

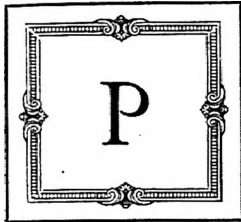
HERALD of HOLINESS

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

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EDITORIAL



The Basis of Prayer

PRAYER is so vital, so essential, so stupendous a duty that the inspired Word of God exhausts the whole catalog of resorts and methods and possibilities of teaching, enjoining, illustrating, and enforcing the obligation.

Prayer is not a mere autocratic demand God makes of His disciples. It is not a mere disciplinary exercise prescribed by Him for His followers to develop them. Great as may be the subjective influence of prayer upon the Christian, this duty has a deeper and profounder basis than this.

Jesus in the Sermon on the Mount (Matt. 6:9, 28-32) authoritatively inaugurated an entirely new basis of prayer. He there grounded it upon RELATIONSHIP. There He taught the disciples to say "OUR FATHER." God's paternity and our filial relationship to Him was to be the ground and the reason and the guarantee of our appeals to Him. In further elaboration of this idea, and to encourage and assure the disciples of the wealth and security of significance in the glorious fact, Christ further says in Matt. 6:28-32: "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore, take no thought, saying, What shall we eat? or, Where-withal shall we be clothed? (For after all these things do the Gentiles seek:) for YOUR HEAVENLY FATHER knoweth that ye have need of all these things."

The fact of RELATIONSHIP — of our being *children* of God through the new birth — is the fundamental basis and reason and assurance of prayer. This establishes its reasonableness, which pours contempt upon the argument against prayer based upon the APPARENT uniformity of law.

God is more than Creator; has even greater power and relations than omniscience or seeing into the future. He is the Father of a family, for whom this universe which He made and these laws of nature exist. Christ grounds prayer upon this relationship and teaches us that God assumes all the responsibilities for our needs. Prayer is, therefore, the child's natural, rightful petition to an all-wise, all-powerful Father.

The so-called Lord's Prayer is incomparable as a model. It teaches that true prayer begins with worship, "Hallowed be Thy name." It exalts the interests of His kingdom above personal interests or needs, "Thy Kingdom come. Thy will be done, on earth as it is in heaven." It accepts beforehand the Father's will in a spirit of sweet submission, whether that will be to grant or withhold. "Thy will be done." It asks for present needs, small and temporal, as well as spiritual, trusting His fatherly love and care for the future, "Give us this day our daily bread."

It is well to remember, as Dr. Scofield has pointed out, that "used as a FORM, the Lord's prayer is, dispensationally, upon legal, not church ground; it is not a prayer in the name of Christ (c. f. John 14:13, 14; 16:24), and it makes human forgiveness, as under the law it must, the condition of divine forgiveness; an order which grace exactly reverses. (Eph. 4:32.)"

In Luke 11:5-10 Christ deals with IMPORTUNITY in prayer. Definiteness is the first element in this importunity. Verses 5 and 6 tell of the appeal of a man awakening a friend at midnight to borrow THREE LOAVES FOR A FRIEND of his who had come unexpectedly to visit him. Specifically THREE loaves are asked for, and the specific pur-

pose for which they are wanted is stated — "for a friend of mine."

We should take pains to be specific and definite in our praying. We should not ramble and roam wildly and vaguely and incoherently in our petitions. We should come to the point and stick to the point. We should not indulge in repeating essays or compositions to God for prayer, or informing Him of conditions or dangers to persuade or frighten Him into compliance. A living, trusting child does not come to a loving father with requests in such fashion as above described. The child comes with a SIMPLE, DEFINITE, direct request. He may repeat and urge it with insistence and great importunity, but throughout the request will maintain its simplicity, its directness, and its definiteness.

Perseverance will be another element in true prayer as illustrated by the case of the importunate friend. This is highly necessary to secure us against discouragement by delayed answers. We must not give up or lose interest or relax effort because answers do not come WHEN we expected or desired; or because the answers do not come AS we expected or desired. The spirit of true love and loyalty and submission to the divine will so essential to acceptable prayer will leave all matters of time and manner and circumstances or accompaniments in answers to prayer to the Father above.

We will keep on praying, the meanwhile standing still to see the salvation of God, assured that "The Lord is NIGH unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he will also hear their cry, and will save them" (Psa. 145:18, 19).

Sometimes Overdone

THE matter of propositions is sometimes overdone in revivals. Their number and character sometimes offend the taste and judgment of many of our best people. One of the best men we know, a gentleman of rare culture and unostentatious piety and great usefulness in the church, told us of some very indiscreet or extravagant propositions made to church members recently by a revivalist in his town to which he could not respond by rising. This was repeated several times, and, impelled by conscientious motives, this brother had to keep his seat. This rendered him uncomfortably conspicuous and the subject of remark and perhaps of misconstruction. He was even spoken to by parties who thought he should have stood up for the sake of his influence, even though his judgment and taste and scruples did not approve.

It is very easy to overdo this thing of making propositions in a revival. They should be rare and simple and very plain and eminently proper. Some hearers are more discriminating than others, and often decline to respond when their declination does not mean what the unthinking multitude may and probably will attach to it. Be very cautious in this matter and avoid a very easy but an exceedingly unfortunate mistake which is too often made.

The Power of Divine Grace

TELL the people to go over to see her to be cheered up." So spoke an intelligent physician. He spoke of a devout patient, Christian sufferer — a wife and the mother of five children. For four long years she has been passing through the furnace. Both feet have been amputated during that time, and a part of the bone of one arm has been taken out, rendering that arm and hand almost valueless to her. Tongue and pen combined can not portray the suffering

this faithful Christian woman has undergone during four years; and yet, not a murmur has she made. Bright and cheerful, she sits patiently day by day in her room, bringing up a family in the nurture and admonition of the Lord. Her influence is a benediction to the entire community. We felt humbled and rebuked in her presence. When we saw her sweet smiles, and witnessed her gentle spirit, and heard her cheerful conversation; when we heard from neighbors the story of her sufferings and of her unvarying cheerfulness and uncompensated submission; when we heard from her physician the details of her Christian heroism under the repeated and painful operations to which she had been subjected, we felt inwardly ashamed that we had ever had an hour of depression. What a marvel of divine grace is the spirit of this child of God! What but divine grace could irradiate such a chamber of affliction and give peace and joy and cheer to such a sufferer! Away with your gloom, ye sons and daughters of the Lord Almighty, blessed with two hands and two feet and all your physical health and powers unimpaired. Think what deprivation has come to others, and yet how loyally and sweetly they can submit. Go bury thy sorrow, ye suffering ones, and be hopeful, ye joyous, in God. As dark as may grow the clouds, as desolate as may seem your lot, as burdensome as may become life's cares and disappointments, be not dismayed, but hope thou in God. He can come down into your sorrows and sanctify them. He has fathomed the worst which can befall you in the experiences of His blessed Son.

A Question Answered

WE are asked if Romans 3:10 and 23 prove that sanctification is untrue and is not taught by the Bible. Verse 10 says: "There is none righteous, no, not one." Verse 23 repeats the statement: "For all have sinned, and come short of the glory of God."

Only those who argue for the necessity of sinning or for a sinning religion attempt to use these passages as disproving the doctrine of sanctification. They assume that Paul is writing of *Christians* in these verses, which would make him say, "There is no Christian righteous, no, not one." "For all Christians have sinned (and do sin) and come short of the glory of God."

Paul is arguing in this chapter the duplex truth that, (1) The Jew has no advantage over other nations as to the need of the blood of Christ by reason of his being a Jew, but must be justified by faith. (2) Because "both Jews and Gentiles * * * are all under sin" (v. 9) by nature; and hence "there is no difference, for all have sinned, and come short of the glory of God" (vs. 22, 23).

The apostle is arguing on man's natural state of depravity and that the Jews, though the chosen people of God in Abraham, do not by this election possess any exemption from the Adamic curse or from the need of justification by faith in the blood of Jesus Christ.

That it is man's natural, sinful state discussed in these passages is perfectly clear on their face. If possible, this point is made stronger by reading the passages in books of the Bible from which they are quoted. Verse 10 is part of a lengthy quotation. The entire quotation embraces from verse 10 to 18 inclusive, and reads: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes (Rom. 3:10-12 is cited from Psa. 14:1-3 and 53:1-3. Verse 13 from Psa. 5:9 and Jer. 5:16 and Psa. 140:3. Verse 14 from Psa. 10:7 (Gr.). Verse 15 from Prov. 1:16. Verses 15-17 from Isa. 59:7-8. Verse 17 from Luke 1:79. Verse 18 from Psa. 36:1).

Paul makes excerpts from all these passages and out of them forms the great indictment against fallen human nature, both Jews and Gentiles, in the memorable nine verses in his Roman letter, third chapter from the tenth to the eighteenth verses.

Remember that we must apply this entire quotation or string of making up these nine verses, in the very same way. We have no right by any kind of rules of sound or sane exegesis to pick out one clause in the tenth verse and use it to teach the privilege of Christians to sin and ignore all the other nine verses. If this verse teaches

that Christians must sin, it is equally true that verse 11 teaches that Christians do not understand, and that they do not seek after God; verse 12 that they have all gone out of the way and become unprofitable, not one of them doing good; verse 13 that all Christian mouths are open sepulchres, their tongues using deceit and having the poison of asps under their lips; verse 14 that their mouths are full of cursing and bitterness; verse 15 that their feet are swift to shed blood; verse 16 that destruction and misery characterize the way of Christians, whereas Christ said they were to be "the light of the world." Verse 17 under this sinning-religion exegesis we are considering would teach that Christians have never known "the way of peace"; and verse 18 that "there is no fear of God before their eyes."

Would not these nine verses of Paul thus interpreted make a marvelous description of the Christian life and character? What opposer of holiness is willing to follow the legitimate and inexorable logic of this interpretation of verse ten throughout all of Paul's quotations from these various books he quotes?

When taken as the apostle plainly meant the nine verses of quotations to be taken they make up a true and consistent portraiture of fallen human nature, including both Jews and all Gentile nations, for truly "there is no difference." No tradition, or culture, or covenant, or what not, changes the nature of man. We are all dug out of the same mud bank and by none of these advantages or favors can any class or race claim superiority naturally to others, or exemption from the conditions God imposes for lifting from our sinful state by nature to oneness with Him. The blood, the blood, is our only plea — our only hope for time and eternity.

THE INIQUITY OF THE DEVIL has certainly been taxed to invent means for the debauchery and ruin of the body and mind of the people. The cigarette folly is one of the silliest and most serious and senseless habits a boy or man can engage in. It brings on pulmonary and cerebral troubles and saps the vital forces with startling certainty and havoc. Legislature after legislature passes laws forbidding their manufacture and sale. Doctors denounce the cigarette and warn the public against its use, and yet seemingly, sensible boys and young men will continue the suicidal indulgence of the vile and senseless habit.

SOME PASTORS BUILD up a church wonderfully. Increased attendance upon preaching and a general stir in Zion follows their taking churches; but when they leave there is a collapse and a general give-way. What is the difficulty? Some preachers unconsciously build upon themselves and not on Christ. People are quickened into support of—the preacher. Young converts join—the preacher. A good and wise pastor asked one of his flock for a contribution to missions and was tendered ten dollars with the remark, "As it is you, I'll give ten dollars." The pastor replied, "You can not give at all on that ground."

YOUR USEFULNESS and happiness will depend upon your faith and prayer. The extent of your usefulness is immeasurable. Faith and prayer bring down the Spirit of God into your heart and life and labor. He accomplishes the most wonderful results through those who yield themselves unconditionally to His influence. The joy of the inward presence and power of the Spirit is inexpressible.

A RELIGIOUS paper in every family in every charge, ought to be the motto of every preacher and every officer in the church. Let this motto be adopted. Let every pulpit be heard on the necessities of a pure, clean literature for our homes. Let meetings be held in the interest of Christian literature and let the work be organized, and committees appointed to push the movement until the goal is reached — a religious paper in every family in the charge.

POPULARITY is a dangerous word. The efficient pastor may be popular, but the popular pastor may be woefully inefficient. That there is a strong call for the return of a preacher another year is not an infallible indication that he ought to go back. His popularity may rest upon the fact that he is unfaithful. He may be avoiding the very phases of the gospel his people most need.

THE SUPPLENESS and self-satisfaction with which some men can argue against facts is only excelled by the pity which the melodramatic performance excites in the thoughtful.

Have Ye Received the Holy Ghost?

Leila M. Conway

THE apostle Paul, inspired of God, is speaking here only to Christians who have been justified from all their sins, and now he is interested in their taking the next step in the divine life and asks them earnestly, "Have ye received the Holy Ghost since ye believed?" This ought to explode the theory we sometimes hear advanced that one is sanctified at conversion, and regeneration and the baptism with the Spirit are both the same. Notice again the last clause of that question put by Paul to the Ephesians, "since ye believed." Does it not show that the Spirit's baptism is separate from justification and in no wise to be confounded with it? Most certainly. "Only saved people can be candidates for the baptism of the Holy Spirit." Some of you may say, "We have not so much as heard of this." Quite probable, for, sad to say, the pulpits are largely silent on the subject, but you have the dear old Book to which you can go and by searching its sacred pages you can learn the glorious truth. "This is the will of God, even your sanctification," and He commands, "Be filled with the Spirit," and "Go on to perfection." Are you aware that it is as much the Lord's desire for you to "be holy and walk blameless before him," as it is to receive the remission of sins? Provision has been made in the atonement, for Christ suffered "that he might sanctify the people" just as He did in offering himself "a propitiation for their sins." Taught so clearly in the Word as it is, how can any of the messengers of the Lord of hosts fail to see and neglect to tell their flocks of the duty and great privilege. Oh, begin to "search the Scriptures" to find whether these things be true or not, for "if any man will do his will, he shall know of the doctrine." Especially after His resurrection did Jesus talk to the disciples of that event when the Holy Ghost was to be shed abroad in the world and "this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Again and again He speaks—seeking to incite still more interest on the part of the disciples in the promise of the Father—now on the eve of being fulfilled—and to instill within their hearts a most eager and joyful anticipation of the coming Holy Ghost. He wants them to catch a glimpse of the inestimable gift, how much to be desired and the great need of having this priceless possession, for He says, "It is expedient that I go away: for if I go not away, the Comforter will not come." And as the hour for His departure draws near, in what tenderness does He speak to the disconsolate disciples, "I will not leave you comfortless: I will come again. Ye have heard how I said unto you, I go away, and come again unto you." The same Jesus who had walked and talked with them on earth, though no longer in the form of humanity after that He had ascended up to heaven, but to return to them in the person of the Holy Ghost which should be given at Pentecost. In what manner? Turn to First Corinthians 6:19, and we read that the body is the temple of the Holy Ghost, and to the believer who will open his heart's door, Jesus says, "We [He and the Father] will come unto him and make our abode with him. Even the Spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him, for as God hath said, I will dwell in them." And hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). Wondrous relationship! Oh, "the mystery of godliness" that Christ by the Holy Ghost should indwell man! "Behold, the tabernacle of God is with men, and he will dwell with them."

Christian, now that your sins are forgiven, seek at once the baptism with the Holy Ghost,

"What?" replies some one. "I received it at conversion." Yes, thousands of others make the same assertion, even among those who stand before people as leaders and teachers, and honestly believing so, many of them. To put a construction upon the Scriptures through our own knowledge and human understanding will not do—God must interpret to us by the Holy Spirit. Justification and sanctification are entirely distinct the one from the other. And here is another reason why you claim to have received this baptism at conversion. The regenerating work, "the renewing of the Holy Ghost" by which "the soul dead in sins and in trespasses" is brought into life—great and marvelous as it is—many come to think is the same thing—both in one. So when approached with the query as to whether they have had the baptism, the answer is, "Oh, yes; I received it when I was saved." A grievous mistake! Regeneration or the second birth is but the act performed by the Holy Spirit, the executive of the Godhead. The baptism is the "endowment of power" bestowed upon a consecrated life and the Comforter which is the Holy Ghost comes to dwell within. "For he dwelleth with you, and shall be in you" (John 14:17). Mark the wide difference between the two. "Know ye not that your body is the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). Comply with the conditions. Oh, hasten to have it done, while your new born soul in the ardor of its first love is susceptible and hungry for anything more that God has to give. To delay might mean a cooling off. The descent of the Holy Ghost so plainly recorded in the book of Acts, and given not alone to the disciples assembled in that "upper room" but promised to their children, "to those that are afar off, even as many as should believe." Believer, will you seek for the baptism with the Holy Ghost, as you did for the forgiveness of sins? Ask definitely—"What man is there of you, whom if his son ask bread, will he give him a stone?"—for it is a specific promise that "He shall baptize you with the Holy Ghost and fire" (Matt. 3:11). Blessed "Spirit of burning!" The disciples those days of waiting at Jerusalem asked to the point and they knew that

their coming together was not to be in vain. The Lord has never yet turned away empty an earnest soul. On the day of Pentecost the apostle Peter exhorted the multitudes to repent and obtain the forgiveness of their sins, that they, too, might receive the gift of the Holy Ghost. And again we read in Acts 10:45, that while Peter was preaching in the house of Cornelius, the power of God fell on all them which heard the Word and on the Gentiles also was poured out the gift of the Holy Ghost. "Thanks be unto God for his unspeakable gift." Ah, it gets beyond the stretch of human mind and imagination to understand the exceeding great desire and inexpressible longing of God to bestow, for we read in Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—for "No good thing will he withhold from them that walk uprightly" (Psalm 84:11). Hang these promises—worth far more than silver and gold—before you, and when tempted to doubt, look at them. Shouldn't they banish unbelief—never more to return? Is there one soul who has a deep, all-consuming desire for the Spirit, do you really want this gift? By turning to the eleventh chapter of St. Luke, we find how Jesus draws a comparison between the earthly and the spiritual and making the explanation so simple that even a little child might see. Who of you as parents but know with what alacrity and gladness you give to your own children? Worldly fathers and mothers often display good wisdom in selecting appropriate presents for their little ones. And would you suppose that God, the great heavenly Parent, is one whit behind an earthly parent? "If ye then being evil [earthly], know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). Will you ask? Make the consecration, lay your all upon the altar, and the God of Elijah who still lives and answers by fire, will consume the offering and baptize you with the Holy Ghost. The world is looking for a life like this, and it can not fail to exert a saving influence. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Timidity will vanish away, no more shrinking when duty calls—yes, easy enough now to speak to people about their souls, for "the righteous are as bold as a lion." Christ will stand revealed in a brighter light, "the fairest of ten thousand," dearer than the most loved of earthly ties, and the Bible will seem like a new Book, a priceless treasure!

After "the love of God is shed abroad in your heart by the Holy Ghost sent down from heaven," it will then be no cross to talk to your neighbors of their spiritual welfare and have a word of prayer with them as opportunity offers.

Your life will no longer be like a barren fig tree with nothing to show but a profusion of leaves, but "filled with the fruits of righteousness—which are by Jesus Christ and unto the glory of God" (Phil. 1:11). "And your fruit shall remain." Permanent results which will last through time and to all eternity. Blessed be the Lord! Eternal verities and the things of the soul can not be known by human understanding, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For, among human beings, who knows a man's inner thoughts except the man's own spirit within him? (Wey, trans.) even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Of these we speak—not in

A Morning Prayer

By Miss Z. I. Davis.

Thank Thee, dear Lord,
For morning light,
For singing birds
And sunshine bright;
For all the things
Along the way
That promise us
A pleasant day.
Thank Thee that mercy
Never ends,
Our Father's love
Each blessing sends;
Our daily needs
To Thee are known,
We are not left
To self alone.
Thou dost supply
Our needs each day,
Help us, our Father,
To obey;
And make us kind
And good, we pray,
Ne'er grieving Jesus's heart
Of love,
That we may dwell
With Him above.

language which man's wisdom teaches us, but in that which the Spirit teaches—adapting, as we do, spiritual words to spiritual truths" (Wey. trans.) (1 Cor. 2:10-13). Glory be to God, "who hath given unto us his holy Spirit."

And unto the Father, the Son, the Holy Ghost—the triune God, and blest three in one—will we ascribe praise, honor, and adoration both now and for ever. Amen.

MURLOCK, MD.

The Divine Signboard

BY W. R. GILLEY

THIS is a day in which signs are abundant in the material world. Everywhere you go, and almost in every direction you look, your eyes look upon signs. There are signs at the crossroads, signs by the wayside, and at danger points for the benefit of the motorist. There are advertising signs of great size in the fields, across the vacant lots, on top of buildings, and on barns, rocks, and fences. There are painted signs, electric signs by night, tin signs, wooden signs, signs in the grass, and signs made by various-colored flowers. Signs you may read from your doorstep and signs you can read as you rush across the country on the limited express trains. Signs! Signs! Signs! Signs that guide you to places of comfort and convenience. Signs that lead to means of destruction. Signs of good and of evil character.

But "known unto God are all his works from the beginning," and if it has pleased Him to set up a few signs by the way to guide His people as to the near approach of some of the great events in the history of His dealings with this world, who can say Him nay? Better for us to study the divine fingerboards than to dispute and deny them. Let us notice a few of them past which the mighty express train of time is carrying us.

First, a great falling away. Paul says, in 2 Thess. 2:3, that the day of His coming shall not be except there come a falling away first. Surely the observing mind can see that this day is upon us. The barbarity in the present great world war among so-called Christian nations, the Sabbath desecration among all civilized people, the extreme worldliness of church members everywhere, the unsoundness of doctrine that prevails, the lack of spiritual religion, the cringing, money-loving, time-serving hireling ministry that no longer dares to speak the truth in love, the loss of vital truth regarding the Father and the Son in church schools where the ministry is taught, and the almost complete ignoring of the work of the Holy Ghost in all the work of the Church speak forcibly of the fact that a great falling away has come upon the Church. There never was a time when so universally the Church was leaving out and speaking against the work of the Spirit as they do today. And it is not people of the world but members of the Church who are doing it. The work of the Spirit in salvation is no longer prayed for, expected, or believed in, and, more than that, it is counted as fanaticism and the vagaries of an excited mind. A falling away has come first. One great enough to fit the description of the apostle, as one of the signs that point to His near coming.

Second, the dissemination of the gospel. Jesus said, in Matt. 24:14, before the end this gospel should be preached in all the world for a witness to all nations. This has been almost completely fulfilled. Every nation has heard the gospel story in part. While the Church at home has been falling away from the faith and diluting the gospel and quenching its fire, some choice spirits from all churches have been seizing a blazing brand and hurrying with it into some dark part of heathendom and lighting up a nation. The Lord is giving every nation the witness. There never was greater activity on the subject of missions up to the beginning of the present war; and there never was greater success. From Japan, China, India, and Africa comes the report of revivals of religion and of thousands turning to God. In the midst of great apostasy in the homeland

missionary offerings are kept up. Thousands and thousands of dollars are given for the sake of reputation and from motives of denominational pride; but it counts on the foreign field just the same. It is the Lord's money anyway, and He can bless it in the salvation of the heathen and the furthering of the gospel, though He can not bless the giver because of the ulterior motive.

Third, the development of false teachers and evil men. Paul says, in 2 Tim. 3:13, evil men and seducers shall wax worse and worse, deceiving and being deceived. Couple this with the words of Jesus, in Matt. 24:24, that false prophets shall arise to deceive if possible the very elect; and then look at Russellism, Christian Science, Rationalism, Spiritualism, and socialism, and see how they have crept into the churches and led off people by the score and by the hundred. It has come to such a state in some churches that the pastor dares not preach against these false doctrines for fear of offending some of his leading members because they have been deceived and led off by these things. 'Tis but a divine signboard indicating that the coming of the Lord draweth nigh.

Fourth, increase of knowledge and inventive genius tending to wide travel. In Daniel, 12:4, we read that at the time of the end knowledge shall be increased and many shall run to and fro. And in the prophecy of Nahum, 2:3,4, we are told that in the day of His preparation "the chariots shall be with flaming torches, they shall rage in the streets, they shall jostle one against the other in the broad ways, they shall seem like torches, they shall run like the lightnings." Who needs any description or teaching to see the fulfillment and dovetailing of these prophecies? Are not people running to and fro as never before? Are not the means, through the increase of knowledge, at hand by which they may travel as never before? Are not those very modes of conveyance prophesied by Nahum being used today? The automobile chariot rages in the street with its flaming headlights and spot lights, so like fiery torches (margin) so bright that cities have had to pass ordinances compelling them to be dimmed. The great railway chariot jostles one against the other in the broad ways. The aeroplane chariot sails through the air at a speed to be likened to the lightnings running. Do you see the fingerboard of God pointing toward the sounding of the trumpet and the descending Christ?

Fifth, the heaping up of riches. James says, James 5:3, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." He follows this with a message of comfort to the laborer, who has been robbed to give the rich men their treasure, by saying, "For the coming of the Lord draweth nigh."

Sixth, distress of nations with perplexity. Jesus says, in Luke 21:25, one of the signs of the coming of the Son of man is the distress of nations with perplexity. Perplexity means doubt and uncertainty. Were ever the nations of the world in such distress and perplexity as at the present? They are all asking questions they can find no answer to. What is Russia going to do? The United States, in spite of the professed friendliness of Japan, is asking

herself the question, What is Japan going to do within the next ten years? The Allies and the Central Powers are asking what the Scandinavian countries are going to do. Switzerland is asking the perplexing question how she can obtain food and keep out of the war. What is going to happen in Spain? What the outcome of the great war? What? What? What? A question meets them at every point and in the midst of the greatest distress the nations have ever known.

Seventh, the general spirit of expectancy among the wise. Daniel said, Daniel 12:9,10, the words were closed up and sealed until the time of the end; and none of the wicked shall understand, but the wise shall understand. The wise evidently refers to those purified, made white and tried as the opposite of the wicked who do wickedly. So is it true among the most spiritual people of every denomination, with but few exceptions, there is a sufficiency of understanding to keep them constantly looking for the coming King. Evangelists proclaim it. Books and articles multiply on the subject of its near approach. Spiritual minded people are testifying they are looking for Jesus to come soon. Whenever the subject is mentioned among the holy people there is a stir and a manifestation of joy. Thousands of holy men and women are so watching and expecting Him that did He come today they would not be in the least surprised. This makes another divine signboard. Read it, brother, sister, and if you are not fully prepared, get ready at once.

Eighth, the complete fulfillment of prophecy. So many of the prophecies or signs of His coming have been fulfilled, and so few, if any, remain to be fulfilled that this in itself becomes a great sign of His coming. When you travel and as you begin to approach a city you begin to see advertising signs. First, just one here and there; then more; and soon they are on fences, trees, rocks, and barns, and on great signboards set up for the purpose. Though you may not see a milepost yet you can know that you are drawing near the city by this multiplicity of signs of every description. So the fulfillment of many prophecies make many signs, and many signs together make one great evidence that the coming of the Lord draweth nigh.

These divine signboards, dear reader, warn you that if you are not ready for the next great event in God's history of this world, you should get ready at once. Perhaps the sound of the Bridegroom may be heard before you can get your vessel filled with oil. Before you can get on the wedding garment of pure white, He may appear in the skies.

MARION, OHIO.

Six Conditions for a Revival

REV. C. H. LANCASTER

UNIVERSALLY we are in great need of an old-time *Pentecostal revival*. We need a general revival throughout the Pentecostal Church of the Nazarene. Is it too much to ask God to give us a *world-wide revival*? Certainly it is not. May God deliver us from shams. Let us go in for something real and lasting. Rev. Mr. Finney has set forth the laws of revival under the six following conditions. We may expect a revival, he says:

"When the providence of God indicates that a revival is at hand. And this He indicates to souls who are prepared.

"When the wickedness of the wicked grieves, humbles, and distresses Christians." Surely the bold and daring wickedness of sinners of today is enough to distress or grieve any one with any degree of religion at all.

"When Christians have a spirit of prayer definitely for a revival." A Holy Ghost revival must be *prayed down*. There is no use to try to shout them down, there is no use to try to work them up, and there is no use to try to sing them up, or down, either. The only

hope is to pray them down. Is it not strange that some of our people seem to have no spirit of prayer?

"When the attention of ministers and their consequent efforts are directed to this particular object.

"When Christians begin to confess their sins (faults, mistakes, and blunders) to one another.

"Every revival is under the sign of the cross. When ministers and professors are willing, and if God permit it, by *what instruments He pleases*."

Every holy man and woman all over the land should be crying to God day and night for a mighty outpouring of the Holy Ghost upon the church, and especially the ministry. A faithful, Spirit-filled ministry is the only hope for the Pentecostal Church of the Nazarene.

RULES TO BE GUIDED BY IN A REVIVAL

I recognize the fact that we can't have any cut and dried plans for the Holy Ghost, and if we do they may be smashed to pieces, and should be. But I have seen so much of the human in our campmeetings and revivals until I believe that something should be done to help correct the evil so prevalent upon our meetings. I give the ten following suggestions:

1. Before attempting to do anything at the altar, ask God to direct you. Do not get over anxious or nervous, but keep composed in a few moments of prayer.

2. Never try to instruct a seeker until you find out his need. Too many times altar workers begin telling seekers something to do before they know anything of their needs.

3. After you have learned the seekers' need, urge them to pray. They will never get far until they yield their voice to God in prayer. Remember that they must *pray through for themselves*.

4. Never interfere when some one is dealing with a seeker. So many times seekers have been confused by one saying, "repent," another "consecrate," another "pray, brother," and still another says "better make restitution or you will drop into hell!" Let one instruct at a time.

5. Never try to railroad a seeker through. Give him time to repent and pray. We never know what one may have to do to get right. Let the seeker settle things with God.

6. Do not say things to make a seeker laugh. Deal seriously with him.

7. Do not lay your hands upon the opposite sex. No good can possibly result from it, and it may do a great deal of harm.

8. Be careful how you labor with the opposite sex. An evil and suspicious eye may be upon you, however earnest and innocent you may be.

9. When engaged in an altar service let the Christians be much in prayer. Shut your mind off from everything except the service in which you are engaged, and pray definitely for the seekers. And if the pastor's son or daughter comes to the altar with a number of other seekers do not say, "Lord, we pray especially for the pastor's son." Such statements may discourage other seekers.

10. While at the altar do not engage in too much loud yelling, pounding the bench, etc., for many times such conduct will confuse seekers and turn them away with disgust. And never go to a seeker whom you positively know has no confidence in you.

When we have an altar service we should go in for results and do our very best. People are sometimes held at the altar too long, and will never return.

The Administration of the Holy Ghost

BY N. B. SHADE, M.D.

GOD, the Holy Ghost, ushered in his administration at Pentecost with power (dynamite) through the Word which was handed down through Moses. This power has accumulated through those who have not

resisted the Holy Ghost up to the present hour, and as a result the Prince of this world has become desperate, as his time is growing short, "for man's day" has about reached its climax; and desperate things will continue until the Prince of Peace takes the reins of government on His shoulders, as Isaiah prophesied nearly three thousand years ago. It is very remarkable that so few seem to know anything about the spiritual administration under which the children of God are living in the present time. It seems that what Paul said at Ephesus, "have ye received the Holy Ghost since ye believed?" should be the slogan of holiness preachers and evangelists everywhere we go today. Why does the writer say this? Because so few know anything about the Spirit of the Father and of the Son which are one, and that the Holy Spirit came in his greater fullness at Pentecost. Please read John 14:7-29 and you will understand better, possibly, who is God the Holy Ghost, for John makes it very plain that he lives in us and inhabits us, "Jesus Christ the hope of glory," unless we are bastards or reprobates (Paul).

We become candidates for the reception of the Holy Ghost as soon as our sins have been forgiven (converted) and then we surrender all we have and ever expect to have, or be, body, soul, and spirit, at which time we receive the baptism with the Holy Ghost and fire, a clean heart, purified by faith (Acts 15:8, 9). In order that you receive all that God has pre-

pared for you in this life, you should not only secure at once the baptism of the Holy Ghost (Matt. 3:11), but you should renew your strength until the burning flame of love for Him, and your fellow men, and for everybody, is rekindled with greater intensity than ever before. Oh, how I love Him. So many dear ones who cross over Jordan are like those who hung around Gilgal (Judg. 2:1-16) who had to do their first works over again and then bring their bodies a living sacrifice before they could go up and possess the land, and this the writer did.

What is the use of living in Canaan and not enjoying its beauties and wealth? Oh, glory! The writer is so wealthy in Jesus Christ, and there is no limit to our possibilities accumulating the heavenly possessions, for our possibilities in Christ Jesus are unlimited, even while in the flesh, for the writer weeps daily for greater capacity to know more about Jesus and to be a better channel for His glory to bring forth more fruit. John 15:8, which creates and sharpens the appetite of those who are watching you and me. Remember, we are surrounded by a great cloud of witnesses and we have no other business than to bring forth more fruit (Gal. 5:22, 23). Get better acquainted with the administration of the Holy Ghost or you may be compelled to regret it, all through the countless ages of eternity. And you have no excuse.

WASHINGTON, D. C.

The Sabbath Day and Its Observance

BY LEO F. NAEDGEN

I WISH to use two texts, or rather two passages of Scripture for a basis of what I will have to say. One is found in Genesis and the other in Exodus. Genesis 2:1-3, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

Exodus 20:8, "Remember the sabbath day, to keep it holy." It is not my wish to argue which would be the proper day to observe; the first day of the week or the seventh day, or whether the first day and the seventh day are one and the same day. I wish simply to give a brief history of the day and more especially speak of the day and its observance. We see from reading Genesis that the day originated in the beginning and with man, then it did not have its origin at Sinai, but at Eden.

First, notice that this is God's rest day, and it was God who rested. Nothing is said about man or his keeping it in connection with this account. It was not here called Sabbath, but seventh day, a day of rest from creative work. Second, it is very evident that the day was observed by man before it was established in the Mosaic law, for before the law there were godly men who served the Lord, who observed the day because God had blessed and sanctified it, and they wished simply to follow the example of their Creator. In Exodus 20:8, we read, "Remember the Sabbath day, to keep it holy." Nothing is said of creating or making, or even setting it apart for a day of rest. But simply commands us to remember the day, to keep it holy. It had already been created and set apart for a specific purpose, and we are to keep it holy. It is no more holy than any other day as to that matter, for every day should be holy to the child of God. And should be lived unto the Lord and under His special direction. Sin is no more right one day than another.

When God sanctified the day of rest He did not mean to give any special or peculiar sanctity to this day that made it better than any other day, but He simply set it apart for a special purpose. It is no more sacred for

rest than the other six are for work, as a day set apart for a special purpose to keep it is to fulfill that purpose on that day—it is a day of rest. But rest is not necessarily inactivity. It is not a day of rest in the sense of sleeping or lounging around, social visiting, in other words gadding around over the country, or gathering up your fishing tackle to fish all day, or putting your gun across your shoulder, or by calling up your dogs for an all-day hunt. Neither the rest of pleasure riding and picnic going. And yet people are taking the day for automobiling. Church members are making excuses for not being at church, by saying, I just must have my rest Sunday, as I worked hard all week, but notwithstanding the fact they need rest, they are seen out taking pleasure rides in their cars, while the minister is preaching to empty pews.

One pastor told me his 11 o'clock service on Sunday morning was almost impossible, as his members were out pleasure riding. This is a fearful condition, but is not this fulfilling the prophecy telling of His second coming? For Paul said they would be lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.

Sunday morning is also a day for market going and other business pursuits of life. You can see men and women crowding the market places Sunday morning as though the Sabbath was a feast day. These cold drink stands are becoming places where both old and young lounge instead of going to church. Not only is this the case in our large towns, but the smaller ones as well. Yet if you would inquire of these men who run these places of business, the probability is they are church members. The good Lord pity the man who does not appreciate the goodness of God more, after He has given him six days for his disposal, then to rob Him of His special day set apart for worship.

One of the most alarming conditions of our present time is in the slack observance of the Sabbath day. The very foundation of our nation will weaken and fall if we fail to observe this day. Other nations which have lost the Sabbath have come to ruin. The loss of the Sabbath would undermine our Christian religion, because that the majority of people

who hear the Bible read, hear it on the Sabbath day. Now if this day is discarded the Bible is lost: if the Bible is lost we lose our knowledge of Christ, and in that way we lose our hope of salvation.

This being true, let us as God's people lift up our voices against this fast increasing evil and sound the alarm of danger. First let us strictly observe the Sabbath in our homes, and then our neighbors will likewise follow our example. Of course if we never buy anything on the Sabbath day and our neighbors do not, there will be no necessity for the merchants to open up their places of business on the Sabbath day, and they, too, can observe

the Sabbath. For this is a day when men are to cease from their own works, such as worldly, secular, and business pursuits of life, and keep the day for worship and service of God, a day when our thoughts and conversation should especially be upon God, and we should be engaged exclusively in His special service, by attending Sunday school and church, for this rest day is a day for the public assembly of the Church, and all Christians are under obligation to attend these gatherings. Our success as a Christian nation is in the keeping of this fourth commandment: Remember the Sabbath day, to keep it holy.

GAUSE, TEXAS.

Our Connectional Officers

BY PRESIDENT JAMES B. CHAPMAN

THE continual dividing and subdividing of Protestant churches has been a great hindrance to the progress of the true work of God ever since the days of Luther. It has made it necessary for a large number of the most useful men of the church to waste their energies in establishing and building up new ecclesiasticisms, when otherwise they should have been employed in the definite work of helping to redeem men. Then the warring sects have presented so sorry a spectacle to the unbelieving world as to become one of the most effectual causes of stumbling.

Wonder has often been expressed that Roman Catholics and heretical Protestant sects have possessed so great a degree of solidarity in comparison with evangelical denominations. The Gamaliel test of endurance would sooner prove the scripturalness of Mormonism than of even the majority of churches which have started with the intention of "spreading scriptural holiness over these lands." Denominational statistics show that, with few exceptions, the proportion of annual increase is largest in those churches which already contain the majority of evangelical Christians. In other words, the large churches grow faster than the small ones. We will close this paragraph with the Postum motto and say, "There's a reason."

Already there are many denominations—too many, perhaps. One or more of three things should differentiate Protestant Christians or they should not be divided by denominational walls, viz., differences in fundamental doctrine, conflicts in practices believed to imply Christian morality, or irreconcilable variations in church government. Where these differences are so slight as to constitute no sufficient ground for separation, divisions may arise through the desire for pre-eminence among leaders, or from sectional or other petty prejudices among the constituents. In such cases the chismatic party is likely to atrophy or become stationary within defined limitations. Where the growth of both bodies brings them into contact at such times and makes such circumstances as to enable them to escape the force of the unconstitutional grounds of their separation, they will seek reunion, as we see the different Methodist and Presbyterian bodies of our own times doing.

A study of ecclesiastical history shows that the solidarity of a denomination is commensurate with the definitiveness of its peculiar tenet of doctrine or with the compactness of its organization. Extended illustration is not required. But we mention the fact that no body of Baptists which has modified the traditional view both of the mode and meaning of baptism has ever established its place in Christendom, and that no Methodist body which has dissented from the Wesleyan plan for the Episcopal administration of the government of the church has ever gained more than the passing notice of historians. The reason is that in the first case the solidarity of the Baptist bodies depends upon the definiteness of the doctrinal tenet of baptism; which, in the case of Methodist bodies, unity is pre-

served by organization. Baptists are Baptists, because of what they believe and practice in the matter of baptism. Methodists, having a system of doctrine so nearly as broad as the general creed of Christendom, and not having an excluding tenet to isolate them from other Christians, are held together by a compact and efficient organization.

This discussion is getting lengthy, but here is the application: The Pentecostal Church of the Nazarene is a new church. Its growth has been phenomenal. Its material has been gathered from many sources. It will continue to add both by individual and by company acquisitions. We have for the basis of our solidarity as a denomination: (1) A definite doctrinal tenet; viz., sanctification as a work of heart cleansing, subsequent to regeneration, and (2) a compact organization conditioned upon our Superintendency. As to the doctrinal tie, we are well bound by that, and the Pentecostal Church of the Nazarene is undoubtedly for ever committed to the doctrine of scriptural holiness. Our Superintendency must be maintained and all our connectional officers and institutions strengthened. Our officers may make mistakes and abuse their power. Like other men, they may even commit personal sins as well as official blunders. But all our officers are on probation, and their re-election will require a sanction of their lives and of their work. Therefore no permanent abuse or misuse of any office in our church is possible.

Our polity is peculiar, but our calling is also peculiar. We have the best statement of doctrine of any church in the world. We have a form of government which the demands for unity among a people so cosmoecclesiastic undoubtedly require. The solidarity, and hence the future success of the Pentecostal Church of the Nazarene, depends very largely upon the proper spiritual, moral, and temporal support of our District and General Superintendents, and of all properly appointed connectional officers and institutions. This last to include our missionary, rescue, orphanage, publishing, and educational institutions in particular.

Having Faith in Our Faith

BY AUG. N. NILSON, EVANGELIST

WHEN in Chicago, Ill., some time ago, we picked up an advertisement by a large real estate firm, which suggested to our mind the above caption. It read as follows:

I will have faith in myself. I will have confidence in my faith. I will take on courage to do, from my faith and confidence. My will shall force my ambition through to success. And that my faith, my confidence, my courage, and my will shall not be undermined, I will act now!

Then followed an exhortation from the real estate firm for the reader of the advertisement to go right to work and invest in their real estate, etc.

The caption of this article may sound strange to some who may happen to read it, but bear a little with me in my folly, and perhaps we will see that "without faith in our faith," or confidence in our faith, as the above advertisement reads, if it is impossible to receive from God the thing we ask for, as it is impossible to please God without any faith at all. It is a command to have faith in God; but it is also expected that we have faith in our faith in a way that will enable us to get from God the petition we ask.

A fact stares us in the face. Most of us are sentimentalists, and few of us are realists. I mean we believe in the veracity of God's Word and in the immutability of the promises of God; but so few of us ever realize anything from Him. So few of our intentions really materialize. We talk about faith, we read about faith, we exhort people to have more faith, and sometimes we preach about faith. Often we hear people pray, "Lord, increase our faith"; but is it not a fact that most of us are nonplussed because, after all, so little is accomplished? Why is it, and who is to blame? Surely God is not; and we would not dare to blame the other fellow. Then there must be something the matter with ourselves. We are not backslidden. No, bless God! we are not; for the Spirit bears witness with our spirit that we are the sons of God. We know "that we have passed from death unto life because we love the brethren." Some of us are even sanctified; but in spite of all this we are dissatisfied, some of us, at least. We pray sometimes long and loud, and yet many times do we not feel, "I wonder if God really heard my prayers?" What can be the matter? Listen, the trouble is this, my friend: you have faith in God or else you would not pray at all; but you have no "faith in your faith," or confidence in yourself. And that is just the reason why your prayers are so seldom answered. James, speaking to these no-confidence-in-themselves people, says, "Let not that man think that he shall receive anything of the Lord." Who? Why, the man that wavereth, of course. That's the man he is writing about. And who is a man that wavereth if he is not a man that has lost confidence in himself; or lost "faith in his faith."

Is there any remedy for this defect in us? Yes, thank God, there is, and the remedy is with us, if we will only apply the same. Listen! here it is. We must believe that God is, and that He is a rewarder of them that diligently seek Him. Here is a twofold remedy. The first is, believe that God is; and the second, He is a rewarder of them that diligently (persistently) seek Him. This reward will be the answer to my prayers. What wonderful results will follow, when we really will believe that God is. It will act like a magic in everything we will undertake for God. To realize that God is, will also reveal the fact that all is ours that is His. Amen!

No sensible business man will venture into any business transaction if he first has no faith in himself, or if he thinks he can not accomplish what he intends to do. He must, first of all, have "faith in his faith," or confidence in himself, that he is able to accomplish that which he is about to do. If not, he is defeated before he begins the enterprise. And if this is a fact in the business world, and it is, then it must also be so in the business for the King. Some one will say right here, Does not the Bible say something about not having any confidence in the flesh? Yes, it does; but it never says in any place that we are to have, no confidence in ourselves. On the contrary, Paul on more than one occasion glories in the fact that he could do all things, and that though he was the least of all the saints, he was more than a conqueror. All things are possible to him that believeth. And Jesus on one occasion declared that we should ask whatsoever we will, etc. So from this we draw the conclusion that though we can have no confidence in the flesh, the carnal nature, yet, blessed be

God, through Christ we can do all things. Amen!

A soldier with no faith in himself, but doubtful as to his ability to conquer the enemy, is a defeated man before he goes into the battle. The first bullet that comes whirling around his head will cause him to throw up his hands and surrender; or take to his feet and run. Oh, the many Jonahs today on the run for Tarshish instead of Nineveh! Alas! how many are the unfinished products all along the path of faith, where we have started some undertaking, small or great as the case may be, for God, but failed! Yes, miserably failed. Why? Because God was not able to help us through? No; a thousand times, No! Were not our intentions good? Did we not start well? Yes, bless God, we did. Then why did we not finish? Why did we fail? Listen! Let us acknowledge the truth—we lost "faith in our faith." It was not because the other fellow failed us. It was not because God failed us; but we failed ourselves. We gave up the very moment we lost confidence in ourselves. We ran up against some son of Anak, or some Goliath; and instead of doing like David, run up toward him with the sling of faith and throw a stone of promise at him killing him; instead of looking unto Jesus, the Author and Finisher of our faith—we lost our faith by looking unto the obstacle, or the possibility of failing, and instead of Goliath being killed, our intended undertaking for God failed. Great God! help us! Forgive us, Lord, for our failure in not having "faith in our faith."

We are wonderfully blessed reading about Abraham's faith. We get sometimes shouting happy over the way he, against hope, believed in hope, became strong in faith, gave glory to God, staggered not at the promise, went out not knowing where he was going, counted Him faithful that had promised, offered up Isaac, trusted God to raise him from the dead, looked for a city that had foundations, whose Builder and Maker is God. He refused to believe anything but what God had said; and like, as Brother Norberry says, "Keep on believing," he kept on until what God had promised He also did perform! No wonder! Such confidence, or "faith in his faith," (believing what God had promised) took the stagger out of him, and, blessed be Christ, what Abraham did we can do, for God is no respecter of persons.

God save us from getting "cold feet" (excuse the expression, but we sure have when we fail to trust God) when we are afraid of the possibility of failing in our undertakings of faith, when we lose "faith in our faith." When, instead of looking unto Jesus, the Author and Finisher of our faith, we look to some miserable failure of some one's undertaking, or begin to listen to the Accuser of the brethren as he comes and whispers in our ear, "Better make haste by going slow," or warns us by insinuating that we are mistaking presumption for

faith. And he goes on to say that if we don't look out we will fail like so many other good and great men have done. And so we slow up and begin to rest, and at last are not going at all. But like the prophet of old, who was sent by God to prophesy against the altar, on his way home instead of going on sat down and rested, and was overcome by a lion and killed. He started out well, but his finish was a miserable failure. And the danger is that if we don't look out we too may find ourselves sitting under the tree of meditation, resting, and at last we will go to sleep, and perhaps begin to dream of what might have been or what would have been nice if we only could have done it, and wake up some day from the sleep of laziness and faithlessness, and find out that what might have been, should have been done by us; and what would have been nice to do, if we only could have done it, was in reality a call from God for us to have done that thing.

We wonder sometimes how many souls will cry out in eternity, like the bridgetender who failed to do his duty to close the bridge, whereby causing the death of many, and cried out, "Oh, that I only had!" What will be the loss of all the "could have been dones" that never were done! Dear reader, let us heed the warning. Let us, instead of looking to the opposition or to the probability or possibility of failing, keep looking unto Jesus the Author and Finisher of our faith; believe in hope, and against hope "keep on believing," have "faith in our faith," give glory to God, and cry "It shall be done."

Let us ask God to take all the staggering out of our lives. Let us remember that all things are possible to him that believeth. No one can set on us to hurt us. Let us keep on saying "It shall be done!" What can be more pleasing to our heavenly Father than to see us, His children, exercise faith in His great and precious promises, until by means of our faith we shall become, like Abraham, strong in faith? Give glory to God, pull down the strongholds of the opposition of men and devils, open doors of possibilities, laugh at impossibilities, storm the citadels of Satan's fortifications, break down the gates of hell, shout down walls of Jerichos, pull up sycamore trees of difficulties, say to mountains of opposition, Be thou cast into the sea, command Satan to "get thee behind me," undertake great things for God and the Church, our foreign missions, Publishing House, schools and colleges, General and District Superintendents, pastors, and evangelists, that shall make some folks stagger, others afraid, but us strong in our faith. Blessed be God, nothing shall be able to stand against us, for "greater is he that is in us than he that is in the world." Let us, therefore, keep looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame, and is set down at the right hand of God until His enemies are made His footstool.

sults, according to circumstances. And we are born capable of receiving impressions of law, of authority, of integrity or morality. This, a result of self-consciousness, finds us strangely inclined to do evil from infancy, and leads life to deliberate acts of sin, making us responsible. Therefore lawlessness is an inheritance disposing life's ways. Thus, under temptation we become actual sinners or commit sin deliberately.

Second, sin is a law of death. It blinds the heart in weakness. It fires the desire to commit sin, to be selfish, faithless, and ill-willed toward righteousness. It is very enmity toward God and holiness (Rom. 8:5-7). It is the law or force of degeneracy, of degradation, and of corruptions. And the more it is indulged, followed, suffered, or fostered the greater becomes its force of operation, or the greater becomes its tendency and destructiveness. But this is not the nature of the individual, though fallen. It is the nature of the sin principle with which the person is effected. And such is the Scripture teaching and the experience of souls.

Third, much of the desire or lust of sin is not innate, but the result of bad practices. There is not a faculty of human constitution but if abused by practice becomes insolent and tyrannical. We speak of getting enslaved by this or that, and there are both exhilarants and sedatives that help to increase desire; but practice is a law tending to fearful excesses, and should be governed by better judgment. This is why the profane, the liar, the drunkard, and other like bad practitioners fail to control themselves. Practicing a thing grows to a habit within us.

Fourth, the lust to sin is not necessarily a sequence of sin or the transgression of the law of God, as some teach. It is the result or fruit of deliberation. We would not deny the effects of sin of practices, of depraved passions, of infirmities and inborn laws of death. Seed produces its fruits, but must first be created. The reader knows well how that Eve, before she partook of the forbidden fruit, received the first desire by means of deliberating with the tempter. We read, "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat" (Genesis 3:6). Therefore, social influences are the great cause for these inborn and implanted desires to do evil. The lust of committing sin is therefore the spirit or temptation of the Devil influencing souls, both young and old. The sensitive nature is often called human affections. This may be affected in some by the tempter, by the influences of association, by special training, and by demon possessions. But some one will ask, What are demon possessions? Demon, from the Greek *diamon*, signifies a divinity. In the Scriptures it is translated as a devil, an evil or unclean spirit. By its frequent use in ancient times, we consider it an abnormal condition, or an affection of the soul. Our Lord cast them out, and so cured people. Sometimes it was a distortion of a member of the body (Luke 11:12). It may be a dementia (Mark 5:2-9). Or, again, it may be some one soul disposed to be untrue or wicked (1 Tim. 4:1-4). As a rule, these afflictions, derangements, and satanic passions are a curse of sin in people, and they greatly add to the adversity of innate dispositions and other bad practices. True repentance casts out the devils (Acts 8:6,7). There are today thousands whose misfortune it is to make profession of salvation, but still they are possessed with evil spirits. These do not get an assurance of pardon or of a cleansing of the soul. St. Paul's commission was to open the eyes that they might see their fearful possessions, get the light, and be saved from these powers of Satan (Acts 26:18).
NEER, ARK.

No one convicts himself of worthlessness sooner than by ingratitude.—Sel.

The Lust or Love of Sin

BY GEORGE W. BUGH

THE desire or lust to commit sin in men is inborn. It is not God created or original. It is a fixture added to the nature of humanity by the spirit of the Devil. We are told by some that it is natural for men to commit sins. This is not true. God has created the natural life of every soul. But this devil-nature has been implanted, and so we have become unnatural and abnormal as a race of creation. We are not intrinsically evil. The plastic hand of God made everything good. Therefore, a soul may be saved, may be washed of sins, may be cleansed from carnal corruption and can be glorified. Sin and its nature is an addition not original or necessary. Men are not by nature enemies of God; but being disarranged by the Devil, and in many in-

stances being Devil-possessed, they have a passion to commit sins and to go wrong.

In order to understand the true tendencies of sin, its operation upon our susceptible sensibilities, we call attention to a few facts.

First, we are born with disease. We call this mortality. This is physical. We are also born with mental ignorance and have need to learn. Much of life is therefore brought about while we are maturing and developing our being and faculties. Consequently we may get deceived as well as die prematurely. Thus being greatly helpless in this sin-cursed world, much of our life is subjected to providences. Earthly life is not blameable for every evil. God is the Creator of gifts and possibilities. It is well to remember that God is Judge of re-

The following letter was received from Brother Schmelzenbach. I am sure that our many readers who are interested in this precious brother and the work in Africa will respond promptly:

"You will be sorry to learn that my faithful horse is dead. He died last Friday of horse-sickness. Nearly four years ago the mule that had served me so faithfully died of old age. After he died I wrote several letters about the need of a horse, but seemed to get no response; but knowing that we could not do the work as we should without one, I bought a horse, paying for it on the instalment plan out of my salary. The horse was three years old when I bought it, a very fine riding animal, and he did three years of hard and faithful work.

"I wish I could impress upon some of God's people in the homeland how greatly I am handicapped without a horse in this dark land where the gospel is so greatly needed, and traveling very hard even with a horse. We now have four out stations, all worked from Peniel. Two of these stations are sixteen miles in different directions from Peniel. Another one is about seven and a half miles, and the other one is six miles. Our native preacher, Joseph, and myself do all of the preaching at these places. I will either have to walk to these stations each week or else discontinue preaching services; but I have promised God that I would never retreat as long as He supplies me strength to push on, no matter how difficult the task.

"It will not be advisable to buy a riding animal that is not 'salted.' It will cost a little more, but the difference in price pays, as we can go to the unhealthy districts, and run no risk that he will take horse-sickness. A salted horse is one that has had horse-sickness and has recovered, and therefore is inoculated. It will cost about \$150 to buy this kind of a horse. We are praying earnestly that the Lord will lay this great need on the hearts of some of His people and make it possible for us to supply the need immediately. We would gladly buy another horse, paying for it out of our salary, but with the unusual high cost of living it takes every penny we receive to live.

"Please send all remittances to E. G. Anderson, treasurer, 2109 Troost Ave., Kansas City, Mo.

"Yours in His glad service,

"H. F. SCHMELZENBACH."

Do We Need a Hospital?

The following letter from Sister Innis, our faithful missionary, will undoubtedly prove to all of our readers that we should have a hospital. Quite a few have responded to the recent appeal made in the *HERALD OF HOLINESS* and *The Other Sheep*, and the plan suggested by Sister C. W. Ruth, of Indianapolis, that we start with a dollar fund, is meeting with a hearty response. Be sure to read the following letter:

"I have been doctoring a woman for several months who was in an awful condition when I found her. Her neck and breast was covered with one big raw sore, having no care at all. Maggots had gotten in, and her agony was awful. I began to doctor her, going two and three times a week to her home for about two months. She is now getting well. She had been sick for ten years, therefore you can imagine her joy is great, and she is telling the story, consequently others are coming.

"The other day I went several miles over the mountains to see a woman who had called me. She, too, is in an awful condition. No doubt if I could go the same to her kral that I did to the other one, she, too, would get well; but it takes me a whole day to go and return. So with all the other work of the mission it is impossible for me to go often to see her. It is almost useless to give them medicine to take home with them, unless you can oversee them, as they have no idea how to use it. They have no timepieces, and have no idea what an hour means. They simply know when the sun is up it is day and when it is down it is night; so

Brother Schmelzenbach Needs a Horse

you may imagine what it means to try to doctor them, but the Lord is helping us, and they are getting confidence in us on that line, which means much for the Lord. We are glad when we get their confidence, for then they begin to believe what we tell them on gospel lines. They are a nation as distinct from us as we are from them. They have their own customs and laws, and they have no more faith in us when first meeting us than the natural white man has in them, but when they find out you are a friend to them they are a friend to you.

"ETTA INNIS."



REV. AND MRS. SCHMELZENBACH

A Statement

We shall be glad to receive remittances of large or small amounts for our Africa hospital fund. Send your money either to your District treasurer or to E. G. Anderson, treasurer, 2109 Troost avenue, Kansas City, Mo.

We learn through correspondence that not all the letters we write to our friends reach their destination. We try to keep posted about the ships which are sunk, especially those that we think carry our mails, but we are not always able to know. And I suppose we are not receiving all the letters that are sent to us from the homeland. We hope our friends will bear this in mind. Some have expressed themselves as wondering why we didn't answer their letters. If the fact was known, the letters were answered, but failed to reach their destinations. Then perhaps there are others who are wondering why we don't write them or answer their letters. It may be one of two reasons, the letter they looked for went to the bottom of the sea, or the letter for which they expected an answer never reached us.

Today I just learned that the ship which carried the box that the Washington-Philadelphia District sent to us was sunk. Of course this is a disappointment at both ends of the line.

Considering these facts, we shall perhaps have a little more grace for each other, and

I trust it will clear up the point I make. Some of us have had to write letters "over again" that took more than an hour when we learned of their being lost. May I suggest that if we don't get the reply as soon as we expect that we send along a "tracer"?

GEORGE J. FRANKLIN.

47½ Gariahat Road, Ballygunge, Calcutta, India.

Some Plain Facts

While reading the late Bishop William Taylor's book entitled "Four Years' Campaign in India," I found some facts so plainly stated that I considered them worth passing along. I quote from page 75.

"A vast amount of valuable preparatory work has been done in India, especially in education, and in the translation of the Scriptures into nearly all the languages of this great empire; but the spiritual development and adjustment of agency are entirely behind that of any other mission field in which I have labored—while the combinations of the opposing forces here in India probably exceed those of any other part of the globe. My brethren here, having read of my labors and successes in Africa, got an idea that I would at once attack the masses in the streets, and mow them down like grass in a hay field; but instead of that, I began where I always begin, with the members of the church. In other fields we found them in such an advanced state of preparation that with but little loss of time we were ready with a powerful force of holy men and women to march at once to the front and rescue captive souls from the enemy; but here my limited time was nearly all taken up in barracks, hospitals, and parade grounds—where, to be sure, much good was done of its kind.

"In these remarks I bring no charges against any, and do not wish to cast any reflections upon any, but simply to explain the situation."

In these remarks you will see that the writer is mentioning places which had been "touched" or "reached" with the gospel message. Now I would kindly ask you to think or imagine—what must a District be like which has not been reached?

GEORGE J. FRANKLIN.

Christ's Doings

We would say in the language of the Psalmist, that "the Lord hath done great things for us; whereof we are glad." Thus we want to tell our friends of His doings. For years we have faithfully sown the seed in this city, and today we are seeing signs of increase. We rejoice and give God all the glory.

Our meetings in the new mission are well attended, and often the hall is crowded to its capacity. Last night we preached to an attentive audience. As we presented the red-hot gospel in the power and demonstration of the Spirit, the Holy Ghost seized hearts, and made them feel that God was in our midst, and the gospel truths went home to honest souls, and at the close of the service, there were fourteen forward for prayer. In the last few weeks over one hundred have sought the Lord. Some have sought diligently, and we trust they shall continue coming. Let us pray much for these seekers, for we know God is on the throne, and will hear and answer. Praise His name.

From this mission we have a nice class who are to soon join our church. How we rejoice in this mighty Savior, who breaks the forces of sin and hell before Him, and finds a place in the hearts and lives of these people. Truly He is doing great things.

Again we would rejoice and praise God for the safe arrival of our missionaries. We welcome Miss McPherson to our station. Being called of the Lord to the work, we are safe in saying she will prove a great blessing to these dear people.

Yours in His service,

LULA WILLIAMS.

SUNDAY SCHOOL LESSON

August 12

Josiah's Good Reign

2 Chron. 34:1-13

GOLDEN TEXT: *Remember now thy Creator in the days of thy youth (Ecc. 12:1).*

THE LESSON OUTLINE

B. F. HAYNES, D.D.

(A) *Change of Picture.*

The picture changes here, and we have a reign distinguished by goodness without any alternation. Josiah began to reign at eight years of age. In his sixteenth year of age "he began to seek after the God of David his father." In the twentieth year of his age "he began to purge Judah and Jerusalem from the high places and the groves, and the carved images, and the molten images (v. 3).

(B) *Turning to God Early.*

Josiah's case is a conspicuous example of the wisdom of turning to God in early life.

a. Divine influences are most easily and effectively taken in by the youthful mind and heart, and are more lasting than those made later in life.

b. God makes a special plea and promise to such as thus turn early to seek Him (Ecc. 12). Childhood is God's richest soil for the growing of the most stalwart and enduring and influential Christian character.

c. Right here in life's young morning, the church is to find her best and her chief work.

That church is best founded and most wisely administered which gives special thought and attention to the salvation and the training for God of the children of the country and of its own communion.

(C) *The Devil Seeks Them.*

We emphasize this point because the Devil makes this his chief point of attack.

"The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for

HEROD WILL SEEK THE YOUNG CHILD TO DESTROY HIM (Matt. 2:13).

The Devil is still at the same business.

There are thirteen million young men and boys in this country; two millions are not members of any church; only five million of them go to church occasionally. Seven million fewer never darken the doors of a church.

Unless we save them early, the chances of ever reaching them grow less from year to year.

(D) *Josiah's Work Constructive.*

Religion has its positive as well as its negative side—its constructive as well as its destructive side. Josiah proceeds "to repair the house of his God" (vs. 8-13). The house of God must be repaired and put in order for the restored worship of God by the throngs he had torn away from their idolatrous practices.

The converted man must not only forsake and war against sin, but he must turn his ransomed powers to the work of helpfulness of others.

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

There is a royalty and reign which belongs legitimately to childhood; and children should be inaugurated as ruler of their proper realm, always, of course, subservient to tutors and governors, as all government, under God, is constitutional, subject to higher law (v. 1).

No provision should be made or excuse be given for the slightest deviation from the straight way of duty—righteousness according to God (v. 2).

Very early in life there should be made life's choices in consultation with the God of providence and of grace, and the way should be definitely committed to the Lord, and the whole life be put in alliance with Him (v. 3).

Everything like sin ought to be utterly smashed and thoroughly pulverized, and turned over to him from whom it all came, and to whom it all belongs (v. 4).

All priests of evil should be as such utterly destroyed without the least toleration (v. 5). "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Not only in the homeland, but abroad, we should seek to demolish all false religions (v. 6).

There should be retirement from holy war only when the work of conquering error is perfectly completed (v. 7).

After purgation come repairing, upbuilding, improvement (v. 8). The negative work of sanctification—the removal of all sin—before the positive work, making complete in all the will of God.

In the economy of God there must always be proper deference to the Church on the part of the state (v. 9).

There are gradations of responsibility and degrees of office in connection with the Church of God; and each Church officer should recognize and respect all other offices, whether higher or lower (v. 10).

In building the Church there must be proper recognition of the variety of material needed, and there should be symmetrical use of the various material (v. 11).

YOUNG PEOPLE'S SOCIETY

The Why and the How of Young People's Work

BY CHARLES WESLEY JONES

[THE WHY]

THAT the Church owes a duty to its young people is a fact that can not be denied. The time has long since passed when the modest demands of our boys and girls can be treated with contempt, or at the best be looked upon with indifference. A recent investigation by sociological experts evinced the following fact, that out of nine thousand interviews with Christian people, 76 per cent were found to have been converted before the age of twenty. If this is so, then this great army, composed of the fairest flowers of our homes, is entitled to greater consideration than any other element with which the Church has to deal.

Because our young people are young, they look upon life from a different viewpoint than do the men and women who have been a lifetime in the way. We are fond of declaring that the boys and girls of today are the men and women of tomorrow, and we often peer into the future, with the eye of a seventh son, and see them occupying exalted positions as pillars in the Church. If this dream is to be fulfilled, then the Church must make ample provision for the maturing of these buds of promise. Not by allowing them the use of a poorly furnished room for a single hour in the week, but by giving them the very best obtainable in the way of equipment. One of the most difficult tasks imaginable is to put an old head on young shoulders. It is well nigh impossible. Again, the young people in the Church are entitled to a service distinctively their own. A man of thirty years and upward is as much out of place in a young people's service as an intermediate Sunday school boy would be out of place in a men's Bible class. Outside of the disparity of age; there is a tendency on the part of the older ones to claim the lion's share of the time for prayer and testimony, which invariably means a loss in interest on the part of the ones most concerned. The organization of a Young People's Society in the Church should be for the sole purpose of mutual improvement, both along spiritual and social lines. One without the other would be like losing one blade of a propeller wheel. Yes, it would go, after a fashion, but it would make slow headway against the tides of the world that are running high in these days of questionable entertainments, oftentimes within the doors of the so-called Christian Church.

The why of the young people's work is because it represents the Church of tomorrow in action today, that through its portals may pass an unending stream of young men and young women, who will make growth in grace as they are brought in contact with hallowed influences, and as their spiritual natures develop, under the guidance of Spirit-filled leaders.

[THE HOW]

YOUNG People's Societies are as much subject to the leading of the Holy Spirit as are the regular church services on the Sabbath, or the midweek prayer service. To make a cut and dried rule for their conduct would be to put an embargo upon divine guidance. In the face of all that has been said and written, both on the radical as well as on the conservative side of the question of "How to Conduct a Young People's Society," the writer believes there is a happy medium that can be reached, without in any sense compromising with present day evil tendencies or in any way lowering the high standard of spiritual life and experience. As intimated in the "Why," we are social creatures and our natures demand that this side of our make-up be catered to. Away with the long-faced, funereal individuals who see not the fleecy cloud in the sky, hear not the rapturous song of the linnet, or who fail to recognize in this transitory life the brightness which the Creator designed it should have. One of the first essentials in a Young People's Society is a president who is not only spiritual, but one who is an organizer, with some knowledge of parliamentary law. These qualities, combined with good judgment, will go far toward achieving success. No matter who the chosen leader is for an evening service, the president should at all times be in control, for many a meeting has been saved from failure when the presiding officer has supplemented the efforts of a poorly prepared leader by a few well chosen remarks along the line of thought presented.

The program committee should see to it that every bit of talent in the society is utilized, especially in the matter of music. Nothing injects brightness and snap into a service as a well trained chorus of young voices, accompanied by an orchestra of as many instruments as can be mustered, providing the musicians are within the age limit. We believe there is no subject outside of the study of God's Word that will claim the attention of members as will the study of missions. Consequently a monthly missionary service will always prove instructive and profitable. Every effort should be used to come in touch with outgoing and incoming missionaries, as their experiences are invariably inspiring. The systematic study of God's Word should be the predominant feature. Not like a woman firing a revolver—shutting her eyes and pulling the trigger—but rather with deliberate aim; strive to hit the bull's-eye.

Above all it must be borne in mind that the organization exists, not as an entertainment league, but rather as a society for mutual helpfulness inside and outside the church. Nothing blesses and cheers the hearts of our young people as the privilege of going on errands of mercy. There are many ways of extending the helping hand, such as maintaining boxes in public places for tracts and religious papers, holding street meetings before service, organizing flower bands for visits to hospitals, calling upon the sick and aged, and being a committee of the whole to assist in pastoral work.

Lastly, to have always in mind the high ideal of the Master, who, as He went about doing good, had as His ultimate object the salvation of souls.

THE WORK AND THE WORKERS

KINDER-COLLINS WEDDING

A very pretty home wedding took place Thursday evening, August 2, 1917, at 2216 Troost avenue, Kansas City, Mo., when Randall D. Collins, of Chicago, and Helen Irene Kinder were united in marriage by the Rev. C. W. Ruth, of Indianapolis, Ind. The bride is the only child of Rev. and Mrs. C. A. Kinder, who are widely known throughout the church. Brother Kinder having labored faithfully for the last five years in our Publishing House. Mrs. Collins has a host of friends in Kansas City, having been our church pianist for several years, and also superintendent of the cradle roll department at First church. Mr. Collins, who is a member of our Woodlawn Pentecostal Nazarene church in Chicago, holds a responsible position in the Sinclair Oil Corporation. Fifty-seven guests were present at the ceremony. Mr. and Mrs. Collins left Thursday evening for Chicago, where they will make their home. Their many friends wish for them a happy future.

IDAHO-OREGON DISTRICT

We organized the second church, since our Assembly at Eagle, Idaho, July 22d, with thirteen charter members. These were all adults but one. A number of others have not only sanctioned the move, but said they intended to unite with the church. Rev. Newton Kendall, one of our licensed ministers, conducted a five weeks' tent meeting with good results. We closed the meeting with a baptizing at 3 p. m. in the Boise river. Seventeen were immersed. Rev. Newton Kendall was called as pastor. A lot, well located, has been given, on which we expect to build a church edifice. Our District Assembly adopted the District budget system to raise our District apportionments. With the envelope system for the local church, we hope to soon have our District well organized in order to make a forward move along financial lines as well as spiritual. We raised our General Superintendent's apportionment to twenty-eight cents a member. Our people are not only encouraged over the outlook for the work on our District, but are pushing out and ahead with a faith that tells. Amen!

Rev. Lyman Brough writes that the church at Burns, Ore., gave him a royal welcome on his arrival to take up the pastorate. Rev. W. H. Tullis writes that he is getting started on his field as pastor at Enterprise, Ore. The new pastor at Caldwell, Idaho, Rev. J. S. Maddox, writes that the church is doing well and that they are arranging to hold a tent meeting in August. Brother Maddox and Miss Letha Jones were united in marriage July 25th. The Caldwell church has a nice new parsonage waiting to welcome their newly married pastor and his wife. A tent meeting will begin at Melba, Idaho, July 25th. Rev. Sherman Ludlow, the pastor, is much encouraged with the work at that place. They have a lot on which they expect to build a church edifice. The work in Boise is moving along nicely. Rev. John LaRose preached Sunday evening, July 22d, with five seekers at the altar. We have been receiving some new members into the church. We are looking forward to a big District campmeeting this fall, to be held in Nampa at the opening of the school. What a time of rejoicing that will be! Amen! Begin to plan now to be there. Announcement later as to exact date of beginning. N. B. HERRELL, Dist. Supt.

Delayed Report

The fifth annual Assembly of the Idaho-Oregon District of the Pentecostal Church of the Nazarene convened on the 7th of May at 9 o'clock a. m., General Superintendent Roy T. Williams in the chair.

The glory and power of God was on the first session, and special unction was given Doctor Williams as he read and commented on the Scripture during the devotional services.

Doctor Williams came to us with a reputation of being expeditious in the business of Assemblies, and he certainly sustained that reputation with us. His manner and spirit of dispensing with the very difficult problems which arise in such gatherings won the love and admiration of this District.

The reports from all the churches showed a decided increase on all lines and especially in the salvation and sanctification of souls, and the amount of money raised for missions. We started out the year with a slogan of double our apportionment, which I think was \$750, which would make the slogan amount \$1,500, and we raised about \$2,400. The Lord certainly did help along these lines.

The Hallelujah March was well taken care of over the District, and nearly the apportioned amount raised.

The church was full to overflowing each evening and the glory of the Lord was on the evangelistic services. Many prayed through to real victory. The last Sabbath was the crowning day

TELEGRAM

SAN DIEGO, Cal., Aug. 5, 1917.

HERALD OF HOLINESS:

Revival meeting at San Diego, under the leadership of the Holy Ghost, Wilde evangelistic party workers, closed up first week tonight in a blaze of glory, seekers praying through in old fashioned way! Pray for a great tide of victory here.

C. W. GRIFFIN, Pastor.

of all. A score or more went their way through to the fountain, and the preaching was full of unction and power.

A large class of young men and women were granted licenses, and a very blessed ordination service was held the last Sabbath afternoon, in which three were ordained to the ministry. God set His seal on this service. The afternoon given over as the Northwest Nazarene College anniversary was full of interest, and no one present could help but see that God's special seal is upon the school. Rev. N. B. Herrell was elected District Superintendent, and we are looking for great things from the Lord for the coming year. A sweet spirit prevailed throughout the Assembly.

Doctor Williams endeared himself to us all because of his sweet spirit and his real executive ability. Doctor Reynolds was also with us in the interest of foreign missions, and gave us a very helpful address along that line. It is not often that a small Assembly like ours is honored with two General Superintendents. Come again, brethren, we like to have you with us.

HARRY W. McHASS, Assembly Reporter.

EVANGELIST CHARLES A. GIBSON

These are indeed good days to my soul. The blessing of God has been upon the work, and not only have the saints of the Lord been helped, but souls have been praying through in all our meetings. We would not leave the impression that in every meeting the whole town has been swept into the experience, but everywhere we have gone we have found some hungry hearts, and we have tried, in the spirit of meekness and love, to win them. God has helped, and many have found God. We just closed a good meeting with our church in North Yakima, with Pastor Alpin M. Bowes. Brother Bowes is an untiring pastor, and helps to make it easy for the evangelist. We fell in love with the people. Finding them trying to erect a new church, we did all we could to help in the raising of funds, etc., that the enterprise might go forward with ease. Already calls are coming from many places for fall and winter meetings; our entire slate will soon be filled. Thank God for the Pentecostal Church of the Nazarene, and a place within her borders to work for the Master. Brethren, God ordained this movement, and may we one and all do our best to make it become all that God designed it should be. To this end God has given us our precious paper, the HERALD OF HOLINESS. It should be in every holiness home in the land. It is food to the soul. I would rather miss one meal, yes, two meals, a week than to miss this paper. Pray for this scribe that God may continue to bless and give him souls.

NAZARENE CAMPMEETING, PASADENA, CAL.

This great campmeeting opened auspiciously on Thursday evening, July 19th, with about one hundred tents up, and many of them filled. All will be filled by the last week of the camp. The attendance is large, but not quite so large as last year, which was exceptional. But the spirit of the meeting is superb, and God is greatly blessing the campmeeting. The preachers, Rev. C. B. Jernigan and Rev. C. E. Roberts, are plowing deep, without fear or favor. The Rinebargers are delighting the people with their magnificent singing. The tide is rising, and before the close of the camp on Sunday night, July 29th, we are expecting a cloudburst from the skies.

The Nazarene University had a service Wednesday afternoon, July 26th. Doctor Walker, the new president, gave a most wonderful address. He is in labors abundant, is up at 3 o'clock in the morning and pushing plans and work to save

this great school from financial disaster. We are believing that God will help us, and ask the Pentecostal Nazarenes everywhere to pray that this "mother" university may be spared to the church. We have ample property, but there are no sales. However, many are sacrificing, and money is coming in. It is proposed to raise \$100,000 to help in paying the debts and saving the beautiful campus of fifty acres. It is proposed to raise another \$100,000 for a perpetual endowment. About \$20,000 of this is already promised. The school will open (D. V.) September 10th, with an A-1 faculty. God answers prayer, and the united prayers of the Pentecostal Nazarenes everywhere and their immediate financial support will win. We are anticipating great glory on this Southern California District. The church will hear from us. Glory!

C. E. CORNELL.

EVANGELIST CHARLES M. HARRISON

We have not reported for some time, but we have been in the battle all the while. We have just closed a meeting at New Castle, Ind. Large crowds attended. Our tent was filled to running over, night after night, and fifty-six precious souls plowed through to victory for pardon of sin and heart purity. The New Castle church is carrying a soul burden, and their pastor, Rev. Harry J. Elliott, is wide awake and on the job. We were given the very best of entertainment and taken care of financially. We have just begun a meeting at Elwood, Ind. The Elwood class has not been organized very long, and they are coming through some trials just now that are making them shine. But the fire is already falling here and souls are finding God. We are believing for a great meeting. We will go from here to Brother A. E. Kerst at Auburn, Ind., and from there to the District Assembly at Cleveland, Ind., where we will be open for calls. Giving God all the glory, we ask an interest in your prayers. Yours in Jesus' name. Write us at our home address, 752 Shelby street, Indianapolis, Ind.

EASTERN OKLAHOMA DISTRICT

The Hugo meeting was no failure, but was one of the hardest battles we have fought in some years. About fifteen professions, and two new members. We had about used all the ammunition we had, when Misses Damron and Verner came in home for a few days' rest. We were lucky to get Miss Damron to preach the last three nights, which was the best part of the meeting. We believe that God sent them there to help out. The girls are doing very efficient work. The District is moving on with victory. The revival work has begun on our District, and good reports are coming in; some new churches organized, and some to organize; West Tulsa, Antlers, Tushka, all three to be organized as soon as I can reach them. We are looking forward to the Assembly, October 24th to 28th, place, Hugo, Okla. General Superintendent J. W. Goodwin will have charge. The Lord willing, we will commence a revival at Durant, with R. E. McCain as song evangelist. Rev. W. F. Gibbons, pastor, will be there for the next three weeks. All who wish to correspond with me will please address me there, care of Taylor brothers. Sister Womack has resigned the pastorate of the Hugo church, and will bid some revivals. If you desire a woman evangelist, you will do well to get her. I am saying this on my own accord and without one word of solicitation. F. R. MORGAN, Dist. Supt.

EVANGELISTS J. L. AND ISABEL MCKINNEY

We have just closed a three weeks' revival at the Meers schoolhouse in a blaze of glory. This place is twenty miles west of Lawton, Okla., in the Wichita mountains, and we found a very needy field. There are some as fine people here as we ever met. We have some open dates. Any one needing help, write us at Caddo, Okla.

EVANGELISTS ALLIE AND EMMA IRICK

We closed one of the best revivals of this season with Pastor F. C. Savage, at Hominy, Okla. We had a large tent, well seated and lighted, near the church. Crowds were exceedingly great and attentive. Many souls were saved, reclaimed, and sanctified. We could safely say more than sixty found the benefits of the double cure, and a good large class was taken into the church the closing Sabbath. We heartily believe in conserving our labors by getting our converts to join the Pentecostal Nazarene church. Amen!

The great rescue rally the last Sabbath afternoon was the fitting climax of this glorious meeting. A large offering of cash and pledges was

given for rest cottage at Pilot Point, a Pentecostal Nazarene rescue home. The finances of this meeting came easily and freely. The pastor is a wise and humble man of God. A good offering was raised for him the last night of the meeting. The evangelists were treated royally and urged to return for a siege in 1918. Hominy is a promising field for God and Bible holiness. We are now engaged in the famous old Vincent Springs camp, at Dyer, Tenn., in its twentieth year. Great crowds, and salvation is upon us. We are slating for 1918. God is good to us, and we feel like pushing ahead. Preach holiness and win souls, is our battle cry. Amen!

B. F. PRITCHETT AND WIFE

The meeting at Higgins closed with sweeping victory. The altar was filled the last night, and everything prayed through in a few minutes. I haven't seen greater victory lately than we had there. Closing out on Friday night, we started for the Paradise camp, sixty miles northwest. We found all arrangements completed and awaiting our arrival. God was present to bless in every service. We have had seekers at the altar every service from the first day and night, except two. Each Sunday was a great day. Some came in their cars for sixty miles, and such baskets of fine food you rarely ever see. We return next summer for four camps if Jesus tarries and we stay. I am now in the opening of the meeting with the church at Milton. We have fine crowds and good interest. Rev. Mr. Guthrie is the pastor here. Our next meeting will be with the Ellis church, Ellis, Ia. Rev. Mr. Rockhold is the pastor. This will embrace the second and third Sundays of August. From there we go to Forestburg, Texas. Wife is assisting me in these meetings. Pray for us.

B. F. PRITCHETT and WIFE.

EVANGELIST I. D. ARCHIBALD

The meeting at Rochester, N. Y., had been running two weeks, a few had been saved and sanctified; there was deep conviction on the people, when the large tent was set on fire and was burned. This will stop our summer campaign, as the outfit was not insured.

75 Wiltzie avenue, Beacon, N. Y.

HERALD OF HOLINESS DAY, SEPT. 16TH.

EVANGELIST G. W. TEVIS

I began my summer's campaign on the south side, Columbus, Ohio, June 10th, and a few people found Jesus in the saving and sanctifying of their souls. From Columbus I went to Bainbridge and from Bainbridge to Piketon, Ohio. The battle was hard, but Jesus was with us. My next engagement will be at Halls Gap camp, eight miles west of Stanford, Ky., for two weeks, beginning August 5th; and August 20th to September 9th, at Sulphur Lick, Ohio; September 10th to 23d at Ray, Ohio. If any pastor or people want a revival, I will be glad to lend you a helping hand. My home address is 1705 Williams avenue, Norwood, Ohio.

ARKANSAS DISTRICT

Since my last report I have spent ten days with our churches in the north part of the District. Our first appointment was with Rev. A. G. Ridout, at Searcy, where I gave them three services. It truly was a time of refreshing from the presence of the Lord. Sabbath evening, the last service, we dedicated their new tabernacle, a beautiful place in which to worship. This is one of our best churches, and Brother Ridout is one of our choice preachers and has things well in hand. My next stop was at Pangburn, where I joined Rev. M. M. Mitchell, spending a night with each one of his churches. We had fairly good services. The next church visited was Flora's chapel. I had one good service. My last appointment was at Beebe. I spent from Friday until Sunday night with them. Rev. Earl Harris, the pastor, was hindered by sickness in his home, which was a great disappointment to all. I find the work which I have visited, about twenty-five churches, in fair condition, with harmony prevailing between pastors and people. Most of these churches are planning for revival meetings. We desire a great harvest of souls throughout the District. I have about ten other churches to visit, and some revivals and campmeetings to hold; then our Assembly convenes November 3-7.

JOHN D. EDGIN, Dist. Supt.

EVANGELIST B. S. TAYLOR

On Friday, July 20th, in the evening, the battle opened. A large congregation filled the auditorium all day Sunday. The preachers were: John Short, Revs. E. P. Clark, B. S. Taylor, E. A. Post, A. B. Riggs, J. W. Norcross, Evangelist Cassie Smith, Mother Reed, H. N. Brown, and J. A. Hillery. W. A. Millet also was on hand with all the old-time power, fire, zeal, and faith. The dear old grounds, 1875-1917, which for forty-two years have re-echoed the high praises of God, have enjoyed the holy labors, inspiring songs, and fervent

prayers of McDonald, Inskip, Gill, Pepper, Watson, William Taylor, John Parker, Edward Davies, Doctor Levy, George Hughes, Deacon George M. Morse, Ithiel T. Johnson (still in the field), etc. On the 3d I arrived on the ground, and the Pentecostal Collegiate Institute praying band presented our "plan of campaign" and slogan (a) to get ten thousand saved and sanctified, (b) raise \$10,000 toward the proposed fund of \$40,000, and (c) to secure three hundred students for the Pentecostal Collegiate Institute at North Scituate, R. I., and (d) make Rhode Island dry—bone dry!—by using an automobile capable of carrying ten workers; holding ten to twelve services each day in the week, at so many different points round about our headquarters when two to four services are maintained daily.

Our campaign at Mattapoisett, Mass., was greatly blessed of God. The street sermons, before the postoffice by Pastor Berse, Brothers Brown, Durfee, and myself, with the invitation to the church, have produced blessed results in two weeks. Officers cleaned up the violators of liquor and gambling laws. Seekers were at the altar for pardon and purity, also finders, amen! The town is under deep conviction; the noisy, drunken, riotous hoodlums are quieted. Glory to God! People are giving earnest heed to the warnings and testimonies of the devoted witnesses.

We beg the earnest prayers of our readers for our school, our campaign, our finances, our teachers, our efforts to spread the holy fire in Providence and the country one hundred miles around. A big brother ought to be one of three to buy our \$300 automobile. Where are two more?

SAN FRANCISCO DISTRICT

A good little campmeeting was held at Porterville, Cal., beginning July 1st, and running over three Sundays. The meeting was good all through. The saints got burdened and prayed until God heard their cry. A goodly number prayed through to glorious victory, some of the Porterville people getting saved or sanctified at home. In fact, the Holy Ghost had his way with the brethren, and sweet harmony prevailed throughout. The preaching was done by the ministers on the District, and each did splendid service. Brother Rhoades of Alameda, Brothers Grose of Berkeley, and Welts of Fresno, Smith of Bakersfield, Linaweaver of Lindsey, were present all or part of the time, and God surely blessed their messages and labors. There was surely some shouting. A good class joined the church, so that from now on Porterville, Cal., is on the Pentecostal Nazarene map, and it is a fine town and country back of it.

July 21st we visited Stockton, Cal., and called on Brother Joseph Klemel. While here we had a talk with Miss Marion Benton about the Japanese work at Stockton. This concerned young lady is doing a good work among the Japanese as teacher and missionary. Our next visit was to the San Francisco church. Brother Thomas Murrish is pastor, and fasts and prays and keeps the glory prayed down all the time. We found the church in the midst of a revival under the leadership of the Smith band, and several people prayed through. Surely this San Francisco bay county is a great place, with its marvelous harbor and more than one million people about it, with great business enterprise, foundries, ship building, and big factories and large ocean shipping trade, and rich farming, grazing, gardening, and fruit raising lands all about it.

We next visited Berkeley, the educational center of the Pacific coast, and found Miss Lillian Pool working in the Japanese mission here, and I had the pleasure of talking to the Japanese through Miss Pool as interpreter. She is doing a great work. We next visited the Berkeley church, where Brother M. F. Grose is pastor. His people love and appreciate him. Brother James Ratliff and bride have taken the Angels camp, Vallejo, and Murphy's circuit. This is mountain mission work and no easy field, but we believe these young folks will succeed. I pray God to bless the Publishing House and editor and staff.

D. S. REED, Dist. Supt.

EVANGELISTS JOHN F. ROBERTS AND WIFE

At our last writing we were at Baker, Colo., in a tent meeting with Rev. Roy Pool, our pastor at Elkhart, Kas. The Lord gave us a real revival; several prayed through in the old-time way. Enemies made up, dances broke up, and prayermeetings were organized. We expect to have a Pentecostal Nazarene church there right away. We had an all-day meeting on the fourth of July, a great day. Next we went to Elkhart, Kas., and held the meeting in a tent. The meeting was not what we had hoped, but some prayed through. There is a small class of Pentecostal Nazarenes there, but no place in which to worship, only in a private dwelling, so on the last night of the meeting we took up a good offering to make a payment on a lot and to build a tabernacle. There is a good opening for our church at Elkhart. While the class is small in numbers, yet they are extra in quality. Brother Pool and his faithful wife are making good there.

We are now at Fort Jessup, La., on the old camp grounds. This is their nineteenth annual

camp. The grounds are beautiful, the cottages full of campers, and the shed pretty well filled the first service. We are going in for victory. We go next to Bethel church, Johnson, Kas., August 11-22, with Rev. G. H. Webb.

DAKOTAS-MONTANA DISTRICT

I began my summer's work with the First Pentecostal Nazarene church of Little Rock, Ark., with Brother G. E. Waddle, pastor. He stood nobly by me in all my efforts. It was very gratifying to note the progress and growth of this church. Many were at the altar, saints shouted, and praised God as the Spirit was upon them. Mrs. Bates and my little girl were with me, and God used the songs they sang to bless many hearts. While engaged in that meeting I was "drafted" on the Dakotas-Montana District as Superintendent. I came at once to Sawyer to the District campmeeting, July 1-9, which was held by Brother W. R. Cain and Charles Stalker. There have been many camps held on this ground, but none so good as this one. On the night of July 4th, while the rain came down and the people testified the power of God fell, and without any preaching at all nearly twenty seekers came forward, and most all of them prayed through. Among the touching things of the camp was the farewell to Rev. Lyman Brough and his faithful wife, who have been on this District for eight years now. As the people marched around to bid them God speed; one could feel the kindred tie that only God's people know. All expenses were met. Saturday afternoon within ten minutes the people gave \$558, and the private subscriptions, with the hallelujah march, brought the full amount up to about \$800. We earnestly ask your prayers that God may greatly bless His work in this great northwest country.

J. E. BATES, Dist. Supt.

DISTRICT EVANGELIST A. F. DANIEL

Just arrived home from Bounds, Mo., where God gave a great meeting. It was the greatest meeting that community has had for ten years, and I find everything moving on here, and the outlook for the school was never better. I see no reason why every boy and girl could not have a Christian education, with the terms they give. They can go through school here surely if they could any place. If you are looking for a good school for your children, send them to Des Arc, or come and bring them. The crop being raised for the school is fine, and we are looking for the greatest year yet. We have a good faculty for the coming year, so don't miss the opportunity of coming.

A HERALD OF HOLINESS IN EVERY NAZARENE HOME

EVANGELIST O. C. W. TETRICK

We are still on the firing line; just closed a good meeting at Acme, Texas, with fourteen saved, and six sanctified. Sister Goshiers and Sister Rachel Elder were our collaborators. Wife brought the last message to a crowded house; several came forward for prayer. Three got saved, and an unanimous call was given to come back. The Lord willing, we will go back in September. We have more calls than we can fill, and are never idle. Just going and doing our very best.

HARVEY-STOKES WEDDING

There was a very pretty home wedding in the parsonage in Lebam, Wash., on July 31, 1917, when Miss Clara Frances Harvey, daughter of Rev. and Mrs. J. F. Harvey, was united in marriage to Mr. George Edwin Stokes of Tacoma, Wash. Miss Harvey has many dear friends among the readers of the HERALD of HOLINESS, who knew her in the pastorates formerly served by her father, and also many who knew her as a student in Olivet University. Mr. Stokes, the bridegroom, is a splendid Christian young man, prominent in the Y. M. C. A. work of the northwest. He has been one of the secretaries of that work in Seattle, Wash., for a number of years. After two months' trip in the east, Mr. and Mrs. Stokes will be at home in Tacoma, Wash.

EVANGELIST H. W. SWEETEN

Well, here we are in Michigan, with the pastor of the Pentecostal Nazarene church, Rev. E. E. Mieras. The meeting here is being held in a large tent. God is blessing, conviction is on, and souls are getting saved and sanctified at every service. About thirty-five souls have knelt at the altar the last three nights, most of whom prayed through either to pardon or sanctification. Praise the Lord. The meeting is in its infancy at this writing, and we are looking for greater things over the next two Sundays; already God is sending in folks who have never been in the meetings before, and they are getting saved. The pastor, Brother Mieras, is a live wire, and under his able leadership a new and beautiful concrete church is being erected at a cost of about \$7,000; this is the second church built here in the last three years.

Under the ministry of Brother Mierns the work has grown so rapidly that they were crowded out of their other building. Thank the Lord for a bunch of people who do things. We have been preaching each noon hour at one of the automobile factories, speaking from an auto to about four or five hundred men, who give good attention and manifest a good interest. Here is a wonderful field of opportunity—four large automobile factories open to the gospel. In one of these meetings we saw as many as twenty-five hands up for prayer. Results have also followed these meetings, as the men follow us to the tent at night, and some have been saved there. We go from here to Maybee camp, at Maybee, Mich., thence to Waldron, Mich., thence to Richland, N. Y., camp returning home early in September, the Lord willing.

CHURCH NEWS

Erin, Tenn.

Rev. W. F. Collier, who has been pastor of the Erin Pentecostal Nazarene church for the last three years, tendered his resignation as pastor to the church board at our last board meeting, which was accepted. Brother Collier has been a faithful and untiring worker and has done much toward the upbuilding of the Lord's work here. Any work or charge wanting a good preacher could not do better than call Brother Collier. We as a board and a congregation hated to give him up, but he thought it the Lord's will that he go elsewhere. He is open for calls.—J. M. BOONE, Reporter.

Hackett, Ark.

I have just received the HERALD of HOLINESS, and was glad to hear of the West Tulsa meeting and the good that was done. Brother Messer did some fine preaching. I rejoice to hear Brother Morgan is going to organize a church there, for it is a needy field. On Sunday while Brother Messer was preaching we could hear guns all around the tent. May the dear Lord bless Brother and Sister Connor and all the saints there and keep them true to God is my prayer.—MARY E. KNIGHT.

HERALD of HOLINESS DAY, SEPT. 16TH.

Lowell, Ind.

We are gaining ground here in Lowell, God is blessing the work wonderfully, and the faithful few who keep right on drilling until the oil is reached. Last Sunday a week ago was a memorial day for us. Our Sunday school numbers forty-three, and church membership is twenty-four. We will praise God for ever. We give Him all the glory and press on with victory ahead, for we know God is able.—Rev. L. A. MCKAY, Pastor.

Goddard, Ky.

I left home on the 26th of June, arrived in Friendsville, Tenn., on the 29th. Found the big tent up and everything ready for the meeting. For fifteen days we had a hard fight with the Devil, but God gave us victory in every service, long altar crowded every night. I don't know the exact number saved or sanctified, but the country was stirred for miles. We closed out in a blaze of glory, with an unanimous call for next year. We went to Knoxville, Monday a. m. in the hardest rain I ever saw fall. We had three days' rest in Knoxville. On the 18th we started for Mt. Hope camp, Ky., where we are at this writing. This is indeed a great camp. They have a tabernacle that seats several hundred people, and plenty of camp houses to care for the campers. The congregation runs all the way from four to six thousand on Sundays. We are expecting a great meeting. Brother and Sister McCammon are doing some good singing. My wife is not with me this summer on account of the condition of my aged mother, but we hope she will be out again soon. Pray for us.—C. C. CLUCK.

Plantersville, Miss.

As I am a deaconess, I will send my report up to date. Have visited and prayed in one hundred and eighteen homes, prayed in the hospital five

times. I have seen five girls saved, reclaimed, or sanctified. Glory to God! I have been in seven revivals, conducted twelve prayermeetings, preached thirteen times, held two street services, held services in jails eight times, in the workhouse two times; collected for charity \$11.57, have given \$14.65 to missions, reserved for my own work \$2.22. If God permits I will enter a revival the 2d of July, and I request the prayers of the Pentecostal Nazarene family. Our Sunday school is increasing. We are looking for the District Superintendent soon and will be more than delighted when he comes. We are looking for great things from God this year.—M. E. GASAWAY.

Covington, Ky.

We believe our dear Pentecostal Nazarene brethren are interested in promoting God's work. We therefore want to call your attention to a campaign to raise \$300 on our church building. We have here one of the most needy fields in the homeland. Here in the midst of our surroundings God has planted a Pentecostal Nazarene church with great opportunities. But for some time we have been handicapped for the lack of finances. Will our dear Pentecostal Nazarene brethren kindly pray over this matter, and if after so doing you feel inclined to make us an offering for this purpose, kindly remit same to Rev. William H. Fibbs, 111 Government Square.

Fairhaven, Mass.

The blessings of God attend our revival campaign. A pastor five miles south of Fairhaven has opened his church, is preaching with us in earnest zeal and power on the street, has taken collections and is pushing hard for victory. The W. C. T. U. are always on hand. The state constables, two of them, followed our five days' campaign here in Massachusetts by cleaning out the booze joints in a dry town. The hoodlums on the street are getting quiet, and the bulk of the town gather regularly at 6:30 o'clock, when the mail comes, and swarm the streets to hear our songs and baby organ, while the blessed Spirit settles down in deep conviction on the town. The factory hands, eight hundred of them, swarm out here at 12 o'clock, and after a hasty lunch return to gather around us until the bell at 1 o'clock rings. Our college boys with their gospel songs touch every heart. Prayers were offered, testimonies given, and seekers come forward in these open air meetings. Pray for us.—B. S. TAYLOR.

Swampscott, Mass.

Lynn church was well represented at Grandview Park campmeeting this year. Several families took their vacations at that time, and improved the same at the campground. The day of the fourth a large truckful of young people were up for the day. The spirit of the meeting still prevails, and we are truly having wonderful seasons of refreshing. We expect this to continue until Jesus comes. Souls have been built up in strength and faith, and some received the blessed Holy Ghost. Our class meetings are services of real power. Our young people's class, under the leadership of Deaconess Sister Hadley, is something marvelous. God has quite a number of young people in our midst who are wholly surrendered to Him, and the power and blessing of their lives are felt in the young people's class. May God increase their number! Our leader is very precious to us, feeding our souls from the Word, and her own rich experience, and directing and leading us into new and deeper paths of spiritual life and blessing. We young people are coming up the line, and intend to be strong, stalwart soldiers of the cross of Jesus. The class for the older people is a power house, too, and the services are well attended. God's seal and blessing are upon our class meetings. Our Sunday meetings are the crowning services of the week. Our pastor, Brother Beers, so wonderfully leads the flock and helps to show us where the green pastures are. His sermons are full of the Holy Ghost and power, and God marvelouslyunctionizes his soul as he brings the message to us. God has blessed us with a most spiritual pastor, and He is using him to help build up the flock and the church of God. God truly is blessing Lynn church, our vision is deeper, we have in view the cross of Christ, and we are in the battle against sin and the Devil in every form, and expect to conquer, for Christ is our Lender and King.—FLORENCE M. RIPLEY, Church Reporter.

A Thriving Church

Not a vision, but a fact. It is a country church, having seventy-five members, including children. The membership is drawn from twenty-five families, one of them being hundreds of miles away, and another family being backslidden at the time. Two of the families are represented by women whose husbands are unsaved, and another one by a young daughter. So there are twenty men who are heads of families who can be of use to the church. They are not wealthy farmers, only two-fifths of them own their homes, and possibly half of this number are free from debt; the rest are renters who have to work early and late if they make living expenses. The year before had been one of drought, followed by destructive wind storms. But they can still give to the cause of missions. This little country church is support-

ing a missionary in one foreign country, and a Sunday school in another. They are raising \$1,000 for missions this year, and that by voluntary giving. Of course the pastor believes in giving; he gives more than a tenth of his income back into the church expenses, and then gives another tenth to missions. No, he is not getting rich, except in heavenly treasure, but he is setting a good example. This same handful of people give well for the other lines of general church work, for education, Publishing House (\$4 a member on April 1st); home missions, General and District Superintendents' support, rescue work, etc. During a year's time they have held three series of meetings in surrounding towns from four to eight miles away from their church. They did not wait for an invitation, and they paid the expenses themselves in an effort to get the gospel of full salvation to their neighbors. A visiting missionary thought that the readers of the HERALD of HOLINESS might be interested in this modern Mary and Martha combined church, of whom it might be said, "She hath done what she could."

And He hath said "How beautiful the feet!" The feet, so weary, travel-stained, and worn. The feet that humbly, patiently, have borne The toilsome way, the pressure, and the heat.

The feet, not hasting on with winged might. Nor strong to trample down the opposing foe: So lowly, and so human, they must go By painful steps to scale the mountain height.

Not unto all the tuneful lips are given. The ready tongue, the words so strong and sweet: Yet all may turn with humble, willing feet, And bear to darkened souls the light from heaven.

A. G. N.

Batesville, Ark.

We have just closed a seventeen days' meeting at Rosie, Ark. Quite a number came to the altar seeking justification or sanctification, of which some prayed through to definite victory. On Sunday night the closing service was almost one continuous shout from start to finish. Our little church was wonderfully strengthened and built up. Brothers G. H. Harmon, of Vilonia, and W. S. Sullivan, of Levy, Ark., did some good preaching. They are both loyal Pentecostal Nazarenes.—Rev. and Mrs. JAMES S. MOIR.

A HERALD of HOLINESS in EVERY NAZARENE HOME

Vicksburg, Miss.

We are entering into a great fight against sin. In this neighborhood we have Russellism, Spiritualism, Christian Science, and everything else the Devil has. We begin a campmeeting August 5-27, with our Brother K. H. Jackson, and desire the prayers of God's saints that the Word of God may grow and prevail. Any one feeling God would have them come and help us push the battle will be welcome. Pray that my husband may get saved during this meeting.—Mrs. MAE BUDD.

Poteau, Okla.

We still love the way of holiness. It is truly wonderful what God can do for us if we trust Him. Just closed one of the best meetings I have ever attended. It lasted five weeks. Rev. Mr. Isaacs and wife were the evangelists. They won the hearts of some of the best people in town. Opposition was broken down, and there is a good outlook for a Pentecostal Nazarene church here. Praise God, twenty-six were reclaimed or saved or sanctified from the results of the meeting. We never had a dry service. There was one addition to the church. Pray for us.—Mrs. H. H. FRENCH.

Kansas City First Church

We have now been two Sundays without our regular pastor, Doctor Matthews, who is taking a much needed rest. District Superintendent H. M. Chambers preached July 22d, in the morning, a timely message on Christian fellowship, and Superintendent M. F. Lienard of Nebraska District preached in the evening. Both services were blessed of the Lord. The women had a splendid feast in their Tuesday afternoon meeting. Wednesday night was a big prayermeeting, and the Lord blessed some of the folks good and gave a new impetus to prayer this trying hot July weather. The cottage prayermeeting in Euclid avenue neighborhood was also a season of refreshing, and then Sunday was a very good day in the Lord. The saints were inspired, workers reported twenty-four girls in the reformatory who raised their hands for prayer in the afternoon service. There were several requests for prayer in the night service and one old man who had once known the Lord came to the altar and got help and started for home to break partnership with a business that had tobacco and cards and other questionable methods. He looked like he was headed for victory. Personally, I am having a splendid time in Kansas City in the Lord's work where nineteen years ago I did reporting on one of the big rallies.—One of the vacation supply pastors of First church, ESTELLE REID LIENARD.

Kingswood College

co-educational,

opens its twelfth scholastic year October 1, 1917. Board, lodging, and tuition next year only \$100. Primary department, Christian workers' department, common school department, theological department, high school, college, and music departments. For particulars address

Rev. W. B. Dunkum, M.A., B.D., Pres.
Kingswood, Ky.

Bock, Minn.

This is a new field, which was dug out and organized by Brother Lyman Brough. We came here shortly after the Dakotas-Montana District Assembly. After preaching two Sabbaths we feel that, while most of these people are new in the way, they are the kind of material out of which real Pentecostal Nazarenes are made. The prospects are good for a church building here soon. Pray for us. — FRANK BAUMGARTNER, *Pastor*.

Athens, Texas

We have just closed a nine days' meeting at Murchison, where we had an old-time Holy Ghost revival. The Lord gave us many souls, some backsliders reclaimed, some old-time shouting. We had large crowds at the altar at night. The people said we preached the Bible and made the second blessing plain. They want another meeting in the near future. We organized a Sunday school and prayermeeting at said place, and the people are right in for a church. We are looking to God for greater things yet. We still have our twice a month apportionment there. Pray for us. — H. E. BENSON.

Denver, Col.

Since the District Assembly the first of June we have been without a regular pastor, the pulpit being supplied. We have had splendid meetings, especially our midweek prayer service. It has been well attended. The church called Rev. A. G. Crockett of Chicago as its pastor, and he came to us July 19th "in the fulness of the blessing of the gospel of Christ." He preached his first sermon on July 22d to a splendid congregation, and the "Glory of the Lord" was on his soul and on the church. It was a blessed service. Four were at the altar in the morning service and one in the evening, all praying through to victory, and two saints, recently from Ohio, were taken into the church. Brother Crockett is a man full of the Holy Ghost and faith. Already he has endeared himself to the hearts of this people. We love him, and believe he came in direct answer to prayer. We asked the Lord to send us the right man, so through God's divine providence he was sent to us. We are looking for and expecting a great year for Denver church. Pray for us. — Mrs. C. L. ROBINSON, *Church Reporter*.

HERALD OF HOLINESS DAY, SEPT. 16TH.**New Brighton, Pa.**

Beloved members of our great family of Pentecostal Nazarenes: The Pentecostal Church of the Nazarene of New Brighton, and the church of Terrace, Pa., united in a young people's meeting at the New Brighton church, and God signally honored us with His presence. Such singing, and shouting, and testimonies you can only hear among a company of Pentecostal Nazarenes, or at a real holiness campmeeting. An old man over eighty-one years old was saved at this service. Brother Parker and his young people are certainly on fire. Brother and Sister Fick, our pastors of the New Galilee, Pa., church, were also with us, and sang a special selection. In the last three weeks we have had fourteen saved or sanctified at our altar in the regular services. We believe in having a constant revival, and we have it. — Rev. GEORGE WARD and WIFE.

Omaha, Neb.

The annual campmeeting at Omaha closed Sunday evening with a great shout and victory in the camp. It was said to be the best spiritually that this city has ever known. Rev. Charles Stalker was in charge, and the Holy Ghost was mightily flooding his soul. Many found Christ as their personal Savior, and many as their healer and sanctifier. The saints are now rejoicing for victory in their souls. Our full convention will begin September 30th, and will continue over October 14th at the Chicago street mission, 1616 Chicago street. Rev. A. L. Whitcomb of University Place, Iowa, will be in charge. — C. G. STUBERG, *Sup. Chicago Street Mission*.

Kenwood, Tenn.

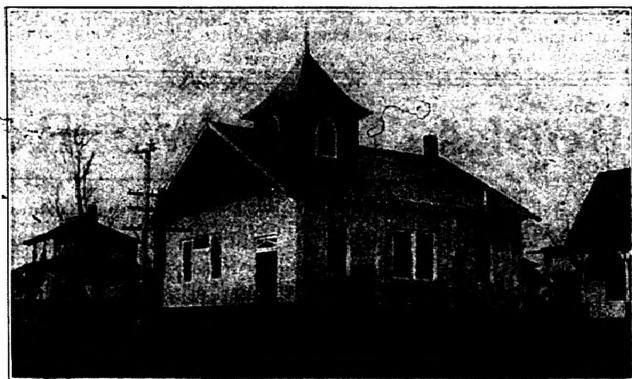
The Lord is blessing hearts as we preach the gospel of full salvation at this place. This is but the tenth service, and God has given us about fifty souls, either saved, sanctified, or reclaimed. This is a hungry people, and they are receiving the Word of God with a great delight, and we believe that some day there will be a well organized band of Pentecostal Nazarenes at Kenwood. Our next meeting begins at Shiloh, August 5th, and we feel the need of the prayers of God's children for this place, as we contemplate a hard battle. — MARVIN S. COOPER, *Pastor*.

North Yakima, Wash.

Our revival services closed with a day of great victory. Evangelist Charles Gibson preached well in every service of the campaign and was wonderfully anointed and blessed in his three last messages. A number of persons who had been holding back for several days went to the altar and came through shouting. The singing, under the leadership of Arthur Anderson, was excellent. Brother Anderson has accepted the pastorate of the Second

Lacona, Iowa Church

A three weeks' meeting church at this place in was held at the new charge of Brother E. A. Clark, District Superintendent, beginning March 28, 1917. There were seven professions of salvation. The first Sunday of the meeting the Hallelujah March was observed and \$75 was laid on the table. April 15th the new church was dedicated and \$1,200 was raised by the District Superintendent, freeing the church from debt. It is a beautiful little edifice of white stucco, seating about three hundred. It has a fine cement basement, having four rooms, electric lights throughout, and modern in every way. They have recently installed a new piano and are making improvements as the Lord prospers them. Children's day was observed June 17th, and an offering of \$25 was given to further work in other fields. We have a membership of about forty.



church in Seattle. Brother Gibson is a very excellent, earnest, sweet-spirited preacher. He is a successful evangelist, and you can count on his loyalty to the church and the interests of the pastor with whom he labors. Our people became greatly attached to him and were wonderfully blessed by his preaching. Besides the spiritual victories of the meetings, we were helped much in advancing the interests of the new church building, and received \$2,600 in subscriptions. God is helping us, and we look for great things during the year. — A. M. BOWES.

Bradford, Pa.

We thank the Lord that He used Evangelist Rev. C. L. Wireman, of Middletown, Ohio, in a very successful meeting in Bradford, Pa. Brother Wireman won the hearts of the people from the very first service. Meetings were not largely attended at first, but the crowds increased until the last service. Brother William Donaldson, the Wesleyan pastor, and his good people rendered valuable service during the meetings, dismissing their own service on two or three occasions. A number of the Free Methodists joined the battle, and all around we had a good time. While the slain of the Lord was not a large number, yet the meeting did unfold and lasting good. We need your prayers personally and for the work here. — JAMES M. DAVIDSON.

Terrace, Pa.

We have recently closed a splendid meeting, with Dr. and Mrs. Howard Sloan as our evangelists. The Lord was present in power and a number were saved, reclaimed, or sanctified. The church was also greatly helped by the messages of these two servants of the Lord. On the fourth of July we had an all-day meeting. Rev. Charles L. Green, pastor at Bunola; Rev. Daniel Keyes, pastor at Lincoln Place; Rev. George Ward, pastor at New Brighton, with a number of their members were with us on that day, besides many from Pittsburgh. Since the meetings several have found victory in the regular services, three one night in the Young People's meeting. Our young people keep the glory prayed down on their meetings. Last Friday, on invitation from the Young People's Society of New Brighton, Pa., a good delegation of our young people attended their Young People's rally. Words can not describe the meeting. How the glory came down on those young people, proving that young people can have a good time serving the Lord. Terrace church is pushing on with the manifest blessing of God in our midst. — W. H. PARKER.

Chelan, Wash.

Chelan is a beautiful town. There are eight hundred souls here for whom Jesus died. Rev. J. W. Frazier, having fulfilled his evangelistic mission with the church here, left for his home in Ridgefield, Wash., Monday evening, July 16th, with a hearty invitation to come back again. Brother Frazier's sermons, delivered with such sympathy and Christian love, won the hearts of his listeners. Souls were saved, and the imprint of his character and messages will not soon be forgotten here. — S. L. MENDEL, *Pastor*.

Newton, Kas.

The group meeting, consisting of Newton, Wichita, Clearwater, Maize, and the new church at Augusta, has just closed one of its best sessions at Newton. While the attendance was not what it was expected to be, yet the blessings of the Lord were upon the meeting much after the fashion of the old-time way. Brother Calhoun's subject on "How to Increase Church Attendance" was a very important subject and elicited quite

an interest. "The relation of the Nazarene preacher to the age in which we live," by Brother Oliver; "The Bible in the Sunday school," by one of the sisters from Clearwater; "The ideal pastor," by Brother Behm; "How to conserve our young people's work," by Mrs. J. W. Oliver; the speech on "Church loyalty," by Brother Uhler; and the sermons by Brothers Uhler, Calhoun, Putney, were all of the highest order. After a very profitable Sunday school, Brother Gilmore preached on "Moved by the Holy Ghost." The message was timely and full of old-time fire, and at the close a great altar service was held, in which the power of the Lord fell upon the crowd. The afternoon rescue service was full of interest, and resulted in an offering in cash and subscriptions of \$50. God bless this great work. And may we get it on us as never before. Brother Uhler preached the closing sermon Sunday night. Two souls were definitely blessed during the day, and many were greatly refreshed. We thank God for this session of the group meeting, and will promise the brethren if they will come our way again we will make it just as pleasant for them as we can. Resolutions of respect and confidence were passed in regard to the chairman, Rev. H. Calhoun, of Wichita. God bless them all. We are still on the "mountain top." — J. W. OLIVER, *Pastor*.

A HERALD OF HOLINESS IN EVERY NAZARENE HOME

Indianapolis, Ind., First Church

The membership of the Indianapolis First church send their greetings to the readers of the HERALD of HOLINESS. Surely we have a right to praise God for the privilege of being in the fight in the greatest holiness center in the country. On account of the resignation of our pastor, Rev. W. D. Baker, who suffered a physical breakdown, we have been praying for divine guidance in the selection of a man to fill our pulpit, and we are rejoicing that Rev. John G. Nickerson, formerly pastor at Louisville, Ky., and Superintendent of the Kentucky District, was sent our way. Brother Nickerson came to us to supply the pulpit during the unfinished Assembly year and he captured a place in the hearts of the people, and upon the unanimous recommendation of the church board they extended a hearty invitation to him to be our pastor for the coming year, which he has consented to do. Incidentally, the writer was elected to his fourth year as assistant pastor in this church. Souls are being saved and sanctified at our altars and at the Sunday night service when the doors of the church were opened nine very substantial persons were taken into membership. The spiritual pulse is running high, and you can expect to hear from this place often and with no uncertain sound. — E. E. FRESHNEY.

Monterey, Tenn.

How a family was led to Christ: Some few days ago I was informed that there was an aged man who was very sick, not many miles from Monterey. I felt that perhaps there was no minister who would go to see him, and I was greatly impressed to go. For quite a distance I went through the woods, riding on horseback, and arrived at the home about 4 o'clock, hoping to get away soon, as I had quite a distance to travel before night. After arriving at the home I told my business, and in a private talk with one who was looking after him, was informed that neither he nor his wife were Christians. And, in fact, not one in the household of six members was a Christian. I was told the old man was so weak there was no chance for him, as his mind was on the

doctor and could not be reached in the way of a message from the Lord. But I was sent by the Lord, and was determined to give him a chance. I soon began the great undertaking of leading a

man to Christ who was almost at the point of death. He was about seventy-five years old, and no help to his family. I read from the Book of all books, and called for a song book, and with

song and prayer the old man, talking through an interpreter, got saved. While in prayer his wife was saved, and then two young ladies were saved, and we had a great time. Then as I went to leave, an old lady who was making her home there was outside the door, and she had gotten saved, which was the whole family, except one, the man who was detailed to keep watch over the sick man while I held services. In order to know more about the revival, I went back in two days and all the family expressed themselves as having met the Lord. The old man, who was dying, clasped his hands and rejoiced in the Lord. The people who lived near them were made to believe that the Lord did bless them.—A. P. WELCH.

Cherrydale, Va.

This is my first report of our little church and work to the HERALD of HOLINESS. We are getting along fine. The good Lord is blessing our work. The outside world knows but little of our work, but our section, Park Lane, Va., is wide-awake to our work. They know the old-time gospel is being preached in its fullness, one now and then getting saved and sanctified, praise the dear Lord. Our first campmeeting will be held this August 11-20. We are trusting this may be the beginning of a great camp in the suburbs of our great capital city, Washington, D. C. We ask the readers of the HERALD of HOLINESS to pray for this work. The holiness movement is something new to this section across the Potomac river from Washington, D. C., in the state of old Virginia. We started as an independent work, denominational lines all forgotten. Today we are a Pentecostal Nazarene church standing for one in Christ, our eyes are fixed on Jesus.—CHARLES R. MATEER, Pastor.

HERALD of HOLINESS DAY, SEPT. 16TH.

Ironton, Ohio

We began special meetings here on July 4th with an all-day meeting. Rev. Mr. Short, our District Superintendent, gave us a good sermon on the second coming. Rev. Ralph G. Finch gave us a splendid missionary address in the afternoon, which we believe enlarged the vision of the church here. Our meetings continued until the 22d. With Rev. Charles Dye, of Troy, Ohio, as evangelist, Brother Dye was called home by the death of his mother. However, God gave us a few cases of Bible salvation, and we are pressing on. Amen! We pitch the tent at our charge in the country next month for a siege. Pray for us. We are moving up little by little.—H. W. WELSH, Pastor.

Canby, Ore.

Canby church is still in the service of Jesus for the salvation of souls. We have with us this year for pastor Rev. W. P. Jay and wife. After Brother Jay returns from holding a meeting at Highland Park church, Portland, Ore., we expect to stretch his tabernacle, and we are believing the Lord for many souls. We are having good congregations, and the Lord is blessing abundantly. Besides the regular Sunday services and Tuesday night prayermeetings in the hall, and Friday night cottage prayermeetings, Brother Jay is conducting a Sunday afternoon Bible study. We feel that the Lord has especially favored us in giving us Brother and Sister Jay for pastors, being evangelists also.—Church Secretary.

McLoud, Okla.

Our meeting here by the Erwin evangelistic band has come and gone. It was a hard fought battle from start to finish, but God was present to bless, and eleven prayed through. The interest increased from the first, and the last day was the best. The party took their tent, and are holding meetings near Jones City. I am now in a glorious meeting with the church in Davenport. May God bless the HERALD of HOLINESS.—L. A. BOLLER-JACK, Pastor.

Chicago First Church

Science declares that heat causes expansion, and in verification of this statement last Sunday, with the thermometer ever mounting upward, the flood gates of heaven burst wide open, and a mighty tide of glory burst through, filling the cups of the believing saints to overflowing. In the morning, Doctor Ridout drew a tremendous lesson from the lives of Moses and Samson. The evening service, in charge of the pastor, Rev. M. E. Borders, was a veritable potpourri of good things, lively songs, stirring testimonies, a touching farewell to our soldier boys winding up with an anointing for healing and salvation at the altar, where, among others, a backslider for several years prayed through to victory. While a severe storm raged outside, in some places tearing down wires and uprooting trees, within the tabernacle the mighty power of God was moving among the people, rending asunder hard hearts and breaking down strong barriers erected by sin. The sincere testimonies of the boys who are going out to fight for "Old Glory" brought hot tears to our eyes, and we feel sure that the gerdon of prayer thrown around these young soldiers will be an effectual armor against the shot and shell of the enemy. When the service ended we all felt as though we

Books That We Recommend

A Cloud of Witnesses. By L. M. Campbell. A series of Bible Readings by well known authors. 128 pp.; cloth, 25c; pebble cloth, 15c.

A Pitcher of Cream. By Bud Robinson. It has been read and enjoyed by thousands. Brim full of thoughts rich as cream. 111 pp.; cloth, 50c.

All About the Bible. By Sidney Collett. Very useful to the Bible student. 324 pp.; cloth, \$1.

Bible Readings on the Second Blessing. By C. W. Ruth. Ten exceedingly helpful and practical Bible readings on different phases of the Second Blessing. 190 pp.; cloth, 50c.

Boys of the Old Sea Bed. By Charles Allen McConnell. A true story of frontier life in Wisconsin. 176 pp.; cloth, 50c.

Caleb of the Hill Country. By Charles A. McConnell. A story of pioneer days in the holiness movement in the southwest. It is written in a style which is easily followed and which holds the attention from the first to the very last page. Illustrated with ten special drawings; 163 pp.; cloth; gilt stamp, 50c; paper, 25c.

Christ Our Creditor: or, How Much Owest Thou? By N. L. Rigby. A remarkable book on titling. 126 pp.; paper, 10c.

Down in Water Street. By S. H. Hadley. A story of sixteen years' life and work in Water street mission. 254 pp.; illustrated. Cloth, \$1.15.

Gospel Themes. By Charles G. Finney. Twenty-four sermons which have long been recognized as characteristic of the great preacher. 170 pp.; cloth, 70c.

His Memorial Day. By N. L. Rigby. A new book on a subject of universal interest. The public has long looked for a book which would treat the Sabbath question in a clear and comprehensive manner. Paper, 15c.

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Perfect Love. By J. A. Wood. This book has no superior and few equals in all the realms of holiness literature. A classic. Paper, 50c; cloth, \$1.

Plain Account of Christian Perfection. By John Wesley. Just what the title indicates. Good for inquirers. Paper, 10c.

Prayer. By C. J. Kinne. An excellent, helpful book on the subject for young people and all Christians. Paper, 15c.

Preacher and Prayer. By E. M. Bounds. A book every preacher, Sunday school teacher, and Christian worker should read and study. Paper, 15c; cloth, 25c.

Progress After Sanctification. By Arthur C. Zapp. The purpose of this work is to encourage those who have received the experience of entire sanctification to grow in grace and become mature Christians. 181 pp.; cloth, 50c.

Revival Lectures. By Charles G. Finney. Written in the author's forceful and convincing style. 445 pp.; cloth, 70c.

Sanctification. By Adam Clarke. Undoubtedly Adam Clarke gave the clearest presentation of the doctrine of entire sanctification of any writer of the Wesleyan revival, and his work has not been surpassed since. While it is scholarly and thorough, it is so plain as to be understood by even a child. Paper, 10c; cloth, 20c.

Sanctify Them. By E. F. Walker. Doctor Walker's matchless presentation of the great theme of sanctification has blessed untold numbers all over our land. This book is remarkably clear and helpful in its teaching. In order that all may share in the blessing and help it will bring, we have published it in a neat edition at a popular price. 86 pp.; cloth, gilt stamp, 25c.

Second Crisis in Christian Experience. The doctrine of holiness explained by letting the Bible speak for itself. By C. W. Ruth; 50c.

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were treading on sacred ground, and that the border land of heaven was very near.—HARRIET E. CRAIN, Church Reporter.

Climbing Hill, Iowa

We spent three days with Brother Gowland and his people at Webster City. The meeting there continued over three Sundays. Some people got victory that no doubt will stand. We then moved four miles and held forth for five days. District Superintendent Clark was with us the first ten days and over the last Sunday. He did good preaching, and was well liked by the people. The last Sunday a church of thirty members was organized. This being our home community, where we have held and assisted in nine meetings in the last ten years, we are especially grateful to God for this forward step. Our address is Bronson, Iowa.—C. H. STRONG.

Keene, N. H.

We are in our midsummer campaign, and God is blessing us. The attendance is good. Sunday evenings we are holding short evangelistic services and preaching a series of sermons on the parable of the prodigal son. Before our service we unite in a union open air service at 6 o'clock of the Protestant churches of the city. Last Sunday our church was in charge, and we had the privilege of preaching to a large congregation. Several came into our service. We are glad to have Sister Jones with us while she is visiting her parents. Sister Jones has been a faithful and active member of this church for a number of years, and is the wife of the former pastor, Rev. H. Rees Jones, of Louisville, Ky. We appreciate her assistance in the services. The church is slowly getting the vision, and the future is encouraging.—L. D. KEELER, Pastor.

Deaths

Underwood—Our beloved sister, Mrs. Charles Underwood of Lowell, Ind., who for the last three years has been one of the faithful few, went home to glory to be with the blood-washed throng. She died July 9, 1917, aged twenty-eight years, eighteen days. She leaves a husband and three children. Funeral services were conducted by Pastor G. A. McKay.

Tims—Miss Bessie E. Tims, daughter of Brother and Sister E. G. Tims, died May 10, 1917, at Marlow, Okla., at the age of thirty-three years, seven months. She was born in Clay county, Texas, moved with her parents to Oklahoma in 1914. Miss Bessie was converted at the age of eleven years, and at the age of eighteen, under the preaching of Will Huff, she and her mother were sanctified. She kept the faith unto the end, pleaded with her lost brother to meet her in glory. Father, mother, two sisters, and four brothers mourn her loss.—M. L. T.

Meadows—Henry Wesley Meadows, born in Kentucky, January 22, 1898, went to be with Jesus Sunday night, July 15th. He was converted in a Baptist church in Houston, Texas, and last June was sweetly sanctified in the home of Mrs. Broyles of El Paso. Since the Lord sanctified him, Henry had but one desire, to go and tell others of the power of Jesus' blood. The glory of the infinite shone on his countenance as he would relate his experience, and with his tongue he was praising and glorifying God to the very last. His parents are members of our church in Ponca City, Okla.—S. D. Athans.

Strickler—John Strickler was born in Bright, Canada, June 15, 1840, and departed this life June 8, 1917. He was married to Miss Mary Wagner in 1875. She has preceded him to the better land. By this union nine children were born, six of whom remain. He was converted while young, later obtained the experience of entire sanctification. For several years he has been a faithful member of the Pentecostal Church of the Nazarene in Grand Rapids, Mich. The funeral services were conducted at the Pentecostal Nazarene church in Grand Rapids and the remains laid to rest in the cemetery at Caledonia, Mich.—L. H. Humphrey, Pastor.

Broyles—Miss Flossie Broyles was born March 29, 1896, and died February 22, 1917, at Mulberry, Ark. She was converted at the age of fifteen, sanctified February 20, 1917. She lived eight days after she was taken sick.—Clytie Broyles, her sister.

PERSONALS

Brother C. W. Jones, of our subscription department, was made happy by the arrival recently of his wife, Mrs. C. W. Jones, and son, Clare, from Portland, Ore. They are now living at 2438 Tracy avenue. We welcome them in our midst.

Evangelist C. W. Ruth has recently held a very successful campmeeting at Gate, Okla., with some remarkable cases of salvation. On his way to his next camp at Hannibal, Mo., he stopped off a couple of days in Kansas City and paid the Publishing House a very pleasant visit. This untiring evangelist has averaged preaching once a day for thirty-three years, has preached in every state in the Union, except four, and in six provinces in Canada. He has never had more than three weeks' vacation at one time during these years. He has written a number of books and numerous articles for the papers, and always seems fresh, cheerful, and ready for battle. We wish for him yet many years of usefulness.

Superintendent Joseph E. Bates, of the Dakota-Montana District, spent a few hours at Head-

quarters last week on his way to Peniel, Texas, his old home. He brings a good report from his District, and we wish for him a prosperous year.

A band of Publishing House workers spent Sunday at Lawrence, Kas., assisting in the group campmeeting, which closed Sunday night. God kept the count, and the judgment will reveal the good accomplished in this meeting.

Rev. W. J. Rogers, of California, called at Headquarters last week. He and his family have motored across the country, holding meetings along the way.

ANNOUNCEMENTS

Errata—On the last page of last week's issue, the type made us say the price of the Herald of Holiness was at rate of "three cents a day." It should read "three cents a week."

Notice—I am to hold the Missouri District campmeeting for the Pentecostal Church of the Nazarene at Des Arc, Mo., embracing the first and second Sundays in September. I could give some church on the way east a four days' convention. Will return via St. Louis, Indianapolis, Ind., Cincinnati, Ohio, to New York. If any church or mission desires my services, write me at once. If you accept we must go in for some old-time Holy Ghost salvation times. Time to be given from Monday after second Sunday in September till Thursday. No charges—only free will offerings.—Rev. C. H. Lancaster, Pastor Pentecostal Nazarene Church, 495 Zion St., Hartford, Conn.

Notice to the Pittsburgh District—Owing to the increased advance in all matter going into the publishing of the minutes, they are considerably higher this year than formerly. Also owing to the fact that the invoice was late in arriving from the Publishing House, the invoices to the pastors are much later than the copies of the minutes sent out. None no inconvenience has occurred as a result.—W. R. Gilley, Secy.

Campmeeting—Union campmeeting at Marvin camp grounds, St. Louis, Mo., August 11-22. Friends are cordially invited. Come trusting God for results. Workers expected are: Dr. J. B. Nash and wife, Rev. F. L. Allen and wife, Rev. Melvin Pratt and wife, Dr. H. R. King and wife, Rev. C. W. Sherman, Evangelist S. B. Shaw, and others. For further particulars address: Dr. J. B. Nash, St. Louis, Wellston Station, Mo.

Announcement—I will begin a meeting at Pat-

yan, Wis., July 31st. This place is only a few miles from Superior, on the Soo railroad. All holiness people in northern Wisconsin and Minnesota are asked to pray for us and come to the meeting if possible. Address me at Foxboro, Wis.—Frank Baumgartner.

Campmeeting—The Beebe holiness campmeeting will begin August 30th, and continue until September 9th.—R. A. Dodson, Secy.

Announcement—The annual Pentecostal Nazarene campmeeting will be held in the south school park, Charlton, Iowa, August 16-26. All are invited to attend this feast of tabernacles. Rev. L. N. Fogg, of Haverhill, Mass., and Rev. S. W. Lehman, of Sioux City, Iowa, are the evangelists in charge. There is good shade, plenty of well water, tents, and cots at reasonable prices, and meals can be had at twenty cents each. Tents and cots are furnished free to ministers. For further information, write E. O. Miller, Secy., or W. L. Fear, Chairman.

Correction—A mistake was made in my notes concerning the dates of the Marion, Mass., holiness campmeeting. The correct dates are August 10-19. Will all the holiness folks in New England District take notice of the correct dates, and as many as can, please come?—John Norberry.

Married—On July 23d, in Oklahoma City, Rev. S. H. Erwin, of Bethany, a graduate of the Oklahoma Holiness College, and Miss Clyde Lawrence, of Waldron, Ark. Miss Lawrence is an old student of Peniel, and has had several years' experience as musician and singer. They will continue in the evangelistic field. May God bless them in their work.—L. A. Bolerjack.

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Vancouver, Br. Col.-----Aug. 23
Victoria, B. C.-----Aug. 25-26
Everett, Wash.-----Aug. 28
Bellingham, Wash.-----Aug. 29
Seattle, Wash.-----Aug. 31-Sept. 3
Tacoma, Wash.-----Sept. 4
Portland, Ore.-----Sept. 5-12
Walla Walla, Wash.-----Sept. 13-18
Spokane, Wash.-----Sept. 19-23
Burns, Ore.-----Sept. 25
Nampa, and Boise, Idaho-----Sept. 30
Start for Headquarters-----Oct. 1

E. F. WALKER-----Glendora, Cal.
Moriarty, N. M., Assembly-----Aug. 16-19
Gaines, Mich., campmeeting-----Aug. 24-Sept. 2

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District Assemblies

Chicago Central, Olivet, Ill.-----Sept. 5-9
Indiana, Cleveland camp-----Sept. 11-16
(Address Greenfield, Ind.)
Kentucky, Ashland-----Oct. 3-7
Western Oklahoma, Oklahoma City-----Oct. 17-21
Eastern Oklahoma, Hugo-----Oct. 24-28

R. T. WILLIAMS, 208 Fall St., Nashville, Tenn.

District Assemblies

Iowa-----Aug. 29-Sept. 2
Kansas-----September 5-9
Nebraska-----Sept. 19-23
Michigan-----Sept. 26-30
Tennessee-----Oct. 3-7
Missouri-----Oct. 10-13

District Superintendents

Alabama—P. M. Covington-----Jasper, Ala.
Alberta Mission—James H. Bury, Coliholme, Alta., Canada.
Arkansas—J. D. Edglin-----Ozark, Ark.
British Isles—George Sharpe, No. Westbourne Terrace, Kewside, Glasgow, Scotland.
Colorado—A. E. Sanner, Kirk, Colo.
Chicago Central—W. G. Schurman-----Olivet, Ill.
Dallas—P. L. Pierce-----Peniel, Texas
Dakotas-Montana—J. E. Bates-----Minot, N. D.
East Oklahoma—F. R. Morgan-----Ada, Okla.
Florida—M. M. Bussey, 919 Fourth st., Miami, Fla.
Georgia—E. H. Kunkel-----Pavo, Ga.
Hawaii—J. C. Henson-----Hamlin, Texas
Idaho-Oregon—N. B. Herrell-----Boise, Idaho
Indiana—O. E. Harding, E. Thornburg st., New Castle, Ind.
Winchester, Ind.-----Aug. 17
Elwood, Ind.-----Aug. 18-19
New Castle, Ind.-----Aug. 20
Cleveland, Ind. camp-----Aug. 24-Sept. 9
Ind. District Assembly, Cleveland, Ind., Sept. 11-10
(P. O. address for seat of Assembly, Greenfield, Ind., Route 9.)

Connersville, Ind.-----Aug. 11-12
Indianapolis, Ind., First church-----Aug. 14
Indianapolis, Ind., Westside-----Aug. 15
Blackville, Ind.-----Aug. 16
Iowa—E. A. Clark-----University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson, 719 S. Twenty-fourth, Louisville, Ky.
Little Rock—T. W. Sharpe-----Delight, Ark.
Louisiana—B. F. Pritchett-----Homer, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 298, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller-----Caro, Mich.
Mississippi—S. E. Galloway-----Houston, Miss.
Missouri—J. D. Scott-----Des Arc, Mo.
Nebraska—M. F. Lienard-----Burr Oak, Kas.
New England—N. H. Washburn-----Beverly, Mass.
New York—Paul Hill-----Clintondale, N. Y.
New Mexico—R. E. Dunham-----Artesia, N. M.
Northwest—J. T. Little-----Newberg, Ore.
West Oklahoma—J. I. Hill-----Ponca, Okla.
Pittsburgh—James W. Short 351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher, 138 Princeton ave., San Antonio, Texas.
San Francisco—D. S. Reed-----Oakdale, Cal.
Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—P. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia—W. W. Hanks, 1011 W. Allegheny st., Philadelphia, Pa.

Evangelistic and Campmeeting Dates

C. W. Ruth

Hannibal, Mo.-----Aug. 3-12
Old Orchard, Me.-----Aug. 17-21
Winchester, Ind.-----Aug. 31-Sept. 9
Honey Grove, Texas-----Aug. 31-Sept. 10

Louisville, Tenn.-----Sept. 14-23
Julius Miller and Wife
Campton, Ky.-----Aug. 11-Sept. 2
Ural Hollenback
Mitchell, Ind.-----July 7-Aug. 31
Theodore and Minnie Ludwig
Martintown, Wis.-----August 1-19
Song Evangelist A. H. Johnson
Toronto, Ohio, (Hollow Rock)-----August 9-19
Akron, Ohio-----August 21-30
Adrian, Mich.-----Aug. 31-Sept. 16
Evangelists Allie Irick and Wife.
Eba Springs Camp, Union City, Tenn.-----Aug. 3-13
Goss Camp, Mo.-----August 17-27
Belleville (Union Valley) Kas.-----Aug. 30-Sept. 9
Howard W. Sweeten
Richland, N. Y.-----Aug. 22-Sept. 3

C. L. Wireman
Campton, Ky.-----Aug. 11-Sept. 2
W. H. Hudgins
Street, Ind., camp-----Aug. 23-Sept. 3
Baltimore, Md.-----Sept. 9-22
Martinsburg, W. Va.-----Sept. 25-Oct. 14
G. O. Crow and Wife
Greenbrier, Ark.-----Aug. 1-13
Morrliton, Ark.-----Aug. 18-27
Union City, Mo.-----Sept. 1-12
Wilson Creek, Mo.-----Sept. 14-24
H. N. Haas
McPherson, Kas.-----Aug. 3-19
Hutchinson, Kas.-----Aug. 20-Sept. 2
Plainville, Kas.-----Sept. 3-9
Rev. Oscar and Nettie Hudson
Hudson, La.-----Aug. 9-20
Alix, Ark.-----Aug. 10-20
Ozark, Ark.-----Aug. 24-Sept. 3

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