


HERALD of HOLINESS

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

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WHOLE-HEARTED CONSECRATION!

 **W**HAT we need is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them. Above all, we must give ourselves and all we have to God and wait before Him until we get the cleansing and empowering baptism of the Holy Ghost.

—Bishop W. F. Mallalieu

EDITORIAL

OF ALL enemies of the Inspired Word of God, not one approximates Christian Science, falsely so called. For downright blasphemy, and bald effrontery and absurdity, this modern rehash of ancient heathen cults exceeds all other systems of doubt, denial and unbelief. It is an insult to common intelligence, and to the most kindergarten principles of fairness for it to masquerade in the name and guise of "Christian" anything, when it violates and contradicts everything made sacred by a right to the designation of "Christian." We bring herein a strong indictment against this modern product of anti-Christian influences, but we will make good the truth of the indictment in every particular. We quote from the standard authorities of this people. We forbear offending against the beautiful and scriptural word "church," by according to this cult the term. They are no more a "church" than would be a modern "Tom Paine Club."

First and fundamentally, these people teach that matter does not exist; that the only thing that has real existence is spirit. Says one of their chief books: "There is no matter. The only evidence of a material universe is gathered from the five personal senses. This evidence Christian science has dethroned." This absurdity hits flat in the face the whole tenor of biblical teaching, voiced in that earliest of its declarations: "In the beginning God created the heaven and the earth." If there were further need of proof that this is one of the fundamental tenets of the cult, we could add numerous quotations from the chief books used to propagate the teaching. In *Miscellanies* p. 21, the author of *Christian Science* writes: "My first plank in the platform of Christian science is as follows: 'There is no substance in matter; matter is mortal error; matter is unreal.'" On page 27 "Matter and evil are unreal." We could add hundreds of questions in proof, but it will not be denied that this is the contention of this cult.

Put alongside the Scripture declaration concerning the reality and origin of matter, this basic doctrine of these people would seem to be such as could emanate only from a madhouse. When it is put beside the evidence of our own physical senses the wretched teaching which denies the reality of matter would seem to be the vaporings of the most hopeless and incurable form of insanity. The terrific indictment of this cult seems justified, that to believe in it requires the assassination of human intellect. It seems incredible that such an absurd denial of the existence of matter should be seriously laid down as a "fundamental plank" in a proposed religion. That honest and intelligent people should be duped into accepting the nonsense is unthinkable. We can only understand it by the prophetic words of Scripture concerning the last days: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." (1 Tim. 4:1). It is both proof and fruit of that "falling away" which according to Scripture is to characterize these last days, when the church of God and the Gospel of our Lord Jesus Christ are to be caricatured by substitutes which will have "A form of godliness, but denying the power thereof." We are warned "from such turn away."

The Bible contradicts this absurd notion about matter in the words already quoted from Genesis: "In the beginning God created the heaven and the earth." Also in Gen. 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Christian science denies that God ever formed the body of man at all; that what appears as body is an illusion — has no existence — no substance. Its new version of the scriptural declaration is "Dust (nothingness) thou art, and unto dust (nothingness) shalt thou return." The Scripture, however, definitely refutes the nonsensical teaching of Christian science, and affirms definitely the reality of matter in these words of solemn sentence upon the sinning man whom God had made from the dust of the ground: "Dust thou art, and unto dust shalt thou return." The facts all down the history of man confirm the truth of these words. Dust is matter, and out of this matter man's body was first formed, and the decree went forth and has been marvelously fulfilled upon countless millions of human beings, that at death

man's body shall return from its peerless form of beauty and glory to the dust out of which it first came forth at the fiat of the God of the universe.

Thus God's Words, and His decree are made meaningless and absurd by this modern vagary which parades the name "Christian," and belies the term "science."

Our own senses of sight, touch, and taste contradict this absurd teaching. Very conveniently this "doctrine of devils" first destroys these witnesses by destroying the reality of the material body whose natural organs they are. The witnesses, however, have a strange immortality of existence, and still live in human bodies, and speak forth their testimony as to the truth and reality of the matter of which they have daily cognizance. Flagrant as is the absurdity of this proposition of the non-existence of matter, it persists in pushing its way into the thought of thousands of people.

The second fundamental error of Christian science is its denial of the existence or reality of sin. It says flatly that "Man is incapable of sin." Holy Scripture says "All have sinned and come short of the glory of God." This position is a necessary adjunct of the proposition that matter does not exist. It is necessary to act as a support to the absurd doctrine of the non-existence of matter, for it is through so-called matter that sin manifests itself. To admit, therefore, the fact of sin or evil, would be to destroy their fundamental "plank," that matter is nothing. We pause to substantiate the allegation that this is the teaching of this cult on sin, by a few quotations from many hundreds we might give. *Miscellanies* Page 27, says "Matter and evil (including all inharmony, sin, disease, and death), are unreal." Page 45, "If God made all that was made and it was good, where did evil originate? It never originated or existed as an entity. It (evil or sin), is but a false belief."

To murder our brother in cold blood, to be guilty of seduction or rape, to burglarize a bank or our neighbor's house, to debauch ourselves in drink and lust and devilry of any and all kinds, involves no sin or evil. We can turn from our disgraceful career of crimes against the state, and against society, and claim exemption from all guilt and wrong by simply saying: "Sin is only a false belief; sin does not exist; there is no such thing; I have never sinned." This settles the whole affair. Why does the state legislate against evil things or acts which affect our fellow beings, and attach penalties to the same to deter from their perpetration? Why does society universally abhor acts and deeds which tend to self-destruction in the actor, or in injury to the rights and welfare of others, and why does society denominate all such as sins?

Flatly in the face of immemorial legislation, and the verdict of universal society, in all ages, Christian science thrusts its vile and monstrous denials of these fundamental principles. Worst still. It insolently, and with brazen wickedness and sin, denies and gives the lie to the uniform testimony of Holy Scripture, which says: "The devil sinneth from the beginning" (John 3:8). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [literally, in whom] all have sinned" (Rom. 5:12). "For all have sinned and come short of the glory of God" (Rom. 3:23). "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). "Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psa. 51:4). Paul says, "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence" (Rom. 7:8). He also says: "I am carnal, sold under sin" (Rom. 7:14).

The whole Jewish economy under Moses was based upon the fact of sin being a tragic reality. Every lamb slain on Jewish altars, every sprinkling priest, every bleeding bird, and every hyssop branch, every ceremony in the Mosiac ritual, every worshiper among the millions of Jews who thronged the smoking victims and the officiating priests — all and each meant and uttered in definite tones that sin was an awful reality; that the saddest, sorest, severest, most terrific and most damning fact and reality in the universe of God, was the existence of sin.

John the Baptist, in announcing Jesus, makes sin the very basis of his announcement, saying: "Behold the Lamb of God which taketh away, the sin of the world" (John 1:29). Peter calls Him the Lamb foreordained before the foundation of the world, saying: "His own self bare our sins in his own body on the tree" (1 Pet. 2:24). Paul's classic statement reads, "Christ died for our sins according to the Scripture" (1 Cor. 15:3). Again we hear him saying: "God hath set Him forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins" (Rom. 3:25). John declares "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). He came to be, not an example, nor to show the way merely, but to be "the propitiation," a satisfaction for our sins. And this was to be by His blood shed on Calvary's hill for us.

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Thus the cross was and is a proof of the fact and the hatefulness and the fatality of sin. It reveals how and why God so hates sin, and what a tremendous price He paid to ransom the race from its thralldom. Hence John said: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Here is nothing about an example, but much about a ransom, a substitute, a sacrifice. Jesus himself declares that He came into the world, not to teach men, or to be a mere example for man, but distinctly to give His "life a ransom for many" (Matt. 20:28). The sacrificial death of Christ on the cross as taught by Christ himself, and uniformly taught by the apostles, is a ringing and an unanswerable proclamation that sin is a reality — and the darkest, most deadly, and most damning fact in the universe.

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We have not space to quote the prophets and the evangelists, and the epistles at length to show that like a scarlet thread, the atoning blood runs through the Psalmist's songs, is voiced in myriad forms by prophecy, forms the staple of apostolic message, and by its sweet, saving efficacy cheered and nerved martyrs amid the fires of persecution; has soothed the pillows of dying saints, and today is the hope and strength and joy of countless saints who count not their lives dear unto themselves, so they can fulfill the will of their Lord and Master concerning themselves. Despite all this, we have this blasphemous crowd unrighteously calling themselves "Christian scientists," who dare to flatly and insolently contradict the whole Bible and its glorious gospel. It denies the atonement of Christ. Denies that He died a sacrifice for sin, or that He was or is the Savior of lost souls. Contradicts the entire Bible as to His death and mission. It contradicts every single statement of the Bible concerning sin, and also as to sin's remedy, as provided by the sacrifice of our Lord Jesus Christ. No two things in God's vast universe stand in more pronounced and absolute antagonism than Christian science and the Bible.

A Work for Each

WE HAVE the school and the platform and the church, but the sphere of operation and the work for each, is entirely different. The school is for education — to train for life's work. It should not ignore the heart, but should carefully consider the spiritual nature of the pupil, and treat him as a soul or spirit, as well as a mind with a body. Yet after all, it must be admitted that if confined in our statement to one thing, we would have to say that education has primarily to do with the mind, and is to train and develop this part of young people. The platform is civic or social, and is a forum for free discourse on broad topics, mostly economic or social. It ministers to the entertainment of the public, and in a degree to general enlightenment on things economic or civic.

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The church has a mission wholly spiritual. It is to seek to save the lost. Incidentally the church exerts an influence in these other fields of thought and activity. This is inevitable, and a fortunate thing. It becomes, however, very unfortunate when this influence ceases to be incidental, and becomes the chief aim and endeavor of the church. When misguided preachers in leading pulpits or positions attempt to turn the church pulpit and press into a forum for the entertainment of the public, and into mere efforts for the reformation of social or economic, and political evils, they abdicate a throne, and enter an arena of strife, or competition, a thousand leagues lower

than the church's ordained mission. In addition, such preachers leave a realm where God made them regal in influence, and possible power, to compete with experts and specialists in the fields of sociology and statecraft, where preachers are necessarily novices, and hence at a disadvantage.

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The church is not called to reform the world, but to save sinners. She is not charged with the entertainment of the public, but to preach the gospel with power sent down from heaven. She is not commissioned to correct evils of state, and settle the conflict between capital and labor. She is called to get men saved from sin, and to prepare them for citizenship in a coming kingdom that is not of this world. Preachers of intellectual power, and of great ecclesiastical prestige, have wrecked the fairest prospects and possibilities, by prostituting their gifts and opportunities to interests and objects foreign to their one and exclusive divine spiritual calling. Many church powers have been similarly wrecked by the same perversion. All this is wrong, and tends to the confusion and bewilderment of the public mind, as well as the loss of real spiritual influence and fruits in direct soul winning.

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A father tells of his son saying on one occasion "I get all the literary things I want at the University, and all the civic things I want at the club, so I would like to find a church that sticks to the things which help a man through the week." This is really pathetic, and points to the very evil we are trying to stress in this editorial. The old French proverb applies here with tremendous force: "Shoemaker, stick to your last." This mixing of things secular, and divine — of duties political and, spiritual — is certainly deplorable. It is a prostitution of the best and noblest and divinest, to things good and needy and secular. By forsaking the highest and holiest commission to which God has called human beings, preachers lose the real divine power vouchsafed them in this great calling, and enter an unequal competition in fields only humanitarian, where they can only finally fail. They will receive only the pity or contempt of those who were entitled to their larger and holier influence as ministers of the gospel of the Lord Jesus Christ, which is "The power of God with salvation."

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There is a place for everything as well as a time. Sociology, politics, social reformation — these and many other things have a place, and are all right in their place. The church has a place and a prerogative and a power, peculiar and distinct from all the preceding and should never become entangled in alliances with any of them. The more separated she is and remains from all such, and the more she concentrates her energies and power upon the one great work of soul-saving, the greater and more far-reaching will her influence be on all these matters political, sociological, and reformatory. If we offend God by betraying Him and the precious trust entrusted to us of "discipling" men and women by turning ourselves into social-reforms, God will withdraw His power from us, and let us alone in our illicit fields, bereft of all save our intellectual powers, to cope with skilled men, who have spent their lives in training for such work.

Let us stick to our one greatest, grandest, most glorious work of winning souls to Christ! Angels might covet our high commission, and the glory of the honor God has put upon us. Let us be true, and God will continue to honor and bless and make us fruitful in the work He gives us to do.

COULD WE BUT ALWAYS MEASURE or foresee the possible results of an action or a word, how very much more careful we would speak and live. Every step in life, every word, every action, helps or hinders somebody in their moral destiny. Sometimes one such step or act or word may prove decisive in some soul's destiny. It is a great responsibility to live.

ISAIAH'S EXPERIENCE recorded in the sixth chapter of his prophecy began with a vision. He saw God in His holiness high and lifted up. From this high vision his eyes turned instantly upon and within himself, and he sees his own unholiness in contrast with God's holiness. Then the prayerful cry comes, "Woe is me." Then the cleansing fire is applied. Then comes acute sensitiveness of hearing, and the call of God is heard, "Who will go for us?" The prophet replies, "Here am I; send me." The scene closes with the new mission, "Go, and tell this people."

JESUS, THE SILENT SUFFERER

Thus, the suffering, atoning Savior. He who knew no sin, became subject to sin that, conquering the power of sin, which is death, He might in Himself set men for ever free from sin. Proud men turn away in scorn from the silent, suffering Christ, but the day comes when He shall speak, and His word will be the doom of those who have rejected the merits of His shed blood. There is no expression so terrible in its significance as "The wrath of the Lamb." Reader, is the blood upon the lintel and doorposts of your soul?

OBEDIENCE TO PARENTS

Obedience to authority, compliance with the laws and commands of those who by right rule, is of fundamental necessity. Authority can not excuse neglect or refusal of compliance, nor can the subject fail to accord obedience without resultant moral anarchy and chaos. In the earlier years of the child the parent stands as the representative of God in his relation to it. He is the lawgiver; and if the child is to become a law-abiding citizen of the state, and an obedient follower of Jesus Christ through the law of God, he must be taught from the very first the law of obedience to the firm yet loving authority of parents. The teaching of many modern writers on the home, and of many educators as well, that there is no place in true child training for punishment of law disobeyed, is disastrous in effect, and is but an echo of the growing disregard of the authority of God, and repudiation of the solemn declaration of the Almighty that the violation of law shall inevitably bring suffering. The charge is rightly laid against this age, that home restraints and government are of the past. Society, as well as the church, is reaping the bitter harvest of this neglect, this abdication of authority on the part of the parents of our land. "Children, obey your parents," means, in the plan of God who made us parents, that we shall, when we become parents, begin to lay the foundation of a life of obedience in the heart and mind of our children. Let us not think that we shall escape if we refuse to take upon ourselves this responsibility of parenthood. It is written of David, concerning one of his sons who brought him sorrow, "And his father had not displeased him at any time in saying, Why hast thou done so?" The unrestrained sons of Eli not only brought disaster to Israel, but a perpetual curse upon his family, and were the cause of the death of their father. So necessary did Jehovah consider the matter of obedience to parents, that He incorporated it in the fundamental Law given on Sinai, and in that Law He placed it midway between duty to God and duty to man, as partaking of the nature of each, and then sealed it by attaching to it a blessing—"the first commandment with promise."

A SANCTIFIED TONGUE

What a change would occur in this world if all tongues should now and for ever speak the words of soberness and truth. The tongue is indeed an "unruly member," and in its exercise works untold sorrow and harm. How needful that we obey the admonition to put a watch upon our lips. The words spoken in thoughtlessness, of suspicion, hasty judgment, censure, and real unkindness, how they bring sorrow and regret—after they have done their evil work—and how glad we would be to recall them. As is noted below, societies are being formed to correct this great evil, but it will take something more than the joining of a society to cure the tongue. It requires

a cleansing of the heart, for of the abundance of the heart the mouth speaketh. A sweet heart will never show a bitter tongue. A reading of the following incident, commented on by Dr. Iglehart, may be helpful:

An English coroner's jury recently brought in a startling verdict over the death of a young girl. Although innocent of wrong, "the gossip disseminated by the women of the village blackened her name until she could bear the suspicious looks and spoken taunts no longer, and so ended her life." This made such an impression that an Anti-Gossip Society was formed, with regular rules, conditions for membership, and fines for violation of the rules. "Members must take a vow to avoid either starting or spreading any unkind remarks about any one else, nor will they listen to a person who tries to tell them. Before making a statement about any one do not forget to let it pass the three golden gates: 'Is it true?' 'Is it needful?' 'Is it kind?'" There are a good many "anti" societies that are merely fads, but here is one that is aimed against a real and widespread sin, the sin of the Pharisee as well as of the publican. A careless habit of imputing motives less lofty than our own, of speaking disparagingly, and of imagining wrong in others, is likely to grow upon even good people until, before they realize it, it has become almost impossible to break. It not only makes them unlovely, but does untold harm to the objects of their slighting looks or whispered words. But, like all other ethical reforms, it is not enough simply to repress and restrain ourselves by our own efforts. While a great deal of practical good may come of this movement, finally it will have to go deeper into the heart from which the tongue gets its commands. A kindly heart is the only assurance of success in setting a seal on the lips, or better still, in making them the active messengers of love and sympathy.

SEEING ONLY THE LITTLE THINGS

Oftentimes the little cares and worries and activities of our daily lives so absorb attention as to shut out from us the great purposes of God for us. We bound our vision by our own dooryard, and so lose sight of a world-wide Redeemer. We let our home obligations press upon us until we know no obligation to our neighbor or to those who dwell in the lands of darkness. In this way, our joy, if indeed we have joy at all, is shallow and but occasional, and we miss the deep sweep of the joy of the Lord. The child of God is created for great things, for a full vision, and for a life of broad currents and far reaches. Dr. Jowett writes helpfully along this line:

It is possible to overlook large ends in our obtrusive care for small ones. It sometimes happens that we can not see the wood for the trees. A man maybe so intent upon a tombstone that he can not see the church. He may be so absorbed in ecclesiastical machinery that he overlooks eternal truth. He can fix his eyes upon his boots and never have a glimpse of the mountains. He can be so engaged with mint and rue that he never catches sight of God's righteousness, which is "like the great mountains," and of God's judgments, which are "like the great deep." And all this breeds an extraordinary delusion: we come to think that tithing mint and rue is more vital than reflecting the life and love of God. The lesser thing begins to satisfy the soul which was intended to find its bread in the Infinite. A sprig of mint supplants the tree of life.

Now, this delusion seizes upon the soul with great subtlety. It hides itself behind apparent patches of grace. It inclines a man who has violated the holy law of rectitude to find a soothing consolation in charities. The man who gives unfair wages seeks satisfaction in building a row of almshouses. The jerry-builder who just throws his houses together, makes atonement for the flimsy structure by putting in a pretty wall-paper and plenty of electric bells. We find delight in a trifling conscientiousness while the big necessities are overlooked. We live and love in little by-ways of truth and virtue and not in the great highways of the broad commandments of God.

The smaller things are purposed by our God to be the adjuncts of the bigger things; better still, they are purposed to be their fruits and not their substitutes. Our holiness is to be the explanation of our tithes. Our love is to be the fountain of our beneficence. The love of Christ is to constrain us! We are to pass from the big things to the smaller things, from the great White Throne to our social courtesies, and from Calvary to our beneficence.

UNRECOGNIZED EFFECTS OF THE GOSPEL

It is customary with worldly wise materialists—those who reject the gospel of the Son of God, and all supernatural revelation—to

point to the vast changes wrought, and ameliorations of the conditions of life which civilization has brought to mankind. Schools, hospitals, the emancipation of labor, liberty of conscience—a thousand and one things which have lifted our lives immeasurably above that of the ancients, are placed to the credit of "civilization." And yet it is the sober truth that all these things which have come to bless man, and lift his burdens, and lift him up from the plane of the brute and the brutalizing, have sprung from Jesus Christ and His doctrine. It is Christianity, miscalled civilization, that has wrought this marvelous change. The profound wonder is that men can enjoy all these blessings, and deify man and laud all his achievements, while they scoff at the Christ who has brought them. Dr. Jowett, in a recent sermon said:

We imbibe common thought as we imbibe common air. Therefore when we speak of the influence of the Gospel we must not only count redeemed man, we must pay regard to redeemed atmosphere. We may not ourselves be redeemed, but we simply can not escape breathing an air which has been purified and sweetened by redemption. My brethren, in this land of ours we may refuse to be the Master's disciples, but we can not avoid touching the hem of His garment. The ample robes sweep through our land and everything gains by the touch. Christ has touched our homes. He has touched our privileges and freedom, our literature and art, our music and our architecture. We can not get away from Him. The influence of redeemed men and women is in the very air we breathe.

There is many a man who affects to sneer at religion and to regard its ministry as effeminate or effete whose very liberty is the fruit of the gospel and who owes every worthy element in his being to the radiant and beneficent influence of the redeemed children of God! I am reminded of a quaint phrase which fell from the lips of Andrew Fuller: "After grazing in the pastures of revelation, they boast of having grown fat by nature." And I will quote another word from one of the great poets of our time: "I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained by an enormous mass of religious feeling and religious conviction." It is so: we can not escape the Christian deposit of past generations! We are breathing an air which is partially Christianized, and the impregnation makes for liberty, and sympathy and reverence and truth. Where else can you find the same invigorating air? It is only to be found in gospel climes, where the Savior is known, and where the redeemed have walked with Him in white. "Show me a place in this planet," says Lowell—"show me a place in this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe where the gospel of Christ has not gone and cleared the way and laid the foundation, and made decency and security possible, it will then be in order for the skeptics to move thither, and then ventilate their views." My brethren, this gospel has come unto us; is it worth transmission?

GOOD AND FAITHFUL

Today we toil seemingly unnoticed and unappreciated; the world is heedless, our friends—those who have a heart to lift our burden, or make easier ways for our feet—are helpless under their own load. But our labor and our suffering is not in vain; the eye of the Master himself is upon us, and at each trial met with a brave heart, each temptation resisted, each self-renunciation for others. He has had the angel record us a "well done." Good and faithful—these are the qualities which shall call forth the commendation of our Lord. Neither great ability, nor earthly fame, nor accumulation of wealth—not even transcendent success in Christian service—not any of these, but just good and faithful, call forth His "well done." We may be unable for aught else, but we may by His grace be good, and we may be faithful.

Guidance is not coaxing a friendly God to keep us along a path we have marked out for ourselves. It is finding and fitting into the plan lovingly thought out for us, and doing the service assigned to us in the great world plan.—S. D. GORDON.

A Remarkable Diagnosis

C. F. Wimberly



THE remarkable and very comprehensive statement which we shall use for the heading of this discussion is not original. We heard it recently in an address, and we believe it to strike at the very heart of things in such an unusual and unique manner that we are glad to pass it on as worthy of being digested and assimilated by every one interested in

the great problems of the day.

Books, magazines, big dailies, the church press, preachers, lecturers, etc., are busy telling us about our civic and religious troubles, and where they all lie. Not only do they locate the troubles, but most of them—intelligent disseminators of information—furnish the panacea for all such ills. We are in trouble, serious trouble; no one can doubt it for a moment, and never before have we had so many and varied physicians, all with a different diagnosis and different remedy. It would take as many years, if not decades, as there are remedies, to try them all out. The patient would surely die before the experiments are completed.

The statement referred to is the best in our humble judgment we have heard from any source. "What is the matter with the country, the church, society, and politics?" declared the speaker. "Here is the trouble: we are minimizing sin, deifying man, and humanizing God!" We regret that the gentleman failed to discuss his triple diagnosis, and as he did not, and knowing it ought to be, we shall undertake it, though conscious that it will require a volume prepared by the mind of a Gladstone with a pen of Hugo to do it justice.

First, *Minimizing Sin*. Begin with the back-slidden preacher, ecclesiastical dignitaries lord-ing over God's heritage, a worldly church, social diversions and immoralities, graft and boodle in politics, dishonest elections, corrupt courts and juries, the blighting influence of rum, the abominable white slave traffic, the juggernaut of plutocracy—all of these—and they can be traced back to the above statement; sin has lost its meaning. Men have lost their conception and likewise the character of sin, hence the penalty loses its terror.

Suppose the Church, all of its peoples, officers, dignitaries, etc., could be brought face to face with a Bible interpretation of sin; suppose all the miserable henchmen and yeggmen of rum-soaked machine politics, stealing elections, buying votes, swearing lies, coercing men who are in their power—suppose they could see a certainty of a day of retribution hanging over them for their sins, would there not be a tremendous shaking among the dry bones? Undoubtedly, if all these phases of iniquity could get hold on the truth that God's wrath awaited them, things would surely happen. Suppose the kings and kaisers, with their "divine right" pretensions, could have known what God really thought of their schemes and ambitions for imperial power, which so consumed them that they were willing to see millions of their fellow-men butchered in order to reach their coveted goal. Could they have known that their acts were so sinful that the stench of them filled all the earth and arose to high heaven before a just God who is able not only to kill the body, but cast the soul into hell—the European holocaust would not have occurred. Sin is no longer what it used to be; its character and nature are lost, its penalties are forgotten; the race—the most enlightened and civilized portion—has minimized sin.

Second, *The Deification of Man*. That is

what is being done. This is Man's Day. All of the boasting and applause seem to have one object—to put the crown on man, magnify his doings, this Godlike being. We are taught that he was made a little lower than the angels, but we have swept far beyond that notion; man is divine, born into the world holy; depravity is an old hoax; all we need to do to man is to take care of his body; all he needs is sanitation, education, ventilation, sterilization, amplification, etc. He needs only such things as bath-houses, flower gardens, correct housing, pure food, libraries—all these enhance and bring out the God-instincts which are often a bit smothered by environment.

Behold the man! We have been misinformed as to his fall! He has fallen upward all this time, instead of the downward tendency. We are told that a better manhood and higher civilization will come out of the world-wide carnage now going on. It looks a little doubtful, however, if there will be any men or manhood left when it is over. Oh, it is going to be a blessing they tell us. The baptism of blood is going to be a great boon every way. Then think what an era of prosperity it will bring to America! Oh, for shame, man!—Imperial, divine, belonging to a great brotherhood—crowing over commercial values coming as a result of a continent being plowed up by bursting shells and vast graveyard!

What we need is for all of our mills during the next few months to manufacture nothing but "sackcloth," and all the ashes from the same mills to be used to cover our heads to hide our disgrace and sin. May heaven pity our arrogance and deceit. All this setting aside of the Bible teachings concerning man, grows out of the deification idea. We may deny it, but it is true, just the same.

God has three figures which He uses to describe man in his present fallen condition, and

using this description He seems to have lost sight of the social uplift idea which is so popular these days. First, God says that man's heart and nature is like a cage of hateful and filthy vultures. Pretty strong language, but that is mild in comparison with His second figure. Man in his fallen condition is a corpse—a dead body—decaying, putrifying. And third, that he is a loathsome sore, from the crown of his head to the sole of his feet. That is God's idea of unregenerated man.

This conception is further verified when we remember the terrible price paid for man's redemption—a blood atonement by the Son of God. If man needed only the human inventions; if regeneration meant only social uplift, organized properly, joined into something, and tagged with a badge or button, God certainly would not have gone to such extreme measures for his salvation. No, we are deifying man and congratulating ourselves for what we are, and what we have done, and what we are going to do; but there is a mistake somewhere. If all this "modernism" is correct, our Bible is the biggest fraud of the centuries; its claims, its doctrines, its warnings, its promises, its histories and biographies are all so much religious junk. The whole scheme is a gigantic blunder, and as one leading university beaconlight said recently: "We should escort our God out to the edge of the universe and bow Him off into oblivion, as having outlived His usefulness." Exactly—a very logical speech.

Third, is it possible to find the parentage of the two foregoing propositions? Is there a source from which would naturally spring such unscriptural ideas of sin and man? Certainly. We find it in a *Humanized God*! When we bring Him down to our level, reject all of His revelation, except what suits us; discount all His attributes, except what will fit into our enlarged notions; change His plan of salvation to one more practical and more easy to work; when He becomes a kind of vague "First Cause"—an intelligence evolved out of protoplasm, and like substances—when we do these things we must necessarily put the crown on man, and explain away the sinfulness of his actions.

The moment we interfere with any part of the Godhead—the blessed Trinity—or any part of His holy attributes, the whole conception of God and the universe, as revealed in the Bible, is thrown into confusion—an eternal riddle. When God's love outweighs His justice, we open the door to a whole brood of "dangerous heresies." When His omniscience, or omnipresence obtain without His holiness, every conception becomes distorted. When we admit that parts of His revelation are possibly true, and other parts doubtful, we discount His wisdom in that He has failed to produce for His creatures a perfect revelation of Himself. Although the Word says, "Holy men of old wrote as they were moved by the Holy Ghost," and it was said of the Holy Ghost after coming He would be capable of taking the things of Christ and revealing them unto certain ones commissioned to make the record.

A great skeptic and scholar once said: "Convince me of the fact of God and I accept without comment or quibble all the rest. If He is divine, we must believe in revelation, prophecy, miracles, the resurrection, heaven, and eternal life." There you are! All these shifts, discoveries, restatements, changed emphases, of which we hear so much of late, are nothing else than poisoned daggers plunged into the very heart of all things divine. All that God stands for—though often garlanded with fulsome rhetoric and high-sounding phrases, is just to be used for expediency, convenience and emergencies. But for such uses as these He could be entirely eliminated. Yes, this is strong language, but it does not overstate the case—we have humanized God.

The Early Church vs. The Modern Church

Rev. C. H. Lancaster

[We take it that the writer means by "modern church" the church without the Holy Ghost to regenerate or sanctify.—EDITOR.]

The early church had faith; the modern church is faithless.

The early church had hope; the modern church is hopeless.

The early church had revivals; the modern church has sham.

The early church had "much assurance" of their salvation; the modern church has a hope-so salvation.

The early church were imitators of St. Paul and Jesus; the modern church imitates the latest fashions.

The early church had "Joy in the Holy Ghost"; the modern church has joy at the moving-picture shows.

The early church had love of the Lord Jesus Christ; the modern church has the love of the world.

The early church sounded forth the word of the Lord; the modern church wants pastors who can speak smooth things and give no offense to our nice people.

The early church was saved from all of their idols; the modern church is a secret order worshiper.

The early church went to the "upper room" for ten days; the modern church has substituted the supper room instead.

The early church was a soul-saving institution; the modern church has become a social club.

The early church had prayermeetings; the modern church has dancing.

The early church were examples to the believers; the modern church allows card playing.

The early church had faith, love, and the Holy Ghost; the modern church is but little better, if any, than a respectable infidel's club.

The Revelation Paramount

Alpin M. Bowes

IN relating his experience Isaiah said, "I saw the Lord sitting upon a throne." At the same time he saw the seraphim, and heard them praising God, saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." "And the posts of the door moved at the voice of him that cried"; likely a vibration in harmony with the note of praise. "And the house was filled with smoke"; which was a sweet incense from an acceptable offering.

In other words, Isaiah was in a wonderful holiness meeting. Everything was holy and everything was praising God. It was really an example of what every meeting is when two or more have met together of one accord, and God is in the midst to bless; when you are conscious God is present and a sweet, heavenly atmosphere pervades the place, until you are overwhelmed with the glory of God.

The principal thing in all the meeting was, Isaiah saw God. Many people go to church to see the fashions in dress; to see their friends; to admire the great organ; to see the faults of the people; to have their ears tickled by a pleasing address. Certainly they do not see any glory in religion, nor hear any voice in the service. They do not see God, do not wish to see Him. So long as they see other things, so long as they are without a vision of God, they will never see their own entire lack of holiness. The people need to see God; they perish without this vision; but where will they see Him? Not in the temple where the glory of man has shut out the glory of God. Not in the temple where an empty ceremony has replaced the worship of God. Not where the voice of the world has been substituted for the sweet songs of inspiration. No, no! Men linger there, rear their children there, die there, and never see God.

God is seen where there is the incense of an acceptable worship, where the atmosphere is filled with the presence of holy beings who sing "Holy, holy, holy is the Lord of hosts." You will see God there.

Isaiah's vision of God effected exactly what he needed—a revelation of his own heart. And what a revelation! It was not the heart which he had supposed to have been his. In the presence of a holy God he saw himself a man of unclean lips, and he cried out, "Woe is me, for I am undone." What a confession for a prophet! He had never made such a confession before, and it is very apparent why he did not. He had not seen himself in the light of God's presence before. Possibly he compared himself with other men and felt that he was a pretty good fellow; and, no doubt, many had told him he was a very great prophet. He had not seen his own uncleanness. Yet he saw the faults in other people. Prior to this time Isaiah's message was seasoned with a spirit of pessimism and gloom. He talked of failures, calamities, hardships, abuses. True enough, there were all of these, for the people had drifted from God and were cursed by the judgments of God for their wickedness. The people needed rebuking; there was truth in Isaiah's message, but the wrong was in the spirit with which he spoke. There is a great difference between a critical, judging, fault-finding message, and a tongue of fire controlled by a clean heart. Isaiah was a man of unclean lips, a sin which is the most prevalent curse of mankind.

Unclean lips! That may be hasty words, evil speaking, gossiping, slandering, profanity, vulgarity, foolish talking. It is a fault with great multitudes of professing Christians, too prevalent among holiness professors, and which has ruined the usefulness of many an otherwise successful minister. Most of the separations of true friends, most of the divisions among Christian people, most of the hatred of another has been caused by evil lips. This sin which most of us have been guilty of, too often; which some of us continue to practice regardless of our profession; and which we have con-

sidered a small offence, James said "is a fire, a world of iniquity: it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell." When Isaiah saw it he cried, "Woe is me." He was in the throes of the deepest conviction; not, however, the conviction of a sinner, for he was a child of God, a prophet. It was the conviction of his unholiness. He saw and confessed, "I am unclean." Before this he saw that others were unclean; but now he saw only Isaiah, "unclean, undone." The purity of God, the bright light of His holiness, revealed the depravity of his heart.

Dr. S. A. Keen, in his little book, "Faith Papers," gives this experience of one of his members:

"A few years since I had in one of my churches a class leader. He was an excellent man; but in some way he had become pronounced in his skepticism respecting, and his opposition to, the experience of entire sanctification. He thought the 'doctrine of sin in believers' a mere fancy. He was doubtless honest in all his misconceptions and unbelief. It was all the more difficult to bring him to a right way of thinking, for he was useful and consistent in his life. I yearned to see him brought into the fulness of God's love. We never argued or contended together on the subject. We lived and labored together in love. About a year and a half after I became his pastor, we were having an evening meeting at which were present over two hundred of my members. The theme turned on heart searching. After some remarks to the effect that we are incapable to search the heart and bring to our consciousness what evil or good may be hidden from our most careful introspection, I proposed that we all bow before God and silently wait for such revelation respecting our hearts as He might give while we should breathe into His ear the prayer, 'Search me, O God.' Every person in the congregation bowed, this beloved brother with the rest. No one led in prayer; each went to God for himself. In a few minutes sobs began to rise, first from one pew, then from another. The whole lecture-room became a Bochim, a valley of weeping. Having remained about ten minutes upon our knees, we arose. I said, 'If any one has discovered anything in your heart that has surprised you and that is painful to yourself, you may speak of it.' Instantly this class leader arose and exclaimed, 'Oh, my heart, my heart! I never knew that all this was in my heart! Pray for me!' and fell upon his knees. A few days after he found cleansing from the sin which he had seen in his heart."

Let us seek, brethren, in all our ministry to bring people into contact with God until they see the true condition of their hearts and cry out for cleansing from all unrighteousness.

Isaiah's vision was opportune, and likely saved him from spiritual calamity. It was in the year that King Uzziah died. Uzziah was, until the late years of his life, a good and godly man; but he became proud, and departed from the way of the Lord. The curse of God came upon him. Hence it was fortunate that Isaiah saw God, else he might have stumbled at the unfaithfulness of Uzziah. And it would be fortunate for those people who are ever seeing the shortcomings, the unfaithfulness, the hypocrisy of others if they would see God. This is man's only salvation from the blasting of his confidence in the face of such calamities. We are naturally inclined to stagger in our confidence when the faithful fall, unless we have seen the Immaculate One. Who can estimate the ruination of faith caused by David's fall? However, the Devil will always thrust some stumbling-blocks in the way, and often where it is most convenient for the overthrowing of good people. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." If our eyes are on them, our faith will be ruined.

Perhaps the very holiest of men, and those who have been the longest time instrumental in bringing others to God, may fall from the faith; and even fall into the grossest sins; perhaps there will be divisions in the ranks of the people of God; but these things can never shake the faith, nor dampen the ardor, nor embitter the spirit of the man who has seen, and continues to see, Jesus.

"Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Gazing at the Crucified."

Isaiah was cleansed. "Then flew one of the seraphims unto me, having a live coal in his hand, . . . and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Many people have been convicted of their evil speech, of their ill temper, of their pride, of their hatred, of their covetousness, of some form of carnality, who fail to receive the cleansing and continue the servant of their "besetting sin." It was not so with Isaiah after this experience: he was cleansed.

The fire here is symbolical of the fire John spoke of when he said of Jesus, "He shall baptize you with the Holy Ghost and fire," and represents a cleansing element. As the seraphim applied the fire to cleanse Isaiah's pollution, so the Holy Ghost is given to us to cleanse our hearts from all sin. Oh, what a wonderful blessing, to be clean! to have clean lips, clean thoughts, clean hands, clean looks, clean motives!

This was the experience which prepared Isaiah for his remarkable, prophetic career, and filled him with a message and a delivery the most eloquent in the Scriptures. It is the blessing, the experience which we must all have if we are to see God finally.

"Blessed are the pure in heart for they shall see God."

Twice Born: Twice Baptized

Bud Robinson



JUST think that poor old me is saved! Don't that make you rejoice, just to think that a bum of all the bums that ever was born in the mountains of old Tennessee was one day, some thirty-six years ago, wonderfully saved? I have made many mistakes and blunders, and sometimes on the borderland of

going into the ditch, but after all, the mighty hand of God was on this old Tennessee boy. I am so glad today that I know better than anything else that ever happened, that I was really saved, and brought into the family of God. Today I am more than an old Tennessee boy; I am the son of God. I don't mean the only one; I mean that I am one of His sons. We read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

I am sure of two things. One is that I have been born twice. The first time that I was born I was born a rascal; and the second time I was born I was born a Christian. Oh, my! what a difference, sure enough! The things that I once loved I now hate, and the things that I once hated I now love.

In spite of the Devil, and long-tail coats, and high hats, and high-sounding words, there is such a thing as really being born again. Paul said that it was being delivered from the powers of darkness, and that it was being translated into the kingdom of God's dear Son. The Lord bless your heart, I was there when all that took place. I have never for one minute doubted my conversion. I sometimes have doubted myself, and maybe almost everybody else for the time; but not ever have I said or even hinted such a thing as that I was not truly born again.

I have been baptized twice: once with water and the second time with the blessed Holy Ghost. The first time that I was baptized it was after a hard battle in the straw, where I had to confess and forsake all kinds of sins, and then believe on the Lord Jesus Christ. It was then that the landslide broke loose in the skies and struck me in the heart. The Lord seemed to kick the Devil out over the backyard

fence of my soul, and set His kingdom up in my heart. I got up a whooping like a wild Indian. The people looked like angels, and there was a river of life and love flowing through my soul. From that day until this, I have been a New Testament Christian, without a doubt in my mind as to the facts in the case. Then, after I was soundly converted, the preacher brought me out before the crowd and gave me the church vows and baptized me with water in the name of the Father, and of the Son, and of the Holy Ghost. While he poured the water on my head I was shouting as loud as a man could whoop.

I was a little over twenty years old when I was baptized the first time, and I was a little over thirty years old when I was baptized the second time. The two baptisms were not at

all alike. The first was administered by a man, and the second was administered by the Lord of glory. The first was more of an outward sign, and the second was more of an inward sign. In the new birth I put on the new man, but in the second baptism I put off the old man. It takes the two births and the two baptisms to make a fellow just what he should be. First, born of the flesh; and in the second birth we are born of the Spirit. The first baptism was with water, which was a sign of the new birth; and the second baptism was with the Holy Ghost and with fire, and it was the second blessing, properly so-called. Glory to God the Father, and the Son, and the blessed Holy Ghost! It cost everything, and is awfully cheap at that. Glory to God! I make no kick at the price; but I am wondering as the days go by how in the world a fellow like me got in at all.

Church Efficiency

L. B. Williams

WE frequently hear such statements in our meetings as the following: "If we had ten men and women who are wholly given up to the Lord, we could take this city for God." The number is sometimes more and sometimes less, and the thing that this number could accomplish varies in its greatness.

If this statement is true, then we should find some examples where it had been demonstrated; or on the other hand, we must conclude that there are not to be found ten consecrated persons in any of our churches over the land. Do we read or hear of any cities being captured by a few consecrated people? God has undoubtedly given great revivals in answer to the prayers and labors of His saints, but is that God's usual plan of building up His kingdom? If it is, then we must conclude that there are few righteous in the thousands of our churches.

Pentecost is frequently referred to as a sample of what we should expect, if we will "tarry in the upper room." Do you know of any such results? Even the modern handshaking revivals, where everybody is counted that shakes the hand of the evangelist, many of whom have never cried out in their souls, "Men and brethren, what must I do to be saved," where church members, sinners and all, have seldom, if ever, reached the three thousand a day mark.

Is it true that "the skies are full of Pentecosts," and all that is necessary to have thousands added to the Lord is that a few saints shut themselves up in their closets and give themselves to earnest prayer? If so, why does not some church, some place, some time, prove it?

Some one is ready to say that such as this is not much encouragement to faith. No; and neither is it much encouragement to fanaticism. Mr. Watson in one of his books says it is a true sign of fanaticism to expect results without adequate causes. Praying the Lord to fill the house with people, and never advertising the meetings. Asking the Lord to shower down thousands of dollars for some visionary, or laudable, enterprise, and failing to have any matured plan that a man with money would look at for a moment. Expecting the finance of the church to take care of itself, simply trusting the Lord to supply all needs; never mentioning money to the people, adopting the envelope system, or stirring up their pure minds by way of remembrance, fearing to do so we would be charged with not being on the "faith line." If the Devil can get a preacher and people "afraid of the money question," he knows he will stop the usefulness of that people. Is not this a form of fanaticism?

The usual idea of a fanatic is one who is loud and boisterous, wild and raving in his manners, extravagant in his speech, or dress; but we may have those in our midst who are just as truly fanatical who do not manifest it in any of these ways.

Many churches are producing little or no results—not even holding their own—simply because they will not adopt divinely approved

methods. Many of our people have come out of the old churches on account of worldly methods which were in vogue there, and they have gone to the other extreme of throwing all plans and methods overboard, simply "giving themselves to prayer," but entirely failing to put any feet to their prayers.

To illustrate again: The choir in the old church was a source of trouble, then does it necessarily follow that a choir of consecrated voices in a spiritual church will be a bone of contention? Suppose the Devil did use the "fiddle" in the dance when you were out in sin. Does it necessarily follow that a violin in the hands of your sanctified daughter may not produce melody unto the Lord?

If other churches raise money by questionable means, such as suppers, fairs, and festivals; even going so far as to have a keg of beer on tap, as has occurred in this city, or giving the pastor a reception by having a smoker, does it follow that a church of sanctified members could not give their pastor, or some new members, a reception by having a pleasant evening—not strictly a "holiness meeting"—where even ice-cream and cake could be eaten together in holy fellowship?

The cry over the land is that we can not hold our young people. Of course we can not. We are trying to put them in straitjackets, expecting them to be as sober and solemn as saints of eighty years; because they are not, we are continually nagging them to "get sanctified," thus discounting what religion they have, when doubtless they are living up to every ray of light they have. We want them to be old-fashioned saints like we are. This does not work, and then we say, "People will not hear the truth now-a-days."

The best efforts of a pastor and some members of a church may be blocked by one or two members who are living a thousand years behind the times. They do little themselves, nor will they let others do anything. If these methods are wise, why have they not produced good results long ago? The gospel has not changed, the plan of redemption has not been changed, God has not changed; but the times and people have changed tremendously.

If you will use an individual communion set, you may discover why some people have not been attending church on communion Sunday. This might commend your holiness to some people who believe in outward holiness as well as holiness of heart, and have some regard for the laws of sanitation. The common drinking cup has been outlawed by many states in the public schools, railway trains, etc., but we do not have enterprise enough to adopt more wholesome methods.

Change your methods. Do not have the "usual services" until the Devil knows just what to expect and prepares for it. Get some up-to-now plans, pray the fire down on them, do not fall to put feet to them so they can get about, then see if God does not appear on the scene.

WASHINGTON, D. C.

Out Into the Highways and Hedges With Jesus

N. B. Shade

MY appeal is to the readers of the HERALD of HOLINESS who love Jesus enough to obey Him when He says, "Go out into the highways and hedges and compel [compel, contrain, persuade] them to come in that my house may be filled." Almost all the men and women who have been associated with us in the special effort we have been making through the little paper, representing the "Highways and Hedges Workers of America," are Nazarenes, and no doubt are sorry to learn that the association has been dissolved, and the little paper has ceased to be published. First, because the money required to pay the publisher ceased to come in; and secondly, because God is opening up a greater field of labor of love in His vineyard.

However, we feel satisfied after much prayer and weeping that we can please Jesus best by using a little space in the HERALD of HOLINESS to the glory of God, and thereby reach more anxious souls, live wires for Jesus, who are becoming more anxious day by day to let His life flow out through their lives in song and witnessing for Jesus in open-air meetings, and handing out the Word in tract form.

First, and most important, we must be very cautious, for many tracts are spurious and not fit to go into the hands of hungry souls who need wholesome food. We suggest you use only a small assortment—say two or three tracts—and that you submit a copy of each kind to your pastor—if he is clear and clean-cut on holiness—and then we feel justified that we have used all precaution to keep poison out of the pure food—the Word of God.

As Nazarenes our hearts are on fire for Jesus Christ, who is coming very soon for His bride. Let us be intense for Jesus. Oh, let us wait upon the Lord and renew our strength daily and listen to the Spirit of truth when He tells us what Jesus meant when He gave that last call to "go out into the highways and hedges and compel them to come in."

The "highways" are in the cities and the "hedges" in the country places. We are in the "hedges" at Cherry Hill. We are glad that there are some Nazarene churches that have street meetings near their churches. It is well to keep in mind that new songs are not necessary on the streets, for the old songs are the best, and the Holy Spirit uses the good old songs like "Come, thou fount of every blessing," "Let the lower lights be burning," "The old account was settled long ago," and "The old-time religion," and so many more we have not the space to enumerate.

Remember, dear readers, we want to say and sing just what we wished we had said and sung when we see Him. Many will not stop to hear the Word, but give it to the migratory audiences on the wing; be so skilled that you can at once begin to quote short Scriptures, like John 3: 16, etc., as you see them on their way to the shows and other worldly amusements. Always sing a song or two before prayer, and when feasible read a short scripture, and when you have witnesses, call them to testify, and not to preach. Short testimonies are best. When you have gained their attention, and as the Holy Spirit will speak to you, if you are on the alert, tell them that our Lord and Savior Jesus Christ is the same yesterday, today, and for ever. He will save them just now, and all who want to be saved just now, before we pray, raise your hand. May God help you, and let the Holy Spirit lead you. It is so simple; open your mouth, and if you are filled with the Holy Spirit before you start out, and are prayed up good, He will tell you what to say to His glory and your joy and the edification and salvation of hungry souls, who may be wringing their hands in agony, contemplating suicide, for the want of what Jesus did for you and for me.

My heart sobs and weeping in intercession can not be described, and unless our kind heav-

only Father should not forget to only allow us to bear what we can without dying, the writor would have died long ago from the great burden that comes through intercessory prayer, which we knew nothing of until we began to wait before the Lord, seeking and finding more than ever before, which comes by revelation to the hungry soul that will not let go, but keeps on waiting and pleading in "groanings which can not be uttered," because it is the Holy Spirit in His fulness. John 14: 23 gives us a glorious viewpoint who and what the Holy Spirit in His fulness is—not manifest before Jesus was glorified, and then was materialized, or manifest, at Pentecost. The writer's Pentecost came, or was manifest, on September 23, 1912, about 2 o'clock in the morning, and his true riches in Canaan are becoming so great that he has lost all computation. How glorious and grand to "eat giants as bread," and gain more territory every day by daily inventory of ourselves, for we live but one day at a time, with no promise of tomorrow.

Let us be expecting and looking for His appearing. Do you see the motive in this scripture for living a holy life, and "perfecting holiness"? Intense for Jesus.

Crooked Things Straightened

James P. G. Lowes

"That which is crooked can not be straightened." (Ecclesiastes 1: 15.)

A TREE in its infancy can be trained to grow straight. How carefully the orchardist selects the straight young sprout, and then how watchful that the young tree is not bent or damaged in any way. Should he be neglectful for a season, and a young tree becomes bent or crooked, it can never be entirely straightened; there will always be an ugly, crooked place.

And this is true of the human family. Man has a bad start in life because of sin. The Psalmist says, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Psalm 51: 5). Men are naturally inclined to grow crooked. Man was created in the image and likeness of God, but sin blighted and destroyed the image. Sin turned man away from God, and if left alone in sin, and continued absence from God, the marks of sin will not be effaced. Men whose lives have been spent in dissipation carry the marks of sin to the grave. The longer we continue in sin, the more hardened we become, the more difficult it becomes to bend or mold our lives for God.

A tree left alone in its crooked growth until the wood becomes hardened, can not be straightened. The marks of the bent or crooked place will always be visible.

God for Christ's sake pardons the sins of men, but does not efface the crooked place in the life of the suppliant. It will always remain a mark, a blot. The blood of Jesus Christ will cleanse from all sin, but does not wash away the marks of sin. Sin has left its mark. While men can put on the whole armor of God, obey the great commandment to love one another; have joy, peace, contentment, yet they are conscious of the fact that they still carry the imprint of sin. But we do not need to sin.

How are we to be kept straight? By beginning with the infant child, as the orchardist begins with the young tree. Would to God that the fathers and mothers of today were as our fathers and mothers of old, insistent that the child should spend the leisure Sabbath hours in studying God's Word, memorizing Scripture texts, the catechism, etc. Well do I remember my Sabbath task as arranged for me by a now sainted father and mother, old school Presbyterians, and I thank God for the example. It will never leave me while I live. Those lessons are dear to me, and I never have forgotten that "the chief end of man is to glorify God."

Think of what man ought to be in God's sight. Think of His great love for mankind: how He gave His only Son that we might have life, and have it more abundantly. Think how His blood was shed that we might be cleansed

from all sin—not part, but all—and now He is gone to prepare a place for a prepared people. Are you one of them?

What ought man to be? Read Luke 1: 15, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink, he shall be filled with the Holy Ghost, even from his mother's womb." Is not this promise enough to entice man to desire to live a straight life: a life hid in God? Is not the promise of friendship and fellowship enough to create a desire to want to walk before God cleansed from all sin, the image of God restored, living a satisfied life, because the Holy Ghost abides in His temple?

Great in the sight of God! How glorious! Humble, meek, and lowly; but great in His sight. I sit in my study, looking out upon the great harvest fields, and viewing all nature, know that I do not own any of this world's goods. Yet I am rich, thank God! Rich in His love, rich in His abiding faith, rich because I am an heir with Jesus Christ, my elder Brother. Yet many of the homes which I see are Godless, living lives crooked in the sight of God, not tending the young and tender plants God has given them; left to grow crooked, gnarled, and knotty. Sin is blighting the young and tender life, and every day it becomes harder to shape for God. No hope, no God, no satisfaction until God says, Cut them down, why cumbereth they the ground?

*"Many people seek to be great in the sight of man,
But obedience to God ennobles man."*

Men labor, strive, and scheme how they may become noted, how they may have a great name among men, but never give a thought to how they may become great in the sight of God. They never give a thought that to be great in the sight of God will win for them riches beyond their greatest imagination, riches in glory. Men lay up treasure here on earth, knowing that the grim monster Death stalks in through unopen doors, and they shall leave all their earthly treasure behind. Oh, if they could only see and know that treasures laid up in heaven will be enjoyed for eternity.

Man will obey the edicts of man for a little bauble, or worldly fame, which soon fadeth away and leaves no lasting pleasure. But obedience to God ennobles man, enriches, insures safety, surrounds him with holy people, and he walks in humbleness, meekness, and love for all mankind. Beloved, are you obeying God? Are you enjoying the promise of the greatness of God in Luke 1: 15? If not, in the name of Him who died for you, seek the greatest of blessings, the cleansing from all sin through the blood of Jesus.

Jesus Christ: The Same Yesterday, Today, and For Ever

E. L. Halsey

HOW often we hear this remark by some aged person: "It was not so when I was young. Times have changed so." Yes, there have in all the ages past been various changes. There have been great nations raised up only to fall and sink into oblivion. The worlds that float above us are changing. The geological kingdom is constantly undergoing changes, and people are changing. But I read of One in whom there is no variableness, neither shadow of turning—Jesus Christ, the same yesterday, today, and for ever. It is inevitably a fact that wherever the Gospel of the Son of God is preached, its blessed influence and effect on men and women is identically the same as it was on the day of Pentecost, or when God gave His own messages to the trusty old prophets, who by faith in God believed on the coming Messiah.

All who will heed the gospel call—obey and let the precious Holy Ghost have His way with them—are being saved, sanctified, and kept

by the same power that enabled Abraham to get up and leave all to follow God; or Moses to choose poverty, suffering, and shame; or, in other words, take the way of the cross, rather than to be classed with the rich or great. What God was to men of those days He will be to men today, for He says He is no respecter of persons.

Paul declared in his time that the preaching of the Gospel of the Lord Jesus Christ was the savor of life unto life, or of death unto death. Even so it is today; if we preach Jesus in all His fulness and power and purity, men and women will either be lifted up to a higher plane and nobler living, or they will sink farther down in sin, become more hardened, and finally awake in the nethermost hell.

Go as far back in history as you may, you will find that all the greatest men and women were, in every instance, those who heard and gladly received the Christ, then lost sight of self, began to labor earnestly that others might hear, heed, and be saved from sin, receive the gift of God, which is "eternal life." On the other hand, all who did not, or will not now, accept the gospel as it is given out by the consecrated servants of the living God, but rather cling to this old, crumbling, changing world, seeking the pleasures and honors thereof, were in the past, and will be finally, stripped of even these things, and find that all they have left is the wages of sin, which is death—death eternal.

World-Wide Evangelism

Part 10

By J. Warren Slote

NO one, except those who have come into personal contact with the densest spiritual darkness, can appreciate the value of fellowship with Jesus here and now. In heathen lands and among people where the name of Jesus is unknown, there is a sadness of heart, a melancholy condition of soul which spreads like a pall of gloom over life, and many and many a soul, yea, thousands and even millions of souls right now are longing, groping, looking, seeking, reaching out for that very thing in this life which they would have and enjoy were the name of Jesus preached among them.

In their groping and reaching out after God, many of these dear people afflict themselves physically—some by fasting for days and even weeks at a time, others by mutilating their bodies, others by penances or long journeys known as pilgrimages, and others in numerous other ways. All this they do in an attempt to obtain the joys of salvation, which for them Jesus has provided, but of which they know not. How sad their hearts! How bitter their wail! How deplorable their condition!

In view of their need, and of the fact that the preaching of the gospel will meet their need and change their condition, and of the command of Jesus that we, His disciples, shall preach the gospel to them, can we do nothing and remain content with our lot, while they continue to grope in darkness, wall on in blindness, yea, perish without an opportunity? Or can we devote all of our effort to a local undertaking when there is a world-wide cry for help and light?

As we see our heathen brethren wrestling with the powers of darkness which control the environment in which they have so unfortunately been placed without a ray of light from above, shall we continue to be guilty because, notwithstanding our vision of their anguish, we fail to carry out the command of our Master and preach the gospel to every creature? Or shall we arise, gird on the armor, and fulfill our calling by a united movement that shall give every man, woman, and child in the universe the gospel message?

Some need to be educated along the line of their duty to the heathen; while a great many are criminally negligent; they know their Master's will, but do it not.—Selected.

AFRICA



MISSIONS SURVEY



INDIA

Shall We Go Forward?

ALEXANDER CAMPBELL uttered a great truth when he said that "the church of Christ is essentially a missionary institution, and that until the whole world has heard the message of salvation, the missionary cause will be in order: nay, not merely in order, but the church's transcendent and paramount work, duty, privilege, and honor." The words quoted are especially true of the church with which we are affiliated. We have no excuse for an existence, unless we are intensely missionary in spirit and activity. We are well able to go forward.

We are not doing all that the Lord has put in our power to do. Great fields at home and abroad are open to our work and workers. Having begun, we are bound to go forward. We have sent out men and women to the regions beyond, and we dare not desert them. We can not stand still or go back without injury to the work and injury to our own souls. The Lord has done great things for us, as a people. It is for us to manifest our love and gratitude by rendering such service as we are able to give. We must go forward; and if tempted to retreat, we must say like the drummer-boy: we have never learned how to sound the retreat.

We are about to close another year of successful missionary work. Although the whole world seems to have arisen in hatred and enmity, our work has moved forward without a hindrance, and the annual reports which are reaching the office from the field, indicate that it has been a remarkable year.

In order to enter the new missionary year, which commences October 1st, with all obligations met, it will be absolutely necessary that we all do our best, both through prayer and giving. We believe it would be pleasing to God for us, as a church, to enter some of the open doors which have presented themselves. We believe that more missionaries should be sent, and more natives employed, to spread the good news of full salvation, but the Board would hardly feel justified in taking advanced steps unless the church rallied to the work already undertaken. On September 30th the books of the General Treasurer will close for the current year. Before that date, we trust that God may talk to thousands throughout the land, telling them of the need which confronts us at this time, and also of the fields that should be entered, and will be entered, if the money which must be had to support the work is received. No doubt, many have sacrificed and the letters which we receive with contributions, stir our souls, and we realize, as only a few can, what it is costing some to stand true to their convictions and obey God.

We trust that each reader of these lines will ask the Lord how much He would have them contribute to provide for all the needs of the current year, and make possible new fields of labor for the ensuing year.

Every church in our connection should make this a subject of special prayer, and if possible take a special offering, remitting it to the District Treasurer as soon as possible, so as to reach the General Treasurer before the close of the year, September 30th. If desired, remittances, small or large, may be sent direct to the General Treasurer, Rev. E. G. ANDERSON, 2109 Troost Ave., Kansas City, Mo., and when received, it will be credited to the respective Districts and churches, if so indicated by the donor.

PRAY MIGHTILY! GIVE LIBERALLY!

Grace Mission Station, Swaziland, South Africa

By H. A. SHERLEY.

ABOUT four weeks ago, I came to Grace Mission Station to take up the work here. At the same time, Miss Innis moved to Emmanuel, the new station near the Government Camp. For several weeks prior to the time of moving my work had been on finishing the new mission house at Emmanuel, which Brother Schmelzenbach and I had previously put up. While working there, I carried on the Sunday services there as a usual thing, and also at the jail for native prisoners. In regard to carpenter work: it is very useful for men coming to the field as missionaries to have a good knowledge at least in the use of tools, if not in building. Books on the subject can be obtained and studied. Much can also be learned by observation and asking questions, and if possible actual

experience should be gotten. It will all be of great service to you when you come to the field where carpenters are scarce and expensive, when you may have to build a house, church, make your own furniture for house and church, etc. Just now I am having to make some new desks for my school, a table or so, some church seats for Emmanuel Station, and I don't know what else this week. I am starting a carpenter class for the boys and men that want to learn. It is amusing to see some of the efforts in carpentry of some of the natives in their kraals, but natives who are trained often turn out splendid work. Flooring board, ceiling board, and pine deal, 3 x 9, and empty goods boxes are about all the lumber easily obtainable in the interior. At this time, on account of the war, prices on these things are very high, as can be imagined.

There is a good school here at Grace Mission, the largest in Swaziland. The enrollment is about forty-five. I think the mark will be over fifty before long. No one can estimate the value of a day school for the children and young people on a mission station. It brings them into daily touch with the missionary, who is thus enabled to instill into their young lives the principals of true Christian character. I thank God for the privilege He has given me of working among these bright boys and girls here at Grace Mission, and pray that my example before them and my instruction shall be used of God in helping to mold into their characters that which will be an adornment to Christ's kingdom. It would be a splendid thing if some one would take it on their heart to send money for a new church at Grace Mission, as the building which serves for a church and school is too small. It was first built for a native evangelist's house, and then turned into a church and school. Our average congregation is about seventy or seventy-five, and when they all get in, there is not much room left. The people are crying out for a new church building; a good investment for somebody's consecrated money.

A new and promising work is opening up on the bushveldt, about five miles from here. We are now making it one of our regular preaching points. Brother Schmelzenbach and I made a trip of investigation last week, to the place on the bushveldt which I wrote you some time ago was especially on my heart. It is about twenty-five miles from here, just across the border, in the Transvaal. We found what we thought a splendid place to locate a mission station. It is upon a ridge, above the veldt; apparently above the severe fever line. Below, in the veldt, the country is thickly peopled. Practically no missionary work has ever been done among them. We did not take time to visit the chief, but understand he is favorable to missionaries. Brother Schmelzenbach is expecting to make another trip soon with the purpose of visiting him. We are praying earnestly for an open door in this country, for we believe it is the Lord's will to establish a work there. We are praying that more missionaries will soon reach the field, that these unoccupied districts may have the gospel. Generations have passed away in darkness. Shall this generation also follow them without light?

Chaochenghsien, Shantung Province.

North China

By IDA C. VIEG.

TIME flies, and it is now a month since I last wrote. Many things have happened in the great world in which we live during this time, and even in our little corner things have not been at a standstill. Since my last letter, the new chapel has been dedicated; the boys' and girls' schools have had their closing exercises; examinations in the Woman's Training School, and special classes for the evangelists have been started by Brother Kiehn. No doubt, these things have already been mentioned in previous letters, but I might add something about the woman's work in which I am especially interested.

Up until the first week in June, when the wheat harvest began, the attendance at the daily morning prayer-meetings was excellent. Some times ten or more Christian women were present, including those who are enrolled in the industrial department conducted by Sister Kiehn. For several mornings I felt led to give verses on the subject of "Light," taking 1 John 1:7 as our central text. My hope was to strengthen their faith and cause them to "Go forward," a thought in one of the songs we

often sing. This led to the subject of "Evidences or proofs of the new birth," bringing in suitable scripture verses from day to day to prove the Bible standard of a true Christian.

I was especially blessed one day as I tried to emphasize the fact that Jesus is a perfect Savior, and saves us from all sin. Consequently, if we truly love God, we will not sin against Him, because we trust in Him, who is "mighty to save" and "able to keep," and it is He that worketh in us to will and to do of His good pleasure. Tears filled the eyes of each of us, as we thought again of God's great love to us, and of our duty and privilege to serve Him with a perfect heart. As we knelt in prayer, a number asked the Lord to help them live in accordance with His Word, and I could but praise God for their earnestness. Before leaving Chaochenghsien, I assigned scripture portions to each of them to be committed to memory, praying it may strengthen them in their purpose not to sin against Him who has done so much for them.

Miss Sims and I left the seventh of this month, the way having been opened for us to go to the famous Tai Shan, or Mt. Tai, where so many thousands of pilgrims go yearly to worship their numerous gods of wood and stone. A few foreigners have been permitted to build cottages on this mountain, and we are enjoying the cool air, which is such a contrast from the heated plains below us. It took us almost three days by cart to reach here. The roads were very bad on account of recent rains, but fortunately the weather was quite cool, otherwise I fear we should have found our crowded cart almost unendurable.

A Sad Letter

By R. G. CODDING.

TWO of our small boys, Little Anand, from Nasick, and little Johnnie Abraham, from Bombay, both died very suddenly yesterday, presumably from snakebite. At 3 o'clock yesterday morning, Johnnie came to my door with James, his older brother, complaining of pain in the abdomen, which was not distended but very tense. They had a lantern with them, and I went with them to the medicine-room. As we entered the little ante-room, which opens into the dispensary-room and also into the room where the little fellows sleep, I saw a snake go from the doorway that we were entering and go under some matting in the corner. I called one of the large boys (three were sleeping on the veranda), to see that the snake did not go away while I gave Johnnie a dose of ginger. Then Babu and I killed the snake, which is said to be very poisonous. It was black with a row of white stripes down his back. Heating a little water on the oil lamp, I gave Johnnie an enema, which showed little results, except that it or the ginger, or both, seemed to relax the tension. He seemed to be distressed about his throat, and a convulsion seemed to be coming on. Thinking of worms arising in his throat, I gave him a little turpentine, but he seemed unable to swallow. In one hour and a half from the time he called me, he was dead.

At 8 o'clock I was told that Anand was not well. Seeing him near me, I told him to go and lie down. Being very tired, I laid down a while after breakfast, and did not think again of Anand until a little later, when one of the boys told me that Anand was breathing with very great difficulty. I took him to the medicine-room, and Mrs. Coddington had a tub of hot water brought, and he was given a hot bath with mustard and sal volatile. This gave him some relief. We immediately wired to Igatpuri for a doctor. Upon arrival, he examined Anand's throat and inquired if either of the boys had eaten any poisonous substance, as the trouble, while interfering with the breathing, seemed to be located more in the esophagus. I told him of the snake, and he said that undoubtedly the snake had bitten both of them, Johnnie first and Anand later, as Johnnie had gotten the larger dose of poison.

For a while Anand's condition seemed hopeful, but he too passed away, at 10:30. The snake that we killed was upward of four feet long, and must have gone alongside of them to get warm while they were asleep, and when they moved, bit them. We were sorry that we were not equipped to give immediate remedy, although it is doubtful if either life could have been saved, as undoubtedly the venom was well into their circulation before it became known to us.

THE WORK AND THE WORKERS

OLD ORCHARD CAMP

The Old Orchard campmeeting is gone, but its memory is a sweet fragrance. From the first the workers and people were on hand at the services. Rev. H. C. Morrison, who was one of the preachers of the camp, brought the opening message, and preached once every day. Our first people's meeting was in charge of Brother I. W. Hanson, who gave us a victorious keynote. Our beloved president, Dr. C. J. Fowler, was in charge of the meetings, and preached some. Our Japanese brothers, K. S. Hiraide and his nephew, were a great blessing to the people, in relating their lives. Brother Cecil W. Troxel was with us for a day, and is just from China. He gave us an interesting account of that field. The music and singing kept the tide rising. Miss Ruth Harris was the soloist, and also Mrs. J. Hoffman. A rousing beach meeting was held every day, in charge of Brothers Fogg and Hanson with a good corps of workers. Great crowds of pleasure seekers stood by and drank in God's Word. Sister Hanson was in charge of the bookstand. We had lovely, sunshiny weather throughout and with the exception of two, the services were held out in the grove.—I. M. JUMP.

MISSIONARY RALLY

A three days' missionary rally was held, September 1st to 3d, with the saints of the church at Caldwell, Idaho. It was a time of great blessing and power. Brother Clyde Dille, the pastor, had planned well for it, and arranged for Sister E. G. Eaton, of Pasadena, to be there and take charge of the Sunday services. He also arranged for a number of preachers of the District to be present and take part. Mrs. Campbell and myself were invited to come and tell of our work in India. On account of another appointment Sister Eaton could not be present at the time appointed, and some of the preachers failed to come. It was a disappointment, but God overruled, and gave victory from the start.

Brother N. B. Herrell, pastor at Boise, opened Friday evening with an evangelistic sermon. He preached in his unique way. A good altar service followed. Saturday morning the convention was opened at 9:30 with prayer and testimony. Following this Brother Herrell read a paper on the relation between home and foreign missions. The writer had charge of the Saturday afternoon and evening services, and also Sunday morning. We spoke on India and her people, and the work of the church in Western India; at these services. On Saturday evening, at the close of the meeting, we asked those who would willingly offer themselves for service in either the foreign or home fields to come to the altar. Several came, and we had a real good service.

On Sunday morning there was a good attendance and deep interest. Mrs. Campbell had charge of the service in the afternoon. She told her experience and work with the women of India. She opened the service with a solo. She told of doors opened for her, and her times of testing. The Lord honored the message, and the congregation was deeply moved. The convention closed Sunday evening with a stirring sermon by Brother Newton Kendel. It was searching, and attended with deep conviction. In response to the altar call several came forward, some for pardon, some for purity. Several were there for healing.

During the convention there were ten professions of definite victory. There was a collection taken for both home and foreign missions. The proceeds of the former were given to the writer, and the latter was sent to Sister E. W. Perry, Buldana, Bernar, India, for her medical work. One of the merchants of the town presented the writer with a suit of clothes, which was greatly appreciated. The offering for the pastor was more than had been for several weeks previous. The collections amounted to over fifty dollars. Some testified to a call to the foreign field, and some to work in the homeland. The writer and family were royally entertained in the home of Brother and Sister Stites.

L. A. CAMPBELL.

FROM EVANGELIST M. C. ADAM

After closing our camp at Louisa, Ky., I was called to Three Mile, Ky., for a revival. We have had a marvelous success. The power of the Holy Spirit was felt in an unusual manner from the beginning to the end. Our evangelistic services were largely attended at night. We were unable to seat the crowds sometimes. We have had thirty-four all-day services, commencing at 9 o'clock in the

morning and continuing until nearly midnight. Such shouting and rejoicing and praying through! Eighty-five to one hundred seekers prayed through. We will organize a church here at once, starting with about twenty members, with thirty-five or forty more to join soon. We also will erect a church. Already five or six wealthy farmers have said they would give a tenth of all they are worth to erect a church building. We have a fine class of young men who are sanctified, and will be able to organize a Young Men's Society. Several are called to preach. One young lady will be a missionary. After a few days' rest I will commence a meeting at Rocky Valley, Ky., September 15th. From there to Louisville, Ky., September 17th to October 1st, and then to the Kentucky District Assembly.

NEBRASKA DISTRICT

Since our last report we have dedicated another church. Another is completed at Burr Oak, and is ready for dedication, and still another at Grand Island, which has not been dedicated. While at Beatrice one day last week, we saw the plans for the new structure they expect to build there in the

LOS ANGELES, California.

Sept. 12, 1916.

PENTECOSTAL NAZARENE PUBLISHING HOUSE.

The book, "Phineas F. Bresee: A Prince in Israel," we learn will soon be ready, and I wish to order seven copies, Morocco bound, for our family.

It has been my privilege to read all the manuscript and most of the proof of the book, and I am well pleased that the work has been so ably done by our personal friend, Rev. E. A. Girvin, a man of literary ability, culture, and spiritual insight.

For more than twenty-five years Dr. Bresee and Brother Girvin were intimate friends and he was willing to put labor and time into this work, which was a labor of love.

As Dr. Bresee did not keep a journal, and very few notes or memoranda, the necessary data had to be gathered, and it was very laborious work.

Many friends, who have heard read some parts of the book, have expressed themselves as well pleased and anxious to purchase copies.

Sincerely yours,

Mrs. P. F. BRESEE.

near future. We have visited a number of the charges on the District during July and August, and have preached, shouted, prayed, wept, and visited among the people, traveled day and night on train, in auto, and by vehicle. God is blessing the Nazarenes in Nebraska, regardless of the allied forces against this great movement.

We just completed the organization of another church in Fairbury last Monday night, of fifty-one members, and others are coming when they get the lodge question out of the way. They have an option on a lot right in the heart of the city, which will make a splendid location for their church. God has been pleased to bless our labors together in the Lord.

As a District, I think we have increased in membership no less than 40 per cent. Three new churches have been built, and two places purchased for worship. The Lincoln church has been remodeled, and much improved, and I think when all reports are in at the Assembly we will find the missionary money run over the amount apportioned to the Nebraska District. The Assembly is near at hand, and we want to again meet all the faithful warriors, preachers, delegates, and laymen at this feast, full of faith and the Holy Ghost.

M. F. LIENARD, Dist. Supt.

FROM PRESIDENT C. A. IMHOFF

This has been a summer of testings, triumphs, battles, and victories. We recovered sufficiently from our illness to re-enter the work the latter part of June, but had to start easy and hold back for awhile. We visited a number of churches and special meetings, preached and sang some in each of

them, and incidentally represented the college and secured a number of students. We led the singing for Evangelists Fred St. Clair and Ed Galloway in our home camp at Vilonia, and greatly enjoyed the ministry of these brethren. Our last meeting was the Main Springs camp, near Prescott, Ark., with Evangelist C. B. Jernigan as my coworker. We preached turn about, and Brother D. S. Corlett, one of our most promising students, helped in the singing, and my son Victor with the cornet. A large part of the success of the camp was due to the faithful and effectual prayers of the saints. We were called back for next year. We are now at home, preparing for the school opening on September 19th. Already students and teachers are arriving. The prospects are fine for the largest enrollment in the school's history. We are thanking and praising God for restored health, and for the privilege of a place in His work.

FROM EVANGELIST W. E. SHEPARD

The "John Hatfield" campmeeting at Cleveland, Indiana, is over. I was told that it was the best meeting held for some years at that place, and yet there were some odds against us. It is a much burnt-over district. Brother Hatfield told me that he had preached to those people in that community a great many times. Another thing that militated against the camp as compared with former years, was the automobile privilege. Instead of coming and staying on the ground as they used to, they drove for many miles and returned the same evening. In this way, they failed to carry responsibility and get under the burden of the meeting. Automobiles may be a good thing, but they are not the best thing to incite campers to a campmeeting. One Sunday afternoon there were probably over three hundred autos on the ground. The large tabernacle could not hold the crowds on Sundays, hundreds standing on the outside. We had eighty-five different ones at the altar, seeking pardon or holiness, the most of whom prayed through. My coworker was Rev. George B. Kulp, and God marvelously blessed his messages, especially to the sinners. He is a great campmeeting preacher. Brother Hatfield came on the ground sick, having lost thirteen pounds in five days. But he recovered his strength before the meeting closed so as to lead the hosts and do some good preaching.

I had the opportunity of stopping off a couple of days and visiting my family at Greenville, Ill., having been away nearly three months. I am now in the battle at Newton, Kas., under the auspices of the Harvey County Holiness Association. The meeting is being held in the Nazarene church, and the prospects are good. Sister Stella McNutt has been engaged in this meeting to conduct children's meetings. Surely this is an important branch of holy evangelism.

From here I expect to go to Woodlawn church, Chicago, and remain with them a little while as pastor, until they can secure the proper one for that important field.

A GREAT CAMPMEETING

The campmeeting at Marvin Park, St. Louis, Mo., which closed last week, was a great victory. Although the attendance was not as large as last year, we believe it was a greater and more successful meeting. The old-time power was revealed. Many were revived and brought nearer to God.

S. B. SHAW.

RESOLUTIONS, EVANSVILLE (IND.) CHURCH

Resolved, That, whereas Brother Akers has seen fit to resign his pastorate, we the church do hereby express our regrets. Brother and Sister Akers have endeared themselves to us, and a very congenial spirit continually existed in our midst. They both have labored faithfully and courageously with us the last two years. We therefore extend to them a sincere desire that God will abundantly prove them wherever He may lead them, and that many precious souls may find Christ through their untiring efforts. We consider those blest especially who shall secure their services. Wishing them godspeed, we reluctantly give them the parting handshake.

(Signed) ELDORA CRAWFORD, Secretary.

FROM EVANGELIST J. B. McBRIDE

We closed a successful little meeting at the Methodist Episcopal Church, at Marshall, Texas, September 10th. Ten nights out of eleven seekers were at the altar, and nine out of the ten

seekers prayed through to definite results. Some of the day services were crowned with definite victories. The finances were easy, and old-time shouting was in order. There are a fine lot of holiness people in the church there. The pastor, Rev. Charles E. Woodson, is a true-blue holiness man, and acts just like a Nazarene preacher. His wife and three daughters are all in the experience, and are ensamples to all the folks in the town. We were entertained royally in the parsonage. Brother Woodson will put two of his daughters in the Peniel University. B. P. Wynne, secretary of the old Scottsville camp, is a member of this church, and is an old-fashioned holiness man. We have longed to meet him and had that pleasure in these meetings. Dr. J. W. Lively, a friend of ours for many years, is also a member, and we were delighted to meet him. Brother Woodson's father is an old-time holiness preacher, and well known to many in the Marshall church. We were pleased to make his acquaintance. There are many fine saints in Marshall. We are now ready to enter our last campmeeting for this season at Bethany, Okla., where one of our colleges is located. Pray for us. Blessings upon our good paper, the HERALD of HOLINESS, its editors, and the great Pentecostal Nazarene family.

FROM BUD ROBINSON

I am away up East, at Portsmouth, Va., and will be for most a month. We had a fine camp at Alexandria, and a lovely trip down through the blue grass farms of old Kentucky, and down into west Tennessee, where the Lord lives in a few people and the Devil in a good many. There are some of the finest people on earth about Dyer, Tenn., and in that region, but the Devil is there in the form of catching and wallowing with snakes, under the "tongues" craze. If there is anything on earth that looks more like the Devil than anything else, it is a crowd of men and women under the spell of the Devil, declaring you are not saved if you can't catch snakes. Let it be remembered once for all that the blessed Holy Ghost do n't wear a snake skin, and He do n't live with snakes—and He never will. The snake crowd is as truly under the dominion of the Devil as the sun shines. I am more and more of the opinion that the Devil is next to God in wisdom and power, and that he can so take possession of a man that he may catch snakes or do anything else that looks like it was in the power of the Holy Ghost. But when you come in contact with that crowd, the very flesh on your bones seems to quake and tremble, and the most awful feeling will come over you, that you are in the direct presence of the Devil in human form, all under the name of the blessed Holy Ghost. How sad and how fearful and how awful to think that men and women will fall to such degradation of sin and wickedness. It proves that we are in the last days, and that sure enough perilous times have come, and the Devil has great wrath because he knows that he has but a short time. The battle between Christ and the Devil is now raging, and the Devil is now playing the religious role, getting unknown tongues, and living with snakes, and the end is not yet. Let no true child of God give up or cast away his hope; but let us gird ourselves and march to the battle in the name of the blessed Son of God.

With our heart filled with the blessed Holy Ghost, and our head well filled with the Word of God, there is nothing in our way. Victory is ahead; the unknown jabber and the slimy snake crowd will soon backslide even from "tongues" and snakes. That dirty stuff can't last long, and God will want a mighty army of men and women that is safe and sane to go forward with the mighty work of salvation from all sin for all men, provided through the blood of the blessed Son of God. Let no saint look down his nose, or cool off, or round off the corners, but let us arise and put on the whole armor of God, that we may be able to stand against the wiles of the Devil. Paul was right, for we are not wrestling with flesh and blood, but we are in the trenches with the Devil before us. Let it be remembered that there is no power in the testimony of a woman with two or three living husbands, and dancing wild-eyed with a dirty snake around her neck. She do n't look like the Bride of the Lamb, and, folks, she is not. I am not an unkind man, but my poor heart has been stirred and grieved when I have seen the brazen face of the Devil under the name and guise of the blessed Holy Ghost. There is power in the testimony of a New Testament saint which the Devil can't counterfeit; a real testimony. His jabber is a devilish counterfeit, and always smacks of the Devil and smells like the Devil. There is a big difference between the bleat of a sheep and the howling of a wolf. I say unto you all today, lift up your eyes, for the field is white unto the har-

A Delightful Opening

In the providence of God the Nazarene University at Pasadena, Cal., had a most delightful and auspicious opening on Wednesday, September 13th. The day was ideal, the flowers blooming, the birds singing, the vibrant life of the young people with red blood in their veins, combined to make the occasion one of lasting remembrance.

The program embraced the different phases of educational life. The addresses were especially of a very high scholastic order—the very best we have ever heard here. Dr. Fallis, the vice-president, started the ball rolling with a timely, thoughtful, enthusiastic address on "The College of Liberal Arts." He asserted that there must be first a recognition of authority. He called attention to the educational program as adopted by the General Assembly of the Pentecostal Church of the Nazarene, and declared that this university proposed to adhere to the principles thus laid down. Dr. A. M. Hills, the new dean of the Deets' Pacific Bible College, spoke on "Education and the Bible." For a brief address it was a masterpiece, and fairly charmed the audience as he exalted the Bible. It was clearly evident that the doctor was master of the situation. Professor A. M. Hills, a worthy son of the doctor, made a brief address on "Preparatory Education." His words were choice. Professor M. E. Bower, supervisor of the Normal Department, handled the subject, "The Child Mind and Character," with the skill of a master. This address was so thoughtful, so suggestive, so hearty, that the splendid audience was completely charmed.

Professor B. F. Sutton, dean of men, made a most touching and tender address on "A Friend and Adviser Needed." This was a heart-touching appeal for real friendship. Dr. R. T. Smith, executive secretary, the man who has encouraged us to believe that we might expect through him and his brother a very large endowment, spoke with great earnestness on "A Christian University." He emphasized the vision of our saintly Dr. Bresee, that there must be organization, a real university that could furnish a completed education to its students, and an adherence to the Word of God. He aroused great enthusiasm.

Judge Knott, president of the Board of Trustees, presided with dignity and skill. He was to have made an address on "The Nazarene University and Organization," but instead introduced Mother Bresee, who spoke felicitously, voicing her pleasure at being present.

Professor W. L. Jones sang with good effect, and Mrs. Goodlander rendered a beautiful piano solo.

A reception to the new members of the Faculty and the students was held at night in the Administration building. Judge Knott presided, and Rev. C. E. Cornell acted as toastmaster. It was a most charming occasion.

SPARKS

One hundred and three students registered the first day; a large percentage were in the college.

Many other students are on the way, so that it is confidently anticipated the attendance will not be far from two hundred for this semester.

The Faculty are men and women of the highest culture and deep heart experience. Parents will make no mistake in sending their children here.

Dr. Hills will give a series of chapel talks on the Book of Romans. The public is invited. The time of the chapel services is 11:30 a.m., Tuesday, Wednesday, and Thursday.

G. V. Fallis, the acting president, is the soul of honor and consistency. His ideas for the university are large. He has already organized and set to work three important committees, namely, *Registration and Scholarship*, Professor H. M. Hills, chairman; *Student Aid*, B. F. Sutton, chairman; *Library*, Dr. A. M. Hills, chairman. These committees are not mere figureheads, as in the past, but must engage actively for the very best interests of the university.

Students are here from twelve states and four foreign countries: India, Japan, Russia, and Canada.

Quite a number of the old students are here, and more are coming. There is a larger number of new students than formerly.

The buildings are all cleaned, and everything is in tiptop order. The university starts with the brightest of prospects.

Mrs. M. Wilson has been elected dean of women. She is a godly woman, a member of First Church, Los Angeles.

The names of the new members of the Faculty are Dr. A. M. Hills, Miss Mae Darling, Mrs. Verene Smith, James Proctor Knott, Professor E. Oscar Smith, Mrs. W. C. Wilson.

Rev. C. E. CORNELL.

vest, and the laborers are few. Pray ye the Lord of the harvest that He would send more laborers into His harvest field; we are short of Bible hands.

CHICAGO CENTRAL DISTRICT ASSEMBLY

The twelfth annual Assembly of the Chicago Central District, just closed at Olivet, Ill., was one of the most inspiring, encouraging, and blessed sessions ever held. The Christ spirit pervaded the entire Assembly. The blessing of perfect love was exemplified on every hand.

General Superintendent Roy T. Williams presided, and won the hearts of all. So far as this District is concerned, we are agreed that the church has shown divine guidance and wisdom in placing this man of God among our leaders. We feel safe to entrust matters to his care. Also as a preacher, we were made to feel God was back of him and working through him; victory came and the saints were blessed and edified.

General Superintendent H. F. Reynolds was also with us, and in his presentation of the missionary interests and in his preaching we were quickened and awakened to undertake greater things, and rejoiced for his presence among us. Brother John Sanders was also with us, representing our Publishing House.

From the reports given for our thirty-seven churches, composed of about two thousand members, we found reason to rejoice on every hand for the victories during the past year, and the ministers and delegates left with a determined purpose to make the coming year the most aggressive in

our history. Truly, we mean to claim our inheritance and believe that every foot of ground we tread upon is ours.

Our good Brother W. G. Schurman, who has done such faithful and efficient service the last eight months, was re-elected District Superintendent. The Assembly was unanimous in its praise for his work, and insisted that he should stay on the District another year.

Also Rev. M. T. and Mrs. Lida Brandyberry were elected District evangelists. Their work is to be primarily the entering of new fields, and preaching the gospel until a revival breaks forth, and a foundation is laid for a new Nazarene church. Our prayers are back of them, that God may direct and bless them, and that through their efforts there shall be brought forth new Spirit-filled churches of holy people, purified and set apart for His service.

During the Assembly \$2,000 was raised for Olivet University. The District believes in the school, is willing to back the school, and is coming to hold its thirteenth Assembly in the school next year, the Lord willing.

Plans have been made to take care of all the interests of the church systematically the coming year. Each pastor will soon be furnished with a list of all the claims and benevolences, together with a statement showing the apportionment for that church to each cause.

All the devotional services were times of refreshing and blessing, but on Sunday morning the glory of God really fell. We gathered early for a love feast. The human leader failed to appear, but our divine leader, the Holy Ghost, had charge, and

Our Books

A Cloud of Witnesses

By EVANGELIST L. M. CAMPBELL

Bible readings on holiness, giving quotations from standard commentaries. A remarkably helpful work which will prove a help to every Christian.

128 pp.; cloth ----- 25c
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Living for Jesus

By MINNIE E. LUDWIG

A book for children and youth. The author has given especial thought to the spiritual welfare and experiences of the young. This book ought to be in the hands of all children. Sunday school teachers will find it a help in winning their pupils to Christ.

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The great truths of the Bible taught by means of questions and answers. Especially good for parochial schools, Sunday school drills, and family Bible study.

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Sanctification

By ADAM CLARKE

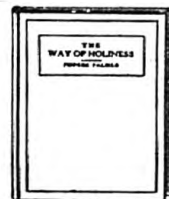


Undoubtedly, Adam Clarke gave the clearest presentation of the question of entire sanctification of any writer of the Wesleyan revival. This little volume is remarkably effective in convincing doubters of the truth of this doctrine.

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By PRISCILLA PALMER



This book, from the pen of one of the great pioneers of the holiness movement in America, is a portrayal of the experience of holiness as a life of faith. It is practical, devout, and helpful. Every family library should contain this book.

Cloth ----- 20c
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Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

the very floodgates of heaven were opened. Many will never forget the glorious time and the blessed manifestations of the Spirit. Hallelujah to our God. He is with us. Amen.

W. S. PURINGTON, Reporter.

ALBERTA DISTRICT

It was decided at the recent Assembly of the Alberta District that the different workers on the District should send in a brief monthly sketch of the progress of the work at each station, the same to be forwarded by the District reporter to the HERALD of HOLINESS, thus keeping the rest of our widespread Pentecostal Nazarene family in touch with the conditions of the work in this great Northwest province.

At the close of the annual camp, District Evangelist Thomas Bell shipped the tabernacle to Coliholme, to assist Rev. J. H. Bury in a campaign at that point. The little company of the saints entrenched themselves at the appointed location, and opened fire on the enemy on Sunday, July 30th. For the first three weeks every inch of ground was contested, there being only two seekers during that time; but the saints held on to God, and the break came the fourth and last Sunday of the campaign. From morning till night the glory of God was on the place. There were seekers in all three meetings. Many heads of families prayed through to salvation. A church building is being arranged for.

Pastor McDowell, of Red Deer, reports that the work at that station is progressing favorably under the blessing of God.

Sister Bell, church reporter, of Drumbeller, gives an inspiring account of God's good hand upon their faithful little band. After the Assembly and camp the saints returned with an increased determination to live for God and holiness. District Superintendent Bury paid a short visit that was resultant in blessing to the people. A new organ has lately been purchased, with which to lead the service of song. The ministry of Brother Kasechle is being owned of God, there being a seeker at the altar the first service. Over nine dollars was raised for the missionary work on missionary day recently.

At Stettler it is felt we have passed another milestone. One brother prayed through for pardon recently in one of the week night meetings, and others have requested the prayers of the saints. Recently we have lost by removal two of the veteran pioneers of organized holiness in Stettler in the persons of Brother and Sister A. B. Atkinson. Brother Atkinson is also a veteran of the Civil War. While we say good-by with regrets, we also praise God for the new soldiers lately dug out, who are getting under the burdens and are carrying the war into the enemy's camp.

REPORTER.

GRANDVIEW PARK CAMP

I was privileged to attend this campmeeting in Haverhill. From the very first seekers were at the altar. They shouted and danced, jumped, and marched, ran, and praised the Lord. They certainly made that hillside ring. Prodigals came home to Father's house. It seemed that the Lord clothed Himself with the preachers as he did Gideon of old, and their messages did us good, and the arrows of conviction went to the heart of many. We are glad that fifteen years ago God burned into the heart of Isaac W. Hanson the need of such a meeting in New England. He saw in every clump of trees or pine grove a campground. At last the smoldering desire burst into flame, and this site on the hillside, overlooking the beautiful horseshoe bend of the Merrimack river, was secured. One of New England's best churches adorns the city of Haverhill, as the result of this burning zeal of our brother, who was its pastor for ten years. We have spent some days with the church. Brother Fogg is now at the helm. The fire is burning on their altars, and they are shouting and shining for God.

We were glad to visit the Lowell church, where Brother Riggs is so nobly and steadily upholding the bloodstained banner of the cross. He has a band of faithful workers. While I am here, Brother Hanson is in our church at New York City, where he has been for some time. Seekers are at the altar, and a revival is in order. We are expecting great things from God this fall and winter. We will go back in a few days. We have moved, and now are at 210 West Fourteenth street, near Seventh avenue. When you are passing through the city, come in with us. The Monday afternoon holiness meeting has been open all summer, and very well attended, and some have been saved and sanctified.

I. M. JUMP, Pastor.

Great Holiness Convention

In the Great City of Churches

October 6 to 16, 1916

To be held in the Second United Presbyterian church, corner Bond street and Atlantic avenue, Brooklyn, N. Y., Rev. William M. Nichol pastor.

PROMOTERS OF THIS CONVENTION

Wm. Howard Hoople.	Colonel Brengle, Salvation Army.
H. C. McBride, D. D.	S. N. Fltkin.
E. E. Angell	F. F. Shoup.
D. C. Stanton.	S. A. Sands
E. M. Sandys	I. A. Hanson.
George Miller	H. J. Marvin.
E. T. French.	Henry Elmer.
J. A. Ward.	John Caldwell.
Joseph Fletcher.	Reoch.
C. A. Reney.	Ferdinand Schlvera.
W. M. Nichol.	J. B. Hammill.
L. R. Streeter.	Mrs. I. M. Jump.
Mrs. George Miller.	George W. Jump.
Mrs. C. H. Cooke.	George W. Reed.
C. H. Cooke.	H. Pedlar.
A. L. Dumond.	Suydam.
Applegate.	John Duryea.
George E. Stickney.	
Capt. H. Randall.	

SPECIAL EVANGELISTS

Rev. H. C. MORRISON, M. E. Church, South, Wilmore, Kentucky.
Rev. JOHN MATTHEWS, Pentecostal Church of the Nazarene, Kansas City, Mo.
Rev. WILLIAM H. CLARK, Free Methodist Church, Rome, N. Y.
Dr. C. J. FOWLER, President of the National Holiness Association, is expected and will give chair talks.
Sister CASSIE SMITH of Douglas and Ocean Grove campmeetings and a great number of visiting preachers well known in the holiness work.
Rev. A. B. RIGGS, of Lowell, Mass.
Rev. J. C. BEARSE, of North Scituate, R. I.
Rev. JOHN NORRERY, of Providence, R. I.
Rev. F. M. DOMINA, of Providence, R. I.
Rev. L. N. FOGG, of Haverhill, Mass.

ORDER OF SERVICE

Preaching every day at 10:30 a. m. and 2:30 and 8:00 p. m.
Early prayermeeting at 6:00 a. m. Breakfast free to all who attend.
Praise meetings at 9:00 a. m., 1:30 and 6:30 p. m.
Open-air meeting every night, 7:00 o'clock.
Let all who read pray much for an old-time revival. For those who wish to attend all through the meeting, accommodations can be secured by writing to Mrs. C. H. COOKS, 568 Atlantic avenue, Brooklyn, N. Y. Dinner will be served for 35c; supper, 25c.

Rev. JOSEPH FLETCHER, Press Agent
Westwood, N. J.

MISSISSIPPI DISTRICT

I have just returned home from a visit to the Delta on Sunflower river. We met Brother I. D. Farmer and Brother Sanders, with their tent up, and in the battle. They had held a good meeting at Davis chapel, and then held the Cleveland camp. These brethren are determined to plant the Nazarene work in this garden spot of the Mississippi. We will make a trip through north Mississippi before our Assembly meets, November 15th to 18th. Good reports are coming in from the most of our pastors.

J. N. WHITEHEAD, Dist. Supt.

CHURCH NEWS

Malden, Mass.

Our pastor has been taken from us, yet the work moves on. Rev. T. W. DeLong supplied for us twice last week, and his ministry was much blessed to us. He is certainly a good revivalist. The fire burns here continually. The writer supplied the other services. Seekers are at the altar. Our people are banded together to push revival on red-hot salvation lines. We are arranging for a new pastor. The church was never in a better condition. Brother Borders was with us last Wednesday, and a large company turned out to meet him; also Rev. Messrs. Beers, Edwards, DeLong, and Bryant. We had a glorious meeting. During the last week the people gladly gave in pledges and cash \$300 to meet certain bills. The money never came easier.—L. D. PEAVEY.

Last Sunday Brother L. D. Peavey preached to

NORTHWEST HOLINESS COLLEGE

Northwest Holiness College opens Monday, September 18th. The prospects for this rapidly-growing college are excellent.

The ten-acre campus is a busy place. The work on the boys' dormitory, which will contain forty-two rooms when completed, is being rushed, and it will soon be ready to be occupied. The Administration building is nearly completed. This building is 54 x 114 feet, and contains twelve rooms, including a chapel.

Nampa is the most progressive and rapidly-developing city in the State of Idaho, and is one of the finest locations for a college in the Northwest. To see is to believe. The college is located south of town, near the city park, about fifteen minutes' walk from the center of the city.

Teachers and students are beginning to arrive, and the indications are that there will be a splendid enrollment. Professor Marshall and wife, Miss Forsyth, and Professor Shields and wife have arrived. Dr. H. Orton Wiley, Dean Hodgkin, and Dean Hadley are expected soon.

The opening day, Monday, is expected to be a great and notable day. The opening exercises will be held at the college. Dr. Wiley, Dean Hodgkin, and others will speak. We expect the blessing and power of God on the service. There will be a lot sale during the day.

The tent meeting closed Sunday night. This meeting was well attended, and the blessing of the Lord was on the services. The people here are united and looking up, expecting the greatest year we ever have had.

Rev. W. H. TULLIS, Financial Agt.

us in the morning, and in the evening Brother DeLong preached from John 3:16. A number of seekers were at the altar. Last Wednesday night Brother M. B. Borders of First Church, Chicago, was with us. We were visited by Rev. A. K. Bryant, of Everett, Mass.; the Rev. Mr. Beers, of Lynn, Mass., and Rev. G. G. Edwards, of East Wrentham, Mass. Brother Borders was returning from the East Livermore camp, where we are told they had a great meeting. Our Sunday school has flourished under the leadership of Brother L. D. Peavey.—W. N. DODGE, Reporter.

Tillamook, Ore.

Our campmeeting at Hemlock with evangelist Stella Crooks was a time of refreshing and great blessing to the saints. The Spirit was poured out upon us again and again in the morning services. There was a spirit of unity and love. Finances came easily and seekers were blessed. A baptismal service was held with nine candidates for baptism. Miss Lucille Dixon, of Newberg, held children's meetings which were profitable and much enjoyed by the children. Brother George Smith led the singing and with his wife helped much in making the camp a success. Brother Myron Blanchard is doing a faithful work at this place as pastor. The Tillamook church is prospering also with the melting power upon every service. Sister Cox of the Friends church, Portland, filled the pulpit last Sunday. We were glad to have with us also Brother B. S. Cook and wife, and Brother Sherman, of Portland, and Sister Crier, of Forest Grove.—EDITH KING, Secretary.

First Church, Portland, Ore.

We want to put in a word of commendation for our brother evangelist, Harry J. Elliott, who has turned his face eastward. The five years we have been his pastor, while he has not been home very much, yet he has been faithful and loyal to his home church, and a great blessing to his pastor. When at home for a Sunday he was always beside us to do all in his power. The Spirit of the Lord is among us. We have had some good cases of salvation since our last report. Our people are praying more than ever. God is blessing in the use of the duplex envelopes.—C. H. D., Pastor.

Madrid, Neb.

We have just closed a twelve days' camp at Glenwood, Iowa, with the Hepzibah Missionary Association. These people love the old-time gospel, and would lay down their lives for the straight uncompromising way. There are some very precious saints among them. Many of them, however, we find have left their first love, and are living on the memory of bygone victories. The battle was a heavy one, but the Lord broke through great

walls of prejudice, and the altars were lined with penitent seekers, many of whom were happy finders. God gave victory, the fire fell, and some were beautifully saved, who never had been converted before. We were at Weissert, Neb., two weeks previous to our coming to Glenwood, with the Church of God people. Here we got into a lot of holiness-fighting preachers. Seventh Day Adventism, brethren carrying grudges, and a whole lot of Russellism. The Lord undertook, righted the vessel, turned part of the old crew off, saved and sanctified others, and started the old ship sailing for deeper waters. We expect to hear great things from our Brother John Pirnie, the pastor, this year.—WILLIAM O. and ORVAL J. NEASE.

Chase, Kas.

Last Sunday was a great day with us. Our new church building was dedicated to God, free of all debt. Two seekers prayed through to victory in the night service. This church has been organized but one year, and it owns its own church property, which is valued at \$4,000, and is free of all debt.—W. F. KIEMEL, Pastor.

Terrace, Pa.

Rev. James W. Short, our District Superintendent, was with us in a tent meeting held by the Young People's Society of the Terrace church. Brother Short was greatly used of God, and endeared himself to the hearts of the people. Brother George Ward and wife came with us for two weeks, closing August 27th. The day meetings were held in the church. Brother Ward's messages were especially helpful to the saints. We expect to hold meetings twice a week in Homestead soon, largely as a result of these meetings. Last Thursday our people surprised us by bringing in a splendid donation. They spent the afternoon pleasantly, closing with song and prayer in which we all took part. That night a wayward son of one of the women present came to the parsonage and asked for prayer, and was gloriously saved. The sisters had prayed especially for him. His mother had not known where he was until he came home that night and told her he was saved. Last Sunday we took up an offering of \$471 for a lot for a new church. We plan to build a larger church nearer the car line, and more centrally located, later to turn the present building into a parsonage.—Reporter.

Coffeyville, Kas.

The church here is growing, increasing in strength and activities. Our hearts are encouraged with seekers and finders. A good Sabbath school, two preaching services, and Young People's meetings for the Sabbath, the midweek prayer-meeting, and two cottage prayermeetings are the regular order of the week. We have a missionary meeting once each month. The Rev. Mr. Fagnoli and his wife, members of the church here, are doing good work in Oklahoma. They are now in their fourth successful meeting.—KATHERINE WARNER.

Nashville, Tenn.

We believe the Lord is going to establish our going at Second Church, Nashville. We are having a struggle, but we are going to win out with the help of the Lord. Bud Robinson is to be with us at First Church for two nights. Brother Roby preached a good sermon at Second Church last night. One lady from a prominent church asked for prayers for a clean heart. Remember Second Church.—T. M. SIMPSON.

Midland, Mich.

The Lord is blessing our labors here. We are holding services in the courthouse. Our attendance is growing each week, and the prayermeetings are well attended. Strangers are coming in, and interest is being manifested. Last Sunday was a real feast day. Our District Superintendent was with us. He visited our Sunday school out of town, and in the afternoon meeting six were baptized by immersion. Seekers are being saved, and some have been healed. The present pastor was recalled for the coming Assembly year. We would be glad to have a visit from our brethren passing through our city.—A. H. LEVELL, Pastor.

Hartford, Conn.

The Lord is blessing the efforts in this city. Last Sunday was a day of glory and victory. We saw three men seeking salvation, two of whom testified to a knowledge of sins forgiven. Sunday, September 10th, we begin a month's campaign with evangelists St. Clair and Galloway.—R. J. DRON.

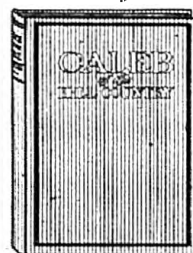
Plainview, Texas

We had a great day yesterday at Plainview. Eight united with the church, three were baptized by immersion, and God was with us at every service. The camp just closed. Brothers Ruth

Our Books

Caleb of the Hill Country

By C. A. McCONNELL

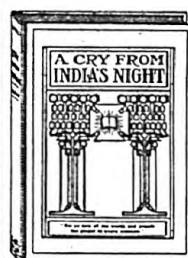


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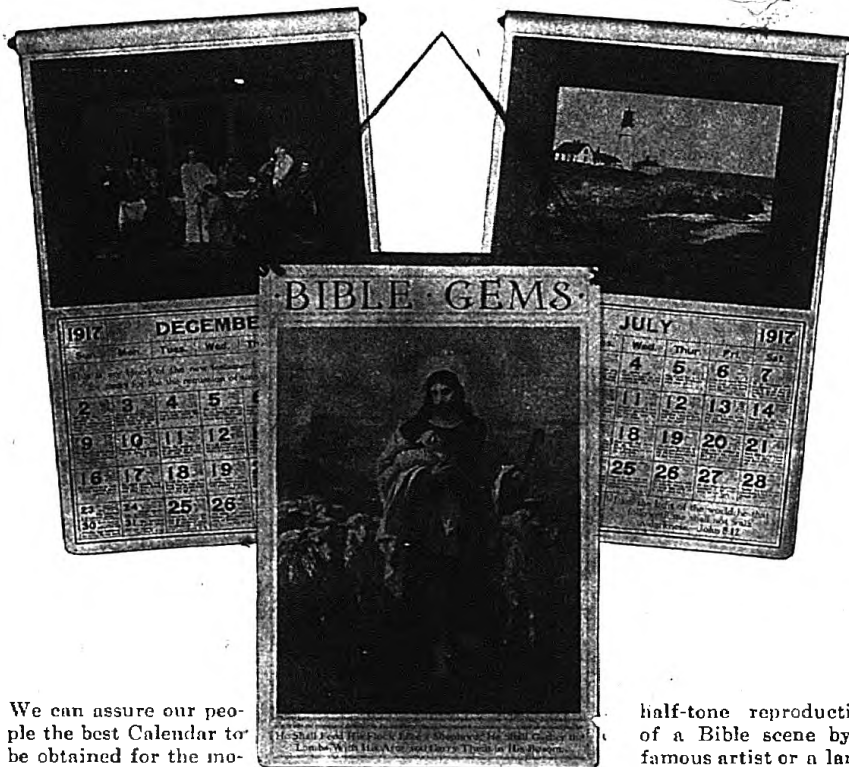
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and Smith were at their best. Many were saved.—W. H. PHILLIPS, *Pastor*.

Poteau, Okla.

Our work here is moving on fine. We are having grand prayermeetings. Brother Brock was with us last Sunday. The place we were using for our Sunday school blew over, so we had no place for him to preach. We went to the jail Sunday, and had a fine service. Brother Brock preached at Brother Clay's home that night. The Lord was with us at both services. We now have a fine place for our Sunday school and all the services. We have the old skating rink, and it is a much better location than we had before, close to Main street. We give Him all the glory. Brother Morgan will be with us on the 13th to hold our business meeting. Brother Haun will be here the 12th of October to hold another meeting.—Mrs. H. H. FRENCH.

Everett, Mass.

The annual holiness campmeeting at Old Douglas, in July, was well attended by our people. There were over thirty there from Everett church, and a still larger number from our Lowell church. Their pastor, Rev. A. B. Riggs, was present, full of holy fire, and "instant in season and out of season." We wish more of our preachers were like him. There were several preachers and other members of our church on the District at the camp. Brothers Huff, Henderson, and Sloan and wife preached the Word in the power of the Holy Ghost. There were a number reclaimed, saved, and sanctified. Our beloved Brother John Short was in charge, as in former years. We also attended the Portsmouth camp. It was a grand meeting, as Brother Messenger reported in our paper. Labor Day over thirty of our Everett people attended the campmeeting at Grandview Park, Haverhill. Brothers Norberry, Norcross, and the writer were

the preachers of the day. There were a number of seekers at every service. This is distinctly a Pentecostal Nazarene campmeeting, largely attended by our churches in this vicinity, especially the Haverhill, Lynn, Malden, Everett, Lowell, Salem, Peabody, Beverly, and other churches more remote. The spring and fall meetings this year have been the best in the history of the camp. We were sorry that Brother I. G. Martin did not remain longer with us here in New England. We are in need of just such men. We hear that some more of our eastern men are looking toward the West. Brothers Lanpher and Edwards are among that number. Miss Olive Winchester starts for the Pacific Coast today. On Sunday, October 8th, we open up our fall campaign of old-time religion. Brothers St. Clair and Galloway will be in charge, continuing until October 20th. We believe in God for victory. Billy Sunday opens his campaign in Boston, November 12th. Already the Devil is stirred and has begun his campaign. We hope Mr. Sunday will stir New England as never before.—A. K. BRYANT, *Pastor*.

Dodsonville, Texas

Our 1916 camp is over, but the results are still evident. The Irick boys were mightily used of God in preaching the Word. God was with us in an unusual way in convicting, regenerating, and sanctifying power. Scores of seekers prayed through to definite victory, and the camp resounded with the shouts of newborn souls.—P. R. JARRELL, *Pastor*.

Bronco, Texas

We left home July 13th for the summer work. Our first meeting was at Meadow, Texas, where we had a good meeting. Then on to Bitter Creek. Here the Lord gave us a fine meeting. My brother and wife did the singing. Brother W. F. Sibley is pastor there. He is truly a fine man. Brother H.

B. Witte was with us there. There were twenty-seven saved and sanctified. We were called to hold the camp there next year. From there on to Wilsonville. This was a hard battle, but God gave victory. We came from there home to finish my work and get ready for the Assembly.—T. M. SCOTT, *Pastor*.

Garfield, Wash.

We are at home again on our work at Garfield. We have had great sorrow and bereavement in the death of my dear mother and our little son Paul, but the Lord has been precious near to us. The HERALD of HOLINESS was a great comfort to us. Mrs. May Budd, evangelist, supplied for us in our absence, and rendered excellent service. On our way home we stopped over at Simla, Mont., to spend a couple of days with the Smith family—some of our old parishioners of View—and a little revival broke out which resulted in the conversion of nearly a score of people, and some of them got the second blessing also. I had the privilege of baptizing seven of them. They are real Nazarenes in heart and life. Sunday, September 4th, was a good day here. One young man was converted in the morning service.—J. W. FRAZIER, *Pastor*.

Venice, Cal.

We have just closed a two weeks' revival meeting here in our church, in which a number of precious souls were at the altar and prayed through. The church was much helped, encouraged, strengthened, and built up. Three were added to our church. This encourages us to press on. We are pleased with the devotedness of this church. They are standing by and making sacrifices of time and means. The meetings were conducted by the Wild-e evangelistic party, consisting of Rev. E. F. Wilde and wife and J. H. Knight and wife. They rendered us splendid service, and endeared themselves to us and our people. We hope to have them back for a month next time. As a quartet they are excellent, as a duet most excellent, and as a soloist, surely Rev. E. F. Wilde is without an equal. Brother Wilde did the preaching. We can recommend them to any of our pastors as safe and sound on the Nazarene doctrines.—GEORGE W. MARINE, *Pastor*.

Manchester, N. H.

We can report victory in our church. During the hot months the attendance has been exceptionally good. The Lord gave us a great day last Sunday. Four children were baptized, and two backsliders reclaimed. One of them used to preach the gospel. Our Sunday school is increasing along all lines. The Chinese boys are doing fine, and are anxious to learn about Jesus. They kept up their missionary services during the summer months. Our pastors have just returned from a visit to Miss Knight's home in Indiana, and feel refreshed. We thank God for such pastors as Sisters Jodrey and Knight. The Lord is blessing their efforts here.—I. M. H., *Reporter*.

Boise, Idaho

While the Idaho-Oregon District is young and largely a missionary District, we have caught the vision. We have recently organized a Rescue Home at Boise. Our District Superintendent, W. H. Tullis, with the District Rescue Board, met at our home, 1310 North Fifteenth street, September 4th, and launched this new arm of the work, with the blessing of the Lord upon it. The following officers were elected: Superintendent of the Home, W. M. Franklin; matron, Mother Kendall; assistant matron, Mrs. W. M. Franklin. We have sheltered a girl of thirteen years, for about a month now, and another is to come to us soon. This girl has been saved since coming to us. We request the prayers of the HERALD of HOLINESS family for this Home. Any one desiring to help out by offerings, such as clothing, bedding, fruit, etc., may do so by sending to superintendent of Home.—W. M. FRANKLIN.

Oakland, Cal.

Our church has been fortunate in securing as pastor, Brother L. E. Burger, of Colorado. We feel

DELAYED TELEGRAM

Sweetwater, Texas.

HERALD of HOLINESS:

Closed great meeting with Austin church. E. W. Wells pastor. About fifty-five professions. Last night large class joined church. Central Nazarene University opens Wednesday, the 13th. Great opening expected. J. E. D. MOORE, *President*.

that he is the right man for the place. A reception was given for Brother and Sister Burger and family, August 17th, at the home of Brother and Sister Swartout. We spent a very pleasant evening together. About sixty-five were present. Our congregations are growing. August 27th was our missionary Sunday. The children did well. Mrs. P. W. Girvin had the program in charge. Our offering amounted to \$26. On Monday, September 4th, we had our Sunday school picnic. All enjoyed the outing. The San Francisco District is now holding a ten days' campmeeting. Brother Hodgins of Pasadena, is the evangelist in charge. On Friday, September 1st, at the opening service, Sister S. B. Rhoades presented the District with a large new tent (just what we had been praying for) on condition that it would be kept in use.—DORA B. PATTERSON, Reporter.

Brentwood, Ore.

The church's outlook for the coming year is good. The prayermeetings held every Thursday afternoon in the pastor's parlor are times of reaching up and getting hold. Our pastor, Brother Butchart, who was formerly a teacher in the Nazarene University, is a man of power. He is preaching a series of Sunday night sermons on the imminent coming of our Lord. Some in the church, and the outside, too, are awakening to their responsibility in these perilous days. Under our pastor's supervision our Young People's Society is being greatly built up and strengthened. At the close of our last Sunday's service, eight of the young people were at the altar. All of them came through to the light.—Mrs. M. J. BRADFORD.

Boyce, La.

I am now in the battle here with pastor Lewis. The meeting starts off well. One seeker saved last night. There are some tried and true ones here. The Rev. Mr. Pruett and Miss Nora Brister are holding a meeting at Sikes this week. I am holding my last meeting on the District as Superintendent. I have a call to the Vilonia church, Arkansas District, and will go home from here and arrange to move at once to my new field of labor.—T. C. LECKIE.

Bloomington, Texas

My appointments are from twenty to one hundred miles away. Sometimes I go twenty miles in an open buggy to reach them. The weather is warm, and I am sixty years of age, but I keep on going and singing as I go. Some think it is pretty rough on me, but I am determined to hold out to the end. Jesus is with me.—D. C. W. TETRICK.

Caldwell, Idaho

The Lord is wonderfully blessing here. We had a missionary rally, Friday night, Saturday, and Sunday last. Eleven seekers found God, and we raised over \$40 for missions. Brother and Sister Campbell were with us. We have the basement and foundation laid for the parsonage, and the lumber is on the ground. We are enjoying the HERALD of HOLINESS. It is fine.—CLYDE T. DILLEY.

Malden, Mass.

While we are without a pastor, we are standing together and praying, and God is blessing us. The attendance and interest at all the services are splendid. Brother A. K. Bryant of the Everett church led our prayermeeting last Friday night, and it was surely a wonderful meeting. On Sunday we had Brother John Norberry, of Providence, with us all day. Brother Norberry preached a mighty sermon in the evening to backsliders, and four seekers came back to the Father's house.—W. W. DODGE, Reporter.

PERSONALS

Rev. C. W. Ruth reports a glorious and victorious camp at Kirk, Colo.

Rev. Tsuchiyama, a graduate of our Nazarene University and also of the State University at Berkeley, Cal., spent Sunday with First Church in Kansas City and held a missionary meeting in the afternoon. He was on his way to the Drew Theological Seminary, where he will complete a course before entering upon his work as a missionary in Japan.

Professor Lowell Cones, on his way from his summer campaign work for the Prohibition party in Idaho, to attend Olivet University, was a caller at the Publishing House. He was accompanied by his aunt, Mrs. Hoover, of Greeley, Colo.

Miss Lodie Simmons, a member of our church at Kirbyville, Texas, is an invalid who has not

Phineas f. Bresee: A Prince in Israel

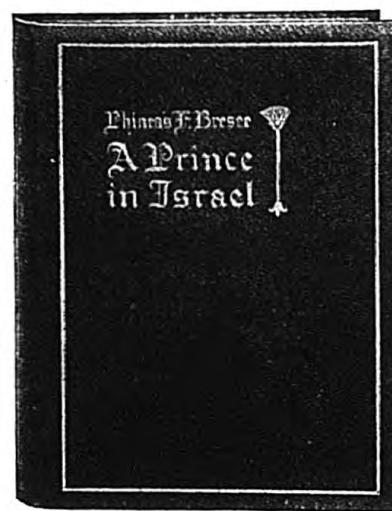
By Rev. E. A. Girvin

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

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

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

Anderson, Ind.

September 17, 1916.

HERALD OF HOLINESS:

The Indiana District Assembly, held at Anderson, Ind., closed tonight in a blaze of victory. General Superintendent R. T. Williams presided. General Superintendent Reynolds was in attendance, and conducted a great missionary service. All apportionments were met in full. An increase of one-fourth for Foreign Missions. This year we were apportioned \$1,000; next year we shall raise \$1,250. The reports show we have doubled in churches this year. Rev. U. E. Harding was re-elected District Superintendent.

ASSEMBLY REPORTER.

walked a step in fourteen years. Her wheel chair is worn out, her parents are old and feeble, and unable to procure her a new one. There is poverty down that way such as the most of us know nothing about. The District Superintendent endorses this appeal for a new chair. Who will give her one?

John C. Bower writes: "Wife and I are much pleased with the HERALD of HOLINESS. It has more real spiritual food in it than any paper I ever read. I would like to express my appreciation of the editorials and the Chapel Talks by H. O. Wiley."

ANNOUNCEMENTS

Little Rock Assembly—The Assembly of the Little Rock District will be held at Mena, Ark., November 1st to 5th.—B. H. Haynie, Dist. Supt.

Notice, Hamlin District—All of the undergraduates of the Hamlin District who expect to stand examination in the Course of Study must meet the Board of Examiners at Abilene, Texas, October 24th, at 8 o'clock p.m. Those who fail to be present to take the examination before the Assembly opens will not be permitted to take same. J. E. L. Moore, Chairman, Board of Examiners.

Chicago Central District—Pastors and Churches, Attention! The District Assembly made an apportionment for the following: Home Missions, Foreign Missions, District Superintendent, General Superintendents, Education, Publishing House, and Church Extension. A complete statement will soon be sent you. Send all money raised for these items to the undersigned.—E. J. Fleming, District Treasurer, 1239 West Boulevard, Racine, Wis.

Evangelistic—For some time the undersigned has felt the burden for souls, and call to evangelistic labor. He now offers himself for such service. Who

will give him a call? Reference, Rev. S. A. Danforth, Bismarck, N. D.—W. M. Zimmerman, Plaza, North Dakota.

Tabernacle Meeting—There will be a tabernacle meeting at Pavo, Ga., September 21st to October 8th. The workers are Rev. M. M. Bussey, Donaldsonville, Ga., and Harry J. Elliott, Portland, Ore. For other information, write Dr. A. O'Bannon, Pavo, Ga.

Evangelistic—Paul Burdick, who has had some experience in leading congregational singing, also solo work, is open for calls to do evangelistic singing. Address him at Letonia, Ohio, R. F. D.—H. E. Elliott, Lisbon, Ohio.

Evangelistic Meetings

C. W. Ruth, Indianapolis, Ind.

Louisville, Tenn. September 15-24
Los Angeles (Cal.) First Church October 1-22

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H. F. REYNOLDS, Kansas City, Mo.
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E. F. WALKER, Glendora, Cal.
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Iowa, Webster City, Iowa. September 20-24

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

Nebraska, Lincoln, Neb. September 20-24

Kansas, Newton, Kan. September 27-Oct. 1

Missouri, St. Louis, Mo. October 4-8

R. T. WILLIAMS, Peniel, Texas
District Assemblies

Kentucky, Louisville, Ky. September 27-October 1

Tennessee, Shelbyville, Tenn. September 20-24

East Oklahoma, Ada, Okla. October 4-8

West Oklahoma, Altus, Okla. October 11-15

Dallas, Sherman, Texas. October 18-22

Hamlin, Abilene, Texas. October 23-29

Little Rock, Mena, Ark. November 1-5

Arkansas, Vilonia, Ark. November 8-12

San Antonio November 15-19

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

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Dakotas-Montana—Lyman Brough, Surrey, N. D.

Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla.

Georgia—W. H. Hanson, Glenville, Ga.

Donaldsonville September 20-24

Manassas October 1

Waynesborough October 7-16

Glenville October 17-22

Hamlin—J. C. Henson, Roscoe, Texas

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Indiana—U. E. Harding, East Thornburg st., New Castle, Ind.

Iowa—E. A. Clark, University Park, Iowa

Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kan.

Kentucky—W. W. Hanks, Box 233, Ashland, Ky.

Louisville, Ky. September 25-October 1

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

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

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

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

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

Missouri—G. O. Crow, Springfield, Mo.

Clarkton, Mo. September 21

Malden, Mo. September 22

Piedmont, Mo. September 23-24

Gad's Hill, Mo. September 25

Des Arc, Mo. September 26

Annapolis, Mo. September 27

Subula, Mo. September 28

Irondale, Mo. October 2

Fredericktown, Mo. Sept. 30 to October 1

St. Louis, District Assembly October 8

Nebraska—M. P. Leonard, Burr Oak, Kas.

New England—H. N. Washburn, Beverly, Mass.

New York—Paul Hill, New Berlin, N. Y.

New Mexico—R. E. Dunham, Artesia, N. M.

Northwest—J. T. Little, Newberg, Ore.

East Oklahoma—F. R. Morgan, Henryetta, Okla.

Atoka, Okla. September 21

Valliant, Okla. September 22-24

Broken Bow, Okla. September 25

Hugo, Okla. September 26

Caddo, Okla. September 27

Madill, Okla. September 28

Laster and Amos, Okla. September 29-30

Clinton, Okla. October 1

Henryetta, Okla. October 2

Ada, Okla. October 4-8

West Oklahoma—S. H. Owens, Bethany, Okla.

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San Francisco—D. S. Reed, Oakland, Cal.

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