

HERALD *of* HOLINESS

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

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The God of My Father

It is a priceless heritage that one can say "The God of my father." To have a father who knew God; who walked with Him in the home; who met Him in adoring worship at the family altar; who, at midnight hour, had pleaded before his God the promises for the salvation of his children; a father whose trust in God in time of stress or trouble was like an anchor that held safe through the tempest; a father who, when earth was receding, calmly, yea, with joy, reached out a hand to Him, who, invisible to the watchers, was present, and passed through the Valley of Shadows with the tread of a conqueror. The God of my father! Oh son, oh daughter, has such an heritage been yours? Turn ye this day from your evil ways, and may the God of Abraham, Isaac, and Jacob: the God of your father, be your God, and the blessing He bestowed upon your father, pass through you to your children, and on to bless the world.

EDITORIAL

IT WAS a momentous trial on Carmel's heights, not far from the scene, in the valley of Esdraelon, where the great battle with Sisera had been fought. Queen Jezebel had employed all the powers and patronage of the government to debase and corrupt the faith of Israel, and had succeeded until the whole country was overrun with the priests of Baal, and the hapless Israelites were debauched with that indescribable idolatry whose utter debasement can not be depicted on the pages of a family religious paper.

To arrest this ruinous revolt, and give a definite and lasting rebuke to the prevailing idolatry, and send consternation into the ranks of apostate Israel, and into the ranks of their corrupters as well, this memorable trial occurred. There are seeming atrocities — tragedies at least — which can not be explained or justified save by an understanding of the dire causes underlying the terrible scene. There can be found an adequate vindication for all these, including the slaughter of the eight hundred and fifty false priests, if the reader will take the pains to study the import of the words "Asherah," and "groves," and "Baalim." The utter depths of shameless and nameless degradation of the religious worship of Israel can alone be understood by such a study which can not be given in these pages.

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At the prayer of Elijah the heavens were shut up for three years and six months, so that there was neither rain nor dew during those years of suffering. Near the end of these years the king calls Obadiah to aid him in searching for grass for pasturage. "So Ahab went one way by himself, and Obadiah went another way by himself." The latter's course was westward from Jezreel to the marshy grounds near Carmel, at the lower end of Esdraelon, and there Elijah met him, and said, "Go, tell thy lord, Elijah is here." Terrified at the thought, the good man hesitated to carry such a message to the enraged king, and said: "As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee." Assured by Elijah that he would appear before the king that very day, the good Obadiah obeyed.

Ahab was evidently near by, for he promptly obeyed the summons, and when he met Elijah he exclaimed angrily, "Art not thou he that troubleth Israel?" Elijah replies: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The wicked but weak king, far weaker than his wicked wife, quailed before the stern mandate of the prophet, and hastily gathered the people to a spot on the eastern end of Carmel, where sacrifices had been offered to Jehovah in ancient times.

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Never before in human history was there such an assembly gathered together. Never before such a momentous question to be discussed; never before such a controversy to be determined. "Elijah came unto all the people, and said, If the Lord be God, follow him: but if Baal, then follow him." Conscience-smitten and afraid of this great and austere and fearless man, the people answered him not a word, but stood dumb. Then the prophet, to compel a choice, proposed the test of sacrifice, saying: "and the god that answereth by fire, let him be God." The multitude approved as the only way out of a dilemma, and the king could not afford to oppose.

Quickly the victims are upon the altar, and the priests "called on the name of Baal from morning until noon, saying, O Baal, hear us. But there was no voice, nor any that answered," and they leaped frantically upon the altar. Elijah mocked them, and said, "Cry aloud; for he is a god; either he is talking, or he is pursuing; or he is in a journey, or peradventure he sleepeth, and must be awaked." Goaded to madness by this terrible irony, the poor priests "cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." All in vain, however, for wood and stone could neither hear nor answer. "There was neither voice, nor any to answer, nor any that regarded." Thus this unhappy multitude continued fruitlessly "until the time of the offering of the evening sacrifice."

We can only imagine the dejection and grief of this deluded set as they stood disappointed and awe-struck amid the shadows of

Carmel, wondering what would next develop. They doubtless had strange, perplexing, undefined forebodings of some great portent impending, but did not understand it. We leave them in their dismay, while we turn our gaze to the next scene in the marvelous drama.

Elijah's Offering

ELIJAH "repaired the altar of the Lord that was broken down," and "placed twelve stones according to the number of the tribes of the sons of Jacob." He had a trench dug around the altar, the wood was arranged, the sacrifice placed upon the altar, and all was ready for the great test. But, to make the trial doubly convincing, he astounded the eight hundred and fifty false priests and Ahab and his court by having barrel after barrel of water poured upon the altar and the sacrifice, until it "ran round about the altar and filled the trench."

Then came the solemn invocation breathing the strongest faith in the God of heaven: "Lord God of Abraham, Isaac and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Overwhelmed by this marvelous demonstration, the multitude cried out, as they fell on their faces, "The Lord, he is the God; the Lord, he is the God."

Then Elijah commanded, "Take the prophets of Baal; let not one of them escape." They did so and "brought them down to the brook Kishon, and slew them there." Then "Elijah said to Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain." Elijah returned to the top of the mountain, cast himself upon the ground, put his face between his knees, and prayed most earnestly for the rain; which did not come, however, until his servant had made the seventh trip, and looked out on the Mediterranean. Then a little cloud like a man's hand was seen to rise out of the sea, when Elijah sent word to Ahab: "Prepare thy chariot, and get thee down that the rain stop thee not." Immediately the heavens became black with clouds and there was an immense rain. Thus the long drought of three and a half years was broken. "And Ahab rode and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

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The prophet's running before Ahab seems an extraordinary thing, unless we look into the matter a little closely. As God's minister Elijah had most profoundly humiliated Ahab and rebuked his idolatry with which he had debauched His people. The inevitable tendency of this would be to overwhelm the king with shame and confusion before his subjects, and tend to lessen and undermine his influence and authority over them. It was not God's intention to weaken the king, or the kingly authority over his subjects, but simply to crush the idolatry and debasement into which he had gotten His people. To prevent the utter wrecking of the king's authority with his subjects, God had His prophet to thus run before the king as was, and still is, the custom of the East today, as a testimony of honor and respect to the king which would be as striking as had been the opposition and rebuke to his idolatry.

This is one of the great lessons we learn from this thrilling history. God shows His endorsement of governmental authority and order, and even for such a wicked and debased king as Ahab. He would not lessen any of his authority and influence over his subjects in all legitimate affairs. In the condition of the human race, government is necessary, and God therefore commands obedience to the powers that be, as "ordained of him." This is a wholesome lesson and should profoundly impress us.

Other Lessons

THERE are other lessons, however, which stand out in this wonderful scene of Elijah on Carmel, which we should take to heart and use to profit. One of these lessons is that God hates idolatry, and will punish it sooner or later, and all who promote it in any way whatever.

God had a mighty controversy with this idolatry by which His

Israel was beset, and to which they so often yielded, and by which they became debauched. He could not develop a people, and train a race for the manifestation of His Son, the Messiah, with an idolatrous people. Hence His face was set against it, for this as well as for other reasons. He had borne long, and reproved them in many ways. He had sent prophet and seer, and by line upon line and precept upon precept He had sought to turn His people from it for ever. He now determines to make one fell stroke, which would be an object lesson for ever of His abhorrence of the atrocious superstition, by the results of this great trial between Elijah and Ahab, and by the destruction of the representatives of idolatry in the persons of their eight hundred and fifty priests.

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No tongue can adequately depict how deep had become the debasement of the idolatrous practices to which His chosen people had succumbed. The whole nation was rotting, and would have gone to pieces unless the tide had been turned, and this drastic measure was intended to turn this tide and arrest the awful drift hellward. God comes in judgment when His pleas of mercy are refused, and His love is spurned and spit upon. We had better learn well this truth before it is too late. We can not trifle with God. We can drive Him to vengeance by our impotence and hardness and worldliness. Nobody can tell how near today He is to the point of vengeance with an apostate church, which has forsaken His truth and turned a deaf ear to the appeals of His holiness and love.

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There is always hope while God lives. Here was one lone man against eight hundred and fifty. Think of it and be not discouraged. Never seek the majority side. Majorities are seldom ever right. They are generally wrong. Seek the right side, however weak and small may be those who espouse that side. God seldom gets the crowd to go with Him. He is generally lonesome, and so must those who espouse His cause be willing to be and remain. The world is no friend to grace to help us on to God. We must be willing to bear the reproach of Christ, and to suffer with Him, if we would one day reign with Him in glory and power. An Elijah and God are mightier than eight hundred and fifty false prophets and the king and queen and their courtiers and sycophants and hangers-on. Luther with God was too much for Rome with her scarlet and her cardinals and her pride and her money and her diplomacy and intrigues and her devilry and dirt.

God's leaders are God-made men. They are not dependent upon the display and the gifts and graces of society, and culture and position and money and worldly eclat. Elijah had no home but the caves of the mountains and no friends but the animals of the forest and the birds and the angels who came to him in hours of distress. He needed no bank account or landed estate or powerful friends. God had ravens enough and to spare for him and all his sort.

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Faith makes heroes — leaders — in spiritual warfare who prevail in prayer, and whose prayers God answers with superabundant splendor. Here Elijah prayed for fire, and enough fire to consume the sacrifice would have satisfied Elijah, and possibly have confuted and astounded the surrounding enemies. But God came in such mighty fire as to consume the sacrifice, and *also the wood, and the stones, and the dust, and licked up the water that was in the trench.* God makes a clean sweep of things when given an opportunity by such majestic faith as stands absolutely alone and regal and satisfied with Him. God delights to answer with the blessing of "good measure, pressed down, and shaken together, and running over." It is the faith that challenges any and all the enemies of God and His cause and then stands majestically still to see His salvation that really honors Him, and which He never fails to honor. Feeble, fickle faith never gets much. But large faith, an open-mouthed faith, which asks largely, and praises for the answer before it comes, gets big honor, and brings things to pass, leading enemies to exclaim in awe and wonder: "The Lord, he is God; the Lord, he is God."

The Bible and Nature

OUR TWO pages of editorial matter this week and last week have been written in the country among the editor's native Tennessee hills. For two weeks we have enjoyed the mountains, the valleys, the gurgling brooks, the rocky gorges, the trees and the birds and the picturesque scenery such as can alone be seen in this

elevated section of old Tennessee. We have been extremely busy but have worked under different conditions and with different surroundings from those we are accustomed to. This has been our only rest — a change of environment for the grind of inexorable work day in and day out.

Any man ought to be satisfied to get off occasionally where he can be close to nature and read and hear God in the hush of her stillness, in the serenade of the merry songsters who awaken him every morning with their glad matin of praise, and in the silence and grandeur of trees, river, hills, and the quiet of nature's oratory. Who could not work and rest at one and the same time under such conditions?

Since being here thus we have tried to do some Bible work additional to our editorial duties. It has dawned upon us with new force how very close this blessed Book divine is to nature. It is really a nature book. To read it to the best advantage one needs to be in the country. Somehow he feels he is in the Bible's land. When God would talk with Abraham, "He brought him forth abroad"; and abroad we need to go at times, at least if we would commune with our God by letting Him talk to us from the sacred pages of His own Word.

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The scenes of the Bible are mostly laid in the country. It is the country which suggests its themes, and furnishes its illustrations. In the solitude of the rural sections this Book was thought, felt, and enacted, and very much of it was written. For the first three thousand years of Bible chronology we hear very little of city life — indeed, we are barely introduced to city life at all for this long period. It was during Israel's long sojourn in tents in the wilderness that the Pentateuch was written. The poets and sweet singers of Israel are found communing almost exclusively with nature. It is here that they drew their imagery, and got much of their coloring. It was on Carmel that the most august and momentous scene transpired that was ever witnessed on this earth. It was from Pisgah's top that Moses was permitted to view the promised land which he could not enter. It was strictly country that made up that promised land which had been so long promised, and toward which the Israelites wandered for so many weary years, and under such strange leading. It was a wilderness through which they wandered, and received that needed tutelage for their great future. It was to the mountain retreat Jesus resorted so often when weary and worn in order to rest and pray, and often through the long night his rest and praying were prolonged. It was from a mountain side he viewed His beloved city, and wept over it, and bewailed His inability to woo and win the people with His love and mercy. On a mountain the Lord was transfigured before His disciples. It was on the banks of Tiberias that He sat and taught the disciples, and on its bosom He walked to the disciples out at sea.

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The lily of the valley, the rose of Sharon, the sower on the shore of the lake, the fishermen engaged in their sport, the ploughman with his oxen, the traveler along the road to Jericho, the well where He met the woman, country scenes and places and surroundings and engagements — these furnished the Man of Galilee with His illustrations for sermon and plea, and gave easy means of reaching the common people, who heard Him gladly.

If we would bring our spirit into most intimate sympathy with the real life and teaching of our dear Lord, we must follow Him afield and lend an attentive ear to His words uttered in the solitude of her hills and her vales and her flowers and birds; we must sit on the mountain-side and hear Him preach; must stand on the shore of Gennesaret, and listen to the gracious words which proceed out of His mouth; must walk with Him from village to village and see Him perform His miracles of mercy and His tears of compassion for lost and needy men.

"The heavens declare the glory of God and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."

In this tabernacle let us sit down and worship the God of all the earth. Let us come before Him with singing and with praise on our lips, and with contrition in our hearts, and make intercession for a lost world, that He may save and sanctify the people, and bless and heal our land and guide us day by day.

SAVED TO CHRISTLIKENESS

We insist upon the experimental nature of the salvation of Jesus Christ, and rightly so. "Ye shall know" is the promise for each, as regards relationship with God through the atoning merit of the blood. We insist upon receiving that from God which is a witness to us, and of which we shall witness to others. This we teach; but no less we urge that we are not saved merely that we may have an experience. We are saved to Christlikeness: i. e., to service. We do because our heart has come into relationship of love to the Savior. The being a Christian is but antecedent to activity in Christlikeness.

GOD REVEALS HIMSELF TO MAN

The existence of God, in itself, demands a revelation of Himself to His moral creatures. From the unsearchable sweep of the heavens, to the invisible atom with its dynamic activity, through all creation, He speaks His majesty and power. In personal approach before the fall, and later in dream and vision and word of prophets, down to and in proclamation of the Law on Sinai, He spoke the holiness of His own nature in His consistent demand upon men. Although all creation and all law speak His love, that love was not revealed to the lost race in its fulness until in the person of Jesus. In Christ was shown the fulness of the Godhead bodily. His life was not lacking in manifestation of creative energy; His evangel was one of holiness; and His ministry, all the way to the supreme sacrifice of Calvary, was the ministry of love. Not only did God through Jesus reveal His power, His holiness, and His love, but in the resurrection brought to light immortality, and sealed to man, power and purity and perfect love, and everlasting life. But it was when the day of Pentecost had fully come that God gave to man the fullest, most vital revelation of Himself in the incoming of His personality, so that henceforth man might say, "I live, yet not I, but Christ liveth in me." It is stupendous that God should speak to man; it is blessed when men will hear. To catch the message of God in creation — to reverently think His thoughts, as with telescope and microscope, with tube and retort and scalpel, His ways are opened — that is hearing God. To heed the whisper of the Spirit, repent of sins, and find newness of life in victory over sin — that is hearing God. To hunger and thirst after righteousness, and, tarrying, receive the cleansing of the nature through the fiery baptism with the Holy Ghost, is hearing God. Having opened the heart to His abiding presence, walking with Him, communing with Him, adoring Him in holy love — living His life, knowing only His will, and seeking but His service — that is hearing God here, and preparing for the day when we shall stand before the throne of His glory to hear the "Well done, good and faithful servant, enter thou into the joy of thy Lord."

HISTORY REPEATS ITSELF

The *Christian Advocate*, in recounting some of the persecutions of the early Methodists, says that much of it "dripped from the point of a poisoned pen." Somehow, as we read, there is a familiar ring to the words, as if we had heard somewhat the same, though applied to a people of the latter day who had returned to the piety and scriptural doctrines of those early Methodists. We were reminded of the truth expressed in a recent article in the *HERALD OF HOLINESS* by the Rev. George Sharpe, that the persecuted of one generation may in turn be the persecutors of the next. The characterization of the early Methodists, to which we refer, is as follows:

A Receipt to Make a Methodist: Take of the herbs of hypocrisy and the radix of spiritual pride each two handfuls; two ounces of ambition, vainglory, and impudence, boil them over the fire of sedition till the ingredients swim on the top; then add six ounces of sugar of deceit, one quart of dissembling tears, and put the whole into the bottle of envy, stopping it fast with the cork of malice. When these ingredients are settled, make them into pills. Take one night and morning with the tongue of slander; then go into society house to hear nonsense and stupidity by way of gentle exercise; fall into pretended fits; go home; cant; sing hymns and pray till you are heard all around the neighborhood; backbite your best friends; cheat all you are acquainted with; and, in short, under the mask of holiness, commit every other act that an honest man would be ashamed of.

A JUST CRITICISM

The appended clipping, taken from the "Questions and Answers" department of the *Christian Herald* is a just criticism of some things into which some holiness people may have been betrayed. We are in danger of losing sight, in our zeal for the "second blessing," of the fact that the great grace for which we stand, and which is the very heart of entire sanctification, is *perfect love*. It is indeed true that "humanity and love always characterize true holiness" and it is also true that "there is so much worldliness and inconsistency and selfishness to be found among those who profess the name of Christ, that prophets and teachers of the pure gospel find it hard to be always soft and soothing." But even the Philistines round about us can tell if we are actuated in our words by a heart outflowing with love. How can we call names, and how can we act harshly one to another, and expect the unsanctified to have any confidence in our profession? More, how can we win them to the experience of perfect love? The clipping to which we refer, is as follows:

W. H. Robinson, Kan. Many who claim to be sanctified pass very harsh judgment upon strangers who do not, and concerning whose lives they know nothing. They also judge other denominations. I fail to see any humility or Christianity in such a spirit.

You are quite right in saying that those who profess a high state of grace should refrain from judging others harshly. Humility is the highest form and manifestation of holiness. And John Wesley, the great apostle of Christian holiness, in defining his position and emphasizing the fact that holiness is, first and last, a matter of love, declared that "those who seek anything higher than love or anything other than love, go wide of the mark." Humility and love characterize true holiness. The fact should be recognized, however, that there is so much worldliness and inconsistency and selfishness to be found among those who profess the name of Christ, that prophets and teachers of the pure gospel find it hard to be always soft and soothing. Jesus was fierce at times in denouncing wrong-doing, especially in those who professed to be followers of God. All the great apostles and teachers have been stern at times. We are warned against judging, but we are also admonished to declare to the people "all the counsel of God."

REVEALING OF THE SONS OF GOD

Of course it doth not yet appear what we shall be — that must wait for its full expression to the revealing of the Son of God, when we shall see Him as He is — and we shall be like Him. But the new life received when one is born again will not be hid, and will show forth in every department of the life. When we receive Christ, we shall begin to act, speak, and live Christlike. When the heart is made pure and filled with perfect love, we shall live holily, and love even as He loves in this world, even in the common, ordinary affairs. G. Campbell Morgan brings this truth out beautifully:

Sometimes I travel on the train through the city and look at the backs of the houses. I may be wrong, but I think I know where Christian people live by the state of their gardens. Sometimes I am afraid there are not many Christian people in the city as I take the outlook. Give me a man that is redeemed by Christ, and finds the dignity of his manhood in Christ, and his garden will look better. One token of salvation reaching some man or woman, struggling back to purity, is that

they will want at least a geranium in their window. When this gospel is preached, and man is lifted, the whole creation will be lifted too. Paul says — and whatever dispensational value there may be in it, at least there is the principle of a philosophy in it — "the whole creation groaneth," waiting for what? "For the revealing of the sons of God." Are you a child of God? Then by your life and your tenderness to the poor and the suffering, to the animals, to all the plants, you are preaching the gospel to the creation.

Men went down into the coal pits after the Welsh revival, and began to drive their horses, and they would not move. Why not? They had been driven with blows and cursings and brutality; and they were not used to the tenderness. Thank God, they are getting used to it. And those horses will work better now. There are some little children terribly afraid when father first comes home, saved! They do not understand the tenderness.

JESUS HAS SETTLED IT ALL

There comes, at times, to even those who know the pardoning grace and cleansing power of Christ, a memory of past sin and failure and unworthiness, that forces a groan of horror. Sin is so ghastly in all its nakedness, as revealed to the spiritual vision; and memory whispers, "That sin is yours!" But the blessed Comforter quickly answers, "Was yours, but is not. Jesus paid it all." *Zion's Herald* gives an illustration indicating the completeness of the wonderful grace of our Lord:

The sufficiency of Jesus is a thought of inexpressible comfort to a sin-worried and self-reproachful soul. There are many times when the realization of one's own littleness comes over the mind with overpowering force. And then the memory of past sins and failures! How these arise to condemn the soul! The only refuge in such moments of otherwise despair is to flee to the all-sufficient Christ. There is a sense in which the hymn sings truly when it chants: "Jesus paid it all." The story is told of an aid-de-camp of a Russian emperor who, after drawing up a list of his debts, and writing on the sheet of paper the despairing question, "Who is to pay all these?" fell asleep in his chair, from exhaustion of spirits and of hope. The emperor, happening to pass through the room, took up a pen and magnanimously wrote these two words, "I, Alexander." When the sleeper awoke he found that his debts had been overwhelmed and lost in the generosity of his royal benefactor. For the poor sinner — and a sinner always is poor — Jesus Christ performs a similar but vastly greater service, compensating by His grace for the lack and deficit of the soul that trusts in Him, and, by the use of His powerful name, answering for it in the day of judgment. "I, Jesus Christ," is the best guarantee any man can have for final deliverance from the penalty and the power of sin. In Jesus Christ all fulness dwells, and happy are we if, poor ourselves, we even now and here begin to share in the plenitude of His grace.

THE LITTLE JOBS ABOUT US

It is natural for young folks — perhaps for all of us — to read with glowing hearts the deeds of splendid service and sacrifice of some hero of the past or far off present. To connect our common, every day lives with the thought of anything heroic, or especially worth while, is difficult. But it is the doing of the necessary thing in the self-forgetful spirit that really marks the hero, whether it be leading a forlorn hope in battle or "reading to grandmother." It is seeing the chance to serve, and quickly grasping the opportunity, that will insure our names being written in God's Book of Deeds, whether this passing world ever hears of us or not. The *Expositor* reproduces a conversation illustrative of this truth:

"How I wish I had a poor family to work for," said a little girl in a burst of enthusiasm. "Well, you have it," her brother retorted. "But grandmother needs some one to read to her. Why need you go hunting a job of doing a kindness when there is one in the house?"

There are not many of us that could not find "jobs of kindness" immediately around us, if we look for them. But it is amazing what ability a good many of us show for looking clean over jobs of this sort, and never seeing them. With our kindness we should certainly start at home, or immediately around us. If we do not have enough of it to spare upon those that are nearest to us, it is to be feared we will not have enough to travel very far abroad. But, on the other hand, while kindness, like charity, should begin at home, like charity, again, kindness should not remain at home. The great world around us is in need of it. There are those who think it is more needed than anything else.

SONS OF GOD

THERE is only one remedy for sin, that is extermination. Sin is of a nature that requires radical treatment. This can be plainly seen in Romans 6:6, "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." What a powerful holiness preacher Paul was! That does not look much like suppressing the "old man," but rather expressing him. When Moses descended from Sinai with the law, and found the children of Israel worshipping the golden calf, he proceeded immediately to burn it, ground it into powder, strewed it on the water, and caused them to drink the same. The analogy is this: God has no use for carnality, it is a detriment to His cause, and can not be consecrated, hence, the only thing to do is to let omnipotence grind him into powder and express him back to hell from whence he came.

He that is dead is freed from sin. I wonder if the reader is dead. Only after this baptism into death is our life in every way and under all circumstances pleasing to God, and deserving of the term "beloved Son." An humble prayer offered from the most feeble lips, preceded by a sky-blue consecration, will bring the Heavenly Dove. What a beautiful significance our Savior's baptism has to the spiritually illuminated mind. Some people seem to have formed the idea that sanctification precludes temptation. Doubtless many good people have doubted their experience because of that dogma. It is an egregious mistake. Sanctification does not exempt one from temptation, but qualifies him to withstand temptation. (See Eph. 6:11). If God should remove all temptation it would be detrimental to us, because that is one of the "all things" which work together for good to them that love the Lord; but, contrastively He eradicates and extirpates the "old man," inundating the heart with perfect love, which casts out fear, equipping us to fight a regiment of devils, brook the persecution of earth and hell, and finally wing our flight to the august presence of the eternal God.

Israel fought their hardest battles after entering Canaan. The temptations which Jesus endured were after His typical sanctification, and doubtless were the severest the world has ever known. After enduring a forty days' fast He is tempted to convert stones into bread. Not a few have been known to even take that which did not belong to them because of hunger. Notwithstanding, Jesus realized there was more to life than nourishing the body. Likewise, all "beloved sons" enjoy seasons of fasting that they may keep separate from the world, and learn the deep things of God. The Devil having suffered ignominious defeat in this effort, he tries Jesus in a fanatical way. After taking Him to the pinnacle of the temple, he says, "If thou be the Son of God, cast thyself down . . . they will bear thee up lest at any time thou dash thy foot against a stone." This argument was refuted by one passage of Scripture. The reason some people get fanatic is because they take a narrow view of the Scripture. The Devil is a powerful theologian, and understands how to twist and pervert the Bible to clinch his arguments, therefore, it is compulsory that we understand the Bible lest we be deluded through fanaticism.

Last, the Devil exhausts his material capacity, and makes the most gigantic offer made for a soul. "All the kingdoms and glory of the world will I give you if you will fall down and worship me." How infinitely glorious for us that Jesus survived the temptation. Many of His professed followers have sold out for things that were many times smaller, but after all, his offer was very superficial, though the greatest possible he could make. The Devil's reign in this world is fast approaching the end,

By **Pascal C. Belew**
PART 2

when the glorious millennial theocracy will be inaugurated. Then shall the earth be filled with the knowledge of the Lord, as the waters cover the sea. Glory to God for a world without a Devil in it! Brother, this inspires me to cry out, "Take the world, but give me Jesus."

Jesus never engaged actively in the ministry until sanctified. He preached to the Doctors in the temple, confounding all their theology, holding them spellbound and electrified by his marvelous wisdom. Doubtless he preached salvation in the carpenter shop when the opportunity afforded, but He never went abroad to take up the great work which He came into the world to do, until on the bank of Jordan he received the Holy Ghost. How this does shame the clergy of the present day, who not only refuse to seek the Holy Spirit, but openly antagonize Him. Jesus commanded His first ministers to tarry at Jerusalem until they were indued with power from on high. Truly, no one is competent to act as heaven's ambassador until he receives this cleansing, filling power. Paul receiving a miraculous conversion goes into Damascus, and preaches boldly for a while, but receiving light on inbred sin, slips away into the desert of Arabia, and after three years' struggle fighting inbred sin, shouts the victory through Jesus Christ our Lord. God's theological seminary seems to have always been located in some secluded spot where He prepared His ministers to preach His Word.

Walking With God

Written by **John Matthews, D.D.**

Perhaps, the translation of Enoch before the flood, is a type of the church being caught away before the judgment of God falls on this wicked world.

Enoch had no trouble walking with God. Both were going the same way. Isaiah calls it "the way of holiness."

Enoch was a teacher as his name indicates. Also he was a prophet-preacher as the book predicates. Jude gives us the three themes upon which he preached: the coming of the Lord; holiness; judgment.

Enoch cried: "The Lord is coming with *hundreds* of His holy ones." He said: "Though there is only one of us now, there will be more later on." Brethren, he saw us coming!

As the lily lifts its white petals on the bosom of the fawn waters, so Enoch rose out of that wicked age and blossomed with a life so white that God translated him to glory to show all the tall, white angels what holiness meant.

He was removed by a miracle. Death could not lay him in the tomb. He prayed a hole through the sky and the angels pulled him in.

Enoch certainly was a strong believer. If you want to measure your faith, put it along side of Enoch's—then do not get discouraged. As the colored folks say, "That brudder Enoch, sho was a powerful believer."

Genesis 6:6, and the book of Jude describe the time in which he lived. The earth was filled with violence and corruption. The violence did not vitiate him. The corruption did not contaminate him. There is no more need that evil around should soil us than the muck of earth should soil a sunbeam.

What does it mean to walk with God? Does it not signify to follow all the *light* God gives, with a *perfect heart*, in the energy of *faith*?

It was a great help to me to see that the sixth verse of the eleventh chapter of Hebrews spoke of Enoch. I saw the secret of his walk with God. It was by simple faith. *Exactly as you and I have to do it.* There was no bursting light; no smoking altar nor flying cherubim; no voice nor form; no fire from heaven. *By faith Enoch walked with God, and by faith he was carried into heaven.* If he did it *then*, we can do it *now*.

Moses, although learned in all the wisdom of the Egyptians, took a forty years' course in Brush College on the back side of a mountain, which culminated in his sanctification at the burning bush. Suffice it to say that an uncouth youth, with a stunted education, but who has received the baptism of the Holy Ghost, is better than a whole regiment of cultured clergymen who have never been sanctified. Of course we have no criticism for learning, nor do we put a premium on ignorance. A liberal education, when sanctified, enables any one to better expound the Word, and some of the greatest and saintliest men the world ever knew, have been men of learning and culture. But without the Holy Ghost it is insufficient to preach the gospel.

"Fire and Water" or "The Need of Revivals"

Written by **Rev. H. Higbee Lee**

THEN THE fire of the Lord fell, and . . . when all the people saw it, they fell on their faces: and they said, the Lord, he is the God" (I Kings 18:38).

"And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain" (I Kings 18:45).

1. *The drouth*—The context from which these Scriptures were taken, gives us a faithful picture of the terrible drouth during the reign of Ahab, king of Israel. One can almost taste the dust as he reads. The people had left the worship of Jehovah and bowed the knee to Baal, the chief male divinity of the Phoenicians. They brought the just judgments of God down upon their guilty heads in the form of three and one-half years drouth. What a picture! No rain for three and one-half years! Not a spear of green to be seen, so far as the vision could carry; every thing was parched and withered and blasted; little or no flowers, fruit or grain could grow; the hills and mountains, the vales and woodlands, trees, fields, and gardens are barren and scorched as though swept by a prairie fire; the herds, flocks, and fowls are perishing, while gaunt famine and death, the king of terrors, hand-in-glove stalk abroad through the land unhindered. There is no hopeful sowing, no glad reaping; while times are hard, and debts increase, and people are going bankrupt and mad.

But do we not see the counterpart of this terrible scene around us everywhere today? In many places they used to believe in and have the refreshings of the "former and latter rains" (revivals). But this has long since ceased to be. There is an awful drouth of spiritual things on hand. The prophets of Baal are many, while Elijahs are few. The fountains, springs, and rivers of blessing are dry. The flowers of grace (the rose of Sharon and the lily of the valley), no longer appear; the leaves of testimony are yellow and dead; there's no sowing of the precious seed, God's Word and good holiness literature; no reaping harvests of immortal souls. The dust of formality, well nigh chokes to death; preaching, prayers, songs, and testimonies (if there are any), are dry and stereotyped. It is dry in the pulpit, in the choir, and in the pew.

2. *The need of Elijahs today*—There is an awful need and something must be done. We need more Elijahs. This old world in places has had so much Baal religion that it will take some Elijah (Nazarene) to pray down the supernatural fire from heaven to convince them they can have real, living, vital old-time salvation. This is the need; fire! fire in the pulpit, fire in the pew; fire in the pray-

ing and singing; not painted or wild-fire, but real, living, burning supernatural fire from heaven.

Then water is also an indispensable thing, a real old-time rainstorm (revival). Let some fuss at the wind, lightnings and thunders, the mud, swollen rivers, and dampness, we must have rain (revivals). Let others believe in the easy, decorous, conventional distillation of dew, I say send the down-pour. This will clarify the atmosphere; fill the cisterns; start springs of joy bubbling; send the farmer out to plow, to sow, and to reap a splendid harvest. This will pay debts, put smiles on the face, dollars of grace in your pocket.

The Nazarenes are peculiarly called of God to pray down fire (the convincing evidences of salvation), and rain revivals.

NEW PHILADELPHIA, OHIO.

Chapel Talks

Written by H. O. Wiley

No. 11.

Repentance

"Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).

OUR SUBJECT today is that of repentance. In this series of chapel talks I have endeavored to keep before your minds this truth as the essence of Arminianism, i. e. that in the process of salvation, God's grace and the human will are co-operant; and since the influence of the Holy Spirit must of necessity come first, salvation therefore, is all of grace. These two elements, the divine and the human, are clearly discernible in repentance.

THE DIVINE AND HUMAN ELEMENTS IN REPENTANCE

There is a large class of Scriptures which speak of repentance as a gift of God, granted through our Lord Jesus Christ; and an equally large class made up of commands and exhortations which pre-suppose the power of man to obey. These classes are not contradictory, and beautifully harmonize when we remember that with every exhortation there is given grace, with every command there comes enabling power. Whenever the Word comes to the human heart in the power of the Holy Spirit, the grace of God works in us by this same Spirit enabling us both to will and to do of His good pleasure.

We shall now examine some of the definitions of repentance, as held by Arminian theologians. We call your attention to the following:

Wesley—By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment.

Wesleyan Methodist Catechism—(Old edition) True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it to God, with full purpose of, and endeavors after, future obedience.

Wardlaw—Evangelical repentance is "that genuine contrition of spirit in which the heart is humbled and melted toward God, mercy implored from Him as a justly offended sovereign, and sin in its deformity, hated and forsaken."

Field—Field says that the two words translated "repent," and two corresponding nouns signify, "after-concern," and "after-thought." And in every case of genuine repentance the ideas conveyed by both these words are fully and simultaneously realized. "After-concern," on account of something that has been amiss; after-thought," signifying such a change or alteration of mind as implies a return to right views, right feelings, and right conduct; and then as shows how this change of mind and "concern"—deep, keen, trembling concern—are brought out in the Word of God.

Pope—Repentance is a divinely-wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the conscience or heart. It approves itself in contrition, which

distinguishes it from mere knowledge of sin; in submission to the judicial sentence, which is the essence of true confession; and in sincere effort to amend, which desires to make reparation to the dishonored law. Hence it must needs come from God and go back to Him; the Holy Spirit, using the law, being the agent in producing this preliminary divine change.

Watson—"Evangelical repentance is a godly sorrow, wrought in the heart of a sinful person by the Word and the Spirit of God, whereby, from a sense of his sin, as offensive to God, and defiling and endangering his own soul, and from an apprehension of the mercy of God in Christ, he, with grief and hatred of all his known sins, turns from them to God as his Savior and Lord."

The study of these definitions of repentance, and many others which might be cited, reveal certain characteristics which seem to be peculiar to Arminian theology, and are worthy of consideration, not only by students of theology, but by all who are interested directly in Christian work. We call your attention to the following:

1. The emphasis placed upon contrition and sorrow for sin.
2. The recognition of the divine as well as the human element in repentance.
3. The manner in which this repentance is wrought in the heart.

Wesleyan theologians have always placed emphasis upon this element of contrition or sorrow for sin, although there is a difference of opinion as to whether contrition is a part of repentance, or a work of the Spirit immediately translated "repent," *metamelomi* and *metanoen*, preceding repentance, and leading to it.

In discussing the etymology of the two words Mr. Ralston points out that the former signifies a sorrowful change of mind, or properly contrition for sin; the latter implies all that is meant by the former, together with reformation, or turning away from sin. He observes, however, that while there is a diversity, there is no opposition of meaning in the two words, the difference being, that the latter signifies all that is meant by the former, and then something further. The former word is used in Matt. 27:3, concerning the repentance of Judas, from which we conclude that there is no evidence from the expression that his repentance ever reached any further than mere sorrow for the deed committed.

GENUINE REPENTANCE IMPLIES THE GENUINENESS OF BOTH ITS ELEMENTS

The above definitions make it clear also that repentance in order to be genuine, must of necessity, imply the genuineness of both its elements, contrition and reformation. The contrition or sorrow for sin may be genuine, yet if it does not result in a turning away from sin, the repentance is not evangelical. Likewise there may be a turning away from sin, an outward reformation, yet if it does not proceed from a right source—from a godly sorrow wrought by the Spirit of God, the repentance cannot be genuine. It must be borne in mind that repentance is an act of the entire being—an affair of the heart. It is not of the sensibilities only, nor of the judgment, nor even of the will, but of the heart—the inmost personality, and involves therefore, the entire being, intellect, feelings, and will. "The hidden man mourns before God, his mind meditating on the sinfulness of his sin, his feelings oppressed with grief, and his will absolutely turned against it." There can be therefore, no true repentance without a knowledge of sin, a sorrow for sin, and a turning from sin.

While perhaps the majority of Wesleyan theologians would not make contrition a part of repentance, it is interesting to note the manner and the force with which Mr. Ralston supports his views on this subject. Quoting 2 Cor. 7:10 he says:

Some have concluded from this passage that "godly sorrow" can not be a part of repentance, because it is said to "work repentance," and repentance say they, can not work or produce itself. We readily admit that a thing can not be both effect and cause, at the same time and in the same sense; and consequently, in this acceptation, repentance can not be the cause of itself. But one part of repentance may be the cause of the other; and this we believe is the clear meaning

of the passage quoted. "Godly sorrow," that is, contrition, or the first part of repentance, "worketh" or leadeth to the second part of repentance. Although "godly sorrow" is repentance begun, yet no repentance is "repentance unto salvation" till it is completed; or till it extends to a thorough reformation of heart and life. Hence we say with propriety, that repentance begun worketh repentance completed; or, which is the same thing, "godly sorrow worketh repentance to salvation."—RALSTON, *Elements of Divinity*, p. 269.

Divine Strength

Written by O. F. Goettel

IT HAS been said that "Weakness is a spreading malady, and strength a spreading energy." According to this, we give out or impart just what we are to others. God has commanded us to be strong in the Lord, and no one has a right to be weak when he realizes that God's commands are lined with promises. Yet a great many professors think and testify and preach that we must be weak and feeble as long as we are here below. God has doomed no one to spiritual weakness. It is our glorious privilege to be strong in the Lord. Not only our privilege, but our duty, for we are responsible for what we impart to our fellow beings. Since God has made ample provision for us, we are placed under obligation to receive that strength, and if we neglect or reject we will be held accountable.

The reason we have so many sickly children in the spiritual kingdom, so many who are continually ailing, so many who are faint hearted, is this: they have not taken the medicine the Great Physician has provided for them. Suppose you were sickly and went to an eminent physician, and he gave you a prescription, and directed you to have it filled at the drug store, and take it at certain times. But instead of doing so, you said to yourself that you would never take that, for you found out that some of the ingredients were very bitter—Could you expect to get better? Yet some are doing that very thing in spiritual things, and then wonder why they don't have divine strength, and heavenly power. The cry of many professors is, "Oh to be strong, oh to have the power!" But the divine strength, the Holy Ghost power, will never come to these hearts until they are willing and do take the bitter medicine. There is a death, there is a cross, there is a dying out, that is not pleasant, but there will never be mighty power in the life until one is willing to go the death route.

May God help us to take the medicine that will cure us of our feebleness and weakness, and cause us to be strong and do exploits.

Thy Commandments are my Delight C. E. West, M.D.

THE FIRST law of the home, city, state, and nation, is obedience. No child of the home and no citizen of the nation is excusable from breaking the law of the home or the nation; and punishment is administered. No one is excusable because of ignorance of the law. As an obedient child and a true citizen, we delight in keeping the law, so the children of God delight to do His will. How sad is it, as we meet with folks, to find that they know so little regarding God's will, and take so little interest in learning of the most important things of life; surely this is of the Devil. Many say they believe in God, and hope in God, and believe they are saved, and hope they are saved, and are doing the best they know, and feel all right, etc., and many are honest in such, but according to the Word of God, they are not prepared to meet God, and will miss heaven. Christ said, (Matt. 7:21), "Not everyone that saith Lord, Lord shall

enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Let us inquire into the will of God. Christ was asked what was the greatest commandment, and He said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength, and thy neighbor as thyself (Luke 10: 27). "This do and thou shalt live." Note that we are commanded to love God with all our heart. God would be a very unjust Father to ask us to do an impossible thing. If we find we are not able, or it is not in us to love God or our neighbors with all our hearts, and as ourselves, and to love our enemies (Matt. 5:44), what is the trouble? Only one answer—something wrong with us.

The natural heart of man can not love the unseen or the unlovable, but loves "self" because the heart is full of self. We may educate ourselves to like some people, and become affectionate to some, but in order to love the unseen and unlovable, a Christ spirit must be in the heart; hence without the spirit of Christ you are none of His. To have a great, loving heart, means to have God in the heart, for God is love. You say "How may I know if I have this love in my heart, for I may be mistaken?" This is important. Let us seek God's definition of love in His own Word. Turn to 1 Cor. 13th chapter, beginning at the 4th verse: "Love suffereth long and is kind;" kind in all kinds of suffering. "Love envieth not;" repining, or a feeling of uneasiness, at a view of the excellent prosperity or happiness of others, says Webster. "Love vaunteth not itself, is not puffed up." To vaunt is to brag, or make a display of oneself. "Love doth not behave itself unseemly;" as unbecoming or questionable acts, or indecent; open and above board; willing to open your heart and let your neighbors make an inspection. "Love seeketh not her own;" here selfishness is all excluded. We are instructed to "Seek every man another's wealth," or in other words, seek to help others into the kingdom of heaven, for after all, this is where the wealth is to be found. "Love is not easily provoked;" the original text says, "is not provoked." By this we understand that we have passed the getting mad place a good many miles, as it were, for if we do not get provoked, it is quite sure we will never get mad. "Love thinketh no evil;" original text says "taketh no account of evil." Sit down for half an hour and give your mind up to meditation; and tell me what you have been thinking, and I can tell you what kind of heart you have, for "As a man thinketh in his heart, so is he." If one has a pure heart there will be no question regarding the thoughts that he will entertain. "Love rejoiceth not in iniquity;" Why will the average person give himself up to the reading of divorces, murders, wars, and all the rottenness of society, in place of reading of Joseph, David, Daniel, Paul, and of Jesus, and of God, and the Holy Spirit, and of the many things pertaining to eternal life? No other explanation but that they rejoice in iniquity, and are lacking in this divine love of God in the heart. "Love rejoiceth in the truth." If one rejoiceth in the truth he would seek the truth, tell the truth, live the truth, associate with truthful people, and the Bible would become to them the most interesting book of books, because of the truth it contains. Nothing would or could take the place of the divine Word of God. "Love beareth all things;" sickness, death, sorrow, the scoffs, sneers, lies, misunderstandings, impositions, ridicules, and persecutions, all borne without complaint. Glory to God! It's possible. "Love believeth all things;" When we know a thing is a lie, believe it is a lie, when we know that a thing is the truth, believe it is the truth. The Bible is the Word of God, and hence it is true, and we are to believe it is such from Genesis to Revelation. And as it is God's Word to mankind, we must heed and obey.

But some are saying, "I don't understand the Bible, and it is uninteresting, and I don't seem to get any good out of it." This will

always be so to the unregenerate heart, but there are a few things that even a school child can understand, such as the following: "We are justified by faith," (Gal. 2:16), following repentance. "Our spirits bear witness with God's spirit; we are the children of God," (Rom. 8:16); "Without the spirit of Christ we are none of His;" "He that is born of God doth not sin;" (1 John 5:18); "He that sinneth is of the devil," (1 John 3:8); "This is the will of your Father, even your sanctification," (1 Thes. 4:3); "Jesus shed his blood without the gate to sanctify us;" (Heb. 13:12); "Love hopeth all things," or in other words, come what may, when possessed with divine love, we never lose hope, but will be able to hold steady through every trial, and are confident that all will be well; "Love endureth all things." Some endure for a season, but when we have this divine love in our hearts we are able to endure all things as a true soldier of Jesus Christ, (1 Tim. 2:3); "Have set my face like a flint," (Isa. 50:7); "Love never faileth"—as long as the blessed Holy Spirit abideth in our hearts we will be able to live this victorious life. And this is the life we are commanded to live.

It is quite evident to all that we could not live this life without God abiding in all His fullness in our hearts, and if God is to abide in all His fullness, the "old man" must be cast out forever, and our hearts be sanctified wholly and according to His word, as found in John 17. It is a definite second work of grace, for Christ prayed to sanctify the disciples and all those who believe (verse 20), and sinners do not believe it is necessary first to be justified, or converted. There is a judgment day coming, and those who have turned a deaf ear to this message, or by neglect failed to enter the promised land, will have a bitter wail when they hear those awful words "Depart from me, ye cursed, into everlasting fire" (Matt. 25:41). Let me urge you to give heed; act now; obey, obey, obey.

World-Wide Evangelism, 2. J. Warren Sloc

THE TEACHINGS and commands of Jesus with reference to world-wide evangelism are significant. His mention of this work throughout His earthly ministry occurs frequently, but the greatest significance is seen in the emphasis He placed upon the matter just prior to His departure.

Last words are always pregnant with meaning, and prized most highly by those to whom they are addressed. And the Holy Spirit, whose marvelous hand and power are everywhere manifest in the arrangement of Scripture, has in remarkably recording the last words and actions of Jesus while in the flesh, shown us the emphasis our blessed Lord placed upon world-wide evangelism.

Jesus tells us through Mark in almost the last words given, that we are to go into all the world and preach the gospel to every creature. Jesus through Matthew, makes the closing words the great commission, and through Luke gives us the provisions—Christ suffered, Christ died, Christ arose—the conditions of salvation—repentance and remission of sins, in His Name, and the command that we shall carry the message of His provision for mankind and the conditions of its acceptance to all nations. And here also it occurs as the final command, excepting that the disciples were to wait at Jerusalem for the coming of the Holy Spirit in order that they might be equipped for the task.

Surely the Holy Spirit would not have so placed these passages emphasizing this special work as the parting message through the inspired writers, had it not been the thought of Jesus that special attention should be given to the command. If the parting words of a human friend are held precious and prized, how much

more should we, who namè the Name of the both human and divine Friend, prize and consider precious His last words. And if we put forth every effort to carry out the last wishes of a departed loved one, merely one of us, how much more should we be enthused and labor and sacrifice, to carry out the last command of world-wide evangelism of the One who gave Himself for us, and through whom we have life, especially when the fact of the proclamation of the gospel story is the only basis for hope and salvation for those to whom He commanded it proclaimed.

In the Last Days

Written by Bud Robinson

Christ is still on the throne, and the government is still on His shoulder; and of the increase of His government and peace there shall be no end. While that is so, let us remember that death is on our track, eternity is in view, the judgment day is set, and the mighty angel is now standing with his sword drawn and ready to march at a minute's warning. Remember also that God knows where you live, and just how you live. Don't forget that we are in fearful and awful days. The Scriptures are already fulfilled, where it says that the blood will flow to the bridle bits of the horses. We all know that if the blood of one of the great battles were to flow down a ditch, that it would swim a horse, and it looks like Europe will be bathed in blood before the end comes. But remember that for the past ages Europe has been under the black hand of Rome and rum, the twin brothers of misery, woe, and sorrow. The Protestant church is but little more than a high-toned infidel club, but, beloved, God will punish sin wherever He finds it. We also see that God don't always seem to be in a hurry to do this. God is angry with sin and merciful to the sinner. One reason God is not in a hurry to punish the sinner, is, that He knows that the poor dupe of the Devil is here on this little planet, and can't get off until God takes him off. And if he doesn't repent He has an everlasting eternity to deal with him. Again, remember, that we are in a dangerous world, and that sin and death are on every hand. There have been only two men who got out of this world alive, and they were both holiness men. Holiness is the most unpopular thing in the world, and but few people are willing to be unpopular. When the world is on fire, holiness will be the most popular thing, either in heaven or in the earth. Those who have it would not take a million worlds for it, and those who have n't it could not get it for a million. So don't forget that if you are a holiness man, you must look high, for the last time Christ was seen He was in the air. It is dangerous to look low enough to see plug hats and two big D. D.'s.

Remember, the government never sends a man to battle who has to use a walking cane. If you keep your Christian experience you will have to fight both men and devils, and sleep with your Bible under your head. Your church may steal your Bible from you, and cast it on the scrap pile, and leave you a wandering outcast. Less than twenty-four hours ago, I heard one of the best educated men I have seen for a long time, who is as clean as the blood could make him, as straight on hotness as a gun stick, say that the church of which he was a member had taken the fire out of hell, the gold out of heaven, the blood out of the atonement, the inspiration out of the Bible, and had taken God out of Christ. He looked, acted, and talked like he was telling the truth. He said it in no unkind way. He simply gave it as a fact. Don't forget the Devil will steal your spirituality and give you carnal property instead. When you meet a bishop, and he smells like a Bull Durham factory, do n't think hard of the poor fellow. He is dead, (at least to common decency). Do n't let the Devil steal

your gold and give you brass, take your fire and leave you hot air. The Bible is still true. When a preacher is so cultured that the language of Jesus and St. Paul grates on his cultured ear, just a few yards down the road you will find a blowout and a puncture. If you do, do n't be surprised.

The Tobacco Curse and the Tobacco Cure

Written by W. L. Humbert

I have been impressed to write my experience on the use of tobacco, for at one time in my life, I was a slave to it, for fifteen long years.

I was saved when a boy fourteen, and joined the Methodist Episcopal church. When I was fifteen years of age I was going to school with a boy who was one year my senior, and he used tobacco almost all the time, both in and out of school, and he would give me a taste once in a while "just to see how sweet it was." I kept it up until I had formed an appetite that I was not aware of. When my parents found it out, they were very much grieved, and tried to show me the evil of it. I told them I would quit, but when I tried I found I had a master that had such a hold of me I could not quit. I would quit for a while, then chew and smoke awhile. Once I quit for eleven months, and at the end of that time I still had that awful appetite, and wanted the weed as badly as the day I quit. I always told my father that when I was convinced that the use of tobacco was a sin that would send my soul to hell, I would quit, if it took my life, and he kept insisting that it was just that kind of a sin. I kept this up until I was thirty years of age. For awhile I would quit, and then go back to it again, and then quit again.

I attended a campmeeting and the first Sunday afternoon of the meeting, the President of Lane university, at Lecompton, Kas., was to talk to the children. The first thing he said was, "Children, my subject for this afternoon's talk will be 'Spit.'" Of course I wondered what was coming now. He picked up a glass of clear water, that sat near him, and held it up so the children could all see it and said, "Now, children, if a person was to take a stomach pump and pump the acid out of a man's stomach, it would be about as clear as this water. Take a fresh chicken bone and put it down in the acid and hold it there for a short time and then take the bone out and you could not see any change in the bone. If you spit in the acid, and a very little will do, and then put the bone back in the acid again and hold it there the same length of time you did the first time and then take it out, you will see that the bone is all cut into.

He told the children many things about the stomach, and about the abuse of the stomach, by using of tobacco, that caused men to spit out the very spittle that they needed to help digest their food. If he had not said anything more after he told about the acid and bone, I was convinced right there and then that the use of tobacco was a sin that would send my soul to hell if I kept on using it.

I felt miserable, and after the meeting was dismissed, I started for a hazel patch that was not far from the camp. As I was going out through the crowd, I met Sister Slade, my Presiding Elder's wife, a blessed woman who had often talked to me about using the filthy weed, and I said, "Here, Sister Slade," and I handed her my plug, and she said, "Praise the Lord." As soon as I got outside of the camp, I threw my old pipe as far as I could send it, and when I got into the hazel patch I fell on my knees and face, and if there was ever a man prayed with a heavy heart but in earnest, it was I.

I told the Lord what a miserable sinner I had been, not to have listened to my parents

and my friends, who had so often pleaded with me to let it alone, and tried to convince me that it was a sin that would damn my soul in hell if I kept on using it.

I said, "Lord, I am so sorry I ever used the filthy stuff. Won't you please forgive me?" Then I thought of the awful appetite, and of the time I had quit for eleven months and then gone back to it. I saw my helplessness, and I said, "Lord, I am helpless without you, and if you will take away this awful appetite, I am willing to undergo any affliction you see fit to send on me. Thy will be done. I am in Thy hands." Right then an awful load that I did not know I had, rolled off of my back, and I felt as light as a feather. I jumped to my feet and shouted "Glory," and it seemed that my feet did not hit the ground very many times until I was back on the campground, giving God all the glory and praise for what He had done for me.

I am still praising Him, and I have never wanted the filthy tobacco from that time to this. If I did not know in any other way than this, I would know that He hears and answers prayer, by taking that awful appetite from me.

I know He answers prayer because he saved me and then sanctified me and keeps me every day. I have the glory bubbling up in my soul all the time, because Jesus sits on the throne of my soul, and He just keeps the glory stirred up all the time. I give Him all the glory because He is worthy. I hope if any one who is using tobacco reads this, they will take the real way and lose the habit, for God will surely hear your cry and remember it no more against you forever. What He has done for me He will do for any one who comes to Him in the right way.

TOM CHEATHAM'S EXPERIENCE

I am a sanctified livery stable man. Have been in the business for eighteen or twenty years, and was an awful drunkard, as you know the most of livery men are. I had not been sober for four years when the Lord sent dear Brother Edward Ferguson to Nauvoo, Ala., to hold a ten days' meeting. The power was on him, and he did not fail to preach it straight.

Eight Bible Reasons for not Using Tobacco

Written by Sam S. Holcomb

It is not for the glory of God. "Ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's." (1 Cor. 6:20.)

It brings on disease of the heart and cancer of the tongue. "If any man defile the temple of God, him shall God destroy." (1 Cor. 3:17.)

It is expensive, and the money is wasted. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2.)

It is infringing on the rights of others, by contact with them in its nauseous, sickening odor. "Thou shalt love thy neighbor as thyself." (Gal. 5:14.)

It is a wrong example to set before the young. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:10.)

It is a filthy habit. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (Cor. 7:1.)

The habit once formed brings one into bondage. "Whosoever committeth sin is the servant of sin." (John 8:34.)

It causes unnatural desires, and leads to intemperance. "If ye live after the flesh, ye shall die, to whom ye yield yourselves to obey, his servants ye are to whom ye obey." (Rom. 6:16; 9:13.)

Every slum worker well knows that, when a drunkard gets saved, they work hard to get them to give up tobacco, knowing that if they do not, they will soon be drinking again. For the chemicals in tobacco produce a desire for the stronger. All drunkards are tobacco users, but not all tobacco users are drunkards, but the majority will drink.

He was not afraid of his bread and butter and the Devil got mad and I was sure enough mad, and left town on a spree and almost died. The Lord led me back and as Brother Ed would preach on hell I almost would fall in the flames. I went to the altar, but did not get saved. Next morning at 3 o'clock in the home, the blood of Jesus washed all my sins away, and the same night at 10 o'clock, He sanctified me. I never went back to the lodge any more; I have never wanted another drink; I never hired out my teams any more on Sunday, and I want the world to know that Jesus can save the drunkard, the gambler, the Odd Fellow, and the livery stable man. Straight and uncompromising preaching is the only thing that will move a man like this. Thank the Lord for a few brothers and sisters that prayed for two years before I was saved. They will have a crown some day. Thank God for holiness people. May the Lord send Alabama a preacher this summer that is not afraid to preach straight; this place needs it so bad. We are starving for Holy Ghost preaching.—J. T. CHEATHAM.

Not Peace But a Sword

Written by C. W. Raymond

A WRITER truthfully says "There is no such thing as divided holiness." Why then should we plead for unity, and why say "we may have to sacrifice our own interests," and ask "at what cost must we maintain unity?"

In all fundamental sense this was settled at the altar when we received the grace of holiness, and that henceforth it is not unity, but holiness, good and hot. When holiness in actual experience, through the cleansing blood, and by the power of the Holy Ghost, is maintained, the question of unity is settled as among such. Paul says of those who "walk after the manner of men," that they are "yet carnal." We are a holiness people; it does not necessarily follow that we are all holy people, and since the carnal mind is enmity against God, holy people can not be in harmony or at unity with carnal things, even though they be in the midst of us as holiness people. To be so is to become carnal ourselves.

Holiness as a shibboleth has no more potency than any other system of theology. In fact, without the Spirit it is the dearest and most dangerous thing of which we have any observation. Sin, carnality, or formalism, should be tolerated less within our own borders than anywhere else. God called men from this dark world, through whom He gave us His revealed Word, and that Word itself publishes not only the sins, but even the weaknesses of those very men. God's way is an open, frank, and honest way. And this is the way to maintain real holiness. And real holiness will maintain unity of heart and purpose among holy people. When I hear a plea for unity, that plea senses to my soul a something that calls for the sword rather than the proverbial "peace maker," who is usually found "half on one side and half on the other side." Let us be well aware at this point, and not interpret "perfect love" that endureth all things, to mean a sickly acquiescence of complacency toward all sin or any sin. "We wrestle against . . . wickedness in heavenly places," and if we keep clean and hot, we may expect that we shall not have to go afield to find ourselves in the church militant, for men will creep in privily unawares, and some will be deceived by them until others have the sense, grit, and grace to use the holy shalala against the deceiver, though Satan will hurry up some good saint to say "it is a shame that holiness people can not agree among themselves." But it is not holy people disagreeing among themselves, but a holy people maintaining holiness; and must maintain it or ye, as a people, will go upon the rocks just as those who have gone before us.

Kumamoto, Japan

The Heavenly Father continues His loving care over us here, and is blessing in a marked way. Our new church that our Christians here bought, is to be dedicated this month. Our members and students donated their time, and cleaned the place, papered the walls and ceilings, and stained the woodwork in the church building dark brown. The plastered wall is dark grey, and has a good floor with matting on it. Praise God, we can kneel and pray in our mission. Until now we have had only a dirt floor, and it was cold and damp. I can not tell you how very nice our church is, 42 x 22 feet, and is really churchlike, with a raised platform, and altar reaching clear across the room, well seated, and a good organ that was presented us by Miss Alice Bucher. The Bible school rooms are so nice, with newly papered walls, and fixed up quite well. While we need several more things to make it what we desire for our school, yet we realize that we are young in the work here yet, and God will continue to give us things we need until little by little all will be supplied. Praise His name.

Our students have just moved into the building in the rear, which we have fixed up as nicely as we could. It is indeed a fine place for them. It has nine rooms, and is almost new, being built only a little over a year ago. It has a good well and pump. Surely God was good to give us such a place. Our members are so earnest, and all doing their best. Our tithe money was over forty yen (\$20) this month. Our people are poor, and wages small. One young man only gets his board and two yen (one dollar) a month, but his tithe and offering come regularly, and by this way, all being faithful, we have bought the church, paying six hundred yen down (\$300), and 30 yen (\$15) a month in the building and loan.

We now have nine Sunday schools, and want to open one more. Many things happen to show us the earnestness of the Christians, our converts. One man desired so much to be baptized. We never baptize them until they have been on probation two months or so, but he could not wait, so went to the river and dipped himself under, and came out and said "Amen," and announced himself baptized. However, he was afterwards baptized in the regular way, and is indeed earnest now. One other man put mosquito net, being the nearest he could find to sack cloth, around himself, and put ashes on his head, and wept and prayed all night. One other so much desired to become a member, but we kept him waiting until at last the time came that I told him we would receive him, but he, in all sincerity said, "I am already a member." I asked him how it was, and he said that about two months before he wrote his own name on the church book. He, too, is very earnest and faithful.

Our old man, seventy-three years old, is still working, and brings his tithes to God's store house each month, though small. Last week he failed to be at prayermeeting, and came to our house the next day, over two miles, to tell me why.

We are expecting God to do great things for us here. Souls continue to find Him. A few seekers all the time. A special meeting will be held in our new mission soon. Pray for us. All the students and workers are well. We, too, are well and pushing hard the battle.

Yours in His service until the end.

Mrs. M. L. STAPLES.

KHARDI, INDIA

The other morning Mrs. Coddington and her Bible-woman, Tarabai, were coming through the Maharwada (outcast-section) of Khardi, when a man invited them to stop and give them a message. They didn't quite like his looks, and his motives may not have been the best, but they accepted the invitation, and had a good hearing. At the close some requested that I bring the gramophone over in the evening and give them some music. So that evening Prasad (Tarabai's husband), and



MISSIONS SURVEY

I took the gramophone over there, and placing it on a partially flattened log, proceeded to give them a concert.

After we had given some instrumental selections, some of them called for Marathi pieces. I told them that I had just two selections on one disc, and I'd play one for them, but I didn't think they could understand the words. When it was finished I asked them how much of it they understood. No one claimed to have understood a single word of it, but as it was in their language and style of music, and accompanied by the *tabata* (a small kettle-like drum) and the *satar* (guitar with body made of a large gourd), they liked it very much.

I then began my second short discourse. The first had been my experience, especially of a change of heart. In this second I told them that though I had heard that piece many times I could as yet make out only three words in one place, "Jaya Jaya dev, Hari," (victory to the god, Hari), and in another place "manoranjan" (amusement). Then I spoke of how some worship Hari, some Vitthoba, others Krishna, etc., all of whom were sinners like ourselves, and can not help us; and from that I preached Christ to them.

The fourth and last talk of the evening was introduced by a march, which I explained, then spoke of the war, and then of the conviction that our Lord's return is very close at hand. I had talked to some of these people doubtless more than once before on these same lines, but this time I tried to make "that blessed hope" just a little more real. I said: "It may be that one of these days you will go over to our house and not find us there, and no trace of our whereabouts will be found. Then you may know that the Lord has caught us up to be with Him forever." It seemed to impress some in that thoughtless crowd of "untouchables" more than many of our messages do, for as we were leaving one of them said: "When you go, take us with you." I told him that only the ready ones could go, and each one must get himself ready. Coming back I tried to impress upon Prasad and the two boys that went with us, the necessity of our own preparation being made beyond the shadow of a doubt.

After giving that testimony to these people, what if I should be left? I must not be; and by His grace I will not.

ROY G. CODDING.

EASTER DAY—OUR FIRST STREET MEETING

Starting out with Bengali Bible, song books, tracts, and a Sunday school chart, we were soon wending our way through the small and crowded streets on the edge of the market place. The little shops were set up all along the road, until at times one could hardly pass for the people surrounding the salable articles. There were about as many salesmen as small heaps of grains, vegetables, etc., and all were hoping to sell.

By this time we had quite a following, for every one is curious to see white faces, hear what we have to say, and of course are always glad to know our business. We moved on to the furthest corner of the large grounds, hoping not to blockade the main way of the market place, but all was in vain, for the crowd was now at least ten times larger than when we reached the grounds. I am sure that on yesterday no where in the United States of America was there so large an attendance at any one Nazarene street meeting as we had here.

Our pretty picture of Jesus and his twelve disciples was hung high on a bamboo post so all could see. Some were standing on the

fences, and others on the roof of the nearest shops, while the restless throng crowded closely. To these we preached Jesus, the risen Savior, and after singing several Bengali songs, which seemed to please them greatly, we gave out as many tracts as possible.

The majority were so eager to have one that they snatched them from our hands as the multitude pressed around.

I wish I could really give you just one glimpse of these hungry people as they nearly trampled upon each other in order to get nearer, to hear and see more. Their faces are a study as they listen to the story of Jesus. On some faces you see written doubt, on others wonder, and on most of them you seem to be able to see "This may be the way of salvation for you, but not for us, for we have our gods." But in spite of this, we know that their hearts are hungry for One mightier than they have.

Pray with us during this seed sowing time, that God will bless the seed sown, and soon give the harvest of souls. Oh, for a host of praying, believing people, who will pay the price that souls may be born into the kingdom of God. Oh, the multitudes without God! Pray, and pray, and "pray without ceasing," that the blood of our brothers' souls be not required at our hands. May God help us as a church, for the "fields are white, all ready to harvest," and our days of opportunities are swiftly slipping by.

KISHORGUNGE, INDIA.

LEODA M. GREBE.

MEXICO, D. F.

We are glad to report that in spite of the difficult conditions through which we are passing, the work has not suffered, and our people seem to be full of faith and confidence in the promises of God.

The natural results of war have placed the inhabitants of this city in a deplorable state, but we are glad to say that God has manifested Himself and proved that He careth for His own.

Permit me to give the following testimony, which was given by one of our members:

"It was difficult to secure bread, and it was necessary to obtain an order and present it to the authorities at three o'clock the day before the bread was needed. We had for breakfast only a little rice without bread. We came to the table and the children were especially sad, because of having so little food. Their mother called them to the table, saying to them, 'Children, let us give thanks to God that we are able to have this rice, because surely there are many who do not have as much.' The prayer being terminated, they took their places at the table. Just then some one knocked at the door. They believed that it was probably one of the many beggars. They went to open the door, and with surprise they saw they were in the presence of a friend who came from outside of the city, and among other things, he brought a good supply of bread and other foods. Again the promise was fulfilled, 'I will not leave thee nor forsake thee.'"

The services in the mission continue without interruption, and the testimonies of the faithful have again and again brought the power of the Spirit upon the people, and those who are inclined to be a little weak in the faith, are filled with confidence in our Heavenly Father. Those who attend for the first time, the services, get under conviction and have a desire for the Word of God. God is certainly with us. Bless His name.

V. E. G. SANTIN.

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you can not see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty, and trust God to give the seed you sow "a body as it hath pleased Him."—ALEXANDER MACLAREN.

THE WORK AND THE WORKERS

TELEGRAM

Alberta Assembly

STETTLER, ALT.

HERALD OF HOLINESS:

The Sixth Alberta District Assembly, held at Stettler, was conceded by all to be the best Assembly in the history of the work here. The glory of God was upon every session. Dr. Reynolds is loved by all. \$300 was pledged for Publishing Interests, and 300 copies of *The Other Sheep* were subscribed for.

ASSEMBLY REPORTER.

FROM EVANGELIST EDNA WELLS HOKE

Blessings of God upon the HERALD OF HOLINESS. The Lord is surely helping you to put into the field a real holiness paper of helpfulness and strength. I hope the Lord will help His people to see the need of it in their homes. I am making a pull at Cartersville for August 15th, as the time for all who do not take the HERALD OF HOLINESS to give me their subscriptions. I am in the field again, for a few months, at least. Husband and Mrs. Minnie Steele, one of our licensed preachers, are caring for the work in Cartersville. One was reclaimed last night. I held a three days' convention July 2, 3, and 4, at Springerton Camp, Ill. We began at Chrisman, Ill., July 9th, and continue till July 24th. Brother Dent, the pastor here, is a fine Christian gentleman, and stands by the truth. I have Sister Grace Edwards, pastor of the church at Enery, Ill., with me. Husband and I go as workers to the camp at Alicetown, Ky., July 28th to August 6th. I go to Menomonee, Wis., August 18th to September 3d.

WASHINGTON-PHILADELPHIA DISTRICT

Independence day was celebrated at Fletcher Grove camp in demonstration and power of the Holy Ghost. During the day burning messages were given by Brothers Kell and Bud Robinson. The opportunity of hearing these brethren was taken advantage of and there was a gathering of the saints from a number of states. Sinners came to Jesus. Believers sought holiness. A salvation meeting was held by the Nazarenes in the trolley, returning at night from the camp. Three signified their desire to be saved, by the uplifted hand.

The Lord has blessed my going out and coming in, during the last six weeks. He has enabled me to visit homes in Turnerville, Malaga, Clementon Heights, and Glassboro, N. J. Found a welcome in sick rooms, and was enabled to pray the prayer of faith. Holiness literature and mottoes were sold and left in rooms, while we asked God to ever make them living words to the shut-ins. Everywhere we found hungry, burdened hearts. Sold Scripture mottoes in Catholic as well as Protestant homes. — EMITH MATHEWS, *District Deaconess*.

FROM EVANGELIST J. B. MCBRIDE

Our meeting at Ryan, Okla., is now a matter of history. It was not a great meeting, but there was excellent work done in the way of salvation and healing. It was divine healing, that was not a make-believe. There are some most excellent saints at Ryan. It is an old-time battle field, where much light has been rejected. The Rev. George A. Nicholson, our pastor, is a man of ability, and as far as we are able to judge, is well liked, and has the situation in hand. We enjoyed our labors with him.

We are now in the midst of a good meeting at Independence, Okla., with the Rev. E. B. Hackley, pastor of the Methodist church. The meeting is being held under a large, comfortable tabernacle. Quite a few have been converted and sanctified wholly, and we have a week yet to run. The meeting promises to be large in its results. A fine people live here. The Rev. A. S. Clark, of Topeka, Kas., is leading the singing, and is at his best. We go to Claymour camp, Ky., next, from July 22d, to August 6th. From there to Ramsey camp.

Then the writer goes to the great camp at Penick, Tex., where we lived eleven years. Next to Marshall, Tex., with the Methodist church, and on and on as the Lord directs. We are engaged for several months ahead.

CHICAGO CENTRAL DISTRICT

Olivet campmeeting was certainly a gracious and glorious time. At the close of the camp we went to Bloomington, Ill., to assist Brother Ashbrook, who is the Nazarene pastor at that place. The church here is about a year old. Already they have a tabernacle located on a good corner lot, free from debt, and only a very few hundred dollars indebtedness on the land. Bloomington is an aristocratic city of about 25,000 people, and the work already accomplished certainly reflects great credit on its pastor and his good wife. Some weeks receiving not over \$2 for support, and some of his followers with no vision before them, this pioneer preacher stuck to it until he demonstrated that what we need is shepherds who will keep the vision before the sheep until they follow on also. Our brother, Leander Schurman, who helped us in the campmeeting at Olivet, was with us at Bloomington the last week. It rained every day. However, some lasting good was done, and we trust not only in getting the people to see their need of a Savior and sanctifier, but in getting some, who have been sanctified for years, to see the folly of supporting pastors who fight holiness, and permitting the man largely responsible for their ever hearing about the doctrine of entire sanctification, to get along as best he could. We visited the church at Fithian, Wednesday, June 28th, and Georgetown, June 30th, preaching at both places. Came to Danville, July 2d, and plan to stay until the 23d. The tent is full each evening, and it looks promising. The Danville people have a good, brick church in an excellent location. Brother and Sister Brandyberry are the pastors. July 4th we had a preacher's meeting in the church. It was a great day, and enjoyed by all. — W. G. SCHURMAN, *District Superintendent*.

NEBRASKA DISTRICT

The fourth of July convention and anniversary at Burr Oak, Kas., was another great spiritual feast and boost to the work. I think the church of this place is the most aggressive and wide awake of any I know of in a town of the same class. This year the services of Dr. John Matthews were secured, and those who know him know we were privileged to hear something worth while. I trust it shall please the Lord to raise up more men of Dr. Matthews' type, who can visit our churches, and let them see a vision of a great God who can do great things. On the fifth of July we left Burr Oak for Beatrice, Neb., where we were called to organize a Nazarene church. We remained at this place a few days, and had the privilege of organizing a church with sixty-five charter members. Beatrice is a prosperous little city of about ten thousand population. Among those who came to us as charter members, was a Methodist preacher and his wife, Brother and Sister Bell. Brother Bell resigned his work at LaSalle street church when he came to us, and a number of his people, seeing he was entering green pastures, followed

TELEGRAM

CHICAGO, ILL.

HERALD OF HOLINESS:

Great day here, Seth C. Rees and wife stopped off on their way to Portsmouth Camp. Brother Rees preached morning and evening with great unction and power. There was real victory at the altar. Pastor Borders asked for \$65 to pay passage of Miss Farquhar to Scotland, where she takes the pastorate of one of our churches. In a few minutes over \$100 was cheerfully given. There was a good crowd and fine interest. Victory ahead!

E. G. ANDERSON.

him. The Rev. C. E. Ryder will have charge of the Beatrice church, assisted by the Rev. Mr. Bell, for the remainder of the Assembly year — M. F. LIENARD, *District Superintendent*.

FROM EVANGELIST M. C. ADAMS

Have just closed a three weeks' meeting at Warfield, Ky., Sunday evening, July 9th. Never had such a battle. People fought bitterly the doctrine of sanctification, but God carried us through, and gave us such glory from beginning to end that we had no time to look at the hard places. The saints shouted and rejoiced, and seekers prayed through. Opened a meeting at Cheesapeake, Ohio, July 10th.

DAKOTAS-MONTANA DISTRICT

District camp at Sawyer, N. D., closed Sunday night with great victory. W. R. Cain, of Kansas, was the main evangelist. Brother Bates was his collaborator. Sisters Bates and Maynard were a great blessing in song. Brother Cain is a mighty preacher, straight, powerful, logical, and sweet as heaven. The old-time power came upon us, and many were stretched under the power of God, and came through as bright as we ever saw. Our tabernacle was too small to accommodate the crowd. We can recommend Brother Cain as one of our best Nazarene evangelists. No one will make a mistake by calling this brother to hold a campmeeting or a revival in any of our churches. — LYMAN BROUGH, *District Superintendent*.

ARKANSAS DISTRICT

God is with us in power on the Arkansas District. Good meetings are being held in various sections, and the tide is rising higher. My Appleton meeting was fairly successful. A goodly number were saved and sanctified, and a nice, live church was organized, and put under the care of the Rev. Will Harmon, who also takes the pastorate of the Atkins and Pine Grove churches. I am now in the latter church in one of the best meetings I've seen for a good many days. But few services without seekers praying through. This is a fine hill country, and has some of the salt of the earth. A fine class has just been organized at Rupert. JOSEPH N. SPEAKES, *District Superintendent*.

FROM EVANGELIST B. F. NEELY

The annual meeting at Shingler Holiness University has just closed. In spite of the rain which came several times during the meeting, there was a good degree of success. Nearly every one who came to the altar was blessed, and there were a goodly number of them. The work of organized holiness at this place has a fine body of loyal Nazarenes to push the interests of Christian education and salvation along. Dr. Z. B. Whitehurst, the president of the school, and pastor of the church, is a choice spirit. His strong, scholarly preaching and clean conscientious life, are bound to be a factor for good in any community where he labors. His school is located in the extreme southwestern part of the state of Georgia, in a fine farming belt. The country surrounding this school

THE GREAT

Twenty-Four Page

Educational

Issue of the

Herald of Holiness

July 26th.

Never before anything just like it. Order now by postal as many extra copies as you desire at \$2.50 per 100, so we will know how many to print.

Pentecostal Nazarene Publishing House
3109, 2115 Troost Ave.,
Kansas City, Mo.

is noted for the fertility of its soil. It has the finest crop prospects at this time, we have seen anywhere during this season. They have a splendid administration building, and dormitories combined. It is a three story brick structure, containing about sixty-five rooms, all nicely furnished, and as nearly fire proof as could be made. It has steam heat and electric lights, also sanitary water fountains, hot and cold baths of the most modern styles. It has a fine toilet and sewerage system. Lastly, it has an experienced school man at the head of things, and a number of strong men and women of sterling Christian character, who are deeply interested in God's work, to stand by the institution with prayers, faith, and money.

EASTERN OKLAHOMA MINISTERIAL ASSOCIATION

THURSDAY

8 : p. m. Preaching.....F. C. Savage

FRIDAY

9 : 00 a. m. Devotional service.....Miss Eva Cox
 9 : 30 a. m. Prevailing prayer.....F. C. Savage
 10 : 00 a. m. Song service and singer.....
 -----J. E. Aycock
 10 : 30 a. m. Impressions.....T. L. Taylor
 11 : 00 a. m. Preaching.....Mrs. Georgina Womack
 2 : 00 p. m. Definiteness in testimony.....
 -----R. E. McCain
 2 : 30 p. m. Who is a Nazarene?.....
 -----F. R. Morgan, D. S.
 3 : 00 p. m. The Modern Tongues.....
 -----W. I. Deboard
 3 : 30 p. m. Who should hold our meetings?.....
 -----J. W. Amlin
 4 : 00 p. m. How to deal with members.....
 -----Wade L. Nelson
 8 : 00 p. m. Preaching.....S. R. Dameron

SATURDAY

9 : 00 a. m. Devotional service.....J. T. McDonald
 9 : 30 a. m. Special demands on Nazarene preachers.....Mrs. F. D. Tanner
 10 : 00 a. m. Pioneer work.....Rev. Hanselman
 10 : 30 a. m. Devotional service.....
 -----Fannie D. Tanner
 Special song.....Misses Cox and Verner
 11 : 00 a. m. Preaching.....Miss Agnes White
 2 : 00 p. m. How to appear before the public as a Nazarene.....Miss Eva Cox
 2 : 30 p. m. House-to-house visiting.....J. L. Kenny
 3 : 00 p. m. The pastor and his wife.....
 -----J. M. Messer
 3 : 30 p. m. An ideal layman.....T. E. Verner
 4 : 00 p. m. Drill on the Manual.....F. R. Morgan
 7 : 45 p. m. Devotional service.....T. L. Taylor
 Special song.....Misses Cox and Verner
 8 : 00 p. m. Preaching.....F. R. Morgan

SUNDAY

9 : 45 a. m. Sunday school.
 10 : 45 a. m. Devotional service.....
 -----Mrs. Georgina Womack
 11 : 00 a. m. Preaching.
 3 : 00 p. m. Preaching.
 7 : 45 p. m. Devotional service.....J. L. Dickerson
 8 : 00 p. m. Preaching.

As this is the revival season of the year we do not know who will be able to come, therefore it is very difficult to know how to arrange for the Association. So if you are not on, you come any way, and we will put you on. Free entertainment for all.

F. R. MORGAN, Chairman.
 J. E. AYCOCK, Secretary.
 W. I. DEBOARD,
 F. N. DEBOARD,
 J. L. McLENDON, Committee.

FLORIDA DISTRICT

The Rev. E. H. Kunkel, pastor at Princeton, has resigned to accept a call to the pastorate of the Pentecostal Church of the Nazarene, at Morrilton, Arkansas. He will start to his new field of labor in a few days, going in his Ford car. A farewell meeting will be held tonight at Brother N. H. Eby's for Brother Kunkel and his family. We trust that they may be well received by the brethren on the great Arkansas District, and that Brother Kunkel's labors may be crowned with success.

The Rev. Samuel G. House will take the Princeton church for the present, if not permanently. The people at Princeton are anxious that he may be their regular pastor, as they are very much in love with Brother House and his wife. We have a fine class of Nazarenes at Princeton, and they are anxious to push the work.

The writer will leave Miami about July 18th,

Jesus the Way

Boise, Idaho, July 6, 1916.

Dear Sir:

Please send me plenty of sample copies of the HERALD OF HOLINESS. Also as soon as the little booklet is out "Jesus The Way," send me one thousand. I consider it the biggest little booklet the Publishing House has produced yet. It is scriptural, doctrinal, and puts the gospel truth right up to the reader in a clear, decisive way. I want it in my pastoral work. Our work starts off well. We will start a tent meeting soon. The fight is on, and we must keep Satan on the move. Amen. May the Lord bless all at the Publishing House in my prayer. Amen.

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What Bud Says about "Jesus the Way":

"The Pentecostal Nazarene Publishing House has just brought out a small booklet that is called, "Jesus the Way," it is the greatest little thing that I ever saw in print. I have seen nothing that will compare with it. It was gotten up for the use of Christian workers, and is simply made up of the Scriptures showing every condition of man and then showing the Bible remedy. It is packed full and takes the reader from the natural man clear up through the incoming of the Holy Ghost. It is vest pocket size, and is the most complete booklet that I ever saw. Bud Robinson.

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

for Pensacola, Fla., to assist the Revs. Henry Cook and L. Gaston Adams, in a meeting of ten days, in the Nazarene church. From there we expect to go to Gateswood, Ala., for a few days, with old friends, the Gullages, thence on to Koenton, Ala., for their campmeeting.

During the absence of the writer Mrs. Lancaster will have charge of the church in Miami. We have asked Brother H. M. Vinson to assist her, and he has kindly agreed to do so.

We are also glad to welcome the Revs. William S. Rice, and Victor Rice to the Florida District, from the Northwest District. These men come well recommended from the Spokane, Wash., church, and also from the former District Superintendent, De Lance Wallace. They want to do evangelistic work. Call them.—C. H. LANCASTER, District Superintendent.

CHURCH NEWS

Springboro, Pa.

The Lord has sent His little class here a pastor, Mrs. Anna Cooley. Ever since we organized in January, the Lord has most singularly blessed us at every meeting.—Mrs. MAE COREY, Sec.

Des Moines, N. Mex.

For one year and one month, we have been working for the American Bible Society, in Southeast Colorado, and Northeast New Mexico. We have placed in the hands of the people 644 Bibles, 867 Testaments, and 483 portions. We found 615 homes without the Bible, made 3,342 visits, and traveled about 3,000 miles. More than half this distance we traveled in a buggy, and a good part of the remainder on foot. Our last meeting was held in June, on Johnson's Mesa, about twenty-five miles east of Raton, N. M. We were employed by the pastor of the Methodist church, who also was present and gave us all the assistance possible in the meeting. God blessed the service, and eighteen were converted and thirteen sanctified. The people of Johnson's Mesa are a big-hearted people, and it was truly inspiring to

preach to them. We believe God has a people there who will not only own His cause, but will live the life of a Christian before their fellow men.—J. D. FRANKLIN.

Noxall, Mo.

Sunday, July 9th, was children's day here. The Bresee Memorial Program was rendered to a large audience. An offering of \$7 was received for foreign missions. A very young girl tells the following, how she earned twenty cents for missions: "I am a little Sunday school girl. Our teacher told us we could do without candy and gum for a few weeks, and save our pennies for the missionaries. I carried milk to a neighbor for her sick baby, and she gave me a few pennies, and I plucked berries and my Mamma gave me pennies for them. So I saved them for my envelope, and put them all in on missionary day." Our pastor, J. A. Hill, received three into the church, also began a series of revival meetings.—MARSHALL SUMMERS.

Watertown, N. Y.

The Grandview campmeeting, near Haverhill, Mass., was a glorious success this year. Under the leadership of the president, the Rev. S. W. Beers, the entire meeting moved off like clock work. Here is a campmeeting leader that knows how things ought to go, and puts no check on God's workers, but gives them full swing, as the Spirit may lead. The Rev. I. G. Martin did some of the greatest preaching and digging after carnality I ever heard. I wish Brother Martin could labor at every camp. All the workers did noble service, and through the entire camp there was not heard one word of criticism. Again and again the altar was filled with seekers, and God gave some glorious victories. I never labored at a camp where I was treated so well by the leader, and never had such a collaborator by my side as Brother Martin. I can not mention all the workers that helped to make the meeting such a success, but I must refer to that "fog horn" that afforded so much spice and inspiration to nearly every service. God bless dear Brother Fogg along with the rest.—EARL E. CURTIS.

Redlands, Cal.

We came to Redlands, June 30th, and took the pastorate of the church. July 2d set the battle in array, and we had a good day. In the evening there was one saved. At Thursday night prayer-meeting there were two at the altar. July 9th two went to the altar, and were beautifully saved. After the meeting was over we stepped out on to the vestibule, and found a man in his every-day clothes, watching and listening. He was under deep conviction, and wanted to be saved. We told him the Lord could save a man in his every-day clothes, so we knelt there, and he prayed through to victory. When salvation came he fell backward and began to praise the Lord. The seekers were not chronics, but all new ones. In fact, there are no chronics among our people here. They had such good preaching and teaching under their previous pastor, Brother Coons, that they are established, and among the best people in the world. We expect the best year of our lives.—JAMES T. BLACK, Pastor.

Murphy, Cal.

We have an organized class at Angels Camp, and one at Murphy, with one or two other preaching places thrown in. Opposition is strong, but the little classes are standing true. We have been compelled to change our residence, and also our place of worship on account of opposition, but are going right on. We find this a needy field, no holiness work of any kind ever having been undertaken before. Our residence is now Murphy. We covet your prayers.—M. R. and Mrs. DUTTON, Pastors.

Walcott, Vt.

Our church has received great spiritual uplift from the two weeks' revival meeting of recent date. Our pastor and his wife, the Rev. and Mrs. P. C. Thatcher, are proving a great blessing and power for good. Brother Thatcher is not only a good preacher, but an excellent pastor. Sister Thatcher is a preacher of unusual merit, and a deaconess as well. On June 25th, our pastor baptized six of our young people by immersion, and they have joined the church on probation. On July 4th, we had an all-day meeting. The saints came from Waterville, and Johnson, and we had a glorious time. Brother Austin had charge and preached in the morning, and Brother Gallup in the evening. Brother Stebbins sang solos in the morning, and our young Brother W. Harry May, who is spending his vacation at his home here, sang for us.

He also preached on Sunday evening last. — Mrs. A. E. WOODMANSEE, Reporter.

Wister, Okla.

For the last three weeks we have been away. We held a meeting near Castle, Okla., for the Buckeye Nazarene church. Although hindered by storms and rains, God gave victory. Several prayed through, and there was but one service from the beginning to the close, but that from three to ten were at the altar. While holding the meeting I had the pleasure of visiting my parents, who live there. We returned Saturday the 8th, and found everything moving along nicely. Our services, which we left in the care of Brother James McDonald, have been good, and several have found God in pardon and purity. Yesterday was a great time here. One prayed through to victory at the altar. Another was forward, but did not get through. Several held their hands for prayer. Our meeting at Hill begins Saturday, the 15th, with Brother Jernigan, of Bethany, Okla., in the lead. We are expecting a great meeting. May the heavenly Father bless the HERALD OF HOLINESS and its corps of workers. I look forward to the arrival of each issue. It is real food to my soul. It is the best paper I ever read, and is getting better with each number. — F. N. DE BOARD, Pastor.

Fortville, Ind.

On July 2d, the new Nazarene church in this place was dedicated. It was only a little over two months in construction. The Rev. U. E. Harding, our District Superintendent, preached the dedication sermon, and it was great. Loyal Nazarenes from Connersville, Indianapolis, Stringtown, Pendleton, Mohawk, Anderson, and a number of other places, were with us at the dedication, and helped to pray down the glory, and give until we raised \$1,000 of indebtedness on the church. The Nazarene band from Anderson rendered some of the greatest music we most ever heard. God is greatly blessing the work here and at Mohawk. — C. PRESTON ROBERTS, Pastor.

Ft. Wayne, Ind.

We have been laboring in a meeting at New Castle, Ind. The interest was so intense that it seemed wise to continue beyond the dates set. Brother L. Milton Williams, who had an open date, was called to carry the meeting on, while we came on here. God is pouring out His Spirit on the people here, and last night the tent was full. The interest is growing, and also the demand for a Nazarene church. We are expecting something to come to pass here in a few days, that will give the Devil to understand that holiness has come to town to stay. This is a large city, and should be made one of our strong centers. From here we go to Amboy, Ind. — CHARLES A. GIBSON.

Northville, S. D.

Our meeting at Northville closed on the evening of July 4th. It was held in the Wesleyan Methodist church, and was what they called a "convocation," ministers and members from various parts of the conference assembling from time to time and remaining as they could. The Lord blessed the work, and over sixty different ones sought freedom, most all of them claiming to receive the same. We found the pastor, the Rev. J. C. McGovern, and his wife, loyal, true, sanctified souls, and they stood nobly by the evangelist. Brother and Sister Shank, of Cincinnati, were the song leaders. No campmeeting or church could make a mistake in securing them to lead the singing. Am stopping a few days at my birthplace, in Janesville, Iowa. Preached twice yesterday in the Methodist church. Some difference between this place and our holiness campmeeting. Begin at Cherokee, Iowa, July 12th, in a District campmeeting. — W. E. SHEPHERD.

Hutchinson, Kan.

The meeting held in Lindborg was a success, because God was in every service. Brother J. E. Moore was at his best in singing, and Brother Ball preached with the unction of God upon him. The writer kept the stakes in so as to keep the tent over our heads, and preached some. A number sought and found the Lord. We have just opened a meeting in Sublette, Kas., and the outlook is fine. — THOMAS KEDDIE, JR.

Fornfelt, Mo.

Our District Superintendent, and wife, G. O. and Bertha Crow, have just closed a meeting at this place. We were rained out the first week. This is a new field and a needy one. The Lord gave victory, some finding deliverance, others awakened. The Lord used Brother and Sister

Annual Meeting

The annual meeting of the General Foreign Missionary Board is hereby called to convene on October 16th, at 1:30 p. m., at headquarters in Kansas City, Mo.

H. F. REYNOLDS,
President.

Crow to bring powerful messages to the people, and we feel that Fornfelt will be unable to rise up in judgment and declare that they failed to tell the truth. At present we are in a battle with Sisters Albright and Gilmore. The Lord is blessing. — GROVER ROSE.

Bokhoma, Okla.

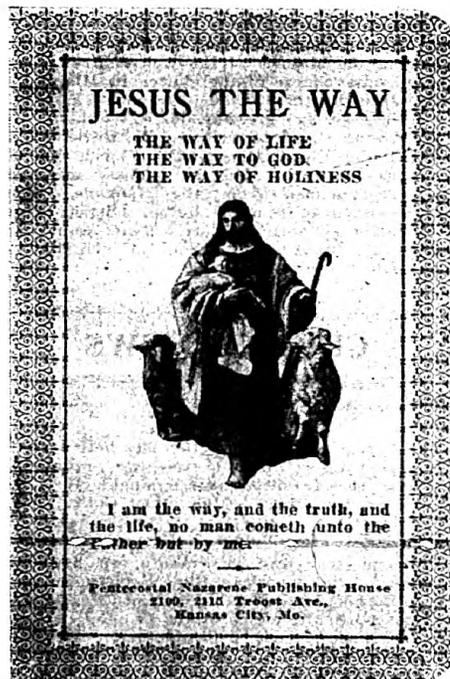
We are moving along fine here. We just closed another week's meeting with joy and shouting. Brother Allie Trick and wife are coming our way for ten or fifteen days' meeting in the fall. Wife and I will go for some meetings in Iowa and Arkansas for a while. We have been in meetings there for the last twelve years. Thank God for the HERALD OF HOLINESS each week. — M. C. COON.

Milo, Mo.

After about two weeks of severe testing, we report victory through the precious blood of Jesus. Peculiar temptations have been ours, not only one or two, but the whole body, thus showing how connected we are. The cloud has lifted, and we are having victory, and are much stronger. Next Sunday, July 9th, we begin special meetings with Sister D. A. Green, of Livermore Falls, Mo., as evangelist. Mrs. Jenkins was called to her home in Vermont upon the death of her father. The attendance is not as large as it has been sometimes, but we are having blessed times together.

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We had a beautiful baptismal service at the river, June 18th. The candidates were wonderfully blessed. Seven have been received into membership since Assembly. Although we are not making big strides forward, we feel we are in the will of the Lord, and He will bring things to pass, if we are faithful. — CHARLES S. JENKINS, Pastor.

Chrisman, Ill.

We opened up here for a siege meeting July 8th, with the Rev. Edna Wells Hoke in charge. Sister Hoke is well known throughout the whole connection as a preacher of rare ability, as well as a woman of deep piety. Chrisman is a church town, but as indifferent to spiritual things as one could imagine. We have had the gospel presented by many of our strong evangelists and pastors, but the town never was so stirred as it was under the preaching of our District Superintendent, the Rev. Mr. Schurman, last February. Brother Schurman will be with us again the latter part of this meeting. We have a large factory building in which to hold the meetings, and can arrange the seating to accommodate the whole town, and more, so they can hear distinctly. This is a rare opportunity to get the gospel to this community, and we trust you will pray with us that God will give us a mighty, sweeping revival. — C. A. DENT, Pastor.

Troy, Idaho

Our campmeeting has come and gone, and the blessing of God was upon it. Brothers J. F. Harvey, and W. A. Elliott did the preaching. Brother Harvey brought night messages with unction and power. People fairly shook in their seats with conviction. Brother Elliott brought the messages in the afternoon, which were backed by the power of God. Any one wishing evangelists will not miss it by calling either one of these brethren. Some were converted, some reclaimed, and some sanctified. Brother D. L. Rice was also with us, and helped push the battle. Sister Kohenburger helped with the singing. The saints were blessed, strengthened, and helped. — C. W. FOWLER, Pastor.

Clementon Heights, N. J.

We secured a tent and started in for a regular service on Sunday, and prayermeeting on Wednesday evening. We have larger attendance and collections since we have the tent. Had one week of special meetings, July 2d to 9th, holding services every evening. Toward the last the attendance and interest increased, but we were unable to continue the meeting any longer. Only one professed to be saved, but this one paid us for the meeting. Our District Superintendent brought us a wonderful message on Friday evening. — VINCENT B. PERSING.

Topeka, Kan.

I left Georgia in May for a tour in the west. I traveled in Tennessee and Kentucky, visiting the churches and holding revivals where I could get an open door. I attended the convention at Wilmore, Ky., where God wonderfully blessed us. Then I held a revival at Mount Beulah, Ky., where a great outpouring of the Holy Ghost was had, leaving many happy souls there. I went to Louisville, Ky., where I met Brother Nickerson and a happy band of Nazarenes on fire for God. I had a blessed good time with them, preached three times, while they shouted and wept. Leaving there I went to Owensboro, Ky., where I met one of my old school mates, Brother Wier, engaged in a revival. I spent three nights there, and preached for them. There were a faithful few there. I sailed down the Ohio river to Evansville, Ind., where I met a happy band of Nazarenes. Preached for them, and two were sanctified. I went to St. Louis, where I met Brother Linza and his church. Found a few out and out for God, and pushing the battle for God. I attended a campmeeting where I met Brother Ruth and Brother Whitcomb, two great men of God. Spent the 4th of July there. Had a great day from four in the morning till eleven that night. Many seekers found freedom that day. Leaving many happy saints there, I went to Kansas City, where I met dear Brother John Matthews. He is leading a band of Nazarene saints out in the green pastures and to living fountains of water. Sunday, the 9th of July, was a great day. Brother Matthews preached two great sermons, as the saints shouted for joy. There I visited the Publishing House, and was delighted with the work there. Leaving there I came to Topeka, Kan., where I am engaged in a revival with an old schoolmate, Brother Balsmeier. We are getting ready for a great revival here. I find some good workers on fire for God here. If you want a man to hold you a revival, write me at Topeka, Kan. — C. E. SHAW.

Council Bluffs and Botna, Iowa

Although these two places are about sixty-two miles apart, the writer is pastoring them both for the present. He lives at Botna, at which place his wife preaches when he is preaching at the Bluffs. Because of his wife being such a helper he is able at this time of need, to pastor these two churches. Both churches gladly consented to fall in line with the suggestion of the District Superintendent, accepting the best arrangement that could be made for the time being. Wife reports good services at Botna, Sunday. Five seekers were at the altar at the Bluffs. By invitation the writer preached for the Holiness Association last Sunday afternoon, and was blessed of the Lord. I have had this work since June 18th.—**THEO. F. HARRINGTON.**

North Attleboro, Mass.

On Sunday, July 9th, we were blessed by having Deaconess M. L. Webber, of Cliftondale, with us. She brought the message. God's presence was felt, and the saints were edified. It was an encouragement to both pastor and church to have an old warrior of the cross like Sister Webber to help us in the battle. Upon invitation we had the privilege of leading the mid-week prayermeeting in the local Baptist church. A number of our people were present, and while spiritual dearth was quite evident, we gave out the Word and our testimony, and let our light shine. During the next few weeks many of our people will be away on vacations and in attendance at the great camp-meetings, but we expect all will return with renewed strength to push the battle. The difficulties are many, the problems are perplexing, the battle is hard, yet in Him we know not defeat.—**L. D. KEELER, Pastor.**

Tushka, Okla.

I am at Colgate at the present, in a hard battle against the Devil. Began here last Saturday night. Up to date five have been saved and two sanctified. Will begin our next battle at the Butler school house, three miles southwest of Tushka, Okla. On Wednesday night, before the fifth Sunday in July, we will have a fifth Sunday rally. Everybody in reach is invited.—**WADE L. NELSON, Pastor.**

Webster City, Iowa

We are a little late in reporting our camp, held at Webster City, Iowa, June 15th to 25th, with W. R. Cain, evangelist, and Mrs. Blanche Christianson, of Galt, Iowa, leader in song. While the Rev. Bud Robinson was with our church at Oskaloosa, we were working at our trade (Heb. 12:14) in the north part of the state. The committee in charge had prepared well the ground for the battle. The supervisors had given us the shady court house park, the best location we ever had. Brother Cain was at his best in spirit, and body. Many saw the error of their ways, and turned from them. Many were converted, reclaimed, and sanctified. We all declared it was a good camp, and in many ways the best ever held. The church purchased twenty-six pews for seating the tent, and an organ, besides paying all expenses and having a small amount still left in the bank. This was done without any special collection. Just private pledges and the general evening collections. We shall use these pews in future camps and in the Assembly, which meets here the last of September. This was the second time Brother Cain held a ten days' meeting for our church. We propose to have him return at some future time.—**Mrs. W. C. JOHNSTONE.**

First Church, Kansas City

While our pastor, Dr. John Matthews, is away recuperating, God's work is not lagging in our church. The Rev. A. G. Crockett, who is our summer supply, is a splendid leader of the hosts. While Sunday was a day of terrific heat, there were good audiences at both morning and evening services, and as usual seekers and salvation at the altar. One who prayed through to real salvation, was a Catholic. At the Wednesday night prayer-meeting, Song Evangelist C. C. Rineberger, who was passing through the city, led the service and four seekers prayed through definitely. We are still on God's side.—**Reporter.**

Hamlin, Texas

We closed a gracious series of revival services on the lawn of the Pentecostal Church of the Nazarene, Waco, Texas, with the Rev. Thomas D. Dunn, pastor, July 23. Confessions were made, and animosities were settled. We had a number seek and obtain what they wanted, in the day services. The services in the daytime were well at-

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tended, and we had a gracious time. A number got under the burden for the lost, and held on until victory was ours. On the last night after the sermon, a number knelt at the altar under awful conviction, and several prayed through. We were entertained in the home of our precious brother, F. M. Tubbs, and we never felt more at home than with them. He and his good wife stood nobly by us, and the congregation gave us a liberal offering. The Rev. W. E. Ellis was with us one night, and preached to the delight of all. Several of the Central Nazarene University students were there to help us push the battle.—**J. E. L. MOORE, President of Central Nazarene University.**

Rutherford, Tenn.

A ten days' revival with the Rev. H. H. Lowe, witnessed the blessing of the Lord. There were a number either converted or sanctified. We anointed with oil about nine or ten, and witnessed a number of those healed. Previous to this meeting, a brother at Faxon, who was suffering with heart dropsy, called for us, and a few of his friends. We anointed and prayed for him, and after the doctors said he could not live over a week, he was blessedly healed. Another brother was anointed and healed. I tell this for the glory of God.—**E. T. COX, Pastor.**

Noxall, Mo.

Brother De Board and I finished up our work in the state of Indiana. God gave us some good meetings, and some that we praise His name for. At present Brother De Board has gone to Kentucky, to hold a series of meetings. I have returned to visit the churches on the Missouri District. The preacher boys can begin to look for me to give them all a call in the interest of the school at Des Arc, Mo. We raised about \$92 in cash and some in pledges in Indiana. I held my first service at Noxall last night, and the pastor and church made me welcome. At the close of the service we took an offering for the school, and received \$18.50 in cash and pledges. Remember our campmeeting at Des Arc, Mo., September 1st to 10th. All preachers entertained free. Come.—**L. B. SIFES.**

Scotland, Ind.

The Rev. J. C. Cassidy, a Nazarene evangelist, has closed a good meeting here. Brother Cassidy gave some of the best sermons we ever heard. We can recommend him to any one desiring his services as a man of God. Miss Velina Cassidy, daughter of Brother Cassidy, presided at the organ. She is also a fine singer, and will work with her father, until her school commences. They are now at Sargeant, Martin county. The outlook is fine for a Nazarene church.—**ORA BENNET.**

Mansville, Ind.

I report for the first time since I have taken charge of the Rehobeth church. This is my first charge as pastor. I took charge at a time when the church was in the midst of a reaction, after a revival. While some went back, yet we are trusting God and looking forward to a great season of rejoicing on account of folks getting to God. I enjoy the HERALD OF HOLINESS, and find much

encouragement and Christian fellowship.—**J. H. BOND.**

Bloomfield, Iowa

We are still in the battle against sin. The effects of our revival with Sister Hoke still abide. There have been some cases of salvation since. It certainly is a delight to pastor the saints here. The Lord is establishing a number of young people in grace, who will live and testify to holiness. While other churches are not caring whether they do any thing through the hot weather, we propose to redouble our diligence. The Devil does n't stop for hot weather to do his work. We are greatly pleased with the HERALD OF HOLINESS; it is getting better all the time. *The Other Sheep* is increasing the missionary interests among us. We are praising the Lord for our publishing interests. After all our missionary apportionments had been more than paid, we set aside the week of the fourth of July, as self denial week. It resulted in an offering of \$12.14. This is for foreign missions, besides our other benevolences, which have all been paid. Baptismal services Sunday, July 16th.—**M. C. CAMPBELL, Pastor.**

Atwood, Okla.

For two months I have been engaged in evangelistic work in southern Oklahoma, and north Texas, with Brother Mike Roberts. Brother Roberts, while young in the work, is becoming a strong preacher. He is powerful in prayer, yet humble in life. He has a gospel tent, and any one desiring a clear, earnest Nazarene, who will preach the Word, will do well to write him at his home, Kingston, Okla. My next meeting is with Pastor R. E. McCain, at Mill Creek, Okla.—**JARRETTE E. AYCOCK, Evangelist.**

Waco, Texas

We have just closed one among the best meetings that the Nazarene church ever had at Waco. In spite of the opposition and adverse circumstances, Professor J. E. L. Moore, of Central Nazarene University, as our evangelist, we were lead on to victory. Men and women did some straightening up. Professor Moore has won the love and respect not only of the holiness folks, but of all who had the pleasure of hearing him.—**THOMAS D. DUNN, Pastor.**

Tillamook, Ore.

A four weeks' revival meeting with Evangelist Stella Crooks, just closed with great victory. Marvellous answers to prayer and deep conviction on all the people. Sister Crooks won all hearts. Her sister, Miss Della Brandenburg, who sails next month for China, and Dr. E. P. Dixon and daughter, Lucille, were with us a part of the time, and helped to roll the chariot along. These folks are a great team, and know how to get the load over the hill. There were many seekers. Twenty-three united with the church, and all but two were adults. Fifty out to prayermeeting Tuesday night.—**ERRIC KING, Secretary.**

Haverhill, Mass.

Our pastor, the Rev. L. N. Fogg, is doing some excellent preaching, and the saints are helping push the battle. On Thursday, July 13th, a large

company of Sunday school members, and of the church, and friends, took a special car to York Grove, Georgetown, a distance of about seven miles, for a picnic. Owing to Mrs. Fogg's illness, our pastor was not able to stay through, but after a season of prayer went home early. There were no accidents or disturbances from beginning to end. Brother Schurman and his family were missed very much. — ILDA E. HANKS, Reporter.

Cabot, Ark.

Since my last report I have held meetings at Henryetta, Okla., and Tokio, Ark. My meeting at Henryetta, with the Rev. J. Guy Printer, as pastor, was good. Not as large attendance as we expected on account of another meeting in town, but God gave us real victory, and quite a number found the Lord in the old-time way. Brother F. R. Morgan, District Superintendent, was at home for the last day, and gave us a lift in the close. They have just finished a nice church building, and the prospects are very bright for a great church. Our meeting at Tokio, was one of the best of my life. The meeting was held at the Old Folks camp, one of the oldest Methodist camps in the state, and was attended by all denominations. Sectarian lines were forgotten, and the blessing of the Lord was upon the people in great power. More than fifty were saved and twenty sanctified. We were unable to close the service Sunday night, and at midnight the people were still praying and shouting. We were assisted by Brother J. B. Brandon, a man of God, whom the Lord is greatly using to establish the doctrine of holiness, and Sister Honea and band, of Blevins, Ark. We were called back for another year, and arrangements were made for an annual holiness campmeeting at this place. My next meeting is at Allen, Okla., July 20th to 30th. — G. E. WADDELE.

Cherry Hill, Va.

The revival at Cherry Hill, closed last Sunday night. Evangelist J. A. Ward was with us, and preached every night, and three times for three Sundays. Between forty and fifty came to the altar for conversion, sanctification, or reclamation. Last Tuesday night our District Superintendent, J. T. Maybury, dedicated our little chapel, free of debt, at which time we raised \$75 to complete it. Six or seven came to the altar for clean hearts. Our Sunday school numbers fifty-seven, and the children are not all in yet. This place has been known as "hell's half acre" for years, and strong drink and vice ran riot until Brother William L. Dodson was converted a year ago. Since then a number of drunkards have been saved, and have united with the church. Brother Ward gave up a pastorate in Brooklyn, N. Y., paying him over \$1,200 annually, and he positively refused a raise of salary to go into the evangelistic field. Brother Ward wears the Canaan smile that never wears off. — N. B. SHADE, Pastor.

Hamlin, Texas

We have been in New Mexico for nearly two months. Have held three meetings, near Montoya, Aueros, and Hassell. Have preached in Spanish to the Mexicans. Had several seekers through. Had Sister Pearl Henson, and my oldest daughters, Lena and Vera, with me. Will commence a meeting near San Joan, N. M. — W. J. SEWELL.

Wilda, La.

We closed our meeting at Flatwoods, La., with victory. God's presence was felt throughout the meetings. The altar was filled with seekers from time to time, and about twenty prayed through to victory. Brother Sweat was my helper. I think God is going to make a great preacher out of him. — A. M. TERRELL.

Madras, Ore.

On May 23d, the Rev. C. A. Ketter and family, of Pittsburgh, Pa., arrived at Madras in answer to a call from the church to serve as pastor the coming year. He and his wife are both strong preachers, and they will be a God-send to this people. The church here has been having a sifting time, and, as is usual at such times, we have only about one-half our former membership. But such sweet harmony, and unity prevails at all our meetings, God approves and smiles on us every time we meet. Five raised their hands asking for prayer. We are encouraged. — W. J. BRANSTETTER.

Cullman, Ala.

We have had a great time in the church here. Seems to be in a prosperous condition here, and all loving one another. I leave here July 20th, for a meeting at Haleyville, with Brother C. P.

Dye. From there I go to Flat Creek for a meeting; from there back home for our meeting with Brother P. M. Covington. We are expecting the greatest meeting of North Alabama, beginning August 4th, as Brother Covington is one of our leaders, and also Brother Jones. Brother E. M. Sheppy, of Trevecca College, is to be with us, and Brother Bennett will be in charge of the music. — H. B. THROWER, Pastor.

Salem, Ore.

We came here after Assembly, arriving on the 8th of June, and found a class of thirty-three members, though some of them live out in the country so far that they have not been in since we came. Brother Shaver, who has been pastor here for the past two years, left the work in a good condition, so that all we had to do was to go on. The Lord has been blessing us and the work, and giving us souls with increasing congregations and interest. This is a great field, and as near as we can ascertain from the time we have been here, there are many hungry for the gospel of holiness. The Sunday school is looking up, and there is an increased interest in all the different

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lines of work. Our church building is in a bad condition, and we expect to begin to remodel and improve it by the first of August. The people are enthused over the prospects of a comfortable building and a prosperous year. Looking at it from all sides, we do not know of any place where there are better prospects for a strong Pentecostal Nazarene work than in Salem. We are believing God, and are encouraged to push the battle on, and as Joshua told the children of Israel, "every place that the sole of your foot shall tread upon, that have I given to you." We are taking it to ourselves, and propose to tread upon a good deal of it here and possess the land. — A. WELLS, Pastor.

Griffith, Colo.

A successful meeting of eight weeks closed at Cedar Hill a short time ago. Five were converted, and two were sanctified. Sister Richards is the pastor, and is a power in prayer and preaching the Word. Our beloved pastor, the Rev. E. C. Fletcher, had made arrangements to help her in the work there until the Lord said quit. Last Saturday night they commenced a meeting for the Lord at Griffith, Colo., to continue until God put His hand on them to stop them. We had an all-night prayermeeting Saturday night. God sent out a hungry heart and we pray that his eyes may be opened to receive the light. At two o'clock we had victory for this place, and went to rest, as Brother Fletcher was not very well. Sister Richard gave us a wonderful lesson from Esther, Sunday morning. Sunday evening several came in spite of the rain. Last night mostly saints were on the inside, and a crowd on the outside, and she gave an earnest talk on the responsibility of the saints. Brother Fletcher has had a hard year on account of opposition. We have our hands off, and believe God will raise up a little band here, who will not be afraid to go all the way. — C. M. FRIZELL, Reporter.

PERSONALS

Brother and Sister Will J. Beebe write: "We wish to add our words of praise and thanks to you for the heroic work you are doing at our Publishing House. We would not be without the HERALD OF HOLINESS if it cost twice as much, and as poor as we are. We are praying for you and thanking God for you."

"I shall never be satisfied," writes Pastor W. B. Pinson, "until more of my dear folks read that best of papers, the HERALD OF HOLINESS. A church that does not read, will not grow on any line."

The Rev. J. W. Munney, pastor of the Nazarene church at Hillsboro, Texas, was united in marriage to Mrs. Annie Summers, June 21, 1916, the Rev. S. F. Worley, of Ft. Worth, Texas, officiating.

General Superintendent R. T. Williams says: "You are making the kind of a paper the holiness people want, and of course the Nazarenes will have it."

Mrs. B. A. Brickey writes: "I could not do without the HERALD OF HOLINESS; it feeds my soul, and is next to my Bible."

J. R. Radican renewed for the HERALD OF HOLINESS just before the raise in subscription price, but he writes, "I want to pay the full price for the paper; it is cheap at \$1.50. We think it is continually getting better."

Song Evangelist C. C. Rinebarger, accompanied by wife and baby, were the guests of friends in Kansas City during the week. They were on the way to the Lake Arthur, La., camp.

Pastor E. B. Jansen says of the HERALD OF HOLINESS: "I think it is the greatest paper published. It should be in every family of our church."

L. T. Wells, in sending in subscriptions, says: "The HERALD OF HOLINESS gets better all the time. Of all the holiness papers, it is the best."

Evangelist Joseph Bates, of Peniel, Texas, was the guest of friends in the city last week, and made the Publishing House an appreciated call. He has been holding some good meetings on Brother Brough's District, in North Dakota.

President C. B. Widmeyer, of the Oklahoma Holiness College, is holding a series of revival services in Oklahoma City, from July 14th to 30th.

Evangelist W. E. Miller from Ft. Dodge, Kas., was a visitor at the Publishing House this week.

HERALD of HOLINESS

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

R. F. HAYNES, D.D., Editor.
C. A. McCONNELL, Managing Editor.

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He was on his way to hold a series of meetings at Cherokee, Iowa.

Bud Robinson recently held a fine meeting at Delanco, N. J., in which there were one hundred converted or sanctified. With Brother R. M. Kell, he was later in a three days' convention in the Methodist church at Collinswood, N. J. They are now in a meeting at Reading, Pa., beginning there Friday of last week.

Louis W. Scott says: "We are delighted with the HERALD of HOLINESS. It is interesting and inspiring to read the reports of our churches from all parts of the field. The editorials are certainly rich and helpful."

ANNOUNCEMENTS

Campmeeting—The campmeeting at Pearl, Texas, will begin August 1st with the Rev. Oscar Hudson and wife as evangelists. We are expecting great things from the Lord.—S. W. Hampton.

Campmeeting—Mt. Carmel camp, eight miles west of Coffeyville, and eight miles east of Okland, Miss., will be held August 17th to 27th, 1916. The Rev. W. W. McCord, evangelist, will have charge. Will be glad to reserve tents for families that wish to come. All tents free.—Theo. W. Fly, Secretary and Treasurer, Coffeyville, Miss.

Campmeeting—Campmeeting at Millport, Ala., will be held August 25th to September 3d, the Rev. H. A. Breeiland, evangelist. Brother Breeiland is a strong preacher, and all who hear him will be delighted. Plenty of good spring water for campers. This is the place where our District school is located, and we trust we may have a good attendance from different parts of the country.—S. B. Gosey.

Missouri Assembly Notice—All delegates and preachers who expect free entertainment at the District Assembly will please send their names to the Rev. J. E. Linza, 7417 Madge avenue, Maplewood station, St. Louis, Mo.

Wanted—A teacher to head the Commercial Department at the Pentecostal Collegiate Institute, R. 1. Also an assistant for the same department. Subjects taught, Commercial Arithmetic, Correspondence, Spelling, Penmanship, Commercial Law, and Commercial Geography. In reply write to the Rev. J. C. Bearse, Mattapoisett, Mass.

Campmeeting—The campmeeting at Ottawa, Kas., will be held from July 29th to August 20th. The evangelists will be the Revs. J. C. Walker and C. F. Crites, with Sister Walker in charge of the children's meetings. A good song leader will be provided. Address: Mr. Frank Bechtie, 721 North Poplar street, Ottawa, Kas.

Wyoming State Holiness Camp—This meeting will be held at Wheatland, Wyo., August 10th to 20th. The Revs. William H. Lee, and John R. Patrick will be in charge. Mrs. Florence G. Lee will be chorister, and Mrs. Saddle Snell, pianist. All ministers, missionaries, and rescue workers, bearing proper credentials, will be given free entertainment. All those wishing free entertainment, or desiring to rent tent, please notify the secretary. Those who come by train will be met at Wheatland, Wyo. Campgrounds are near the Yellowstone highway. All are invited. Plan now to come.—Mrs. Mary H. Aughury, Secretary.

Eddy Camp—The Eddy, Texas, campmeeting will be held beginning July 21, 1916, with the Revs. Oscar and Nettie Hudson as evangelists. There is a good camping place, with plenty of water. Let us go in for a good time.—Ben Teaff, C. F. Clark.

Beebe Camp—The 23d annual campmeeting at Beebe, Ark., under the direction of the Holiness Campmeeting Association, will be held August 4th to 14th, 1916. The Rev. W. R. Cain, of Wichita, Kas., will have charge of the preaching, and the Rev. Earle Harris, of Sylvania, will lead in song.—Rev. G. W. Bugh, Secretary.

Fifth Sunday Group Meeting—Those coming to the fifth Sunday group meeting at St. Joseph, Mo., will take the Krug Park car at union station, going north, transfer at Sixth and Edmond, to the Messinger car, get off at twenty-sixth and Messinger, walk east two blocks to Noyes boulevard, one block north to Angelique street, to the big tent.

Will be in evangelistic meeting with the Rev. J. G. Demoret, of Hutchinson, Kas.—Henry A. Dunlap, Pastor.

Eastern Colorado Campmeeting—Camp will be held on the grounds of the Pentecostal Nazarene church, near Kirtk, Colo., September 1st to 10th, Evangelist C. W. Ruth in charge. The Rev. and Mrs. R. J. Plumb, and Miss Ona Habbitt in charge of music and singing. For tents and information write A. E. Sanner, Kirtk, Colo.

Song Evangelist—A young man with considerable experience as song leader and soloist, desires to work with evangelist or minister, in a meeting beginning about September 1st. If desired can bring wife, who is an excellent pianist. References if required. Address W. C. Kinsey, 1344 North Park avenue, Chicago, Ill.

Married—At the home of the bride's mother, Mrs. Jennet M. Hall, in Washington, D. C., June 28th, 1916, Miss Susan P. Hall, to the Rev. J. Frank Penn, of Hollywood, Md. The Rev. J. H. Penn, father of the bridegroom, officiating. The bridegroom is pastor of the Pentecostal Church of the Nazarene, at Hollywood, Md., where they are now holding a gracious revival.

Testimonies

M. E. GASAWAY—I was saved at twelve years of age and joined the M. E. Church, South. Two years ago God sent Rev. J. W. Dodd to Mississippi and I was wonderfully sanctified, and I have the lost world on my heart. God has recently healed my body.

MRS. L. N. SMITH—I love the HERALD of HOLINESS. I love the work of the Lord. I am so glad that I love God with all my heart, soul, mind, and strength, and my neighbor as myself. I have the blessed experience of holiness in my heart.

S. P. COFFMAN—I highly appreciate the HERALD of HOLINESS; it is the best holiness paper published.

ALLOXANDER SANGSTER—I am glad for salvation from all sin. I know that I am sanctified by His blood, and perfect peace and joy are in my soul. Praise the Lord, I am going through.

SISTER E. M. SKINNER, deaconess of the John Wesley Pentecostal Church of the Nazarene, Brooklyn, N. Y., writes, "I was taken down with rheumatism of the joints, and on May 30th was anointed in the name of the Lord, according to James 5:14. God marvelously healed me. My fingers and joints which were out of shape, are now normal. I am exalting God for healing, but keeping it where it belongs. The healing of my soul is the greatest work God has done for me."

LUI SHIN

Lui Shin's slanting black eyes, yellow skin and loose blue dress, made it hard to tell her from any one of the other fifty girls in the mission school. She was not one of the best pupils in the school, either; not so good a scholar as Ilie, Cio, nor so obedient as little Chu Hoin. In fact, at times the missionaries almost became discouraged. At last one of them said, "We will have to keep Lui Shin apart from the other girls, if she does not improve; she keeps them all from studying, when she does not do so herself."

For one person only in the mission house would Lui Shin do as she was told; and that was the wife of the mission doctor.

"Lui Shin love Mrs. B——," the little girl would repeat, when asked why she would obey no one else; and nothing further could she be coaxed to say.

"But why do you love her more than the rest?" she was asked. "Are we not all kind to you?"

Lui Shin nodded her little black head, and looked out of the corners of her slanting black eyes; then, shyly walking over where the doctor's wife sat, she lifted the sleeve of the lady's dress, and pointed to an ugly scar on the white arm.

"Lui Shin love her for that," and off she flew without another word.

But they understood. They had all been present when the mission doctor's young wife had risked her own life to save four of the little girls from being burned to death in one of the mission buildings, and had been herself badly burned.

The others had almost forgotten the affair, but little Lui Shin had not. She felt that Mrs. B—— loved them enough to risk so much freely for their sakes, and her little heart, shut so tightly to every one else, was full of love for her missionary friend.

What a blessed thing it would be if all the boys and girls in heathen lands would hear the story of how Jesus suffered and died that they might be saved!—Selected.

HOW SHE HELPED

Once upon a time there was a little girl in a mission school, far across the sea, who found it very hard to learn what the missionary taught. This little girl came from a village of weavers and she knew all that a little girl could know about weaving, but these new things were so different! The little girl felt ashamed because she was the dullest pupil in the school.

One day the missionary was making a bag to send to America. It was a bag such as the people use for carrying their bread when they go on the hills to watch their sheep. She had the right kind

of cloth for the bag, but she had no cord to put around the top.

Then the little girl said, "That is something I can do! Let me weave a cord for the top of the bag." She had no loom, such as she used at home, but she made one with some sticks and little nails, then she found some brown and yellow yarn and in a little while she brought the missionary a cord to finish the bag. Afterward the missionary sent the bag to America to show how things were made in that strange country.

The little girl was very proud that she could help, and the missionary said to her: "My dear child, let this teach you that God has a place for your work, whatever it may be. Give God whatever you can do best and He will bless it to His service."

This is a beautiful lesson for us all. Some can do one kind of work and some can do another, but if we do the work for God, He will surely bless it. There is a place for everyone in His service and a place for every one's work in His great plan for the happiness and welfare of the world.—Brethren Evangelist.

Beloved, application is the sweet use of all serious. In vain to you are our ministries of God's mysteries, when you open not the doors of your hearts to let them in.—THOMAS ADAMS.

Evangelistic Meetings

J. F. Harvey, Troy, Idaho
Marysville, Wash. July 7-23

DIRECTORIES

General Superintendents

- H. F. BEYNOLDS, Kansas City, Mo. Rea, 4024 Agnes ave.; office, 2109 Troost ave. Alberta District Assembly, Stetler, Alta, July 12-16, campmeeting continuing till July 23d. Manitoba District Assembly, Mission District Assembly, Regina Sask., Aug. 2-6.
- E. F. WALKER, Glendora, Cal.
- J. W. GOODWIN, Los Angeles, Cal. 1625 Delta st. Berkeley, Cal., July 19-25. Milton, Cal., July 26-30. Angels Camp, Cal., July 31 to August 6. Los Angeles, Cal., to September 1. Eastern tour begins September 6.
- R. T. WILLIAMS, Peniel, Texas. Indiana District Assembly, Anderson, Ind., September 13-17.

District Superintendents

- Alabama—P. M. Covington, Jasper, Ala. Hanceville, Alabama, July 21-26. Shiloh, Ala., Cullman P. O., August 4-18.
- Arizona—W. B. Tait, Box 133, Red Deer, Can. Arkansas—Joseph N. Speaks, 209 Locust st., Argenta, Ark.
- British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelvinside, Glasgow, Scotland.
- Chicago Central—W. G. Schurman, Olivet, Ill. Colorado—J. C. Lamb, 126 North Chestnut st., Colorado Springs, Colo.
- Dallas—P. L. Pierce, Peniel, Texas. Dakotas—Montana—Lyman Brough, Surrey, N. D. Florida—H. M. Lancaster, 829 Fourth st., Miami, Fla. Georgia—W. R. Hanson, Glenville, Ga. Hamilton—J. C. Hanson, Roscoe, Texas. Idaho—Oregon—W. H. Tullis, Nampa, Idaho. 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, Kas.
- Kentucky—W. W. Hanks, Box 233, Ashland, Ky. Little Rock—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.
- Louisiana—T. C. Leckie, Lake Charles, La. Manitoba—Sask., Mission—C. A. Thompson, Box 298, Regina, Sask.
- Michigan—J. E. Kauffman, 233 Mt. Vernon, Ave. N. W. Grand Rapids, Mich.
- Mississippi—J. N. Whitehead, Sallis, Miss.
- Missouri—G. O. Crow, Springfield, Mo. School, Mo., July 14-20. Wilson Creek, Mo., August 2-14. Redford, Mo., August 16-22. Halltown, Mo., August 30 to Sept. 11. St. Louis, District Assembly, September 13-17.
- Nebraska—M. F. Lienard, Burr Oak, Kas. New England—H. N. Washburn, Beverly, Mass. New Mexico—R. E. Dunham, Artesia, N. M. New York—Paul Hill, New Berlin, N. Y. Northwest—T. C. Little, Newberg, Ore. East Oklahoma—F. R. Morgan, Honeyetta, Okla. West Oklahoma—S. H. Owens, Bethany, Okla. Liberty (Duncan P. O.), July 14-23. Union Corner (Carnegie P. O.), August 10-27. Pittsburgh—James W. Short, Dayton, Ohio. School, Mo., First st. San Antonio—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas. San Francisco—D. S. Reed, Oakland, Cal. Southern California—Howard Eckel, 1405 East Thirtieth st., Los Angeles, Cal. Tennessee—F. W. Johnson, Dickson, Tenn. Wash.—Phil.—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

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