth reason is that the second coming is an incentive to holiness of heart and life (1 John 3: 3, 4). "Now are we the sons of God," and we become such by receiving Christ into our lives (John 1: 11, 12). And every son of God that hath the hope of seeing Christ when He comes, "purifieth himself even as He is pure." The men and women who are holy in heart and life are not afraid to meet the Christ when He returns.

HASTINGS, NEB.

The Spirit's Sanctifying Work

IT is a queer perversion of truth that denies that the Holy Spirit sanctifies believers. The work of sanctification is begun by the Holy Spirit in the experience of regeneration; entire sanctification is accomplished by the baptism with the Holy Spirit, as witnessed on the Day of Pentecost when one hundred-and-twenty were sanctified in the Upper Room in Jerusalem. Writing of this work of the Holy Spirit in his book entitled "The Holy Spirit," the late Bishop Wilson T. Hogue said:

"As the feast of Pentecost was a harvest festival, celebrated by Israel in acknowledgment of God's dominion over their country, and by offering unto Him the first-fruits of their completed wheat harvest in the form of two wave-loaves baked with leaven—a type of perfection—so the gift of the Holy Ghost on this great festival occasion was to the end that the Church might, from that day forward, present unto God 'the first-fruits' of Christ's finished atonement, in the personal and complete sanctification and holiness of its members!

"At the first Pentecost the Law was given, engraved on tables of stone. At the memorable Jerusalem Pentecost, and by the baptism with the Holy Ghost, that Law which was originally engraved on tables of stone, was written upon the minds and hearts of the disciples. To have God's Law written on the heart is to attain to God's ideal of holy character. The holiness of Christ consists in this.

The following words of the Psalmist, applied in the New Testament to a description of Christ's perfect righteousness, according to this idea: 'Sacrifice and offering thou didst not desire: Mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do Thy will, O my God; yea, Thy law is within my heart' (Psalm 40: 6-8).

"The baptism with the Holy Ghost is God's method of writing that law on our hearts thereby conforming us to the image and character of His Son. This is sanctification, holiness, perfection of Christian character."—*The Wesleyan Methodist*.

More Than a Privilege or Luxury

We once heard a preacher say concerning holiness that he was in the habit of telling his people who spoke to him about the experience of holiness, that it was their privilege. He might just as well have said that the keeping of the ten commandments was their privilege.

There are people who seem to think the same as did this preacher. They think it is a special luxury that the Lord permits us to have if we choose to have it. This is not the Bible doctrine of holiness. God says in his book that it is a duty to be holy and without it we cannot see him.

The very fact that it is a privilege makes it a duty. It is the duty of those who love God and obey him to have all their privileges purchased in the atonement. The sacrifice of Jesus Christ imposes upon all his followers the obligation of being all that his atonement has provided. How can we love Jesus Christ and be indifferent in our attitude towards the great salvation from sin that he purchased?

God says in his book "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he who hath called you is holy so be ye holy in all manner of conversation." What would we say of a child who considered obedience to a parent simply a privilege, that was optional? But such is the position that some take who call themselves the children of God. As great a luxury and privilege as is holiness it is a greater necessity than any other. He who excuses himself with an open Bible from being holy under the notion that it is only a luxury stultifies himself by claiming that obedience of a divine command is only a privilege and that obedience in obtaining a necessity is only a privilege. Holiness is such a great necessity that the question amounts to this—holiness or hell.—*Christian Witness*.

Opposition

By H. O. FANNING

LIFE is a matter of meeting and overcoming opposition. Those who live purposefully, meet and overcome it. Those who merely exist, drift with the tide, and are overcome by it. The more inconsequential the life, the less the opposition. The greater the life, the greater the opposition.

Opposition is not confined to the work of the Lord. It is met with in every worth-while endeavor. No worthy undertaking was ever consummated without first overcoming it. There is no

rose path to noteworthy achievement. The greater the work, the more determined the opposition.

Serving God is the noblest occupation open to men or angels. Saving men is the greatest work undertaken by Almighty God, and the one work He has permitted man to share with Him. There is little opposition to a feeble type of religion. The deeper the spirituality, and the more aggressive the life, the more subtle and bitter the opposition. There is little opposition to the propagation of a feeble type of religion. The higher the type, the stronger the opposition.

It is the propagation of the type of Christianity that honors God, saves its possessors from all sin, and blesses the world, that rouses the hosts of darkness, and concentrates their forces in implacable hatred, and unyielding opposition. The propagation of the type of experience that does not stir hell mightily, rejoices heaven little, and blesses earth less.

The Christian life is a conflict. In it we must overcome, or be overcome. It is the believer against the world, the flesh, and the Devil, with victory and deliverance through faith. Christian service is a warfare. We must contend for every inch of the enemy's territory we gain. It is not less opposition, but more power to overcome it that we need. Not an easier warfare, but more courage to prosecute it. Not easier tasks, but more ability to perform them. Not lighter burdens, but more strength to bear them. Not another world, but more grace to overcome in the one we are now in.

DRUMHELLER, ALBERTA.

Unanswered Prayers

By URAL T. HOLLENBACK

PRAYERS may be classified simply as (1) those that are heard and answered, and (2) those that are not. Of course God hears everything but He does not heed and answer everything that goes under the name of prayer. Many people do not expect answers to their prayers, and they are disappointed, as they never are answered. Other prayers cannot be answered because to do so would be contrary to the will of God.

I. PRAYERS OF WILFUL SINNERS WILL NOT BE ANSWERED. Not even a prayer to God for forgiveness will be answered until the sinner determines in his heart and mind that he henceforth shall sin no more. And until his heart and will cease to sin (which also will stop the practice of sin), it is useless to beg for forgiveness.

II. SELFISH PRAYERS WILL NOT BE ANSWERED. Many do not get prayers through because they are selfish prayers.

Prayers for office in the church are never answered, although by wire pulling and bragging on oneself the result may be the securing of the office. But God will never hear such prayers.

Prayers containing a narration of the good points in sinners will not secure their salvation. No sinner has enough morality to keep him out of hell, or take him to heaven. Sometimes we hear, "Lord, surely you will save my boy, you know how he has always obeyed, and been in Sunday school, and has never done any great wrong."

Prayers for salvation of our loved ones may be selfish prayers such as, "Lord, thou knowest what a hard time I have at home, and how I can hardly stand my husband's persecution any more; do save his soul." God does not save souls just to free us from a little persecution.

Prayers for healing may be selfish. If we want a relative or dependent healed so we shall have a little less work to do, and be relieved from care, God will pay no attention to it. He heals for His glory, not our selfish ease.

Prayers for God's blessing on the work of the church may be selfish. How often we have heard, "Lord, bless everything we do here in this service tonight." This is prayed at football games, political rallies, Tom Thumb weddings, church socials, prize fights, and any place where a little religion is desired as a conscience salve. And sometimes, yea, more often than anywhere else, it is prayed in holiness meetings. God can only answer it when we are sure to do those things which He approves. A better form would be, "Lord, help us tonight, in this service to do only those things that will

meet thy approval." And be sure that if we are doing His will He will bless us in it and bless the effort of service.

Among other selfish prayers may be placed what we term, "weather prayers." City people nearly always pray for clear weather, country people often pray for rain or fair weather as the needs of the crops are. It is very evident that God will not answer a prayer of one saint if that answer will injure another.

III. BOOK PRAYERS WILL NOT BE ANSWERED. Such are not prayers, although it is possible for one to make a printed prayer his heart prayer. But in that case it no longer is a book prayer.

IV. PRAYERS NOT IN THE NAME OF JESUS WILL RECEIVE NO ANSWER. And what does it mean to ask in the name of Jesus? Does it mean simply that the prayer closes with, "these things we ask in Jesus's name. Amen." Nay, for even if His name is present and the thing asked for does not glorify Him, it will not be in His name—and will not be answered.

V. LAZY PRAYERS WILL NOT BE ANSWERED. Not that physical exertion is meritorious, but real earnestness is an essential element in prayer. And earnestness means exertion. "The fervent, effectual prayer of the righteous man availeth much."

A little time to weigh our motives will save time in vain repetition. We may avoid selfish and conflicting prayers. And say of those that are doubtful, "According to Thy will, O Lord."

Let us earnestly, honestly, unselfishly, naturally, and continually pray in His name—for His glory. If you know not how to pray, pray anyway, asking for the Spirit's help. Any honest, earnest, praying soul will pray acceptably if he trusts for the Holy Spirit's help.

MANSFIELD, ILL.

The Santa Barbara Man Plus

By REV. LAFAYETTE CASSLER

A POPULAR weekly literary magazine published at the nation's capital, read by nearly all teachers and educators, and which is a persistent advocate of the modern evolution school, gives an editorial review of the finding of two skulls in Burton mound on the Pacific front at Santa Barbara, Cal.

Prof. J. P. Harrington, archeologist with the Smithsonian Institute dug up these fossils which were estimated to be anywhere from 10,000 to 300,000 years old. They are the skulls of a man and a woman; the former is now known as the "Santa Barbara man" was pronounced by the Professor to be older than the famous Neanderthal man which is at least 150,000 years old, according to the way science reckons.

Later, however, a group of other scientists examined the specimens, and somewhat disappointed those who had thought they had found the "missing link" by estimating that the skeletons had not lived over 8,000 years ago. In their opinion they belonged to some type of American Indian of which they have no other record.

Quite a lot of such reckless guessing is being done which is generally accepted by the schools as science. What is science? Science is an orderly and systematic arrangement of known facts. The cube of two is eight, and was ever so. Thousands of like facts in mathematics, astronomy, chemistry, physics and other studies are well known facts. A systematically classified arrangement of such facts is called a science. But science is not composed of unproven guesses and hypotheses. Paul warned Timothy against a "science falsely so called" (1 Tim. 6: 20).

But these gentlemen with the high-sounding degrees may make almost any kind of a wild guess and the schools at once accept it as science. It certainly seems to us that almost any one of ordinary intelligence could guess at the age of a skull within the range of 290,000 years; and probably come nearer the truth than some of these wise men. Had they lived and practiced in Nebuchadnezzar's day they might have lost their heads.

The editor proceeds to say, "Science has yet to produce the 'missing link' which will conclusively prove that man descended from lower forms of life, such as the monkey or the ape. It goes without saying that the dispute over the Darwinian theory will never be settled until this ape-man is found."

From this we conclude, (1) The editor admits that this missing link is still missing. (2) This modern theory is not established unless that is found. (3) All research having hitherto failed to produce this evidence, upon what may we base our faith that it ever will? (4) If this important link can not be produced this controversy will never be settled. (5) Then what about this science so called?

Dr. Hrdlicka of the national museum, a recognized authority in such matters says, "Man did not spring from the ape; he is just a cousin. The gibbon, siaming, orang-utan, chimpanzee, gorilla, negro, Australian Mongolian and European are all cousins under the skin, because they sprang from branches of the same tree.

"However," the editor adds, "it is possible, according to this anthropologist, that some man-like ape was the precursor of the human race. However, he believes that the distance between the lowest form of man, and the highest form of the ape is too great to be passed by mutation."

Just so, just so. That is what we say all the time. Again the editor proceeds, "To say that science and religion conflict is a mistake. It all depends on whether the Bible is interpreted literally or liberally. Science argues that the Bible authors had but a hazy conception of material things, which need modern investigation to either augment or disprove by tangible evidence. The Bible, scientists argue, is a man-made work and, as is the case with all other human documents, is not infallible."

(1) All depends on the kind of religion whether there is a conflict or not. Some religions conflict with science and the Bible both. (2) Surely we do not contend that there is any disagreement between the Bible and true science. The incongruity is with this unscientific "science falsely so called."

(3) The Bible is not a man-made work. "Holy men wrote as they were moved by the Holy Ghost." "All scripture is given by inspiration of God." The original text of the Bible is positively inerrant, and it is an insult to the Deity to say there was ever anything "hazy" about the mind of the author of the Bible. (4) Are all the works of this modern school of evolution inerrant? (5) As for the "tangible evidences" to prove or disprove portions of the Bible—where are the "tangible evidences" modernism has produced to establish the origin of man? Where?

"Dr. Rufus M. Jones, head of the department of philosophy at Haverford college says, 'Evolution offers a greater basis for religion than anything ever thought of.'"

Alas, how little these poor dupes know about a worth-while religion! They have rejected man's only hope, and are groping about in their blindness to establish their own. Truly "The foolishness of God is wiser than men; and the weakness of God stronger than men."

ORION, KAS.

Witnessing

By S. B. RUOOLS

"And ye shall be witnesses unto me" (Acts 1:8).

The martyrs overcame by "the blood of the Lamb, and by the word of their testimony." Testimony is the fruit of the *miraculous* power. "Forms of godliness" without the power, is about as bad as to "deny the power." Witnessing is the highest type of preaching. Paul said he was called to be a "minister, and a witness." A witness is one who testifies to a fact.

Peter on the day of Pentecost testified to what had happened. God did *the work*, he did *the testifying*. "And when they were come and had gathered the church together, they rehearsed all that God had done with them. And how He had opened the door of faith unto the Gentiles" (Acts 14:27). Then again, "And when they were come to Jerusalem. [Paul and Barnabas] and of the apostles and elders, and they declared all things that God had done with them" (Acts 15:4).

Paul in witnessing or testifying before King Agrippa, "almost persuaded" him to become a Christian.

Then again we read: "And, the day following, Paul went in with us unto James; and all the elders were present, and when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry" (Acts 21: 18, 19).

NEWS FROM THE FOREIGN FIELD

"Go Ye Into All The World"

SPECIAL MEETINGS IN COBAN

By MISS SARA M. COX, *Central America*

MAy 8th to 18th was the time appointed for the conferences and Bible classes in Coban, and so that date found a great crowd of believers from all over the country assembled here to partake of the good things which God was pleased to spread out on His banqueting table for them. Not a great number of the workers were able to be present, as it was not possible for them all to leave their stations, but all the missionaries were present, except Mrs. Scott, and had blessed fellowship together.

During those ten days there were services all day and sometimes until late at night. The Bible studies were given by Superintendent Scott, Brothers Anderson, True, Ingram and Mrs. Ingram, and were truly a blessing to our believers. The special evangelist for the night services was Joaquin Vela, a Spirit-filled and anointed servant of the Lord, who somehow gets hold of the hearts of his countrymen. The chapel was crowded to overflowing from the first, and at last crowds were turned away because there was no seating nor standing room. Many souls were in the altar seeking pardon, reconciliation or sanctification, and some prayed through to victory.

The preaching on the theme of holiness in the morning services was done by Sara M. Cox and Javier de la Cruz. God did His blessed work in some hearts, and the church was quickened and strengthened. One of the special features of the meetings was the work of the Spirit among the Indians. A good number of them were present and the message was presented to them in their own dialect by Don Javier, and in turn their testimonies were interpreted from the dialect to Spanish so we could understand that God had really talked to their hearts. We believe the time has come when many of these who have so long sat in darkness and superstition will see the Light of Life. Blessed be the name of the Lord.

We praise God for His blessings upon us in this series of meetings and Bible studies. We have not yet seen all the harvest that we shall see from this effort. The work is growing. Only a very small per cent of the believers from other parts were present, but if they had been present there would have been no room for them. We shall need an enlarged building for the conferences another year, if the Lord delays His coming.

A TRIP TO SHUMBA

By MRS. R. S. WINANS, *Jaen, Peru*

A WEEK ago Sunday a woman came to me in tears, begging for the use of one of our saddle animals as far as the plantation of Shumba. She told me that some wicked men had threatened to ruin her daughter, and that she wanted to leave as quickly and as secretly as possible.

I was perplexed how best to help her, and, while waiting for my husband to come and decide the matter, I did my best to show her that the true way out of her difficulty was to quit praying to saints and earnestly call on God for help. It is not thought best to trust natives with our horses. Besides, I had been praying for an opportunity to visit Shumba because, while in Jaen, I had been able to interest in the gospel a number of people from that vicinity.

The outcome was that at daybreak, Monday morning, we found ourselves on the way to Shumba in company with this woman and her daughter. By noon we had reached our destination. The next day, however, the woman continued her journey with another saddle animal. My husband and I divided up our small stock of Bibles and Testaments, and, while he pressed further on to the village of Chirinos, I did what I could in Shumba. The house where I stayed was like a port of entry from Jaen, as it is on the main traveled road. I was surprised to learn from the lady of the house, and from personal observation, how many travelers

stop there for meals or lodging. I made the most of my opportunity with all who came to the house.

The mother and oldest daughter were among my first acquaintances in Jaen, and have shown themselves friendly ever since. On two different occasions I had prayed with the daughter when she was ill, and she herself prayed to the Lord for forgiveness and professed salvation.

On Friday my husband returned from Chirinos, having had a profitable and enjoyable journey. He had disposed of his books to the key men of that region, viz., two school teachers and the foreman of a plantation.

The next morning, after breakfast, we saddled our animals and started for Jaen. Toward noon baby grew hungry and we stopped at a plantation to buy milk. Alas, only a man and a little boy were there, so although I saw plenty of cows with plenty of milk for their calves, the man had plenty of lazy bones. There was nothing to do but to move on. However the baby murmured plaintively, "Mi-ook, Pay, Amen." So we stopped the mules, opened the thermos bottle and gave him the chocolate which I had hoped to reserve for our arrival in Jaen.

Now that we are in Jaen again we are busy moving our household goods to our little place on the hill-top, and making preparations for an extended visit to the Aguayana Indians. We covet your prayers for the furtherance of the gospel in this interior region.

TRUE GRATITUDE HELPS US

By MISS MINNIE C. MARTIN, *So. Africa*

SOMETIMES, when we see much of seeming ingratitude, our hearts ache and a wave of homesickness sweeps over our souls, but our unfailing Friend always comes to comfort and sustain, and whispers, "I have trod the way before thee; thou art here for my sake." Then the sun breaks through the clouds and we go on our way rejoicing.

About four months ago one of our faithful girls became very sick, so sick that some thought she should be carried to the hospital twelve miles away. I could not think of it, as I wanted so much to try to help repay her for her wonderful goodness to me when I came here, too weak in body to bear the many new burdens all at once. God sent me here, and she was my faithful helper, bearing every burden that she could to make it easier for me. When I learned how sick she was, I took her into my room, as we have no room where our sick girls can be isolated from the others, which has grieved my heart much since I came here. After the usual treatment for malaria failed to bring down the high temperature, we called Dr. West and he pronounced her sickness very serious, giving not much hope of recovery. As I watched her day and night as she lay on her bed of grass mats on the floor with a little pillow under her aching head, although many times I thought she would slip away before morning. I have cared for many patients, but never saw greater patience manifested. As I looked down upon her from my comfortable bed, week after week, my heart ached more and more, and I kept asking myself, "What would Jesus do? Is it right?" Although I had not the money to spare, I ordered a canvas cot, and said, "Dear Lord, you know, when we spoil these folks and make white folks of them, we ruin them for lives of service among their own people, but I can not stand this." By the time the cot arrived the Lord had answered prayer for her and she was a little better. I said to her, "You have been on the floor for so long, don't you want to sleep on a bed?" A faint little smile came over her face, as she looked at me and answered, "Oh, I could not sleep on a bed, I would not know how, I don't want to be white, I like my bed on the floor." She has improved very slowly, but is able to go out

of doors now and to take short walks, although she is far from strong. God is undertaking for her.

The other evening, as I prepared to retire, I found a slate on my bed, written closely on both sides. It was a message to me from Alice. As she has not had many school privileges, writing is very difficult for her, and she must have spent much time and labor on that message, in her weakened condition. My heart was strangely touched as I read. She had tried to thank me for taking her into my room and caring for her during her long illness. The next evening she came to me as it was growing dusk, and said, "Good-by, Nkosazana." In surprise I inquired where she was going, and she answered, "I am going back to sleep with the girls as I have bothered you long enough." But I objected, as she was still weak and needed much sleep, which she could not have in such a bunch of noisy girls. So she consented to stay a while longer. But in a few days she came to me with a little grass mat, which is the first work she has been able to do for over four months, and she gave it to me. The tears would come as I looked upon that token of gratitude. She had done her best to thank me.

These are some of the things that help to take us through the hard places. Some come with their first roasting-cars. One of the girls carried a bunch of bananas twenty miles to give to me, and her last gift was a well-filled honeycomb. A faithful old lady came with a shining face, having carried a large pumpkin miles and miles. Some bring a dish of sweet potatoes, some a little earthen dish, and some a bunch of beautiful wild flowers. They give their all. What are we giving anyway? I have never tasted of what it means to sacrifice, to really sacrifice for Jesus' sake, but I am trying to learn. I have so much, they have so little; I am white and they are black. Do you wonder that they love to sing of heaven and think about the coming of the Lord?

NATIONAL HOLINESS ASSOCIATION MISSION, TUNG CHANG FU, CHINA.

The leader of the bandits in Shantung Province where the work is located gave orders that his men were not to make a disturbance within a radius of a mile around the tent where the meeting was held lest the people be frightened away for (read the proclamation) had not the foreigners come to China to preach a virtuous doctrine?

There is at the present a marked spirit of revival in the old heathen religions of China. Temples are being repaired and idols are being set up in the attempt to attract the people from the newer and better looking churches built by the missionaries.

There have been hundreds of new inquirers and converts during the last few months.

The preachers' and Bible women's classes are spiritual and well attended. These workers preach in the street, chapels or in the temples on market days, in market towns, or wherever they can get the people to listen. Then there is the tent work which takes at least five or six workers.

Mr. and Mrs. Troxel and Miss Flagler are in America, Brother Troxel having recently been appointed by the National Convention in Cincinnati in May as Missionary Secretary for America.

Mr. and Mrs. Moe have returned to China accompanied by five new missionaries. In February the Lord added to our number little Jean Cooley.

Brother and Sister Richards and Miss Amy Brown are returning to this country this summer for their furlough.

WOODFORD TAYLOR, *Acting Superintendent.*

THIS WORD FROM MRS. FITKIN. HAVE YOU SWUNG INTO LINE?

Woman's Missionary Societies, eastern districts, are enthusiastically pushing the Prayer and Fasting League. A number of names already reported. Word comes from Alberta church, Canada, over forty there have given in their names. Surely God is putting this upon many hearts.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

WAYS FOR THE YOUNG PEOPLE TO ASSIST THE PASTOR

By Rev. C. H. Strong

A. *Attend* all the means of grace, even the old ladies prayer meeting occasionally and take an active part.

B. Keep *Busy*, keep *Blessed*, be a *Booster* of the church and the pastor.

C. *Contribute* to all financial calls of the church, even though the contributions may sometimes be small.

D. *Determine* to be something to the church, not just a member.

E. *Expect* a visitation of God's presence at every service, plan for it.

F. Be *Fervent* in spirit, keep hot for God, avoid anything that would put out your fire or even cool you off.

G. Be *Good*, good for something, positively good.

H. Take *Hed* to thyself. If unpleasant conditions arise in the church, take an inventory of Number One.

I. Be *Inventive*, a creator of good things, not just a trailer of others, but a blazer of the way.

J. Be *Joyful*, joyful in the Lord. If your river is too shallow to enjoy a red hot, Holy Ghost praise meeting, deepen the channel by prayer, fasting and good works.

K. "*Know* thy self," not only your weaknesses, but your strength as well.

L. *Look* respectable and representative. Wake up, dress up, look up, keep up.

M. Be a *Man*, do manly things, make friends for Christ, the church and the pastor.

N. Be *Natural*, genuine, real. Don't put on so much paint, powder or Japa Lac that your friends will not know you; neither be an imitator of others to the point of losing the effect of your own personality.

O. *Observe*, be a student of nature. Look out for suggestive helps for Church and Society, and report them to the pastor.

P. *Prove* your worth by what you do rather than what you say.

Q. Be *Quick* to learn. Time is short, make today count.

R. *Respect* the pastor, and older persons of the church.

S. *Stick* to your job, stand by the church, it will take pluck, grace and perseverance, but it will pay. Carey, the missionary, was known as a plodder long before he became the world renowned missionary.

T. Be on *Time* at office, shop, factory or church service.

U. *Unity*. Endeavor to keep the unity of the Spirit in the bond of peace. Be a peacemaker; live peaceably with all mankind, if possible.

V. Be a *Victor* through Christ, count on nothing but victory, talk nothing but victory, act nothing but victory, preach, pray, sing, shout nothing but victory.

W. *Work*—Work in harmony with the pastor, and never try to put something over on the side that is not in accord with the church manual.

X. (Silence the e please.) Be an *Exhilarator* of spiritual life.

Y. *Yield* a point occasionally, this will hurt your feelings, but will be a good tonic.

Z. Be *Zealous*, have some zip, go to church and to work as though you were alive.—*From a paper read at the Chicago-Central District, N. Y. P. S. Convention.*

FROM M'KINNEY, TEXAS

Our N. Y. P. S. consists of twenty-two active, ten associate and ten honorary members with Mrs. Belva Lawson as president, Miss Veda Osburn as Secretary and Jesus as our Captain. We have started in to "put things over" for God. Most of the members are always ready to assist the Society any way possible. **WILLIE OSBURN, Rep.**

SAN FRANCISCO, OAKLAND AND BERKELEY, CAL., SOCIETIES MEET

Friday evening Aug. 25th the N. Y. P. S. of the San Francisco church entertained the young people of the Berkeley and Oakland churches at a beach party. About 6:30 p. m. we descended the cliffs at "Lands End" to a large bonfire near the water's edge. Here we had a pleasant and profitable evening singing hymns, praying, testifying, roasting weinies, toasting marshmallows and getting better acquainted with our neighboring young people. As we looked out over the ocean we marveled at God's greatness and as we listened to the testimonies we wondered at His mercy and love.

Bro. Hunter, our supply pastor, and his wife enjoyed the outing with us, as also did Brother Weatherford, the pastor of First Church, Oakland.

We are glad that we as young people can get together in a social way and at the same time keep God first in our lives.

While business was not taken up formally we discussed different things which concerned our Young People's Societies of the Northern California District.

At 9:30 p. m. we started our ascent up the steep hills each feeling that we had truly been blest in our souls and that it had been good to be there.

S. G. WHITE.

N. Y. P. S. TOPIC FOR DISCUSSION

For September 7

By DONNELL J. SMITH

The Coming of Christ Mat. 24:42-51

No doctrine shines out more clear in the New Testament Scripture than that of the Return or Second Coming of Jesus. Though given by the Author of the written Word, the Holy Spirit, a most prominent place, for long years it was passed over as a doctrine of minor importance in the Christian revelation. It is mentioned in the New Testament more than three hundred times. Whether it be the increase of knowledge concerning this great truth in view of His soon coming or some other reason, certain it is that in our day it has come to take a first place in the doctrines of the Christian faith and is veritably the corner stone in the creed and life of millions. And why not? If His first advent for the putting away of sin was the hope of His people in ages past, why should not the glorious hope of His people in our day be the second appearing of our Lord to consummate the great scheme of redemption.

In a double way the coming of Christ is the hope of the Church. It is first of all set forth as the time when our hopes and labors, earth's groaning and travailing shall have their full fruition. Again it is set forth as the hope of the Church in that it is an incentive or agency for keeping the Church prepared, adorned, separated and ready for the coming of the Bridegroom, the appearing of the King. Titus 2:11-13; 1 John 3:3; Romans 8:18, 19; Col. 3:4.

I. WHAT THE SECOND COMING OF JESUS MEANS

1. A literal and personal Advent. Mat. 24:27, 30. Acts 1:11; 3:20-21.
2. A visible and glorious. "The Lord Himself" 1 Thes. 4:16; Rev. 1:7; 5:9-13. Luke 21:27.

II. WHEN WILL HIS COMING OCCUR

1. As to dates, the chronological point of view. Matt. 24:36, 44; 1 Thes. 5:1, 2.
2. Moral and spiritual condition at His coming, the historical point of view. Luke 21:8-11; Mat. 24:4-14; 37-39; 2 Timothy 3:1-5.
 - (a) Before Millennium. Acts 15:14-18; The oft repeated admonition to "Watch" would be meaningless if the millennium was to precede His coming.
 - (b) Preceded by apostasy. 2 Thes. 2:1-12.
 - (c) Imminent. Rev. 22:7, 20.

III. THE PRACTICAL VALUE OF THE DOCTRINE OF THE SECOND COMING.

1. This great truth is connected with almost every Christian grace and virtue.
 - (a) Salvation. 1 Thes. 1:9, 10.
 - (b) Sanctification. 1 Thes. 3:10-13; 1 John 3:1-3.
 - (c) Service. Mat. 16:26, 27. Parable of Servants. Mat. 25:14-26.
 - (d) Solace. 1 Thes. 4:18.
 - (e) Patience. James 5:7, 8.
 - (f) A holy life. 1 Timothy 6:14.

A-N-D

A VISITOR to a certain office noticed on the desk of several employes a small card bearing the letters A N D. He asked the head of the department what it meant. "Why, that's the motto of our department," answered his friend. "Each letter represents an ideal that we try to keep before ourselves in all that we do."

"A is for Accuracy. The first thing a person should learn in the business world is accuracy. In an engineering firm like ours accuracy is a prime essential. We tell our assistants that everything must be exactly right. The letters we send out must be perfect in spelling, punctuation and sense. Our drawings must be correct to the last detail. We take pains to impress upon every new employee that the first requirement here is not quantity but quality, not speed but finish. It is not an easy thing to teach most young people, and we have some rather distressing experiences during the first few weeks, but we quietly insist and keep on insisting, and as a result we get a very high degree of accuracy.

"N is for Neatness. We do not find this so difficult to secure, for most business houses insist upon it. Of course, in our line, neatness is second only to accuracy. A drawing must not only be correct, but it must look well.

"One very interesting application we have noticed is that our assistants carry over this neatness idea into their personal appearance. Just look around at these young people. There is no overdressing, no fussiness, but see how carefully everyone is dressed. Notice their desks and the general appearance of the room. I don't know what would happen to an employee who heedlessly throws bits of paper around; the other employes would look after that.

"D is for Despatch. Speed counts. Our drawings must be ready on time, and they usually are ready a little ahead of time. But speed is our last consideration.

"Accuracy first, then neatness, and then, but not till then, despatch. Of course we occasionally run against a young employee who tries to cover up his laziness on the ground of accuracy, but he never gets away with it. Laziness shows itself in inaccuracy. It shows itself also in desperate last-minute endeavors to cover up by haste what was carelessly done at first. Thus our emphasis upon accuracy first leads every well-disposed person to neatness and despatch."

Accuracy first! What a world it would be if this were the motto everywhere! Suppose, for instance, that we were always sure of our facts before we spoke. How much misunderstanding would be removed! How many apologies would be rendered unnecessary! Accuracy first makes the scholar in the world of learning. It makes the skilled workman in industry. It makes the indispensable assistant and the trusted leader in every walk of life. It develops a sense of conscious power that creates confidence. It implies the mastery of circumstances, of men, of life.—FRANK O. EKB in *Young People*.

ONE BOY

A faithful boy may save a whole establishment. A young man signed a White Cross pledge. Soon afterward he was employed in a factory where the language of the men was indescribably bad. He remembered his pledge "to endeavor to put down all indecent language and coarse jests." He purchased a number of leaflets on the sin of bad language. He talked kindly to the men and boys, asking them not to use such vulgar speech any more. In a few months the whole tone of the establishment was changed. Not an oath was uttered; not an unclean word was spoken.

For All the Family

Conducted by Mrs. J. T. Benson

PREACHING

NOT long ago I read of some children who were shut in the house on a rainy day. Jimmy, the eldest, suggested that they play church, and said he would be the preacher. So he took his stand behind a small table, while the other children settled themselves in chairs.

Now Jimmy wasn't a very pleasant little boy to live with. He always wanted to have his own way, and he was very selfish. But it didn't occur to him that this would have anything to do with preaching to his brothers and sisters. He thought that all a preacher needed was to know a text, and then talk about it. And he knew lots of texts. So he said; "I will preach my sermon from the verse, 'All things whatsoever ye would that men should do to you, do ye even so to them.'" But just at this point Carl interrupted him. "Why, Jimmy, you can't preach about that," he cried, "for you know you wouldn't want to be treated as you did me yesterday, when you hid my ball for such a long time."

Jimmy was so surprised that he had nothing to say for a few minutes, then he announced a new subject. "I will speak on last Sunday's Golden text, which is as follows: 'And be ye kind one to another.'"

This time it was his little sister, Maud, who spoke up. "I don't see how you can preach from that verse, when you were so unkind to me about my dolly this morning. And you are always doing things like that, too."

The young preacher was really embarrassed. He wished he hadn't started this old game, but he was ashamed to back out. So he quickly thought of a third verse. A chorus of protests greeted him from his congregation. "O, ho, Mr. Jimmy, you had better preach that to yourself, and then maybe you won't eat up more than your share of strawberry jam as you did for breakfast," they cried. Then Jimmy gave up. It dawned upon him that it wasn't easy to preach to folks who knew him so well. He was learning that what a person does, speaks louder than what he says.

By way of contrast, let me tell you of a sermon which a Christian man and his wife preached to a young woman and the effect it had upon her.

The young woman kept a little summer hotel which her father had built. It was away up in the hills, some twenty miles from a railroad. But there were several fine mineral springs in the place, and her father had made it a point to set an excellent table, so that his house was usually pretty well filled with people who came for the rest, and good water and food. The father had died a few years back and the burden of caring for an invalid mother and running the hotel had fallen upon the daughter. She was energetic, and a good manager, but it was no easy job to keep supplies on hand that far from the railroad, to see that the house was clean, the wants of her guests attended to, and three good meals a day served. Often it was a pretty tired girl who crept into her bed at night.

One day a letter came from the gentleman whom I have mentioned, asking for board for himself and wife, and if some one could meet them at the station on a certain day.

After she had answered and mailed the letter, one of the guests, an elderly lady said: "I don't know these people personally, but I know of them. They are holiness people."

The young woman looked somewhat disturbed, "Are they holy rollers?" she asked.

"I think not. Not all holiness people are holy rollers, you know."

"No, I don't really know anything about them," said the girl.

"Well, these people just belong to the folks who don't believe they can ever sin again," explained the lady.

The girl felt a bit worried about it, she had enough half-sick, fretful, complaining people on

hand without adding a couple of fanatics to her load, she thought. But the letter had gone, and in due time the two guests arrived. They stayed three weeks, and the day before they were to leave the young woman sought a private conversation with the wife. "I have a confession to make, and a question to ask," she said. "You remember the afternoon we were to meet you at the station, that the car developed engine trouble and though the boy who drives it worked on it for hours, it was not until next morning that he got it to running, and could go for you. I was very much worried, since there is only the little depot, the grocery store and two small houses at this station and I didn't see how you could make very comfortable arrangements for the night. To be sure I hadn't been able to help it, yet I have found that most guests are very quick to blame me when things go wrong. It gets trying at times, the peevishness and grumbling, and there was no reason why I shouldn't expect it in this case. You don't know how I dreaded to see you drive up, for several things had already gone amiss that week and my nerves were a bit worn. Imagine my relief then, when I went out to the car and greeted two smiling, pleasant faced people who hadn't a trace of ill humor about them. I apologized very earnestly for the delay, and you said, 'Why, my dear, it is too bad you worried about us. We always manage to get along somehow, and last night we did unusually well.' You then told me that you waited at the station until nearly dark, by which time you were sure the car was in trouble; that Mr. S— whose farm is several miles from the station came along and found that he knew of you through his cousin who belonged to your church, and that he insisted on taking you home with him, where you had a delightful visit with him and his good wife."

"If this is the way holiness people behave when plans are upset, I would like to have my home filled with them. I told my mother that night. And now," said the young lady, "tell me what this experience is that helps you keep so sweet and unruffled, and considerate of others. I have watched you carefully these three weeks. I know that you have something I haven't got and I want it."

Do you see what had happened? The young woman had never heard a sermon on holiness, but these two people by their actions and spirit had preached one to her, a sermon on holiness three weeks long, and it had put her under conviction and made a seeker of her. Many people do not read the Bible or hear it preached, but they read our lives, for Paul says we are epistles, known and read of all men.

Do we profess holiness,—you and I? Then what sort of sermon on holiness are we preaching by our lives to the congregation God has given us?

THE BIBLE

A deathless book! This Book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's character. Here Paradise is restored, heaven opened and the gates of hell disclosed. *Christ is its grand subject*, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and river of pleasure. It is given you in life, will be open at the Judgment, and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.—*Unknown.*

THE HEART OF BRUCE

Bruce, who fought so gallantly for Scotland, came to his dying bed with one ambition of his life unrealized. He called his faithful follower, Black Douglas to him, and made him swear that after his master Bruce was dead, he would take out his heart and, embalming it, bear it to the Holy Sepulchre and deposit it there. Douglas took the heart of Bruce, enclosed it in a golden casket, and with one hundred knights for an escort, started for the journey. Passing through Spain, they turned aside to help the Spaniards against the Moors. In the battle, the Christians were driven before the fierce Mohammedans. Douglas, seeing that the day was almost lost, called his followers, and taking the heart of his master from his bosom, threw it far into the midst of his enemies, shouting "Forward, heart of Bruce, and Douglas will follow as was his wont." Although Black Douglas fell, they won the fight upon that rally.

O heart of Jesus, thou hast gone before us into every place of misery where humanity festers, and sins, and suffers, and gasps and dies. To this end wast thou born, and for this cause camest thou into this world. Though we are weak, thou art strong, and will give strength to thy believing children.—*Selected by S. B. P. A.*

A COURAGEOUS PREACHER

Any man who is filled with the Holy Spirit will preach the Word (not his own opinions) with boldness, not with fear and trembling lest he might possibly say a word to offend some godless church member. There is nothing more needed in the pulpit today than faithful courage. Clinton B. Fisk liked to tell of a young minister who had been sent to a new charge and was asked not to say anything on the temperance question, because a wine merchant occupied a principal seat in the church and paid \$50 toward the salary. "No, sir," said the young pastor, "let us begin fair. Take \$50 from my salary. I want a shot at that pew." He took aim, saved the wine merchant, and had his \$50, too. Sam Jones says, "The greatest blessing God ever bestowed on a church is a good preacher, that is afraid of neither man nor the Devil. The greatest blessing God ever bestowed on a preacher is a membership that will stand by his side when the blasts of a thousand cannon are belching in their faces."—*Selected.*

JESUS

Napoleon, standing on the brow of St. Helena, said to Montholon: "Can you tell me who Jesus Christ was?" Without waiting for an answer he continued: "There is something about Him which I cannot understand. Alexander, Caesar, Charlemagne, and myself, have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded His upon love; and this very day millions would die for Him. I have inspired multitudes," he continued, "with an enthusiastic devotion, such that they would have died for me; but, to do this, it was necessary that I should be present with the electric influence of my looks, my words, and my voice. When I saw men, and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence, reaching down, even through the lapse of eighteen hundred years, so draws the hearts of men towards Him that thousands, at a word, would rush through fire and flood for Him, counting not their lives dear unto them."

HER EXAMPLE

John Angell James, the famous minister some years ago in one of his lectures said: "If I have a right to consider myself a Christian, if I have attained to any usefulness in the Church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For though I had been religiously educated, I neglected prayer and cast off the fear of God. My conversion followed, and preparation for the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendors of heaven and through the ages of eternity."

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

In my last letter I left you at the close of the great convention at Waco, Texas. I sent in to the Publishing House a nice list of subscriptions by our beloved Brother P. H. Lunn and on Monday of July 14th Brother Lunn and wife and Miss Lue Miller and this old soldier left Waco on the Texas Special at 2:15 p. m. Brother and Sister Lunn and Miss Miller were enroute for Kansas City and I was to stop off at Dallas for a one night's service at Cedar Hill, so we pulled in to Dallas at 5 p. m. and Brother Lunn helped me off with my baggage and boarded the train and in a few minutes they were pulling out from the Union Station and my old friend and brother, R. S. Card of Oak Cliff, Dallas, met me and drove me to his lovely home in Oak Cliff, and we had one of the best suppers that an old Texan ever sat down to. After supper Brother and Sister Card drove me to Cedar Hill, some ten or twelve miles. Here we met people to peddle and old friends of forty years ago. Cedar Hill is on Brother J. W. Bost's work and he and family were there to assist in the meeting. We got eighteen subscriptions for the HERALD and the offering was fine. We preached over an hour and had two at the altar. We had some as fine singing as you will hear in a year's travel. Brother Dozier, the pastor there, is one of the fine young men of the Dallas District and there is the making of a great preacher in him. We had one great service and it was a sight to see the crowd. After we had all talked and shaken hands two or three times we finally broke up and I got in the car with Brother Cox one of our fine laymen, who lives up near Arlington. We got to his home about midnight and then I drank cold buttermilk and Brother Cox ate peach cobbler until almost one in the morning. Then we got some sleep and on Tues-

day morning, July 15th he drove me to Arlington to spend the day at the great Berachah Home. This was one of the red letter days of my travels. Brother and Sister Upchurch and their two single daughters were in Southern California. Brother Frank Weise and family were there and Brother Albert Ferry, and Miss Hattie and Mother Norwood and the girls. We had a great dinner served at the home of the matron and the girls—what a day it was—how good the Lord is to allow an old traveler like me to have such friends. After dinner I had the pleasure and honor of baptizing Brother and Sister Weise's new boy, their first one. Last year I baptized their four girls and now their boy—what a beautiful family of children they have. After our nice stay was over, I took the interurban for Dallas and at five I pulled out for St. Louis, leaving Dallas on the Texas Special, the best train that plays between Dallas and St. Louis. I had a good night and at noon on Wednesday we pulled into St. Louis. Brother J. E. Linza met me and drove me to Maplewood where we had dinner and I had a good rest. At night we had a large tent full and running over, and I secured twenty subscriptions for the HERALD. I preached for more than an hour and we had two at the altar—but talk about fine people—there is just simply no way to improve on Brother and Sister Linza, they are sacks of salt for the hungry sheep to lick at. My stay with them was most delightful and at 9:45 a good brother drove me to the Union Station where I got a through train for Toledo, Ohio, and at 11:40 our train pulled out from the great Union Station, and now I am pulling toward Toledo where I arrived on Thursday in the afternoon. Brother C. E. Herrell met me at the depot and in a few minutes I am lodged in a nice parsonage. *In perfect love,*
UNCLE BUDDIE.

Holiness Association, with twelve professions at the last service. The meeting continued two nights longer than was announced, and a good church was organized with twenty charter members, and more in view. A good piece of property was purchased, at a very low price. The writer was permitted to attend the last day of the Campmeeting, and to organize this promising church. Dr. G. A. Pegrum is supplying this church until Assembly.
E. C. DEES, Dist. Supt.

SOUTHERN CALIFORNIA DISTRICT

The splendid work of my predecessor, Rev. J. E. Bates, has made it easy for me to get hold of the work on this great district. We are getting started in good shape, and find the people with a great vision for the future. We are organizing the district into groups, and placing a large tent in each group, for the purpose of opening up new work. The tent is owned by the group and Home Mission Board. Three tents have been purchased already, and we expect to purchase two more soon. We have been very busy visiting the churches and getting acquainted with the work, and find that everywhere our pastors are enthusiastically working at their job, and the people are loyal to the core. God blessed us in making possible the organization of a splendid new church at Orange. For which class we anticipate a great future, being made up of men and women strong in faith, finance and influence. The organization of this new church was the result of a great seven weeks' revival campaign held by Rev. C. E. Roberts and wife. May God give us more real Nazarene evangelists who will work to conserve the results of their revivals. This great district has received us with open arms and warm hearts, and we feel that full co-operation is assured. May God help us to kindle a revival fire that shall spread throughout this beautiful sunny clime.

J. I. HILL, Dist. Supt.

OHIO DISTRICT CAMPMEETING

The first annual campmeeting of the Ohio District was one of the best all around camp meetings we have attended in years. It was indeed a spiritual feast for the whole family. The six o'clock prayer meeting was the cooling station for the day's run. The nine o'clock people's meetings were times of real praise that made the joybells ring. The morning preaching services were greatly blessed of the Lord. At two o'clock each day we had a missionary rally. This stirred the people for the sermon at three o'clock. The children's meetings at four o'clock were well attended and much good was accomplished among the children. The young people's meetings under the direction of Rev. H. H. Stahl were interesting and beneficial to all. The evening services were well attended and the power of God seemed to ever increase from day to day. There were many seekers and finders during the ten days.

Rev. J. B. Chapman did some of the best campmeeting preaching we have heard for years. Rev. C. R. Chilton, pastor at Warren, Pa., is one of the clearest, unwavering, sweet spirited, holiness preachers in the country. He and Dr. Chapman certainly made an ideal campmeeting team. Prof. Frank Watkin is one of the best music directors on the campmeeting platform. The music and singing was simply great. "Uncle Buddie" was present for four days. He laughed, cried, shouted, preached and boosted for the HERALD OF HOLINESS as no other man on earth can do. The crowds came to hear him tell the old story of Jesus and His love. Rev. C. W. Ruth, one of the world's best second-blessing holiness preachers was with us for three days. He goes after and gets results. Rev. Wm. Eckel was present and spoke several times at the Missionary Rally which was conducted by the District W. M. S.

This first camp was started by faith and work. We had but a little more than two months in which to make arrangements and had not one cent of money with which to begin. We are glad to report that the expenses were cared for and an offering and pledges for Foreign Missions amounted to \$1,000. Also the same amount was pledged for next year's camp. Something near five thousand dollars was raised for all interests in cash and pledges. This, our first District camp, was all and more than we could ask. We give God all the glory and proceed to plan for our next campmeeting. We expect to purchase a suitable property and erect such buildings as are necessary.

N. B. HERRELL, Dist. Supt.

THE OUTLOOK AT OLIVET

We have made a number of reports for Olivet College during the last few months, but we believe we can sincerely say we have the most encouraging report this time to give you of any time in the last three years. Brother T. W. Willingham, our most efficient Treasurer, has been giving some time of late to putting our books in first class

HOME MISSIONARY CAMPAIGN—CHICAGO CENTRAL DISTRICT

We are now closing the second month of our aggressive Home Missionary Campaign on the Chicago Central District. We had from thirty to thirty-five campaigns during the month of July, starting and closing. These meetings were conducted in all kinds of places from the country community up to places as large as Milwaukee and Chicago. Generally speaking these campaigns were well attended. Our workers did good work, and no one could want better co-operation than has been shown me by the pastors and laymen of our District in putting on these meetings. Most of the meetings were held under tents, some were in halls and some out in the open air. We organized with a good start at Rock Island, where, including the surrounding cities, there is a population of possibly around 130,000 people. We lately organized a good church at Clinton, Ill., a town of 10,000. A few days ago I organized a good church at Elgin, Ill., a town of 40,000. At Richland Center, Wis., we have a good organization, voted to us unanimously, of between fifty and sixty members with property. We have Nazarene prayer bands organized in many of the other places where we have just had one campaign and are preparing for the second campaign. In Peoria, Milwaukee and Pekin we have prayer bands. We have campaigns on in the vicinity of East St. Louis, another campaign on in North Chicago where we hope to get a good church by Assembly.

We have had a number of tent campaigns in Wisconsin. We endeavored to try out the different sections of the state, and while we have all the perplexities that go along with home missionary work in any section, yet we are having some good meetings, many souls and some church organizations.

Quite recently Evangelist Oscar Hudson and Prof. J. W. Lowman and wife held a very successful home missionary campaign in the great city of Milwaukee with its 500,000 population. On the 4th of July they had 1000 people and twenty-five at the altar. They have proven that when a real program of good singing and preaching is put on we get the crowds and have souls in these most difficult cities.

Brother Hudson and Miss Grace McLemore are starting a tent campaign at Madison where we had a campaign last year. Quite recently Evangelist Geo. McGhee held a seven weeks' meeting at EuClaire, Wis. They had souls and with another campaign we hope to get a good church in that city. Rev. Julius Miller has opened up a mission

in Antigo, Wis., a town of some 10,000 population. He is doing a good work and in fact Brother Miller and his good wife are most valuable assets in north-eastern Wisconsin. Sister Miller is the pastor of our new church at Oconto, Wis., we were much surprised at the remarkable growth of the church in every way. We have good property at this place and a good place for our preacher to live. A few weeks ago Brother Miller assisted Mareta Shake in a good meeting at Martintown, Wis.

Evangelist B. T. Flanery and Dr. P. A. Dean held a most successful tent campaign at Balsam Lake and organized a new church for St. Croix Falls, Wis., near by. This we consider one of the most valuable assets in northwestern Wisconsin. In the last few days I spent a day and was in one night's service at Crandon, Wis., where Brother Flanery and Sisters Flossie Haines and Helen Leonard of the Cleveland Bible Institute were in the midst of a most gracious meeting under a tent within a block of the center of the city. Brother Flanery had gripped the situation and had large crowds of representative people from this beautiful city and northwestern country. As Brother Flanery had to go on to a campmeeting Brother Julius Miller is continuing this meeting with the ladies leading the singing. No doubt we will get a church out of the meeting. With the type of workers we are now using multiplied twice and much prayer and some money we believe that God will give us a good District in Wisconsin. Pray much for the work in Wisconsin.

E. O. CHALFANT, Dist. Supt.

MISSOURI DISTRICT

I am glad to report that God is continuing His blessings upon the work of the Missouri District. Rev. J. W. Irvin, pastor of our new church at Springfield has just closed a revival, in which there were a number of souls saved and sanctified. At last report from him he was expecting to receive a nice class of members into the church there.

The Edwards evangelistic party is in a great meeting at Malden, and God is blessing in a marvelous way. They are having a constant stream of salvation glory. Souls are praying through in almost every service at the last report.

Brothers Frost and Smith have closed a great meeting at Sikeston, with good success, and a number in the fountain. We are expecting a good church organization there soon. Sikeston is a town of several thousand people, and is one of the most prosperous towns in the state.

Evangelist Roy L. Hollenback, of Mansfield, Ill., just closed a great campmeeting for the Missouri

The Sunday School Lesson, August 31

By M. EMILY ELLYSON

SUBJECT: Jesus Talks with a Samaritan Woman.
LESSON TEXT: John 4: 4-42.

GOLDEN TEXT: *God is a Spirit: and they that worship Him must worship him in spirit and in truth* (John 4: 24).

POSSIBLY no incident in the life of our Lord carries with it such minuteness of detail as this narrative. It is a picture with many varying lights and can be viewed from so many different angles that one is drawn to it instinctively. Here we observe the charm of simplicity, reverence and depth of spiritual insight. Here we see the true humanity of Jesus set before us in the weakness of His hunger, thirst and weariness, and suddenly the glory of His divine personality shines through it.

In our last lesson it was the wealthy, influential Jewish ruler Nicodemus who came as an inquirer, in this lesson it is the poor, ignorant, sinful Samaritan woman who came. He is not elated by the coming of the ruler, nor depressed and embarrassed by the presence of the common woman of Samaria. Both had great needs which He could supply. He touched the sore spot in each life transforming and lifting both Jew and Samaritan out of error's darkness into the light and freedom of truth. Behold our Lord is no respecter of persons! The riches of his grace are not just for the privileged ones of earth, but the great multitude which form the unprivileged class are just as truly the objects upon which He bestows His wealth of love and care, for we read that "where sin abounded grace did much more abound."

*"O the unsearchable riches of Christ,
Who shall their greatness declare!
Jewels whose luster our lives may adorn,
Pearls that the poorest may wear."*

Again in this narrative we read of an unending supply and an unending refreshment, also a well of everlasting life and food which so abundantly satisfies that natural hunger is forgotten. But best of all a spiritual worship is here set forth that places the Father within the reach of the whole human family, eliminating the idea that certain times and places were essential for man's approach to God. All her life long this woman had heard that Gerizim was the holy mount of worship and that the Jews were in deadly error. But here was a Prophet and He a Jew. He who had laid open the past to her, was awakening faith in Him, not faith in His Messiahship but in Him. And after all it is faith in the Christ, not in any thing about Him, but in Himself that has eternal life, and such faith leads an honest seeker on to further inquiry and knowledge. What if after all the Jews were right and they were wrong about the right place to worship, what was she to think and do, why not ask him? He would surely know and tell her the truth about it. And as always, faith was rewarded.

But in the Lord's answer to her question he leads her far beyond it—beyond all controversy; on to the very goal of all his teaching, namely: that mountains and cities, rites and ceremonies are not essential to true worship, that since God is Spirit, only worship in spirit and in truth is acceptable to such a God. She heard, she understood, she saw the coming kingdom of the Messiah, "I know Messiah cometh. When He cometh He will tell us all things" and then to that simple, untutored woman, He told plainly what he could not have said in Judea or even to His disciples without being misinterpreted: that He was the Messiah. But babes can receive what often must remain long hidden to the wise and prudent.

Ah, how slow the world has been to accept the truth concerning true worship. We said the world, we should have said the Church for is she not substituting for true worship rites and ceremonies, pilgrimages and processions, literary lectures and music recitals? We do not say these

things have no place in the world, they do, there is a realm where they operate, but they are not worship and should not be allowed to usurp its place. In worship God is supreme, and His will ultimate, and no amount of creaturely activity—however cultural or artistic it may be, can take the place of real worship.

Why should we be afraid of a few moments of silent adoration in our services, such moments are not wasted time, for God is there to speak to every bowed head in his presence. We sing the beautiful hymns of the Church without even a quickened pulse beat or a motion of love stirring our hearts, and sometimes we go like race horses through these sacred lyrics that are the breathings of devout souls at times of especial nearness to God. It takes time to be holy; we cannot rush in and out of God's presence and derive much if any benefit from our coming and going. Oh, that we may learn the sweetness of a near approach to God and linger in His presence until our lives become radiant with heavenly glory. He has many wonderful truths to tell us, great revelations of His will and plan for us and the work He would have us do. But He cannot do this until the energy of the flesh dies down and we come to know the mystery of divine supremacy in all the activities of life. It is such a life that gives up all for God and to God, that can claim all from God. Our God loves exceedingly to show Himself the faithful God and Mighty Helper of His people.

Passing from this point we wish to notice briefly the effect of this revelation upon the woman. Apparently unconscious of every thing but the one great fact of a new well-spring of life which had risen within her, she left her unfilled water pot, forgot her errand—not even remembering that He had asked for a drink, so eager was she to tell the wonderful news—and hurried into the city. We do not think she was particular who heard her or saw her. She forgot she was a well known character. Her soul was fairly dancing to heavenly music as she gave utterance to the strange tidings. The very mode of her announcement was evidence of the truth of her statements: "Come, see a man, which told me all things that ever I did: is not this the Christ?" Instantly the people flocked out of the city at her words, and as they were seen approaching the disciples urged the Master to eat for the walk had been long and He was weary and it was past the noon hour. But all hunger had been abundantly satisfied in the results of His ministry. He saw the harvest field white already for the spiritual harvest and was rejoicing in the joy that was to come when sower and reaper would rejoice together.

The personal intercourse of the delegation of Samaritans with Jesus, convinced them of the truth uttered by the woman that this man "is indeed the Savior of the world." At their urgent request He and His disciples remained two days at Sychar. We do not know what work was done during this time, but doubtless much teaching was given and we are told "many believed on Him." Seed-time and harvest mingled together when these people confessed their faith in Him as "the Savior of the world." What a contrast this and the Passover feast among His own nationality. But "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God" (John 1: 11-12). Other sheep He had which were not of this (Jewish) fold: them also He must bring "and there shall be one fold, and one shepherd." Doubtless it was the teaching of those two days that prepared the soil for the great revival a few years later recorded in Acts 8: 5.

Dear reader, let us ever keep before us the great truth of this lesson. A Spirit God demands a spiritual worship from a spiritual people the product of which will be spiritual fruit unto everlasting life.

EVANGELIST W. R. GILLEY writes, "I closed a fairly good meeting Aug. 3rd at Murphysboro, Ill., I. G. Young, pastor. Between fifteen and twenty professions of conversion and sanctification. The meeting was remarkable for the amount of conviction without yielding. It was hard to get them to the altar on a definite proposition and we do not like to make an altar call indefinitely. Holiness was an old truth to the city but we fear a none too widely known experience. The good pas-

condition. When he took hold of the office April, 1923, we owed somewhere between \$150,000 and \$160,000, not including our annuities. Today our books show that our debts are \$128,648.24, not including annuities. In this \$128,648.24 is included what was known as the Ed Richards annuity.

Brother Willingham has been able during his few months in office to reduce the debt something like \$25,000, and provide for the interest, both on the debt and annuities, and take care of the office and campaign expenses. That is, I think to say it conservatively, in the debt department of the Institution, we have had come in to us and arrange and provided for in cash and otherwise and donations, something like \$45,000.

In conference with Brother Willingham the other day he informed me that about \$70,000 of this \$128,648.24 was secured by first mortgages and other reliable collateral. He also told me that he was positive he could take \$40,000.00 and wipe out \$58,000.00 of the debt.

We are very glad to inform the readers of the HERALD of HOLINESS and friends of the Institution that plans are made that we believe are perfectly workable which if carried out will reduce our debt \$50,000 or \$60,000 additional. These plans have been talked over with the leaders of several of the districts of our zone and they all say they are perfectly workable. To say the least, Brother Willingham has certainly done a mighty fine piece of work.

Equally encouraging is President Sanford's Department. His books show that we have reliable assets whereby he is keeping his department in a condition to run without debt. No one has labored more faithfully and more carefully and judiciously than has President Sanford. In a recent conference he told me that the outlook was the most encouraging for the largest student body in the history of the Institution. Letters are coming from all over the country. People are moving in. President Sanford has some plans whereby he is seeking to divide up a farm nearby the Institution, whereby he can sell small plots of land at a very reasonable figure. He is also making provision to take care of a great many students who will have the privilege of working out part of the time while attending school.

Our nursery, which is to be a new industry of the school will also afford opportunity for many students to work as well as being an asset for bringing us financial returns.

We are not only trying to keep up the temporal side of the institution but we are making plans to keep the school red hot and on fire for God. While we aim to put something into people's heads, yet it is the plan of the present management of the school to keep the revival fires burning, and give our young folks passion and burden for this lost and dying world. Dr. Rev. Joseph H. Smith is to be with us in a revival and convention October 23rd to November 2nd. We will have a revival campaign the last of January under the direction of Rev. Grose our pastor, and some efficient evangelist. These special meetings with many special week end conventions insure keeping revival fires burning. Remember to pray for President Sanford, and our Treasurer, Brother Willingham, for these two men are putting their blood and life into this Institution.

E. O. CHALFANT.

REVIVAL AND CHURCH NEWS

"HERE AT WALDRON, ARK., the Lord is blessing us in spite of much opposition and persecution. Our regular services are times of refreshing, and God blesses in a marvelous way in our midweek prayer-meetings. Our Sunday school is doing well under the superintendency of Mrs. T. E. Leming. The work is progressing on all lines, and "the end is not yet." We have been unanimously re-called for another year. We have received three adult members into the church recently, and are expecting more soon. "On with the battle!" is our cry."—C. C. Dipboye, pastor.

PASTOR W. A. CARTER of Bonham, Texas, writes, "We have just closed a splendid revival here, with Rev. C. E. Toney and wife as evangelists and Rev. Kendall White as song leader and soloist. Miss Ruth Lanier, of Dallas, was also with us and rendered a great help to the meeting by her beautiful singing. Brother and Sister Toney preached fearlessly to our people and won their way into the hearts of the great congregations who came from time to time. Shouts of joy could be heard in the "camp" from time to time as the old-fashioned gospel was preached. The messages were timely, intellectual, deep and spiritual. The singing was a great feature of the meeting, it was of

the old time gospel type, while men and women shouted the singers down sometimes. The meeting goes down in history as perhaps one of the most helpful we have ever had here. A good offering for the evangelists and a splendid "pounding" for the pastor are the financial results of the meeting. At a later church meeting, the pastor was unanimously recalled, and accepted. The Dallas District Assembly is to be held here Oct. 22-26. Pray for us."

tor had the church pretty well in condition for a revival when we began and was a splendid aid throughout the meeting, as he has spent the most of his ministerial life in the evangelistic field. He and the church were very kind in saying we rendered them efficient service in the meeting and are making some plans to call us back for another meeting in the near future. The conversions and sanctifications were very clear and bright though not very noisily demonstrative. One young man was brightly saved in his home on a sick bed, that proved to be his death bed a few days later. He preached and talked salvation to his relatives and friends urging them to get saved. Four united with the church and we expect more to do so soon."

"THE CHURCH AT CHURUBUSCO, IND., is being blessed with souls praying through. We recently closed a revival with Rev. J. A. Williams and wife evangelists and Sister Edith Dearmin taking care of the music. Seekers at the altar at every service, and some prayed through to definite victory. Six new members were added to our mission from this revival. Six new members were added to our mission from this revival. Rev. Robert S. Bradley, of Fort Wayne, Ind., is our pastor. We have purchased a lot and paid for it, and expect to begin building a Nazarene church at once. God blesses us in every forward step as we attempt to plant "Holiness unto the Lord" in this town."—Mrs. Jennie Cunningham, treasurer.

"OAKLAND, CAL., FIRST CHURCH desires to send a little note to the Nazarene family and make known the progress of the church since taking up our labors here. To begin with we found a nucleus of fifty-one members—above this there were fifteen ancient historical book residents, of whom we make no further comment nor record. We have seen a most gratifying increase in attendance at all services. Our Sunday school took the District banner for attendance during the month of July. We have a wide awake Superintendent, Z. E. Bells. We have received a class of nine into the church, another nice class in the formation to be received this month. We have seen some salvation. The people are loyal, courageous and responsive. For all this we thank God. All we lack to see the accomplishment of our vision for this great city, is a greater wheel base upstairs, more daylight, more of heaven's burning light and physical strength equal to this. For this we ask you to help us pray."—Fred M. Weatherford, pastor.

"THE ANNUAL CAMP MEETING, VILONIA, ARK., was held in the Holiness tabernacle here July 25th to Aug. 4th and was a very deep and searching time. The word given by the evangelists was with power and in demonstration of the Spirit. Rev. M. Edward Borders of Little Rock preached morning and night and President G. M. Ryder preached some in the afternoons and led the singing. The work was thorough and scriptural and some were genuinely converted and some sanctified. We feel that a great advancement was made in God's work here and a foundation laid for much better days. In some of the services the evangelist could not finish his sermon but was compelled to open the altar for seekers. It reminded us of former times when this camp was at its best. We feel much encouraged concerning the church and the Holiness Academy and Bible College located at Vilonia. Any students who are looking for a spiritual atmosphere in which to prepare for the work of God are invited to look this way."—R. G. Reedy, pastor.

EVANGELIST E. T. ADAMS writes of a meeting at Toronto, Ohio, "This meeting was held under the auspices of the old Hollow Rock Campmeeting Association in one of the Methodist churches in the suburbs. Brother A. K. Householder, the president of the Association, with his loyal staff of leaders helped to make the meeting a great success. While the services were greatly hindered by the excessive rains, many came. They seemed to have good appetites for spiritual food, and the Lord helped us to spread a rich table. Sinners and backsliders fell at the altar mourning, sobbing, crying aloud, praying desperately and heard from heaven. Believers were as desperate in seeking to be sanctified wholly. I never heard more earnest crying out to God, and dying out to sin. They took

MISS CARPENTER'S SAILING POSTPONED

In a recent issue of the paper we stated Miss Eva Carpenter would sail with other missionaries to India this fall. We had hoped it would be possible for her to make arrangements for the care of her mother so she could sail on schedule time. However, in a letter just received she indicates that in all probability she will be detained for some time. We regret very much to make this announcement. We trust our people will earnestly pray that the Lord may undertake so that Sister Carpenter can soon be released for the work in India, where she is greatly needed.

E. G. ANDERSON, Secretary.

the old-fashioned route, and did not need a committee to tell them when they got through. Brother G. S. Pollock and wife were my co-laborers. Leading the music; and this means that the singing and playing was of high order. The Pollocks sing, play and testify with the old-time fire."

THE CHURCH AT ATLANTA, NEB., enjoyed a good day on Aug. 3rd. We were blessed with the presence and ministry of our esteemed District Superintendent, H. M. Chambers of Hastings and Rev. R. G. Coddling of Kansas City who is to return to India this fall. Brother Coddling preached a stirring sermon on Foreign Missions Sunday morning and gave an inspiring talk to the N. Y. P. S. in the evening. Brother Chambers brought heart searching and inspiring messages both Saturday and Sunday evenings. Best of all, God is with us and sends encouragement as we need it. He is blessing us financially and sending rains as have seldom if ever been known here at this time of year. The crops portend abundant harvest. We are planning for a revival in October. Pray for the out-pouring of the Holy Spirit upon us."—Mabel Dickinson, pastor.

EVANGELIST A. O. HENRICKS writes from Capitan, N. M., "We are having a fine meeting here, splendid attendance, fine spirit and quite a few praying through to victory. Eight seekers last night with two praying through at the altar."

THE CENTRAL ZONE OF THE NEW YORK DISTRICT held its second meeting with the church at Stamford, Conn., under a tent in which they were holding meetings with Rev. C. E. Shaw as evangelist. Rev.

R. J. Kunze of Spring Valley brought the afternoon message from the three temptations of Jesus. Rev. C. E. Shaw brought the evening message from the subject, "Purging." Eight seekers were at the altar.—Reporter.

PASTOR P. P. BELEW, MARION, IND., writes, "The Pilgrim Holiness church and the Church of the Nazarene recently held a union tent meeting with the two pastors as evangelists and Rev. Arthur W. Gould as singer. The attendance was good, and the unity such as is seen among sanctified people only. We had a number of "breaking up" services, one of which lasted until almost two o'clock the next morning. There were seekers and definite salvation work throughout the meeting. Considering the industrial depression, the finances came well. Brother Gould greatly endeared himself to both churches by his beautiful spirit, masterful directing and able solo work."

"AT RICHMOND, VA., July was a good month for our church. From the first to the twelfth Evangelist Geo. B. Kulp led on to victory in the fight against Satan. After the conflict we had forty-three people who had prayed through to victory. Then from the twenty-first to the end of the month we had Evangelist W. E. Shepard and God gave us fifteen more souls. A nice class was received into the church which is only one year old. We have eighty-three members at this writing. We have a tent stretched, and good crowds are coming. Evangelist Dr. N. B. Shade of Florida City, Fla., is preaching. We are looking to God for a strong Nazarene church in this city of 200,000 population, and desire the prayers of the readers of the HERALD that God will keep us on fire for Him. Any evangelist coming through Richmond, stop over with us. If any one knows of any Nazarene living in this city, having moved here from some other place, kindly let us know."—Allie Ford, pastor.

"THE OCONTO, WIS., CHURCH is still on the map and in the front ranks of the battle. The Lord is blessing us and He gets all the glory. We had all our apportionments paid up before the church was a year old, and nearly doubled our membership. The interest is steadily increasing, and the Sunday school is gaining. Our pastor, Brother Miller, has been out the past two months scouting out new openings and having great success. We are expecting two new churches in the near future as the result of his labor. Sister Miller is faithfully caring for the church here and has received a unanimous call to be pastor for another year. We are thoroughly convinced that holiness churches can be planted in Wisconsin if we can get a few consecrated workers that can endure hardship as good soldiers. Come over into Wisconsin and help us."—Mrs. Elmer Kastner, reporter.

PASTOR B. F. GRIFFITH OF LYONS, KAN., writes, "We still have victory over sin, and are enjoying some real blessings from the Lord. Dr. A. S. London and wife of Hutchinson were with us for one service Sunday morning, July 27th and we surely enjoyed their song and message. Dr. London has a strong personality and is a man of vision. We are in a revival now for two weeks and God is moving on the hearts of the people in a mighty way. Rev. Lambert and wife from Chase, are leading us in song. The pastor is doing his own preaching. We have had a splendid year in many respects, have taken eighteen into the church and are expecting to receive more before the close of the Assembly year. Money has been just a little hard to raise this year, but we will bring all our budget up in full, I am sure."

EVANGELIST M. L. BALTEZORE reports a real old-fashioned revival at Marshfield, Ore., with Holy Ghost conviction and power manifested. He says, "There were many seekers and happy finders, some for pardon, some for holiness of heart, many hands up for prayer at every service. The altar was lined tonight. Brother and Sister Godfrey are blessing the folks with their beautiful songs. Brother Sanders, the pastor, is working day and night to keep the battle in array."

FROM CLIMBING HILL, IOWA, Pastor E. E. Russell writes, "God is on the throne and Climbing Hill is on the Iowa District. We are having a great time

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working together for the salvation of souls and the building up of the church. Just closed a tent meeting, which lasted through July, with Brother and Sister DeVoll as our evangelists. God was surely with us, giving us great weather, and we never missed a service during the entire month. Brother and Sister DeVoll did some good preaching; they believe in praying through. God gave us about thirty folks at the altar, some to be cleared up in their experience, some saved, and several were both saved and sanctified. Expect to take in some new members soon."

"At CHURUBUSCO, IND., is a new work which God helped us to open last October. He has blessed from the start. Just closed three weeks' revival under tent on our lately acquired lot located in the heart of the town where we expect to build at once. Rev. J. A. Williams of Connersville, Ind., did some excellent Bible preaching; street packed with eager listeners, eighty seekers counting them as they came. We have added six to our holiness band, giving us a membership of forty-two with more to come. Miss Edith Dearmin, soloist, of Greenwood, Ind., was a great blessing and help. The Sunday sunrise prayer meetings were of inestimable value; we are continuing them the first Sunday of each month. All glory to Jesus!"—Robert S. Bradley, pastor.

"At SYLVIA, KAS., we are enjoying constant victory. God is with us, blessing our efforts in His glad service. We are encouraged to be faithful, loyal and true to the general interests of our church. Our budget has been large this year with our local interest; but it has not been such a great task to meet all our obligations. We are delighted with the budget system as outlined by the General Board. It has been quite a pleasure to rally to the needs of Bresee Theological College. This church is very much interested in Christian Education. The hope of the church of tomorrow is in the training of our young people. We are very much encouraged with the outlook for our school. Dr. London, our new president, is receiving a hearty reception by our people. He is a great man with a great message. This church will have a dozen or more young people at Bresee Theological College this fall. Let us give our young people a chance and God will honor us with a great church in the near future."—S. H. Erwin, pastor.

SONG EVANGELIST L. C. MESSER who for some time has been working with Dist. Supt. Jernigan on the New York District reports a glorious revival at the Beacon, N. Y., camp meeting recently closed. He says, "Sinners were saved, backsliders reclaimed and believers sanctified wholly and \$10,000 was pledged to build a new auditorium. At this writing I am with Rev. J. A. Ward in a Home Missionary campaign at Bellmore, L. I., and

thank God for eighteen souls who have prayed through to victory the first five days. Let all the HERALD family join in prayer for this campaign, Brother Jernigan's motto is, 'It can be done.' I believe it. 'God is still on the throne.'"

"A FINE MEETING AT PLEASANT HILL, LA., NAZARENE TABERNACLE, closed Aug. 3rd. It was conducted by Dist. Supt. Akin and wife. The interest was good and grew more intense each service. The great crowds that filled the tabernacle and the surrounding grounds gave evidence that the people were hungry for the gospel and that our preachers were Spirit filled, and their messages were having the desired effect. The good singing was a special feature of the meeting, conducted by Prof. Roscoe Carrell, who has a rare gift as a pianist. There were eight souls saved and the saints of all denominations greatly blessed and edified. Brother and Sister Akin are truly great preachers of the Word and we feel that they are doing a great work in this state; There are good prospects of opening up a fine Nazarene work here in our country."—Mrs. W. D. Cates.

EVANGELIST C. J. GARRETT writing from Elkhart, Kas., says, "I am here accompanied by H. W. Anderson and wife as singers. Brother Beaver, the pastor has the work well in hand and his church has the glory prayed down. Crowds are fine and twenty souls have prayed through so far. We came here from Ottawa, Kas., where we had a wonderful meeting with E. R. Shook and his dear people. He is well liked by not only his loyal church, but by the public and business men of the city. This was my third meeting and the best. Though many of our members there are young in the work, the Lord gave us sixty-seven souls who really prayed through. Several came into the church. The meeting was well financed with but little effort. Brother H. W. Anderson and wife are good spirited singers and Brother Anderson is a good preacher. Let us keep these young people busy."

"AT CALERA, ALA., we just closed one of the greatest little meetings of my life. Scores found God in the old time way. The crowds came from every quarter. W. H. Pilgreen, the pastor, is one of our very precious men. Rev. W. O. Self had full charge of the singing and he did it well. How I did enjoy these true yoke men. A beautiful class came into the church with two or three fine families coming in later. Many friends were made for the church and a list of twenty subscriptions taken for the HERALD of HOLINESS."—W. E. Ellis, evangelist.

PASTOR E. W. LARRABEE, STOCKTON, ILL., who is just closing his fourth year at that place writes "God has given us an increase in attendance, some fine members and a gracious tent meeting. Brother I. G. Martin was our evangelist. His fearless presentation of God's word gripped hearts and made an appeal to every class of people in town. Mr. Vandall and Mr. Caskey of Akron, Ohio, were in charge of the music. Although little known throughout our denomination, they rank among the very best in their line. This meeting, aside from the salvation of souls, did much to advance the cause of holiness in this town."

PASTOR J. K. DAVIDSON, GREENBRIER, ARK., says, "Just closed a good revival at Picken's Chapel with Rev. E. O. Tapley as evangelist. Brother Tapley did good preaching. We had a hard pull at the beginning, but through fasting and prayer the Lord gave us victory. We had around twenty professions and two joined the church. We had from six to fifteen at the altar every night the last week. The folks said it was the best meeting in years."

EVANGELIST J. W. SLATON OF COVE, ORE., are now in a revival campaign at Weston, Ore., and earnestly desire the prayers of our readers for the success of the meeting. Brother Slaton has open dates after August 17th.

"SCOTT'S SLOUGH, LA., CHURCH has just closed one of the greatest revivals of its history. Rev. M. C. Coon, founder of the holiness work here was the evangelist. He is a real soul winner; his messages were strong and forceful. There were thirty-seven definitely blessed, four, claimed the blessing of en-

tire sanctification and fourteen were received into the church. We are planning to build a new church. We have been worshipping in a school building which is almost fallen down. We are looking forward to the time when this church will be on fire for God as in days past."—W. H. Swearingin, reporter.

"THE CHURCH AT FARMINGTON, IOWA, is forging ahead, not by leaps and bounds, but a steady, prosperous growth which promises to continue. We recently closed a good meeting in which the Lowmans were engaged as singers and the preaching was done by the pastor. The crowds were good throughout and in spite of much resistance by the Devil, God gave us victory. The number of seekers is not known, but they were not a few and

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ANNOUNCEMENTS

many prayed through to definite victory. Six united with the church. Brother and Sister Lowman were used of God in this place to bring souls to God. The best part of the meeting was that the Spirit was ever present to do His office work and to bless the children of God. Sunday, Aug. 4th was Sunday school Rally Day. There were 105 in attendance which is by far the highest count ever known in this school. Pray for us that God may keep us humble, submissive and sweet spirited and at white heat for God and souls."—G. B. Williamson, pastor.

EVANGELIST A. D. ASHBY writes, "Our summer's campaign was opened at Good Hope church near Pleasant Hill, La. We had a hard pull at first, but the Lord gave us about twenty-seven souls who prayed through. A class of nine came into the church. The Lord graciously blessed in the last service, nineteen praying through. Rev. C. C. Knippers did most of the preaching. My second meeting was at Bethel, Miss., which lasted eleven days with gracious results. Several prayed through to victory, and four joined the church. I am now at East View Camp, Ky., with Rev. F. P. Cassidy as my co-worker in a three weeks' meeting which has started well."

EVANGELISTS THEO. AND MINNIE LUDWIG write, "We had a very good meeting while in Chicago on the north side where Brother Chalfant is expecting to organize another church in that great and needy city. The meeting was just getting a good start when we had to leave it and come on to our next engagement here in Indianapolis, Ind. Some people had found the Lord and one woman definitely and beautifully saved one night from Romanism and wonderfully sanctified the next night and has been on fire since, telling the priest who came several times to see her, that God could save and sanctify him if he would only come to the tent meeting and pay the price. They already have a good nucleus for a church on the north side and the District Superintendent says that tent is there to stay until one is realized. We opened the battle here last night with a good crowd and expect victory in Him."

"AT DEEPWATER, Mo., on Aug. 5th at the close of the Missouri Holiness Association camp meeting a Church of the Nazarene was organized with twenty charter members with others to come before the charter is closed. The writer was the evangelist at the camp. Dist. Supt. Dees was present the last day of the camp, and together with the evangelist, effected the organization. A deal is made for a splendid church property on easy terms, and will be occupied at once. Dr. G. A. Pegram will supply until Assembly. Praise the Lord! I go from here to Alba, Mo., for another camp."—Roy L. Hollenback, evangelist.

PASTOR B. F. GRIFFITH and wife of Lyons, Kas., announce the arrival of an 8½-pound girl, Vivian Rosa, on July 8th.

PASTOR W. G. PROUSE, TRENTON, N. J., writes, "The past year has been the most victorious in the history of the work here. God has blessedly honored the heroic faith of the few saints that have labored here for the past six years. This time last year we were worshiping in one of the meanest places imaginable in the dirtiest section of the city. In November we entered on faith a beautiful church property in one of the best sections of the city, and in three months had doubled our congregations and raised enough money to secure the deed. This year has been one of strenuous effort crowned with victory, and God has given us a number of souls and some substantial additions to the church. We borrowed money and bought a parsonage just around the corner from the church thereby saving money we would have had to pay out for the exorbitant rental. The church has been repaired and painted inside and out, and the installing of plumbing work is being planned. But best of all a revival spirit is on. Rev. J. B. McBride was here with us June 25th to July 8th and was followed by Rev. C. H. Babcock, July 10th to 13th. They were assisted by Rev. and Mrs. C. W. Neilson, singers, and God gave us a gracious time of revival, as a result of which a class of six fine young

people united with the church, who are proving a real blessing, and bringing in other young folks. The people of the community and many strangers are beginning to worship regularly with us and God is honoring our services continually with seekers."

"THE NEWCASTLE, IND., CHURCH is closing one of its greatest Assembly years. Spiritually we are doing fine, over 550 have been at the altar seeking and a large majority have prayed through. Nearly fifty have joined the church. The money has been raised easily, because our people tithe. The debts are all paid, with a good balance. We have had one of the best years of our life. The church gave us a unanimous call with a five-dollar-a-week raise in salary. We have a fine band of loyal members who stand by their God, their church and their pastor."—F. S. Robinson, pastor.

"MEETING AT PRAIRIE HILL, OKLA., on highway between Duncan and Comanche. Tide rising higher each service. Three at altar last night got old time religion. Conviction with many. Will stay another week."—A. B. Jones and wife.

"AT HEMET, CAL., God has been wonderfully blessing and saving souls in almost every service. We have been here seven weeks, baptized seven, five by immersion, two by sprinkling, and have received twelve members into the church. Sunday was a crowning day. At the morning service six knelt at the altar and five were sanctified. At the evening service four were saved and two sanctified. We are planning to put on a tent meeting about Aug. 15th. Pray that God will give us a sweeping revival."—F. H. Prince, pastor.

NOTICE—Indiana District: All who desire to take examination at the seat of the Assembly, be sure to be at Alexandria, Ind., camp ground on Monday afternoon, Aug. 25th. After Monday night, no more examinations will be given until after the Assembly.—F. S. Robinson, Secretary.

NOTICE—After Nov. 1st I expect to be at home in Van Nuys, Cal., and will be ready for work as God may choose to lead. Anybody wishing to correspond with me up to that date, please address me as follows: T. S. Mashburn, R. 3, Box 715 A, care of B. Wells, Norwood, Jacksonville, Fla.

NOTICE—Those attending the Indiana District Assembly at Alexandria, Aug. 25-31 are requested to bring some bed clothing, also if any have camping tents, bring them along. For any information regarding entertainment write, Rev. Lyle O. Green, 1801 N. C. St., Elwood, Ind. May we again urge all churches to respond with their Assembly offering so as to assist with the expense.—Amos C. Griffin, Dist. Treas., 2702 Speedway Ave., Indianapolis, Ind.

NOTICE—After September 1st I will be open for evangelistic work in our church or any other church where the Lord may call. I am an elder in the Church of the Nazarene.—J. S. Wallace, 905 S. 2nd Ave., Canton, Ill.

RECOMMENDATION—It gives me unusual pleasure to say a few words in reference to Rev. N. J. Hepburn, who has been our successful pastor at Yakima, Wash., for some time. During his ministry at Yakima ninety-seven members were received and God graciously blessed the work in every department. Bro. Hepburn has entered the evangelistic work and my acquaintance with him makes it easy for me to say that I consider Brother Hepburn a preacher of unusual ability and I feel that he will

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<p>trees that were in the bottom; and behind him were three red horses, speckled, and white.</p> <p>9 Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be.</p> <p>10 And the man that stood among the myrtle trees answered and said, These are they whom the LORD hath sent to walk to and fro through the earth.</p> <p>11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.</p>	<p>pray them, to cast out the horns of the Gentiles, which lifted up their horn over the kind of Judah to scatter it.</p> <p style="text-align: center;">CHAPTER 2</p> <p>I LIFTED up mine eyes again, and looked, and behold, a man with a measuring line in his hand.</p> <p>2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.</p> <p>3 And behold, the angel that talked with me went forth, and another angel went out to meet him.</p>
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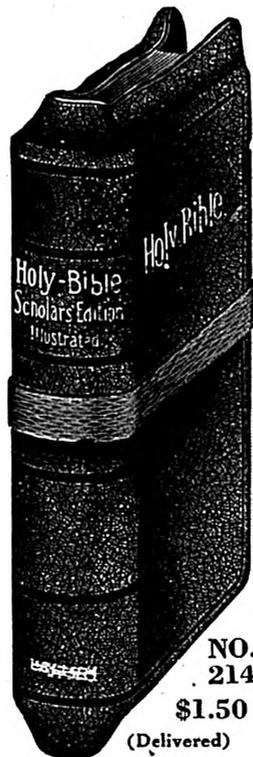
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