

HERALD of HOLINESS

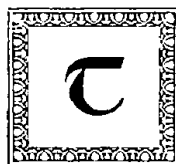
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Real Soul Rest



HERE is such a thing as real soul rest for us in the gospel of the Son of God. This is something greater than faith or victory or pardon. Faith is mighty and glorious, and procures for us pardon of our sins, which is a marvelous and grand work of grace done for us. There is in this precious work a great victory — greater than Alexander or Caesar ever accomplished. Beyond these, however, there is another acclivity of grace privileged for us, which we must reach, which we denominate here soul rest. This we said was greater than even faith. The difference between them is the difference between "faith" and the "much assurance." The difference is that between the hope which is born of faith, and the "full assurance of hope." It is the difference between the knowledge that our sins are forgiven and that we are passed from death unto life, and "all the riches of the full assurance of understanding," as mentioned by Paul in Col. 2:2. It is the difference between knowing in part, and knowing even as we are known, when that which is perfect is come. It is the difference between life, and the life more abundant.

There is a distinct region in the realms of grace where faith drifts into knowledge, as it were, and we can say with absolute assurance, "I know." It is a matter of personal knowledge down in the soul of the believer. The experience seems removed from the realm of evidence to that of personal, conscious assurance, or knowledge, when the soul exclaims exultingly, "I know that my Redeemer liveth." "I know whom I have believed." "None of these things move me." And all this because of the speaker it can be said: "For ye are dead, and your life is hid with Christ in God." "For we which have believed do enter into rest" (Heb. 4:3).

Here is the Alpine heights we need to reach as believers in the Lord Jesus. This is the region where the victors over sin need to live so they can be not only victors but can live and use and enjoy the victory perpetually, and where, in every battle in which they engage, they not only can believe for victory, but realize it beforehand in their souls.

The soul will never get beyond conflict. It can never hope for exemption from temptation. It can get to the place where not only is there hope of victory, and belief in coming conquest in every battle, but where there is assurance of victory before the battle begins. This is where the "full assurance of hope" comes in so beautifully. The warriors in this fight must be soldiers who carry evermore a conscious assurance of victory. What an intensified power this gives to the true army of the Lord. There is no vanquishing such an army. They can never lose a battle.

Think of the Emperor of Germany always knowing absolutely that he was invincible, and that every battle in which he engaged could and would inevitably end in absolute conquest for him and his forces. Who could not then forecast every battle! How puny and trifling would be the most powerful combinations formed against him! What folly would there be in armies waging war against him!

This is exactly the attitude of the army of the Lord who have on the whole armor. This is the very nature of the irresistible army of God when they are fully panoplied for the warfare. Thus having overcome all, this army is able to stand. Not only do they conquer, but they know how to stand the vic-

tory, and not allow their own victory to be turned into defeat by their enemy. This is great. Such an army God wants. Such an army He proposes to equip and mobilize and put to active work against all the cohorts of the Devil, the world and the flesh. Let us enlist for service in this army. Let us put on the whole armor which is a heart from sin set free by the power of the blood applied by the Holy Spirit sent down from above. Pay the price, dear brother, and get into this army for the mightiest work ever seen by men or angels in any world.

THE BIBLE A CRITIC

SO-CALLED higher critics dare to criticise the Bible out of existence practically. The absurdity of this is, among other things, to be seen in the fact that this Bible claims now, and claimed to be, *The Critic* long before the present day critics were born. In Hebrews 4:12, Paul says, the Bible is "a *discerner* of the thoughts and intents of the heart." The word "discerner" means "critic," and this signification of the word suggests several things.

First, this Word of God is the original and only authorized and absolutely reliable (because inspired) "*Critic*" of men and women. Before this Critic of critics we must reverently bow, and to its findings we must render absolute obedience and submission. Then, the realm in which this *Critic* does its work of criticising, is the very realm in which we most need the work of criticising to be done. And it is the realm in which all other critics are most impotent to examine. This Critic discovers, and then reveals to us our own thoughts and intents. We go to it, therefore, not so much to hunt for the thoughts of others as to find out about ourselves and to learn our own thoughts.

No man really knows himself until he has read and reverently studied this Book of books. God in this wonderful volume reveals man to himself and then reveals to him his needs and his only means of deliverance from his weaknesses and sins.

In a passage in Acts 17:11, where Paul says the Bereans "searched" the Scriptures daily, the original meaning is very impressive. It means literally to "ransack," or to "explore." This involves care and patience, and the most anxious scrutiny, such as to explore in a new and unknown country will exercise, to find out all the facts and features and mines and resources and characteristics of the country. So we must go to this Word every day, as to an entirely new and unknown country, to explore its marvelous resources and features and characteristics so as to be able to know and utilize and tell others of the wonderful wealth in this new country so that they may be induced to emigrate to it that they may enjoy its treasures and fertility and wonderful provisions.

Paul in writing to Timothy directs him how to study this Bible. He tells him he must "rightly divide the Word of truth." We must rightly divide the new country or we can never organize our knowledge of it or have it in intelligible shape for the benefit of others. We must not treat it all as land. We must examine it as mountains, valleys, mines, woodland, plains, rivers, and all the multiform divisions into which the God of nature has divided these great continents. So we must rightly divide the Word of God or we can never have adequate or right conceptions of its scope or meaning or sweep. We must look at it in the different formations in which God has deposited His great

Truth for us. We must understand the Jew as the key to the prophecies, or we can never understand the prophetic writings. So in all departments we must get at God's plan if we would see divine truth in all its wonderful unity and in all its wonderful variety. Thus we will see the marvels of this unity in variety and this variety in unity.

Let us endeavor to ransack the Scriptures, and let us go to this Book to be taught ourselves, or our secret thoughts, that we may know ourselves. Let this Word of God "dwell in you richly, which is able to build you up, and to give you an inheritance among all them which are sanctified."

WHOSE FAULT IS IT

THIS is a most serious question raised by the statement of fact in relation to a banner which the Industrial Workers of the World have been displaying, on which are emblazoned the purposes and convictions of these men to dethrone God, and the erection of a new Brotherhood to displace that Brotherhood which the gospel proposes to establish, but which they denounce in the most blatant terms, and with the most ferocious earnestness. The *Congregationalist* suggests that we may be at fault, and not so much these bad men whom we are in the habit of denouncing so flippantly. Can it be that they are aggrieved at some caricature of the true God whom they have read from our unfaithful lives, and not the true God of benignity and absolute justice? This is a most serious question. We give the comments of the *Congregationalist* and leave it with the reader to determine for himself the answer. It is a fact that we are declared to be the epistles of Christ, known and read of all men. The question, therefore, is, have they blundered in reading us, or have we been the wrong kind of epistles; and that from us they have gained grotesque and erroneous notions of our God? Have the great multimillionaires who are enrolled in the membership of the churches of the land displayed the beautiful traits of real brotherhood and the divine attributes of fraternal justice and equality between man and man, which the Jesus taught whom these rich men profess? Here are serious questions demanding answer. If it shall develop that these church men are at fault, the other question will press for answer: have the ministers who have taught and served these rich parishioners been faithful in teaching, admonishing and reproving them all along so as to save them and the poor and all concerned from the wrong and from the tragic harvest certain to be reaped from pastoral and ministerial neglect in the premises? Read the extract, and seek an honest answer. Let us cease our indiscriminate denunciation of wrongs and wrong people until we can look under and beneath the underlying causes so as to be just and wise in our denunciations:

It is not enough to throw the whole blame upon those who set up these banners, or to say that their leaders are blind leaders of the blind. Blind and perverted tempers explain many things, but they do not explain themselves. *Some one has been misrepresenting God to these people.* The God they seek to dethrone is not the true God. He is a misconception and a pathetic caricature, a God whom they dully conceive as the divinity of those who deal unjustly with their fellowmen, a God of unconsecrated power and unloving strength, who gives His children a stone instead of bread, who does not know the dumb pain of the tenements, the tragedies of poverty, the travail of unblessed motherhood; the God of things as they are—not of things as they ought to be—offering only a delusive heaven to the weary and heavy-laden who seek at least the broken light of better things here and now.

We know how false all this is. These are misconceptions of the divine from which God freed himself even at the unspeakable price of the cross. Long before the cross, Amos and Hosea and Isaiah knew that God is justice—infinite compassion—redemptive compassion. Ever since the cross, nothing in earth or sky has been so plain. Why have these men not known? They are the children of an ancient Church, they dwell in a morning land. They of all men should turn toward God as the shadow of a great rock in a weary land—the Supreme Guarantee that all our hope of a better day is no baseless fabric; our kindling vision no unsubstantial mirage. Why do they not know God better? Whose fault is it?

It is not His, it is not wholly theirs. Is it possible that it is ours? Is it possible that we have misrepresented Him—conceivable that we have obscured the full compelling glory of His revelation? We are the keepers of His justices, the mediators of His love, the fulfillers of His redemption, the manifestations of His pity, the living signs of His sympathy. If the children of troubled shadows do not discern these qualities in God, can it be because they have missed them in us? Here is a judgment bar to which the church of today is summoned, whether she will or no. And there are three parties to the suit: a God who has signed His love with the sign of the cross—we who are the keepers of that love—and men who hate Him because they think Him loveless. Whose fault is it?

THE LETTER AND THE SPIRIT

SOME misquote or misapply that passage to their hurt which reads: "The letter killeth but the spirit giveth life." No more damaging or ruinous heresies can be imagined than that we can keep the spirit of God's commands while wilfully and persistently violating the letter. The man who violates the letter of God's commands will be damned. This should be forever settled as an essential part of every man's creed who has sense enough to have a creed.

We get at the spirit of the Word by studying and obeying its letter. The letter is the gateway into the spirit of it. No man gets into the garden but by way of the gate. He must not rest in the gate or he will never reach the delights of the garden itself. So we are not to stop at a mere intellectual reading of the Word, but must enter sympathetically by the Word as God's very and eternal message to us, into the mysteries and glories of that grace and spiritual feast which God would reveal to us through the wonderful Word of His revelation. We must not rest in the gate; must not make that the objective and the solitary end and aim. It must be as the gateway of God into all the abyssal mysteries and grace and riches of His wonderful love, as manifested in the death and suffering of His Son, and in the great movements of grace down the ages, which are to stretch out and onward to future ages and dispensations until the restitution of all things and the end comes.

This is but one of the Devil's schemes for the debasement and retirement of the Word of God, and the leading men to trust to impressions, and all sorts of leadings, save the one and only safe and reliable and promised and authorized leading, which is in and by the Word of God, inspired, and authorized and sent forth for our edification and leading and right direction in the way of life and salvation. We must study the Word, and ponder it as our priceless heritage, and by it get at the spirit and meaning of the purpose of the Father concerning us. A man who despises the letter will remain a stranger forever to the spirit of the Word. The first is an essential condition of reaching the second.

This vain folly of claiming to live by the spirit while ignoring the letter, is one of the most absurd and illogical and destructive of all sources of fanaticism to be found among men. It wrecks men and women hopelessly. It degrades the Bible, and robs it of its due heritage in the confidence and reliance and reverence and obedience of men for whom it was given and whose only hope it is for both time and eternity.

Adam Clarke says concerning this very point: "The gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the letter, receive not the life which it is calculated to impart. Water in baptism is the letter that points out the purification of the soul; they who rest in the letter are without this purification, and dying in that state they die eternally. Bread and wine in the sacrament of the Lord's supper are the letter; the atoning efficacy of the death of Jesus and the grace communicated by this to the soul of a believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement, and the salvation of their souls. It may be safely asserted that the Jews in no period of their history ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of their gospel. Unto multitudes of Christians Christ may truly say, 'Ye will not come unto me that ye may have life.'"

It is a fearful indictment which the Word of God pronounces against the whole horde of money-getters in His Word. It shows the estimate of God of the mere money-machine with human form and mind. What a vile prostitution it is of superb powers and possibilities for a human being to get his consent to become a mere money-getter—a mere financial automaton. Such a man deserves no more honor or credit or esteem than any other kind of a machine which does marvelous work. The only difference is that he is a human being, redeemed by the blood of Christ, which he puts under his unhallowed feet and despises. We should pity such always and try to save, but never do honor to or reverence them as great captains of finance with God-given powers of acquisitiveness. Such nonsense is falsity to God and a libel on His Word. Here is what He thinks of these money-machines: "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

THE EDITOR'S SURVEY

News and Notes

People can not be too often reminded that real happiness comes from within and not from without. It must come from personal character and not from environment. It springs from what a man is and not from the circumstances surrounding him. The error from the opposite opinion is one most frequently made, and from which springs a great harvest of unhappiness.

Some one calls attention to the fact that the Bible is a mirror (2 Cor. 3:18; Jas. 1:25), a lamp (Psa. 119:105, 130; Jas. 1:25), a laver (Eph. 5:26), a food (Job 23:12), for babies, milk (1 Cor. 3:2; Heb. 5:12-13), for the hungry, bread (Deut. 8:3; Isa. 55:10), for grown men, it is strong meat (1 Cor. 3:2), for the more advanced it is honey (Psa. 119:103); it is fine gold also (Psa. 19:10); it is fire (Jer. 20:9; 23:29).

The Anti-Saloon League has added to its force of active workers the Rev. Charles Stelzle, whose work will be in the national labor department of the League. This department is to deal with the economic aspects, mainly, of the liquor problem. This is to meet and overthrow the determined efforts of the liquor men to convince the labor world that to overthrow their business will be detrimental to the best interests of labor.

The average annual product per worker in American manufactures is said to be \$2,420. Deducting the cost of material and overhead charges and depreciation, there is left as now distributed just the sum of \$590 in wages for the laborer and \$175 for the employer.

It is stated by the *Northwestern Christian Advocate* that war conditions have left the missionaries of Germany and France almost wholly without support. The British Societies are finding great difficulty in sustaining their missionary forces on the foreign field. The United States is looked to as the main reliance in this great emergency. To get this country into the great war would leave the missionary forces of the world in a most precarious situation. It is for this reason as well as for others that most of the protestant missionary leaders are using their influence with the President of the United States against any entanglement in the war with Germany. This is wise and proper.

It is believed in many quarters that a new impetus will be given the missionary cause by the new national missionary campaign of 1915 and 1916 being organized by the interdenominational Laymen's Missionary Movement.

The church's mission is not one of reformation but of regeneration. We are to uplift society by regenerating the individual. We are to help the world by getting the world and the Devil out of the individual by the sanctifying work of the Holy Spirit. We would emphasize this great fundamental truth, and we must never lose sight of it under the marvelously plausible and subtle argumentation of the best-intentioned of reformers. While we say this and with emphasis, we also declare the fact that the church and her press and her leaders must never be found without the most ardent

and active sympathy for the oppressed and the wronged of any and all classes no matter under what heels they suffer these wrongs. We believe with Bishop Thomas F. Gailor, of Tennessee, of the Episcopal church, who recently made the following utterance:

When I read trustworthy and reliable descriptions of the debasement and immoralities incident to crowded tenements, of labor inadequately remunerated, of uncertain employment, of exhausting and uninspiring and often perilous toil, of inequality of opportunity, which are the lot of many thousands of those for whom Christ died, and whom He bade us think of as our brothers and sisters in God's kingdom, I do feel moved to exhort you to something wider, something nobler, something more Christian, than a mere charitable interest in the cases of individual sufferers. There is a vast deal of poverty which is the result of conditions that have no right and no need to exist in a free republic like ours; and there is a large proportion of our vice and crime which is due to ignorance, poverty and palpable injustice that might be removed. Surely we can study the situation in a large way and try to remove the causes of failure, and not be content with providing palliatives for preventable wrongs.

The report that a sly movement on the part of the liquor oligarchy was on foot to slip in some clause in the new constitution of New York now being worked out by the constitutional convention, by which to restrict the right of the state to regulate or prohibit the traffic, has brought from the chairman of the convention, the Hon. Elihu Root, the following declaration which we are glad to see. He said to a visiting clergyman who interviewed him on the subject:

If you will kindly advise me what measure or proposal before the Constitutional Convention appears to you to take away or restrict the legislative power to regulate or prohibit the liquor traffic, I shall be glad to give it immediate attention. I should not be in favor of any such interference with legislative power. I have not observed that any such proposal has been made to the Convention, and I do not think any such proposal has been made. Nor have I any reason to believe any one intends to make any such proposal.

It was one of the benigntest and strongest wishes and purposes of the heart of the late Mrs. Woodrow Wilson to gather, or see provided, adequate funds for the educational advantages of the white people of the mountains of the South. Since her death, a group of Southern women have undertaken to gather money for this purpose, to serve as a perpetual memorial to this good woman, to be known as "The Ellen Wilson Fund for the Christian Education of Mountain Youth."

The National Anti-Saloon League, always alert and progressive in its press and publicity policy, now takes one step in advance of anything ever yet undertaken by the temperance or any other reform, in the shape of a National Prohibition Daily. This new enterprise of a daily paper will be issued from Westerville, Ohio. We certainly wish it the greatest possible success.

Warnings continue to come from wide-awake and observant men and women throughout the United States who know conditions there, of the dangers to young women who may be attracted by advertisements from San Francisco, offering positions to young women during the Panama-Pacific Exposition. Distrust every solicitation coming from San Francisco

offering you any kind of a position in hotels, or in the Exposition, or in homes, or anywhere, unless you have direct personal information from some personal friend that the proposition is all right. The Devil's messengers are very busy about that great institution of his, now running in that wicked city on the coast.

Personal evangelism, or the work by each individual for the immediate and personal salvation of individuals, constantly and persistently pursued, is the absolute need of the church. This is and has ever been the supreme purpose of God in saving men and women. This actually realized in all church life, will solve all the social and economic problems which so perplex religious leaders, and about which such grievous mistakes can be made. The church will find by working this apostolic plan that while the church is not set for the social reformation of the world or society, this plan will show and realize that the gospel by such individual work upon men and women is and was designed to be the mightiest social and reformatory agency in the world. In Atlanta, Ga., there was a Chapman-Alexander meeting of two months duration conducted which did a great work. This plan of personal evangelism was successfully inaugurated after its close, and in one month more results were accomplished than in two months of the great meeting under the leadership of the evangelists.

The associated press reports tell of the financial disasters which have overtaken Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, New York. It seems from these dispatches, which we give only for what they are worth, that Dr. Hillis has been for some year speculating in timber and coal lands, and the panic of 1907, and the stringent times of 1911 and the recent great European war spoiled many of Dr. Hillis' prospects of immediate profits, and he had to go to the wall. To his credit we add that it is said he proposes now to devote the rest of his life earnings to paying off the debts thus contracted. We wish to say a word just here, and that is, that if there is one thing which God wants a preacher to abstain from absolutely it is business speculations and entanglements. No preacher has a right to commercialize his ministerial standing for pecuniary profit. This a preacher often does whether he so intends or not, when he turns his time and attention to business speculation. Most men will venture into a speculation which is being projected or patronized by a preacher, simply because of their faith in the minister. The very fact, however, of his being a minister, ought to discount his judgment and discourage people from being influenced by his example to go into such enterprises. The man who has been devoting his time and talents, or trying to do so, to spiritual things, by so much has disqualified himself from being a safe judge or example to follow in speculative matters. We are persuaded that preachers should, save in cases of real necessity, stick closely to the preaching of the gospel, and let all speculative business ventures alone. Wherever it becomes necessary, as we have known it to be in some cases, for the preacher to turn to secular affairs for a support for his family, he must use his judgment and do the most legitimate and available thing that presents itself, exercising extreme caution always as to the merits of the business in which he embarks.

Personal

Evangelist H. H. Kernohan is conducting a tent meeting in Leavenworth, Kas., in which there is quite an interest. He called at the Publishing House last week. While here he fell on the stairs which resulted in a sprained shoulder. At first it seemed to be quite a serious injury, but we are happy to report that he is getting along nicely, and was able to continue his work.

Evangelists H. C. and Mary Lee Cagle have been holding a series of meetings in Tennessee. They passed through Kansas City, enroute to the Southwest. The Kansas City church was pleased to welcome them at our prayermeeting.

Brother A. G. Crockett stopped a few hours as he passed through Kansas City. We enjoyed his visit especially as he conducted our noonday prayermeeting.

Evangelists M. F. and M. A. Durham of Leavenworth, Kansas, visited our Headquarters recently. They conducted our noonday meeting and we enjoyed their fellowship. They are evangelists in the United Brethren church, and enjoy preaching holiness.

A Product of the Bible

One of the most marvelous products of the Bible is the kind of men it has, under God, been able to produce out of the flimsy and worthless material, as men would esteem it if applied to any commercial matter in the world of manufacture. It has taken men weak and fearful and untrue, and of them made heroes of faith and courage and devotion. In no other realm save that of grace can such feats be found. Nowhere else in God's vast universe can be seen such displays of wonder-working. Frederick W. Robertson was right when he said:

There have been men on this earth of God's of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honor. There have been men like John the Baptist, who could speak the truth which had made their own spirits free with the axe above their necks. There have been men redeemed in their inmost being by Christ on whom tyrants and mobs have done their worst and when, like Stephen, the stone crashed in upon their brains, or when their flesh hissed or crackled in the flames, were calmly superior to it all.

Pitiful Wrecks

We have often seen the most pitiful wrecks of humanity. We have seen men large of frame and originally strong of physique, and of bright mind and active body. There they stood, helpless, and unable to advance or deliver themselves from the clutch of habit which had bound them hand and foot. They had come to a stand still on life's road, pitiful wrecks of former manly grandeur and possibilities. The thundering train of life's resistless engine had borne down upon them, and motionless and helpless they stood on the track, to be ground to their death, and their souls to go out into hopeless and eternal night. They were like the sad victims described in the incident below by Anna L. Dreyer in *John Three Sixteen*:

We were talking and laughing as people will to pass the time when travelling. All at once there was a sudden slowing of the train, a peculiar jarring motion, and the train was stopped about a mile from the station. There were horrified looks, awed whispers, and soon the car was vacated. As we ran along the line of cars, we presently came to the wreck of what had once been an automobile. Covered with the curtains, lay the figure of a gray-haired woman, face down, huddled up in a way

to chill the blood. A man lay on his back a few feet away. "He is quite dead," said a gentleman, who was examining the still form. "Never knew anything after the train hit them," said another. "What caused it?" questioned a third. By that time one who had seen the accident joined the number of train-men and passengers about the still figures. "Car went dead on the track, or something like it," he volunteered. "I saw it from the road."

It was all very terrible. With blanched faces we finally climbed back on the train at the cry of "All aboard," but not before we had seen the train back up to take on the mutilated bodies. We were glad our stopping place was not far ahead, and wondered how the careless passengers who came on at other stations along the line could laugh and jest so light-heartedly. Two souls had been ushered into eternity in a moment, and we had been seated in peace and comfort while the monster that drew us along so easily did the deadly work. "Were they ready to go?" was the question that rang insistently in our hearts, but we could not answer it. If they were not ready when they tried to cross the track in front of the approaching train, and failed, there was very little time in which to prepare to meet God.

But there are other wrecks, just as terrible, more far-reaching in their deadly results. There is the wreck of that young man who thought he could drink or let it alone. Many a time he has tasted the pleasure of indulgence, and felt well satisfied with himself. He could "drink or let it alone," but he did not let it alone, and trouble came to him. His steering apparatus failed to work, or he put his hand or foot on a wrong-lever. When he was in the greatest danger something broke loose, and he could not get out of the way. People shake their heads doubtfully, and say, "He was a fine fellow, but"—he is a wreck.

The world is full of wrecks. There are wrecks which may be seen, and they ought to warn people from the dangerous places. There are other wrecks which are hidden, as those at sea which have sunk below the surface of the waves and remain a menace to the mariner on the sea of life. Such are the men who can drink or let it alone, who tempt other young men to enter the path to destruction. Such are the bright, witty, beautiful young women, who lure young men into sin, and lead young, innocent girls to believe that in order to be winning and entertaining they must depart from the rigid morals of their mothers and grandmothers. Souls and bodies have been wrecked here. Beware! In time those who are now seemingly immune from the evil effects of such practices, unless turned from their own ways will show that they are unmistakable wrecks.

Controlling the Feelings

The difficulty in controlling the feelings is positive proof of the need of having the great Controller within to do the controlling for us. It is a very difficult and discouraging business trying to live the controlled life without having the Controller within to do the work. It is very hard to try to live religion without having it. The following from the *Sunday School Banner* tells of the difficulty of this business of trying to control the feelings. We wish to add that the great need in it all is the Spirit in His sanctifying power. This will settle this and all other difficulties:

Have you ever noticed that one can not very well be angry and laugh at the same time? Try it the next time you feel tempted to be angry or impatient. When the laugh comes, away goes the temper. Someone has said that our feelings are a good deal like the "teeter-board" our children love to use in their play. One end is temper and the other is good humor. When temper goes up good humor goes down, and when good humor goes up temper goes down. This is not as it should be, surely. We have all found out how hard it is to control the feelings. Sometimes when all goes well with us we feel sunny and pleasant and we can be happy and gay, and laugh and say pleasant things. But when we meet with some disappointment, or when things do not "go our way," it is not so easy to be sweet and kind. How often have we seen temper go up and

the sunshine and smiles go down. And try as hard as we may, it is not easy to bring back the smiles again.

Now this is what some people call an "up-and-down" experience, and it certainly is not a very pleasant or agreeable thing to have, especially for other folks. We have long since learned that there is a better way to control the feelings than by trying in our own strength to do so. St. Paul tells us in the Bible that we should "rejoice evermore, and in everything give thanks." This is easy when the grace of God is in our hearts and we have learned to love others as we should. Let us get off the "teeter-board" and climb up where we can be always in the sunshine.

Sanctified Troubles

It is one of the most glorious truths of our holy religion that it can come into our troubles and sanctify them, and make them instruments for our development and culture and skill for the Master's use in His cause. David said it was good for him that he had been afflicted. Many a child of God has found it to be as true in their case. It all rests upon how we receive the troubles. We must take them as the disciplinary work of a kind and infinitely loving heavenly Father, and not the unfortunate happenings of a cruel and remorseless fate. Let us always look up and not down in times of affliction and sorrow. Dr. James Mudge says:

Suffering is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness. Sorrow is Mount Sinai, where one may talk with God face to face if he will not be afraid of the thunder and lightning. The black threads in the loom are as essential to the perfection of the pattern as are the white. Trials are the rough file to rub the rust off our virtues; they are the sharp, whirring wheels that cut and polish the jewels of character; they are the fiery furnace purging away the dross that the gold may appear; they are the medicines, bitter but healing, that cure of us of our moral maladies. Sanctified afflictions are spiritual promotions, are the shadows of God's wings. They show us our weakness and drive us to Christ.

God's blows are blessings; all His chastenings are caressings, all His privations and prohibitions providences, all our grievances God-sends. "He loves His people when He strikes them as well as when He strokes them." We may be absolutely sure of this from many a plain passage of Scripture, as well as from multitudinous pages of personal experience. And the being sure that love divine is back of the blow is what robs it of all sting. The nearer we draw to Him who handles the rod, the lighter falls the lash. "They who look upon God's face do not feel His hand," "do not in their prayer recall that they are chastised at all."

God Loves at All Times

This was the meaning of the man's weather vane and it expresses a beautiful and profound truth. It is blessed that God's love is not confined to fair weather but shines and blesses on in any and all kinds of weather. An exchange says:

A certain man had a weather vane made for use on one of his buildings on which he wrought the words, "God is love." Some one said to him, "You have placed an immutable truth on a very strange thing." "Well, sir," was the answer, "I want you to understand that that means God is love whichever way the wind blows."

Why She Did n't Want Suffrage

Kate Douglas Wiggins tells us the reason one woman did not want woman's suffrage, in the following:

Kate Douglas Wiggins tells of a hard-working farmer's wife, who was asked if she believed in woman's suffrage, and would like to vote. "No. I certainly do not," she exclaimed with a vigorous movement of the churn dasher. "I say, if there is any one little thing that the men folks can do alone, for goodness' sake let 'em do it."

THE OPEN PARLIAMENT

TO "believe" and to have "faith" do not always mean the same thing. The devils believe—there is not a single fact connected with the life and death of Jesus Christ or the plan of salvation which they do not "believe"—but they are devils still. This "belief" is simply an assent to facts of which they have knowledge. A belief in a creed or statement of doctrine or a "view" regarding the person of Christ or His work or His relation to the Father has no more saving quality than the other. But let the worst sinner, however devilish he may be, repent and turn to God, asking forgiveness for Christ's sake, committing himself to do the will of God, in obedience to Christ's conditions of salvation, and he ceases to be a devil and becomes a son of God.

The publican went down to his house justified after he bowed himself before God, humbly confessing himself a sinner and imploring His mercy. Back of this man's repentance was a conviction of sin by the Holy Spirit, and on his part a yielding of his will in obedience to the divine will. Repentance and confession being the expression of that obedience, the "works" which prove the genuineness of his belief or faith.

Faith is not an act of man's will alone, for it consists of two parts: God's part and man's. First, the assurance, evidence, demonstration, or proof, of faith which is of God, the foundation upon which faith rests. And second, the obedience of faith which is man's part. Together, they are the gifts of God by the Holy Spirit. Conviction of sin, righteousness, and of judgment are presented to the soul by the Spirit in such a way as to assure the man of their reality and his relation to them. Then the act of the man yielding his will to the divine assurance. These two together constitute scriptural, or saving, faith.

This is plainly indicated in the fact that "belief" which is only an assent to a proposition, and a "belief" which is consummated in obedience, are, in the original, two different words, the first being *pietho*, to believe, and the other

"Faith if it Hath Not Works is Dead"

Written by N. W. PILLBROOK, D. D.

pietho, to obey; the first being that of the devils in acknowledging a known fact, the other the word used in John 3: 36, "Whoso believeth not the Son shall not see life." The correct translation is, "Whoso obeyeth not the Son," this being the word used in every place in the New Testament where believe is used as a condition of salvation.

Adam Clark, who wrote one hundred years ago, refers to this, and translates it, "Whoso hath not the obedient faith." James covers the ground when he says, "As the body without the spirit is dead, so faith without works [obedience] is dead also."

Obedience as man's part of faith has been practically eliminated, and faith has been reduced to an assent to some religious creed or formula, or to some emotional state. The "works" James refers to are illustrated by the publican in the Temple saying, "God be merciful to me a sinner", repentance and confession being the first two commands of Christ to every unregenerate man.

"Accepting Christ as your personal Savior," "Surrendering to Him as your Lord and Master," "Throwing yourself on Him as your life buoy," "Faith is the growing up of the whole man to trust Christ"—all these, and others of like tenure, are most indefinite propositions, and subject to a multitude of conflicting inter-

"Why the Pentecostal Church of the Nazarene"

Written by P. F. BRESEE, D. D.

that in his change he goes to a church which makes prominent the doctrine and experience of holiness, and efficiently proclaims the power of the Holy Ghost through the blood to make men holy and fill them with all the fulness of God, he is regarded as a come-outer, who some way has lost caste and from some ulterior motive is seeking to recoup his waning influence; or failing to get his ambitions satisfied where he has been he has sought it elsewhere.

It seems to be a kind of disease among a certain class of professed holiness people to hate churches who teach it and are out and out for it. It seems to be a kind of moral microbe located it is hard to tell where; but seems to perform something like the "old man." They seem at times to repent and go along for a time as if they had got over their difficulty; then all at once it breaks out, they have a spell, they froth at the mouth, and do violence to all their ordinary ways. In some respects it seems with them like Paul's thorn in the flesh: to return at times suddenly with overwhelming and humiliating force. The main difference is that the impartations of grace which the attacks make necessary and possible, apply to those who are the objects of these outbreaks rather than to the subjects; and also that Paul's best friends, at least some of them, were not ashamed of his disease, which does not seem to be the case with these friends. Apropos of this is the leading editorial in an ordinarily excellent paper bearing the cognomen of "Holiness," of the same week's issue in which your editorials appeared, on "Thou shalt not," meaning as soon disclosed, "Thou shalt not steal," and applying it to organization of holiness churches, and people uniting with such organizations. Of the wisdom and righteousness of

pretations according to the sect or creed or whim of the preacher, and may be accommodated to a "belief" which is merely an assent, as it commonly is today. To obey Jesus Christ as He, speaking the Word God put in His mouth, makes known God's will to men, this is so plain, to the point, and so simple that a way-faring man, though a fool, need have no difficulty in comprehending its first steps. This is Christ's way into eternal life—its inception, growth, development, and perfection. Repent, confess, forgive, be reconciled, seek first the kingdom of God and His righteousness. Whatsoever ye would that men do unto you, do ye even so to them—and so on, step by step, through the different phases of Christian experiences, unto the measure of the stature of the fulness of Christ.

Instead of this, we have preached almost universally a fanciful relation to the person of Christ which on three occasions He rebuked, saying, "Not every one that sayeth unto me, Lord, Lord, shall enter the kingdom of heaven." "Why call ye me Lord, Lord, and do not the things I say." "The flesh profiteth nothing; the words that I spake unto you they are spirit and they are life."

Trust is a word which is sadly misused. "Trusting" Christ is not the condition of salvation. Trust is a sequence of faith. Love is not the condition of salvation except it is given the definition John gives it in 1 John 5: 23 and 2 John 6. It is the response of the heart to an experience of the reality of God which follows a knowledge of God, and knowledge of God follows the assurance which God gives to the man who commits himself to obey Him. First, assurance, then obedience, then knowledge, then love, then trust is the divine order. Faith is made up of assurance plus the answering obedience, the two making one.

To sum up, faith has its beginning as far as man is concerned, in the act of the will which commits him to do the will of God. This act demonstrates the genuineness of his *pietho*, obedient belief, or saving faith.

not doing such things the following illustration is given:

"We often think of the notable and noble example set by Dr. Pierson at Indianapolis. The great church of which he was pastor failed to measure up to either his gospel or policy. He resigned. Great pressure was brought upon him by large and influential numbers to inaugurate an independent movement and church. Apparently he had everything in his favor. Instead of rushing into it he waited and prayed and suffered. The answer came to him clearly that it was not the right thing to do. Many of his friends were grievously disappointed, but he felt he pleased God best by his refusal. Subsequent history proved the wisdom of his decision.

"The Moral Law, the Golden Rule, and Holiness make a wonderful combination!"

Of the notable results in the advancement of holiness brought about by this course of the eminent Doctor I do not know. I have made some effort to ascertain, but as yet have found no one who ever heard of the remarkable fact of this "noble example," or its marvelous influence to advance the work of entire sanctification. I have no question but that it could at least be equaled by the results of organization for this purpose; at least it has come to my lot to be able to discover without difficulty a number of such occurrences, with their excellent results.

The accusation of proselyting, which we find here and so often, may have an isolated occurrence here or there, upon which to feed; but we feel assured that as a whole it is without foundation. Having had something to do with the organization of churches for the promotion of the salvation of Jesus Christ, which embraces the sacred will of God—the sanctification of men—if I have ever even invited any man to come out of his church and unite in such organ-

ALLOW me to express my appreciation of the editorials in last week's HERALD of HOLINESS on "Why the Pentecostal Church of the Nazarene" and "Our Equipment." As you intimate, it is astonishing that such a work needs to add words, to explain the needs of its life. But there are some peculiar necessities. Paul found it necessary to defend his apostleship. It put him in what seemed to him an awkward position, especially to have to do it to those who knew its service and results. But having it to do, he did it in a way to settle it for ever.

So it seems to me that all who have the capacity of learning will come to know at last that the Pentecostal Church of the Nazarene is the child of providence, raised up to meet a very pressing need, and is coming to its inheritance.

There are some things, even in this day of grace, which seem to be unsolved mysteries. One is the attitude of some special holiness advocates towards churches which declare it in their doctrines, preach it in their pulpits, and testify to it by the way. Such a church is seemingly, to them, the most undesirable and dangerous of all organizations. It seems to them perfectly in order to misrepresent it, boycott it, and decry it. A church which proscribes holiness, which will scarce allow it to be preached or testified to, and would do nothing to advance it, is by these holiness brethren regarded as a thing to be patronized, sought after, and fawned upon. A man entering such a church is commended as doing a sane and safe thing. If he goes from one such a church to another of like standing, he is lauded as a man of such usefulness and worth as to be sought after, and his reputation is enhanced instead of injured. He is commended and the people to whom he goes are congratulated. But if it should occur

ization, I should be pleased to have him stand up. On the other hand, I have advised many, and frequently do so still—some of quite high standing—that if they can so preach or testify holiness as to give an account for their work and remain where they are, they had better do so than to come to such a difficult work as this in which we are engaged. We could not, and that is why we are where we are. Nothing but desperation will do for this work. It

means that men are ready for the sake of holiness to be ostracised and be classed with those who are reckoned as the offscouring of the world; that with unfettered liberty they may preach and testify the fulness of the blessing.

It seems to me that the hour has struck when a church should not be discounted, and worse, by professed holiness people and papers, because that church has written on its banners, HOLINESS UNTO THE LORD.

The Believer's Conflict

Written by EARL E. CURTIS

IN Ephesians 6: 11, God tells us to "put on the whole armour of God, that we may be able to stand against the wiles of the devil," and I want to notice some of his wiles.

It is the Devil's business to get us to—

- Doubt our acceptance with God;
- Doubt His ability to cleanse from all sin;
- Doubt His willingness to do what He has promised;
- Live in bondage under law, instead of freedom under grace;
- Make us think we haven't the blessing, when we have.

Satan ever attempts to wound us in our aspirations and affections. He accuses us—

- By suggesting evil thoughts, and then hounding us for them;
- By telling us suffering is sin (Heb. 2: 18);
- By sorely tempting us and trying to make us think temptation is sin. (There is absolutely no sin in being tempted. The sin lies in our yielding.)
- By tempting us to despondency and discouragement, and then telling us we have not perfect love;
- By telling us that a strong appeal from our natural and lawful appetites is an indication of sin in the heart.

There is a great difference between acquired, abnormal habits or appetites, and natural, lawful desires. We should be careful and not weaken ourselves by excessive fasting, and thereby give the enemy a better chance at us. Yet fasting is a wonderful help, and a blessed means of grace. Mr. Wesley said, "Fasting was as much a means of grace as prayer." (See Isa. 54: 17, 1 John 4: 4 and 5: 4.)

You know Bunyan's Pilgrim, while traveling along the king's highway, was almost constantly assaulted by giants, monsters, and devils. On one occasion Bunyan says he became awfully perplexed when encompassed by a multitude of Satanic emissaries, who crowded around him, and some of them got in position behind his ear where they whispered awful blasphemies, till poor Pilgrim almost concluded that they were coming out of his own heart, and became much grieved. Remember there is a great difference between thinking evil and thinking of evil. Many millions of evil spirits infest the very atmosphere. Also remember whom the Devil can not destroy he will annoy, if he can.

No person can live in this world, which is full of evil, and not think of it. Since we are literally encompassed by these demons, whose grand enterprise is the impartation of evil to our minds, and every thing they can possibly do to secure and expedite our ruin, we'll never reach a state in this world in which these demons will not suggest evil, as in case of Pilgrim. Dr. Godbey says, "Satan's ladder leading down to hell has six steps, every one beginning with D, in harmony with the Devil." They are as follows: Doubt, Discouragement, Despondency, Despair, Death (spiritual), Damnation. If we want to keep out of hell, we must keep off the Devil's ladder. People begin their downfall with doubt, then become despondent and get discouraged, going on into a chronic case of the blues, developing into actual despair, giving up all hope, final apostasy which is spiritual death, sealing their unhappy fate, till heaven, hope, and salvation are gone into eternal eclipse.

I read the following recently: "Many lose God through fear of losing Him. The faith that brings salvation is the same faith that keeps. It is not good, even for a saved man, to keep

his eye fixed upon himself. Of course, there are times when the sense of one's own unworthiness will come down upon him like a mountain; but then is the time for the faith that will remove mountains to be put to work. Has God saved me? Will He not do all that infinite love and infinite knowledge can suggest to keep? What am I worth to the Father? Just what He paid for me. Oh God, is it possible that the blood of Jesus is Thy estimate of my worth? Surely then I will not fear lest He let me go" (HERALD of HOLINESS). Jesus says, "He that cometh to me I will in no wise chase away" (John 6: 37), and I am sure if He loved us well enough to save us when we came to Him all besmeared with sin, He will do His level best to keep us after we have forsaken sin and cast our lot with Him.

We retain the blessing of sanctification exactly as we receive it. That is, by simple faith. In Col. 2: 6, 7, we read, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Then in Heb. 10: 35, 39 we read, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul." It is said Mr. Fletcher lost the blessing of sanctification five times by failing to testify definitely to the same. No wonder the writer to the Hebrews exhorted them to "hold fast the profession of their faith without wavering" (Heb. 10: 23).

Feeling or no feeling, we should always bear positive testimony to all God has done for us. "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (Philemon 6). Oh, that every child of God would covenant with Him to believe and testify regardless of feelings! Man says, "Seeing is believing," but God says, "Believing is seeing." Jesus said unto her, Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?" (John 11: 40). "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; and also believe and therefore speak" (2 Cor. 4: 12). "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 8). "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13).

"And no manner of hurt was found upon him, because he believed in his God" (Dan. 6: 23). Paul in nearly all of his epistles warns against making shipwreck of our faith. Dr. Godbey gives us something very helpful along this line in his Commentary, vol. 1, pp. 135-137. It is so fitting and helpful I will quote him here:

"We learn here that Satan, from his apostasy, has been the accuser of the brethren, as he wickedly and falsely maligned the innocent angels before the Almighty, thus filling heaven with confusion till he was cast out. So he has pursued

that course on earth. Martin Luther says he appeared before him in an embodied form, held up for his inspection the long, dark catalogue of his sins, and assured Luther that they were too great to ever be forgiven; but when he approached the Devil and wrote beneath that long, black catalogue, 'The blood of Jesus Christ cleanseth us from all sin,' Satan cowardly fled away. In Zechariah, third chapter, we have the scene of Joshua, the high priest, standing before God in polluted apparel, and Satan standing at his right hand, relentlessly accusing him, and pretentiously vindicating the divine glory with wonderful assiduity, persistently berating the impudent presumption of Joshua to think the aggravated and persistent idolatry of Israel could be forgiven consistently with the purity and glory of the divine sovereignty. In the midst of Satan's accusations, a bright angel sweeps down from heaven, strips Joshua of his soiled garments, which symbolized Israel's sins, and invests him with a shining robe, white as snow. At this moment, the Devil takes his flight.

"Satan upsets more Christians in this way than any other; i.e., by holding up the dark columns of their flagrant sins for their contemplation. Though these have already been forgiven, if Satan can get you to look at them in the absence of the cross, he will first inject discouragement, then doubt, and finally throw his black wing over you, dragging you into apostasy and damnation. Oh, how Satan, by this stratagem, tilts over the sanctified! Introspection is good and helpful, if you will always see your old, dark depravity under the blood. But Satan will try to get you to look at the old rattle-snake den of diabolical passions and lusts in the absence of the blood. If you let him play that stratagem on you, he will down you every time. "They conquered him through the blood of the Lamb, and through the word of their testimony, and they loved not their lives unto death."

There is a great difference between heaviness and darkness. Many mistake heaviness for darkness, and thus get into trouble. Darkness never comes to a soul unless that person has first fallen into a sin of commission or omission. Thus when tempted to darkness we should search our hearts, and if we find we have not wilfully sinned, we should have no further thought of darkness or gloom, but shout the victory, and go on our way rejoicing. Peter says, "We are in heaviness through manifold temptations: that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

We should realize that every time we doubt God we grieve Him, and unconsciously commit sin, for He has said, "Whatsoever is not of faith is sin" (Rom. 14: 23). We actually, by our doubts, unbelief, and distrustfulness incur His displeasure! Nothing pleases God so much as to have us trust and believe His precious promises. They partake of His infallibility! Joshua wound up his earthly career by saying, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass. And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 21: 45, 23: 14). Paul's last testimony was, "I have kept the faith." He said nothing about feeling. The worst thing in all the world is unbelief. "Faith is the victory that overcomes and makes the wounded spirit whole." If we walk in the light the blood keeps us clean (1 John 1: 7), and if a million demons should whisper into our ear to the contrary, we know we are clean because God says so, and He can not lie. Glory! The Devil is the accuser of the brethren (Rev. 12: 10, 11). Jesus never accuses nor threatens His people, but teaches, instructs, and guides them gently in the paths of peace and pleasantness.

The Greatest Need of Christian Era

Written by D. S. REED

MY brethren will agree that Jesus knew what that need was, that His apostles also knew, and that a careful study of their teachings will reveal what they considered the greatest need of the age. The work of Christ and the mission of Christ are set forth in two clear statements in different places. One is "Thou shalt call his name Jesus, for he shall save his people from their sins," and the other is by John the Baptist, saying (Luke 3:16) "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

Jesus was to save them from their sins and baptize them with the Holy Ghost. John baptized with water and Jesus with the Holy Ghost and fire. Any one can see there were two kinds of baptism and two different baptizers—John, a man, and Jesus, the Son of God. The work of Jesus is a greater work than man's work, and there must have been great need for it or it would not have been pointed to as the great work of the Son of God.

The mention of fire might mean but little to any other people but the Hebrews; but to them it would bring to memory great epochs in the nation's history—Sinai, with the fire and the law and the shining face of Moses; Abraham's sacrifices and the fire coming to consume them; the great dedication of the Temple; and the holy fire in the tabernacle in the wilderness; also Mt. Carmel and Elijah. Now comes the startling declaration of John: a baptism of fire. What did it mean?

As Jesus prayed, the Holy Spirit came upon Him as a dove. Immediately He began His life's work, choosing the apostles, and going about with them, teaching them by precept and example. As His earthly ministry drew nearer to the close, He frequently pointed to their great need, saying, as in John 14:15-18, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive because it seeth him not neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."

Jesus here makes things very plain that those who are to receive the Holy Spirit, the Comforter, love Jesus and keep His commandments; consequently they are not of the world, but are converted people. It was more necessary for these converted people to have the Holy Ghost in them than to have Christ with them in bodily form. John 16:7, "If I go not away the Comforter will not come unto you, but if I depart I will send him unto you. And when he is come [unto you] he will reprove the world of sin and of righteousness and of judgment."

Now see what a success the Holy Spirit made of the apostles from the day that they received Him. Under a sermon on the day of Pentecost three thousand were converted. Would culture, college degrees, refinement, or church organization and machinery have brought about such glorious results? You well know they would not.

It was through this same Holy Ghost baptism that these disciples were to do the "greater works," which Jesus mentioned. In the seventeenth chapter of John we hear Jesus in His high-priestly prayer praying for His followers, and all those that should believe on their word. Jesus says, "I have given them eternal life," "They have kept thy word," "they are thine," "I have kept them in thy name," and "none of them is lost," "they are not of the world even as I am not of the world," "I pray not for the world, I pray for them," "sanctify them through thy truth," "the glory that thou gavest me I have given them, that they may be one as we are one." Here Jesus prays for His disciples—not worldlings, backsliders, or sinners—to be sanctified; His converted, kept disciples.

And is not this the greatest need of the Christian era? If not, why on the eve of His cruel

fixion should the Savior pray so earnestly that it should be so.

Jesus has suffered crucifixion and passed through the grave, and the forty days sojourn on earth has come to an end. What now concerns Him most? Just before He is taken up He commands (Acts 1:4,5), "Wait for the promise of the Father which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth." These were His last words on earth, for He was then taken up. The last words of our loved ones

The Lord is My Shepherd

N. B. HERRELL.

*The Lord is my Shepherd. Since I am His sheep
Not one thing I'm wanting, awake or asleep.
In pastures abundant each day I may feed;
Not one thing is lacking—He fills every need.*

*When thirsty, my Shepherd leads me to a well
Where waters are waiting, so deep, fresh, and
still;*

*There, drinking of plenty, my soul is so blest:
In pastures abounding, I lie down and rest.*

*Thus resting, old Satan slipped up on my soul
A something satanic, and there got control.
I cried, "Oh, my Shepherd, come, rescue from
sin!"*

He heard my cry gladly, restored me again.

*Restored by my Shepherd, I laid down no more,
But walked in the pathway which leads to that
shore.*

*As I went on walking Death's valley I reached;
Folks said it was awful—my bones would be
bleached.*

*But praise to my Leader, who always is near,
He gave me the blessing, He cleansed me from
fear;*

*His staff it enlightened, His rod gave release,
My heart He made holy—I found perfect peace.*

*Then my loving Shepherd a table did spread,
With enemies watching, I ate Living Bread;
My head He anointed, my cup overrun;
I shouted, "Oh glory! Real life has begun!"*

*With Jesus, my Shepherd, to lead without fear;
With goodness and mercy to bring up the rear:
I'm happy, contented, as onward I plod,
To live evermore in the household of God.*

are precious: how much more those of the Christ who gave Himself for us?

So the disciples were ordered not to go from Jerusalem until they were baptized with the Holy Spirit. With this purpose in view, they all went to the upper room, with the mother of Christ and enough more to make up a company of one hundred and twenty in all. They well knew that multitudes were dying without salvation, but they tarried ten days.

In Acts, second chapter, it is told how the Holy Spirit came, and devout men out of every nation under heaven heard them speak in the language wherein they were born, and not in a gibberish. They were mightily stirred, so that the throng said, "They are drunk!" But Peter said, "We are not drunk; but this is that that was prophesied by the prophet Joel," and he preached to the assembled multitude, who cried out, "Men and brethren, what shall we do?" Peter told them how to get the same experience. Hear him say, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off."

Peter's directions are plain. First, have their sins remitted, and then they are in condition to receive the Holy Ghost. Thus the first sermon after Pentecost was on how to receive the Holy Ghost. They all needed power to tell of the wonderful works of Christ and the Holy Spirit baptism gave them that power. The officers of the church, the seven deacons, were chosen from Holy Spirit-filled men—Stephen, a man full of faith and of the Holy Ghost, was chosen, and six others thus endowed.

Again, Acts 8, Phillip, the evangelist, was having a revival in Samaria, and there was great joy in that city. Peter and John went down, and these converts who had great joy, had not received the Holy Ghost; but as the apostles laid on hands they received the Holy Ghost. But one Simon, a sorcerer, who had been baptized with water but was unconverted, wanted to buy the power to impart the Spirit, and was rebuked of Peter, as a sinner.

In Acts, tenth chapter, is the record of a man converted to God and, according to the strictest definition a Christian, who was said to be devout, and gave much alms, praying to God always, having answer to his prayers, and God took pains to show Peter that he was clean and accepted of Him. As Peter preached to this devout, Godly man and the devout followers, the Holy Spirit fell on them all. Allow Peter to tell us what the Lord did for these converted people. In Acts 15:8,9, Peter says, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost even as he did unto us, and put no difference between us and them, purifying their hearts by faith."

So you see the first preaching to the Gentiles was done by Peter, and they were baptized of the Holy Ghost.

But is this what the Gentiles need?

Listen to the mighty apostle to the Gentiles, writing to the church at Thessalonica: He says they had work of faith, love, and patience; the gospel came not unto them in word only but in the Holy Ghost and much assurance, "And ye became followers of the Lord," "ye were ensamples to all that believe in Macedonia and Achaia," "In every place your faith to Godward is spread abroad," "turned to God from idols to serve the living God," "That ye walk worthy of God, who hath called you unto his kingdom and glory." Now to these remarkably spiritual people Paul writes (1 Thess. 3:10) that he was "night and day praying exceedingly that he might see them and perfect that which was lacking in their faith," (v. 13) to the end that he might establish their hearts unblameable in holiness before God. "For God hath not called us unto uncleanness, but unto holiness." "Quench not the spirit;" "prove all things, hold fast that which is good;" "and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

And from what is written in 2 Thess. 1:3 these people must have received the blessing, for Paul writes, "We are bound to give thanks to God always for you, brethren, as it is meet, because your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth."

If Paul did not consider the Holy Spirit baptism the greatest need of these Gentiles, why did he pray night and day exceedingly for that very thing?

The Old Testament prophesy was, "I will pour out my Spirit upon all flesh," etc. The work of the Holy Spirit, Jesus said, was to bring all things to the disciples' remembrance, and to convince men of sin, of righteousness, and of judgment. The Holy Spirit always magnifies the work of Christ and the power of the blood. He is to live in, lead, defend, and comfort God's people in all ages. This is a work that neither pastors, churches, rituals, pipe organs, or organizations can do. Without the Holy Ghost they are all as a sounding brass and a tinkling cymbal.

No one can fully realize their lost condition or hate sin as they should without the aid of the Spirit.

MOTHER AND LITTLE ONES

ONE DAY IN SEVEN

The chiming of the six-o'clock bell rang out, and Dare Malvern stretched and lazily turned over. "It's Sunday morning. Thank goodness I can sleep," he said aloud. "I was up so late last night I am nearly dead."

He closed his eyes, but his roommate began to move about and forbade further dreaming for the present, at least. "What in the world are you up to, Davis?" he growled, as he opened his eyes and saw Davis hurriedly making for the bath. Davis was a new boy, with whom he had been glad to share his room that he might lessen expenses. Davis also was a valued employee of a firm which Dare had, for a long time, wished to enter. One reason he had taken a roommate was with the hope that, when they were good friends, Davis would use his influence to secure Dare a position of a higher salary with the Peterson Company. "What in the world are you up to?" he repeated; "you don't need to get up so all-fired early. It's Sunday."

Davis nodded brightly as he pulled on his shoes. "That is the reason I am up," he said. "One needs extra time to get ready. I go two miles to church. I won't have any too many minutes by the time I dress and have my breakfast."

The words were so much like the ones Dare's mother had used in the little white farmhouse where, every Lord's day morning, the big family rose early, and, rain or shine, drove five miles to the little meeting-house, that Dare sat up in bed, and, after rubbing his sleepy eyes, looked straight at his new friend.

When he first came to the city, he had started just this thing, and stopped it because they laughed at him and called him old-fashioned. No one went to church these days, the boys at the boarding-house declared, and after a while, because he did stay up too late nights and was tired out when Sunday mornings came, he stayed in bed and forgot—except occasionally when twinges of conscience tormented—that there was such a thing as a Bible school. He could not laugh at this clear-eyed boy. He felt that he must make an excuse. "I was up late last night. I'm nearly tired to death," he grunted.

Davis turned inquiringly. "Worked?" Dare shook his head. "I got to running around with the boys, and 'twas 2 o'clock before I went to sleep," he confessed, shamefacedly. "I knew, of course, I could sleep this morning. If this was a workday, I'd have to be moving."

"It don't seem like the square thing," remarked Davis, as he walked to the door, "when He gives us six days to do as we please, to steal the other one for making up hours we had no right to waste." The door banged. He and his disturbing thoughts were gone. The pure white room was just as warm, but Dare well knew that there would be no more sleep for him. How like mother again were these remarks—mother, who had insisted that they attend every day, because "they would be needed when others stayed away"; mother, who left no stone unturned to keep her children clean and pure and Christlike. What would mother say if she knew? She would just say as this roommate of his said: that he was stealing this day from the Lord.

He got up thoughtfully and began to dress himself. When Davis returned, he was brushing his hair before the glass.

"Where is that church you're going to? You woke me up; I might as well go, too," he grumbled.

Davis smiled. He saw beneath the apparent gruffness an inkling of interest.

"It's a little mission church," he explained. "I started to attend a downtown church, but they didn't need me there. I think a fellow atrophies if he sits down and does nothing. One of the fellows at the store was talking about having no Bible school in their suburb, so we concluded we'd organize one. It's a little bit hard to get there, but you'd conclude that it paid if you went there a few times. We have one hundred and thirty in our Bible school. We need a leader

or a cornet player awfully." Even now Davis's quick eye saw the case hanging up on the wall. "Do you play?"

Dare nodded. "I used to be pretty good at it," he said, a little boastfully; "we had a dandy choir at home."

"I know now why I came here to room," interrupted Davis, playfully; "it was to get you. Won't old Bill be glad! Hurry and let's get out of here, so we'll have time to practice before time for the folks to gather."

In the sweetness of the spring morning the two boys took an early car and rattled toward the country, where blue skies arched to the peach trees beginning to redden. The little white house in the midst of a rough grass plot was so like that country church where Dare had spent some of his happiest days that he caught his breath sharply. The people were so friendly and so thankful. He went again and again until he became a part of the school, the Junior and the church. That one day stood out as a golden day on his weekly calendar. There were no more Saturday night revels. No more late hours on Sunday morning. One day he was called to the office by the junior member of the firm.

"You're too good a fellow of late, Malvern, to stay with us at these wages," he began. Dare paled. Instantly, at the thought of leaving the city, his mind flew to the little church where the work was so necessary and so dear. "I was talking to Mr. Peterson yesterday. He said your roommate had recommended you to them as a splendid man. He asked my opinion. Do you know what I told him?" Dare shook his head. "I said there was a time when you were not worth much, but for the last year you had improved wonderfully—too good for the wages I paid—and if he could do better by you, I would hate to lose you, but I would gladly relinquish you in his favor. What do you say?" "I say, 'Thank you,'" smiled Dare, but he thought immediately of that one day which, used right, had brought good fortune.—*Front Rank.*

WHAT A BOY COSTS

So you are twenty-one!

And you stand up clear-eyed, clear-minded, to look all the world squarely in the face. You are a man!

Did you ever think, son, how much it cost to make a man out of you?

Some one has figured up the cost in money of rearing a child. He says to bring up a young man to legal age, care for him, and educate him costs \$25,000, which is a lot of money to put into flesh and blood.

But that isn't all.

You have cost your father many hard knocks and short dinners and gray streaks in his hair; and your mother—oh, boy, you will never know! You have cost her days and nights of anxiety and wrinkles in her dear face, and heartaches and sacrifice.

It has been expensive to grow you; but—If you are what we think you are, you are worth all your cost—and much more, much more.

Be sure of this: While father does not say much but "Hello, son," way down deep in his tough, stanch heart he thinks you are the finest ever; and as for the little mother, she simply can not keep her love and pride for you out of her eyes. You are a man now.

And sometimes you must step into your father's shoes. He would n't like you to call him old, but just the same he is n't as young as he used to be. You see, young man, he has been working pretty hard for more than twenty years to help you up! and already your mother is beginning to lean upon you.

Does n't that sober you, twenty-one?

Your father has done pretty well, but you can do better. You may not think so, but he does. He has given you a better chance than he had. In many ways you can begin where he left off. He expects a good deal from you, and that is why he has tried to make a man of you. Don't flinch, boy!

The world will try you out. It will put to test every fiber in you; but you are made of good stuff. Once a load is fairly strapped on your young shoulders, you will carry it

and scarcely feel it—if only there be the willing and cheerful mind. All hail to you on the threshold!

It's high time you are beginning to pay the freight; and your back debts to your father and mother. You will pay up won't you, boy?

How shall you pay them?

By being always and everywhere a man!—*Selected.*

"WHAT SHE HATH"

"What is it, Ruth?" inquired Mrs. Gray of her ten-year-old daughter who stood gazing intently out of the window, a little wrinkle between her eyebrows.

"I was thinking of what the minister said in his sermon yesterday, mother. He said we ought to give what we had to the service of God, no matter what it is. But we are so poor we have n't anything to give, have we, mother?"

"We are poor, my dear, but there are other families worse off than we are. Perhaps you can think of something we can give if you think hard."

Ruth did "think hard," for her heart had been touched by this sermon of their kind pastor.

Next day she came to her mother with a bright face. "I know what it is, mother, it's Brownie."

Her mother looked puzzled for a moment, then remembering their conversation the day before, she said, "Are you going to give Brownie away?"

Now, Brownie, the horse, and the old battered phaeton were the only things left them from better days, and these were a source of constant delight to the children, who spent most of their vacation time driving about the shady, quiet streets of the village.

"Oh, no, not give him away," was Ruth's indignant answer; "but use him. There is old Mrs. Smith, and she's all alone, and sick some of the time. Couldn't I go and take her out riding with Brownie?"

"You could, indeed; and you may go any day. I am glad my little daughter is taking thought for others," kissing her tenderly.

When Ruth made her errand known to Mrs. Smith she was put through a catechism of questions by the querulous old lady as to the reliability of her horse and her ability to manage him.

Ruth protested inwardly, for "who ever heard of Brownie doing anything bad!" she thought.

Having satisfied the old lady's doubts and fears, they set out for the drive. Down the long, familiar street, past the homes of old friends, at whose doors they made an occasional call, over the river bridge, every foot of the way as the face of a friend to her, the frail, lonely woman drank it all in greedily. It was food to her soul.

When alighting at her own door, she said: "God bless you, my child, you have given me new life." Ruth felt that she had received the best kind of pay.

This was the beginning of many similar drives during the long delightful summer. It was surprising the number of old and feeble persons there were in the village when she began to think about them—men as well as women. And many had lived there all their lives and knew every spot. Now, as she took them about, and they recalled the scenes of their youthful days, many were the interesting tales they told of those faraway days. Ruth was such an interested listener. The pleasure was equally great to both. But, best of all, she loved to take Dorothy, a little crippled girl, of her own age. Then the dollies could go, too, and occasionally Ted, if he promised to be good. This was fairyland; they were princesses, the shabby old phaeton a rose, and Brownie a butterfly. Dollies could talk and Ted was their prince.

The happy days sped away, and cold and snow came instead, when Brownie must spend much of his time in his warm stall, munching hay; but the seeds of love and thoughtfulness of others had taken root in Ruth's heart, and were to bear the fruit of kind deeds unto others all through their life.—*The Herald and Presbyterian.*

Testimonies

A. W. HURDT, *Texas*—It has been seventeen years since I really died to this world. Since then I have had some awful battles with the arch-field of night, but Jesus has stood by me and given victory in every battle. I'm so glad that I ever learned this way! As I grow older this world becomes smaller, heaven gets nearer and more real. Oh, this wonderful salvation that saves from all sin, actual and inbred, here and now! I have tried it for over forty-four years. I often think of the night in Brother Charley McConnell's home in Sunset, Texas, when the dear Lord sanctified me wholly. That was twenty-seven years after I was converted. In this home I really consecrated my life to God for all time, and offered my body a living sacrifice, giving up everything, even my own way,

saying, I can do no more, I must have the blessing or I die.

Mrs. LAURA GRANT.—I am praising God that He gave me a clean heart. I am so glad to know that I have the real work in my heart, and can testify to His saving and sanctifying power. He has blessed me beyond my highest expectations. When temptations come, I trust Him and He keeps me. Since receiving the blessing I have been through some hard tests, but I realized that there was One on whose all-sufficient grace we can at all times lean. The HERALD OF HOLINESS has been a great blessing to me. It is the best paper I ever saw. It has not been my privilege to hear a holiness sermon, or to testify for some time, as there has not been any preaching close by. I ask the prayers of the saints that God may use me to His glory.

Saint-Seeking in Mormondom

Written by E. M. LEHMAN

The Mormon metropolis—the City of the Latter Day Saints—lay under a mellow afternoon haze as we rounded the Great Salt Lake. Touring the place our guide, full of much creed-matter, informed us that we had a Mother as well as a Father in heaven; that, since man had been created in God's own image, it followed that God had "form, parts, and passions." Cashed in this delusion lies polygamy. Like the Indian looking for the happy hunting grounds when his scalp lifts, so does the Mormon look for a plurality of beautiful wives when his days of pioneering cease. The guide unblushingly stated that they believe in polygamy, but do not practice it, because the law forbids it. What would Utah be if the law did not say, "Thou shalt not"?

Salt Lake is a pleasure resort. Every forty-five minutes a train leaves Salt Lake City for Saltair on the Lake fifteen miles away. There revelry runs riot. They do not make "saints" there. As the sun sank into its fiery bed below the Lake horizon, throwing a coppery gleam against the skirting Wasatch range, we returned to the city.

While leisurely walking down the street we saw a man fall to the sidewalk. In his endeavor to rise he rolled over and over, until he was dirt-covered from heel to hat. The building before which he lay was the "Liberty Hotel." The saloon from which he had lunched was the "Liberty Bar." The inebriate was doing his clumsy worst to regain the liberty he had lost. Was this groveling wretch on the sidewalk a representative Saint of Salt Lake City? Why not? We were told that twice had the people voted the state dry, and twice had the Mormon governor vetoed the measure. What Saintly transactions, these!

At night the "City of Saints" had a carnival-parade—electrically very beautiful. One float carried the World with the war-torn map of Europe prominently displayed. Near the Globe stood sweet Columbia holding in her hands a fluttering dove of peace. At her side stood "Uncle Sam," smiling benignantly, in one hand a peace-document, in the other an ink-dipped pen, which he offered the six European war-monarchs seated on a platform in the rear. But these could not see the dove nor the document; they saw only the trench and the smoke and the battle. We remembered the "firm" note that had just been dispatched to Germany, and pictured the humiliation of the United States should Wilson take his seat with the mad sextette. May God forbid it!

A float passed labeled, "Rock of Ages." A red-haired girl clung to a white cross almost engulfed by an angry sea. When the hoodlums on the sidewalk barked she forgot her pose and turned to look at the he-wolves. The street-ery had found a response in her carnal heart. She was not a representative "saint." Next passed the float in which sat Smoot—followed by all the smut revelry bequeaths to a carnival-mad city. Yes, the Saints were mixed up in it. "Saints?"—not yet! Perhaps on the morrow—the Sabbath—we should realize our quest?

The next morning we presented our selves at the Temple gate. What? Defile that holy place? Never! No Gentile foot had trod its sacred aisles since the dedication. We might be

seated, with others, purred the affable guide, until we could be shown through the Assembly Hall and Tabernacle—but through the Temple, never! Again were we disappointed in not finding a real "saint."

The Mormon Tabernacle seats eight thousand people. Its acoustics are wonderfully perfect. We saw the great organ, heard it tweet like a birdling in a faraway tree, bark like a dog under a corner, and boom like baby thunder. No stir; no throb; no emotion. We were taken up into the gallery and back to the rear of the great audience room and requested to keep perfectly still. Two hundred feet away an old gray-bearded man crept out from the shadows of the choir-loft, and *whispered!* Immediately we thought of cemeteries, sighing pines and tombstones. He dropped a pin. We heard it fall, distinctly. As the old man stood there whispering, whispering, it was not hard to imagine him to have come as a wraith from Ghostland. Next he rubbed his horny hands together. It sounded like rasping sandpaper. The eerie stillness, the ghostly whisperings, and the "wish-wish, wish-wish" of the old man's bony hands swung into an almost startling reality the lurid lights of perdition and lost souls sighing. We wanted to get out into the fresh air—away from Joseph Smith's dream.

In the afternoon we heard the great choir sing, accompanied by the organ. Emotion, normal. There were present about six thousand people. A "prophet" mouthed his tenets into space of which we caught such fragments as, "our god," "form," "parts," "passions," etc. He said that they believed in the King James Bible insofar as it was "correctly translated"; that they also believed the "Book of Mormon," and the "Pearl of Great Price." All this jumble of anti-scriptural and polygamous teaching was shuddering.

While standing before the Temple a Saint stopped to talk to us a bit. He had a rum-blossom on his nose and a plug of tobacco in his hand. With his pocketknife he cut off a generous quid, and said: "Yea-ah, I'm a Mormon. Of course, you can't get into the Temple; you're a Gentile!" We asked, "Can you?" He squinted suspiciously, once; squirted copiously, twice; then replied: "Naw, I'm not fit; have to have a recommend from the Bishop!" Indeed! What Saints!

Evidently we had stopped at the wrong town looking for "saints"! We found a city full of saloons, drunks, and revelry, which the Mormon Saint-governor had left so shamelessly possible. At heart they are still polygamists, though they dare not practice it openly. If there were any "saints" in this Salt Lake City set they were evidently engaged in holy ceremonialism behind the gray walls of their Temple retreat. They would not let us in to see them. Selah!

At the culmination of the electric parade-lights' glare we were weighed down by an overwhelming sorrow. We were tempted to look up Elijah's juniper tree, when out from the blue mists of the passing pageantry and pomp—first dimly, then clearly—appeared the Form of the One most lovely. In the depths of His sad brown eyes we read a loneliness and heartache much greater than our own. The pale face reflected a grief more than human. The tears trickling down over His olive-brown cheeks

spoke of love undying for a wayward race. Then came the comforting assurance that no Mormon Saint-twaddle is able to shake His children from the eternal Rock of Truth.

Earth lay wrapped in twilight somber. Down along the wide blue avenues of space flashed the silvery lights of Home. Our ear caught the golden chime of heaven's vesper bells—soft—and sweet—and low—they rang: "All is well!" "All is well!"

SALT LAKE CITY.

Questions Answered

A brother in Nebraska asks: *Should members who have not attended meeting since the last District Assembly, and have given nothing to the church or pastor, be reported to the next Assembly as members of the church? How should the Church Board deal with such?*

ANSWER—Depends entirely upon the reasons for their failure to do these things. If they had justifying reasons, their names should be reported as usual.

We are asked by a Texas brother: *Where is the Ark of the Covenant today?*

ANSWER—We don't know. We could only speculate about it, but we have little use for speculation, especially for our own.

A brother in Nebraska asks: *When a church fails to choose a pastor as provided in the Manual (p. 51, art. 6: "Duties of Church Board") and the Assembly board choose one according to Art. 9, p. 52, is that final? or does the church have to act on it afterward, as provided in Art. 6, p. 51?*

ANSWER—We do not think the church must act subsequently to the selection by the Assembly Board.

The man and his wife hid themselves from the presence of Jehovah God.—I know that that is true, and so do you, because we know ourselves. It is not a question of trees and gardens, but of experience. Innocence stays in the light, guilt always flies to cover. Innocence never hides, guilt never courts the open; the very moment a man does wrong he begins to look around for the trees of the garden. Commit iniquity and your first impulse is that of concealment. Sin makes fools and cowards of us all, just as it did of Adam and Eve. This whole story of Eden is as true as the principles of geometry, if we pierce the shull of it to get to that which lies beneath.—Dr. ROBERT F. COYLE, in *The Church and The Times*.

Little children give their mother a headache; but if she lets them have their own way, when they grow up to be great children they will give her the heartache. Foolish fondness spoils many, and letting faults alone spoils more. Gardens that are never weeded will grow little that is worth gathering; all watering and no hoeing will make a bad crop. A child may have too much of its mother's love, and in the long run it may turn out that it has had too little.—SPURGEON.

God Must Condemn.—There are but four attitudes possible in any being toward sin—ignorance, indifference, consent, condemnation. God the Righteous can not be ignorant; God the Righteous can not be indifferent; God the Righteous can not consent; God the Righteous must condemn; must under the moral necessity of his Being.—Dr. CHARLES CUTBERT HALL.

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self.—GEORGE MACDONALD.

The Test of Sin.—Like the fabled Venetian glass, which shivered into pieces when poison was poured into it, the thought of God's presence, the loving vision of His face, passes out of our hearts when we yield ourselves to sin, and the test of evil is, "Dare I do it before the flashing Shekinah on the mountain top?"—Dr. ALEXANDER MACLAREN.

A perfect retribution awaits in eternity the deeds wrought in time.—ANDREW P. PEABODY.

THE WORK AND THE WORKERS

Announcements

TO THE GENERAL ASSEMBLY

New England and New York Districts delegates may take the following route: Leave New York via Delaware, Lackawana and Western railroad to Buffalo, 10 a. m., September 28th; arrive 7:50 p. m. Leave via Wabash, 8:30 p. m., arriving at Kansas City, September 29th, 9:45 p. m. Rates: Regularly ordained clergymen, \$35.95; laymen and others, \$52.10, round trip. Double berth, New York to Kansas City—lower, \$7.50; upper, \$8. Buffalo to Kansas City, \$5.50 and \$4.40. If twenty or more desire, a through Pullman, New York to Kansas City, will be provided. Distance of route, 1,365 miles. The New York delegation will go by this route. The New England delegation will decide at the Preachers' Meeting, September 28th, and the decision will appear in the HERALD OF HOLINESS. All who are going meet at Barclay Street ferry, September 28th, 9 a. m. Clerical delegates meet at 90 West street, office of the D., L. & W. railroad, where the secretaries will attend to tickets. Deaconesses wearing the garb, same fare as pastors. Stopovers can be arranged for returning.

WILLIAM A. WHITE.

R. R. Secy., New York District.

NOTICE, NEW YORK DISTRICT—There are yet on hand seventy copies of this year's Minutes, which may be purchased at 10 cents a copy, singly, or at 5 cents a copy in lots of ten or more. I shall be glad if any preacher or church will send for ten copies at 50 cents, in addition to what you have secured.—Edw. G. Williams, District Secretary.

CAMPMEETING AND DISTRICT ASSEMBLY—The fifth annual campmeeting and the District Assembly for the Western Oklahoma District will be held in connection at Bethany, Okla., September 2d to 12th. Dr. H. H. Miller, Superintendent of the San Francisco District, will be the preacher in the campmeeting, and Dr. H. P. Reynolds will preside at the District Assembly. Those desiring tents or other information relative to entertainment write Rev. W. P. Olin, Bethany, Okla.—S. H. Owens, District Superintendent.

PASTORATE—I shall be glad to correspond with any church looking for a pastor for the new Assembly year; or you may meet me at the District Assembly at McPherson, Kas. Would like a more mild climate than that of Kansas, if possible. No family, except wife and self.—A. B. Jones, Junction City, Kas.

TO THE PITTSBURGH DISTRICT—As our General Missionary Board is behind \$1,000, besides running expenses, for August and September, and these amounts must be met by the last of September, we urge our pastors and local boards to a prayerful and decided effort to help raise these amounts. Sixteen of our charges have not reported any missionary offerings since our Assembly, May 5th-9th. Please consider your obligation to God and your

TELEGRAM

LEAVENWORTH, KAN.,
August 8, 1915.

HERALD OF HOLINESS:

Veritable landslide of salvation at the tabernacle meeting in Leavenworth, under the auspices of the M. E. church! A thousand people in attendance today, and almost the entire church at the altar, headed by the pastor, who confessed their backslidings, and need of heart purity. Greater victories ahead! This is without a parallel in the history of the church here.

Evangelists CROCKETT & KERNOHAN.

duty to the heathen and act accordingly. Our pastors at home may be able to get along for a few months on good promises and the kindness of the people, but our missionaries among the heathen can not do that. Thanking those who have responded regularly and liberally, and urging those who have not to get the vision, I am, your District missionary treasurer, Jennie M. Davidson.

NOTICE, ARKANSAS DISTRICT—The place of holding the District Assembly has been changed from Ozark, Ark., to Delight, Ark. Date, September 15th to 19th. Let all who are interested take notice, and if you intend to come, notify pastor T. W. Sharp, at Delight, Ark., that he may arrange for your entertainment.—B. H. White, Dist. Supt.

District News

PITTSBURGH DISTRICT

Our District has raised \$1,018.82 from October 1, 1914, until July 1, 1915, for foreign missions. This does real well. But we are to more than double this amount this year. Inasmuch as our General Foreign Missionary Board is to meet in October, I would earnestly urge our pastors and members to make a special effort to boost our foreign missionary offerings from now till the first of October.

N. B. HERRELL, Dist. Supt.

MISSISSIPPI DISTRICT

We are having some of the best meetings we have ever held on this District. After our meeting at Okalona, we went to Hurricane, where we have a large new shed. Here we had a great meeting. Many souls were either saved, reclaimed, or sanctified. We had the largest crowds that I have preached to since I came on this work. We organized a new church with twelve charter members. I want to say that not one of them is using tobacco or belongs to a secret order. The name of the new church is Hebron. They have three local preachers who are serving as pastors until Assembly.

We next went to Vaughan Springs, where we had a good meeting, but on account of some disturbance in the country we did not have as good a meeting as at the other place. We were called back to these places for 1916.

I have just learned that Brother Jay has organized a new church at Mathison. I am going now for my meetings at and near Dermn.

I. D. FARMER, Dist. Supt.

WISCONSIN DISTRICT

After a meeting in which I was assisted by B. A. Nelson and wife, of Chicago, we organized a small church at Janesville; small in number but large in outlook. We rented four rooms, and set up housekeeping, Mrs. Nelson being the chief cook and Brother Nelson and I talking turns as assistants. It rained almost every day, but we never missed a meeting, and determined that by the help of God we would plant the work in Janesville. And we did. Among those who united with us was a cattle buyer and farmer by the name of C. H. Howard. He has a call on him to preach the gospel, and finds time to work at the job now and then. He has given much money to the cause of Christ, and has a church property which he will give to our new organization. He also has a country church, and these two places coupled with another place called Avalon, a town of 150 without any place of worship, will make a good circuit for some preacher who will get out, and if needs be wear out working at the job. At Avalon we held street meetings for each of the three Sunday morn-

ings we were at Janesville, which is eleven miles away, but easily reached through the consecrated gasoline in Brother Howard's automobile. For the time Brother Howard will sort of pastor the situation. Rev. Hammer, our pastor from Milwaukee, consented to go on with the meeting. Brother and Sister Nelson went to Edgerton to hold street meetings there.

F. J. THOMAS, Dist. Supt.

SOUTHERN CALIFORNIA DISTRICT

As we make our rounds we find the work in excellent condition. Some of the smaller charges are having some struggles, but things are going; nobody is standing still.

We preached at First Church, Los Angeles, at the close of the Assembly. Four seekers were at the altar. On the following Sunday we gave the morning message at Emmanuel church to a large and very appreciative audience. We were very much pleased with the high spiritual tone of this church. Sister Knott is surely doing things at Emmanuel church. This is also our home church.

In the afternoon we visited our son, Rev. W. A. Eckel, at the Japanese mission. We preached and administered the communion and attended their street meeting at 6 o'clock.

At 7:30 we preached at the Eagle Rock Avenue church, Brother Grose pastor. Four souls were at the altar. The brother writes me that souls are seeking right along, and that his congregations are increasing.

On the 15th we went to Escondido to help Brother Welts in a tent meeting. Thirty-one souls prayed through, and the offerings were \$225. Fifty-two dollars, in cash and pledges, was for Sister Eaton's Hope School work at Calcutta, India. Sister Eaton and Sheeshu were present for several days. Forty dollars were for the expense of the meeting, and the remainder is to be applied to a note which is now due. A representative from Valley Center, up in the mountains, came down and asked for a meeting up there, stating they had nothing up there but a dance hall. Brother Welts and some workers are going up, and by the grace of God break up that dance and establish an outpost to be supplied from the Escondido church.

Thus the month of July closed with some real victory. Praise the Lord! We are receiving calls from many places, some of which we hope to enter and establish some new work. Pray for us.

HOWARD ECKEL, Dist. Supt.

DALLAS DISTRICT

Perhaps a brief sketch of our District will be of interest to many and be an inspiration to our work and workers. The Dallas District covers all that part of Texas east of the 97th meridian, and

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has an area of fifty thousand square miles, embracing sixty-four counties with a population of 1,800,000. In natural resources we have a variety that can hardly be equaled in all the country. With several counties of wheat-growing black land of North Texas, the banner cotton counties of middle Texas, the great fruit and vegetable section of east Texas, and the famous rice farms of the coast country make this a great agricultural country. Southeast Texas abounds in the finest of timbers, both hardwood and yellow pine growing in great abundance in the virgin forest. Some of the largest sawmills of the South will be found here. A few coal mines and some of the richest oil fields of the world are within our borders; we have two deepwater ports. Every county is reached by railroad, with interurban service between the important towns; pike roads in many places; rural telephone and mail service everywhere. The country is fast filling up with good, substantial citizens, affording us a great opportunity for gospel work, along full salvation lines. To carry on this work, we need more consecrated men and women, not only to preach holiness, but to settle down and establish holiness camps and churches.

This District is especially inviting for holiness people, as we have in our midst Peniel University, the oldest holiness school in the Southwest. Peniel has, for years, been known as the "cleanest town on earth." No circus, opera, vaudeville, picture-show, card parties, forty-two clubs, dances, or brutal football games are allowed. No tobacco is sold, and but little of it used. This makes the surroundings inviting for pious people, and a safe place for you to send your boy or girl to school. Peniel is just outside the city of Greenville, a thriving town of 15,000, with no saloons in the county or adjoining counties. We have street car service to Greenville, giving us the convenience of the city and the quiet of the village combined.

The situation here is beautiful. Our four college buildings on a large campus, half of which is shaded by a lovely elm grove, and all covered with a carpet of grass, traversed with wide concrete walks. The historic Greenville camp (now Peniel camp) with its large tabernacle and shady campus, joining the college grounds on the south, while to the north and west lies the broad rolling prairies of rich farm lands, make a picture that the student or visitor to Peniel will not soon forget.

This school has a record of which many larger institutions might well be proud. Some of the greatest preachers and teachers of the holiness movement have been trained here. This school has maintained such standards that to say that you were educated at Peniel University is a good recommendation. With a deeply spiritual, college-trained Faculty, and environments that are free from such things that would jeopardize the health or morals of the students, you will feel safe in sending your children here. Then we have a special feature of free tuition for students who are preparing for the ministry or mission field.

Are you impressed with the great possibilities of the Dallas District? Will you join a "Gideon's Band" crusade, and help us to plant the banner of full salvation in every county? Half of our counties have no holiness church, and some of them have never had a holiness meeting. We need some more fire-baptized, heaven-commissioned preachers, and workers who are not afraid of the hard places. Then we need some more consecrated money to help these workers in carrying the message of full salvation to the neglected places.

Will every lover of holiness on the Dallas District read again the plan for evangelizing Texas, as set forth by Rev. J. C. Henson? (It is in the HERALD of HOLINESS for July 28th, page 9.) Then write me what part you will take in this great work, and send an offering to our state treasurer, Rev. H. B. Wallin, Station A, Dallas, Texas.

I am happy to report our church work on the District is moving triumphantly on. The revival meetings are great. The churches are growing with several new organizations. Substantial members are being added to the older churches, and there are indications for doubling the membership of the District this year.

P. L. PIERCE, *Dist. Supt.*

KANSAS DISTRICT

The entire District extends heartfelt sympathy to our dear brother, evangelist Mark Whitney, in his bereavement. His wife, Sister Jennie Whitney, after a prolonged illness, suddenly became worse and was called from labor to reward July 15th. Her life had been beautiful and fruitful in the Master's service. To the last she was anxious to have her husband give undivided attention to the soul-winning, and that her sickness should not hinder this. The funeral services were conducted at the home by the District Superintendent, assisted by pastor Mendell.

The year's work on the District is just being completed. The parsonage at Covert has been fin-

THE FOURTH GENERAL ASSEMBLY

PLANS for the entertainment of the Fourth General Assembly, to convene in Kansas City, Missouri, September 30th, are rapidly assuming definite form, and the various committees are reporting progress at every meeting of the local Church Board.

At these meetings the greatness of this Assembly presents itself, and the members of the committees stop to praise God for the wonderful opportunity He has afforded the whole Church in which to glorify Him. The Lord is giving us victory in our work of arranging for the care of the General Assembly, and we are sure the Church's coming together will be for great good.

And that nothing may stand in the way, it is the desire of those looking after the work in Kansas City to have all arrangements thoroughly in hand before the Assembly convenes. Especially does the Finance Committee desire to complete the gathering of funds by September 10th, so that, using Paul's words, "There be no gathering when you come." To put the finances where this can be assured, the committee desires \$1,500.00 to be subscribed and paid during the next month. No doubt this sum can be subscribed in amounts from \$10.00 to \$25.00 by churches and individuals scattered over a large territory and divided among one hundred different subscriptions.

The Committee is confident that response will be quick and complete; but this can be made true only as each reader of this determines to be a part of the arrangement for securing this amount.

While the holding of the General Assembly at Kansas City will save to the church at large between \$6,000.00 and \$8,000.00, thus permitting many sections to help in the Assembly Expense, yet a great advantage also is that gained in making possible a full delegated representation and a large number of visitors. Already the requests and advices from different parts of the country foretell a large gathering of God's people. How essential that they be taken care of; and how better can this be done than by completing arrangements beforehand, and providing the necessary funds needed.

Send your contribution to the "FINANCE COMMITTEE, 2109 Troost Avenue, Kansas City, Mo.," whose Treasurer will promptly receipt you for it.

Do not consider your gift too small. No offering to His cause can be small, and all will help to make the aggregate amount needed.

Yours in His service,

THE FINANCE COMMITTEE.

Address all communications to
JOHN F. SANDERS, *Chairman.*

Makes all checks payable to
J. C. DAVIS, *Treasurer,*
2109 Troost Avenue, Kansas City, Mo.

ished, and the spiritual condition of our church there is good.

One was at the altar at Plainville during our visit there, and God blessed the services. We also had a profitable time at Amboy schoolhouse in a Sunday afternoon meeting. The prospect is good at both these places for continued success. Pastor Kiemel has recovered from a recent illness, for which we thank the Lord.

Brother Walden, our "boy preacher," closes a long pastorate at Evergreen, this Assembly. Special plans are in mind for the success of the work at this place.

We found the McPherson church busy with their arrangements for the entertainment of the Assembly. Pastor Martin has the matter well in hand.

At Dodge City ground has been purchased, and a good subscription is being raised for a church building. We feel sure of success in this needed enterprise. Another seeker prayed through in our meeting at this place.

After a pleasant visit to our church at Garden City and to Brother Horst's appointment, thirteen miles south, I went with Sunday School Missionary Farr for a ninety-mile trip in his auto, arriving at Kismet ahead of time. Here we found pastor Windsor full of courage for the battle, and spent a profitable time with him and our people.

Our work at Bucklin was helped by the Ford county campmeeting, in charge of the Mesch-Wilde party. Brother Ball, our pastor there, with his

wife is in labors abundant, and they are snugly housed in a brand-new parsonage.

Pastor Quinn and his church at Kingsdown are getting along well. Spiritual affairs are moving upward. The church and parsonage have been painted. The Mesch-Wilde party are to be here in the fall for a revival.

Pastor Miller, at Langdon, and pastor Hoover, at Maize, each has had a good year. And at each place salvation has been flowing.

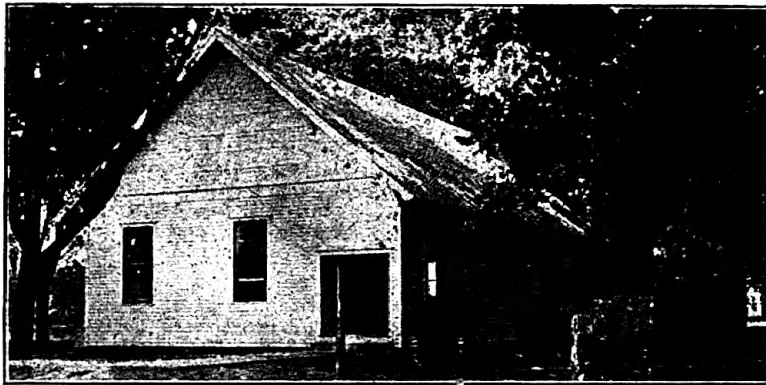
H. M. CHAMBERS, *Dist. Supt.*

NEW ENGLAND DISTRICT

On July 14th the District tent was pitched in South Elliot, Me., and the meetings begun. The hospitable home of Brother and Sister Leavitt was open to the workers. Rev. I. W. Hanson was on hand to assist in the preparations and to continue the battle.

I preached at the opening service, leaving the next morning for other fields, Sister Curry and Brother Hanson having been engaged to conduct the meeting here. Mrs. Washburn and I spent the night with our son in South Portland, and after calling on Rev. O. L. W. Brown, took train the next day for Livermore Falls. Sister Green has done a good work here, and the church is prospering. On Sunday, the 18th, I baptized fifteen candidates in a pond four miles from the village. A large company of people witnessed the baptism. It

Dedication of Lawrence (Kansas) Church



ON July 4, 1915, at 3 p. m., we dedicated our new home of the Pentecostal Church of the Nazarene, at Lawrence, Kas., with District Superintendent H. M. Chambers in charge. The excellent singing was accompanied by the new organ donated to the church by Mr. and Mrs. Kapen, and by the guitars. A marvelous sermon was preached by Brother Chambers on "The church that the gates of hell shall not prevail against." The house was full, and there was a good religious atmosphere. There was raised \$127 to pay outstanding debts. The building is a neat structure, 32 x 56 feet, lighted with electricity, costing about \$2,000. It sits in a beautiful walnut grove, worth \$600, on which there is yet unpaid \$300.

The Lawrence church was organized five years ago by the writer, with twelve members; and we now have thirty-five. Up to the time of occupying our new building we occupied an upstairs hall. The first suggestion for the new building was made by Rev. E. J. Lord, a year ago, during the campmeeting. When everything seemed to be ready he took the pledges, which amounted to \$1,900. In the year's time we have accomplished what the accompanying picture shows. The labor was largely donated. The writer served as architect, boss carpenter, and pastor. I have served this people now about eight years, and as I have always hoped to get them settled in a good church home before I left them for other fields of labor, I have now accomplished my purpose. It makes me grieved to leave this little church of holiness people, but it seems to be the leading of the Lord. I go to the District Assembly at McPherson on August 10th, to take such work as the Lord may give.—IRA STEVENS.

was a glorious time, and a glad day for many. We stayed in Livermore Falls four days, and were greatly blessed in meeting again the people with whom Brother Hanson and I labored last winter.

Our next stopping place was Orono, staying over night with Brother Leslie Mann. In the evening we met with the Old Town church and proceeded the next day to Olamon, a new field for our work. Although twenty miles from Orono, Brother Mann has succeeded in holding a midweek meeting for some time until the people see that there is a difference between what he preaches and what they had been accustomed to. An effort was made by another preacher to head off our work, which resulted in his abandoning the field. He succeeded, however, in sowing discord. The battle was hard under these circumstances, but some real definite work was accomplished. We have now begun meeting at Cardville, about five miles from Olamon. Brother Mann, with the aid of other members of the Old Town church has done a great work here, of which we will write later.

N. H. WASHBURN, *Dist. Supt.*

General Church News

From Evangelist C. D. NORRIS

In the last six months I have had charge of and helped in seven revival meetings. The first was a very hard battle, and there was little result. In the second there were over one hundred seekers and most of them prayed through to victory. The next was at Van Hook, where we have started a Pentecostal Church of the Nazarene with nineteen members. We have also purchased four lots, and have begun a church building, which will be finished this fall. The meetings at Douglas and Benedict were a success. Some of the clearest cases I ever saw of sanctification were at Benedict. The room was filled with the presence of the Spirit as He came to the hearts of the seekers. The last meeting was a camp at Hidden Wood, N. D., with Brother Joe Mills. The Lord honored our faith, and gave us many seekers. We asked for an offering for a permanent camp, and nearly eight hundred dollars was laid down. We feel that this is but the beginning of great things for this part of the Lord's vineyard.

churches, to convert some of those who have stood in the way of a revival for years, to get them out of their rut and get some real glory on their souls.—A. B. CABEY.

MERIDIAN, MISS.

Have been with evangelist S. B. Gosey in a few days' battle at the above-named place. Souls are getting saved and sanctified. The people are speaking of getting Brother Gosey to teach a Bible school here. Brother Gosey will go from here to Lamar County, Alabama, where he will begin a Bible school. I am expecting to be with him.—W. W. BENSON.

PORTLAND, ORE.—SELLWOOD CHURCH

Praise the Lord for His continued blessing and favor on the Sellwood church of Portland. Our efficient pastor, the Rev. H. C. Baker, is doing splendid work. Congregations and interest are increasing. The revival spirit continues, and souls are finding God. Our young people are doing fine. They number more than forty at present, and are an inspiration to the saints. The Sunday school is also steadily growing with a present membership of 127. We feel like encouraging every church to tithe and to give systematically. It is truly wonderful what God has wrought in our midst since our people, more than a year ago, began to give systematically. It has enabled us to meet our District and missionary apportionment promptly, to give our pastor a substantial increase in salary, and when the last obligation is met there is still money in the treasury. Praise His name!—*Church Reporter.*

LA PLATA, N. M.

We closed a seven days' meeting at this place last night in a blaze of glory, with District Superintendent R. E. Dunham in charge. The battle was on from the first service. We were threatened all sorts of things. The enemy threw eggs on two different nights, but the saints stood true, God blessed, and we came out more than victors. This is a place that needs the Word preached. The night meetings were well attended.—E. U. FLETCHER, *Reporter.*

FAIRMOUNT, ILL.

We closed a gracious revival Sunday evening, July 25th, on our country charge at Butler's Ford. We were favored in having with us Rev. C. A. Brown, of Olivet, as our evangelist. He was God's man for the place, and the Lord honored his faithful ministry in saving and sanctifying souls. Brother Brown won his way into the hearts of the people. Never have we been permitted to labor with any one who manifested more of the Christ spirit than did our brother; and we as pastor and people pray that God will continue to make him as great a blessing to others as he has been to us. There were thirty professions of pardon or purity during the meeting. We closed with eleven at the altar the last service, seven of whom prayed through to definite victory. Many were under conviction who did not yield, but we trust they will yet find deliverance from sin. We are encouraged to press the battle for God and souls.—Miss LAURA TRUEBLOOD, *Pastor.*

From Evangelist M. L. YEAKLEY

Since our last report the Lord has been very gracious in saving and sanctifying and blessing souls; also in providing for our temporal wants. We were agreeably surprised one night when a brother stepped up and said, "We are going to give evangelist Yeakley and his wife a 'pounding' (donation)." And we exclaimed, "Praise the Lord!" On looking in the small tent after service we found a large box covered with all kinds of groceries that we were not able to get them all home in one night. God bless the donors. It encouraged us in the work. All the night services were good; but one especially, when a mother brought her baby to be baptized. Then when the altar call was given she herself came, and was converted. By her side was our little nine-year-old girl, Iris, who also was blessed that night. While the angels were hovering around to carry the tidings home, her mother gave us the shout of old. Sunday night our little girl joined church with others, and our baby boy, Forrest Luther, was christened the same night, with three others. Sunday night was supposed to be the last night, but the interest seemed to demand a few nights more, which were granted. Monday morning the writer fell, almost breaking his limb but found to be an ankle badly sprained. He is now confined to his home, not able to walk. May I have the prayers of those who have healing faith, for my healing, speedily, if the Lord will; for the burden of souls is on us, in this home missionary work, and the fields are so ripening up before us that we are loath to keep still.

KEENE, N. H.

We are having good meetings. God's presence is manifest throughout the preaching of our pastor,

EVERETT, MASS.

About thirty of our people attended the Douglas campmeeting. Several of our young people said yes to God, and immediately heard from heaven. We returned home determined to have a campmeeting at home the rest of the year. At the last class meeting fifty-five were present. Yesterday, August 1st, was a good day. At the morning service fifty dollars was quickly raised for winter's supply of fuel, etc. At the evening service a young man and his mother came to the altar for pardon and restoration. There was rejoicing in the People's Pentecostal Church of the Nazarene of Everett, and we believe there was also joy in heaven.—A. K. BRYANT.

SYRACUSE, N. Y.

Our God with great power and blessing has been pleased to visit us at Syracuse, N. Y. A revival spirit has been with us throughout the year, and many precious souls, mostly young men and young women, have been won for Jesus, and they in turn have worked hard, and the result is that others have been brought to know Him. We have just closed a meeting with the Rev. E. E. Curtis, of Watertown, N. Y., one of our District evangelists, who was with us for eleven days. We are going on with the meetings, and the saints are getting a greater burden on their hearts than ever before. In regard to the number who sought the Lord, no record was kept, but many really found peace to their souls and others were sanctified. It was beautiful to see the young people walk in the light. We have a brass band of nineteen men, which proved a great blessing to the meetings as they played in the open-air meetings held before the preaching service. These are young men mostly that have been converted and sanctified, and have come in with us. I must say that this meeting recently held by our Brother Curtis was the most blessed meeting the church has enjoyed in all its history. It seems that some of our churches are afraid to engage such an evangelist, because he goes deep after sin: "He is too radical." Until we become more radical and God gives us a greater hatred for sin, and we quit compromising, we need expect nothing from the Lord. I am not fanatical, nor am I a crank, but my heart is burdened when I realize what an awful hold Satan has on the hearts and lives of men, and our inability to break the same. We need a real revival in our own

the Rev. H. Rees Jones, who gives the truths from the Bible. Our pastor's wife is an efficient worker who is ever faithful to help and encourage us in any way, and is dearly loved by us all. May God richly bless them both. We praise God for the victory He is giving us, and we are looking forward to greater things.—**HATTIE I. ELLIS, Deaconess.**

ROBY, TEXAS

Our meeting at Hackberry closed July 20th. We had a good meeting. The Spirit of the Lord was on us, and deep conviction got hold on the people. Several seekers prayed through to God. We are pushing the battle for holiness, and trusting God for great results.—**Rev. J. M. WELLS and Wife.**

From Song Evangelist **D. B. SUTTON**

We have just closed the District camp at Sac City, Iowa, with Sister Mattie Wines as the evangelist. This was my first time working with her in a meeting, and I count it a privilege. She is one of the greatest evangelists I was ever with. Our District Superintendent, Brother Clark, was at his post, pushing, praying, planning, and making everybody on the grounds feel at home. Some of the pastors of the District were there, bringing great messages from the old Book. Among these were Rev. S. M. Lehman, of Sioux City; Rev. Gowland, of Webster City. A number were saved and sanctified. The writer had charge of the song service. At this writing I am at Derby, Iowa, in a meeting with Rev. W. T. McFarland and Dr. D. F. Brooks. They are great yokefellows. Dr. Brooks is surely a father to the young workers. He knows how to encourage. Brother McFarland is a great man in prayer and at work about the altar. Sinners are being converted and believers sanctified. This is the greatest meeting I have been in this year.

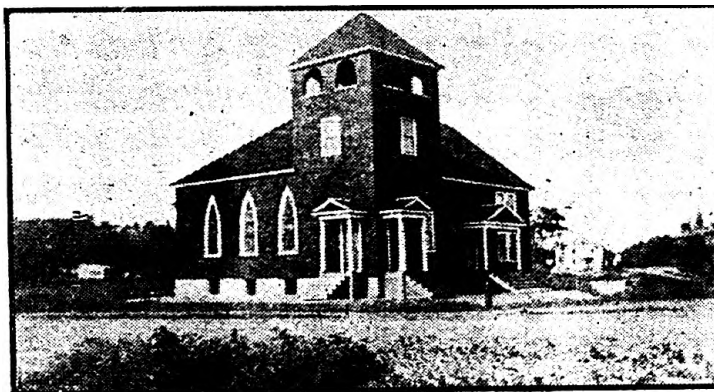
HAYERHILL, MASS.

On Sunday, July 11th, Rev. E. E. Smith, of Lawrence, Mass., preached both morning and evening. On Wednesday evening, July 14th, the bimonthly missionary meeting was held at the church. Mrs. L. G. Thackeray, president of the Missionary Board, had charge. The money raised at this meeting was earned by other work than the regular occupations of the people. As the people gave their offering, they testified as to how they earned it. It was a very interesting meeting. The amount raised was \$18. About sixty people were present. The annual church and Sunday school picnic was held at York Grove, Georgetown, Mass., July 15th. About eighty members boarded a special car at 8:30 a. m., arriving at the grounds about 9 o'clock. The morning was spent in roaming about the grove, and boating on the pond. At noon basket lunches were spread on table cloths under the pine trees. Ice cream and lemonade was free to the children. Everyone enjoyed the day. George D. Riley preached morning and evening, July 25th. His text in the morning was Phil. 3:7-14, and 2 Kings 4:1-7 in the evening. On August 1st Rev. Talbec, of Bristol, R. I., preached. His text was Psalms 80:15, 16, in the morning. In the evening, Psalm 90:8; Ecc. 12:11, and Rom. 2:16. We were glad of the privilege of hearing him preach and sing. He sang two solos, "Only wait" and "Is Jesus satisfied with me." Expect our pastor, W. G. Schurman will be back with us again next Sunday, from Portsmouth camp, where he has been helping push the battle.—**Reporter.**

ALIX, ARK.

I am closing up one of the greatest years of my ministry. Last October, when I took the church at Morrillton, we only had a membership of sixteen, but they were as true and clean a little crowd as live on earth. We went in for victory, and you know that a pastor with people like that to stand by him, will make a success. From the very beginning God has given us souls in the services and in the homes. Any pastor that will get in touch with God, then visit and pray with the folks, will have victory. We have had two special revivals, one in the winter the other in May. We had great success. In all during the year over one hundred souls have gotten to God in pardon and purity. We now have a church membership of forty. The Sabbath school has more than doubled in attendance. We also have a young people's meeting with over thirty members, and the most of them are on fire for God. Our people are coming up with all their assessments, notwithstanding hard times. I am also pastor of the new church organized at Atkins. We are having large crowds and great victory there. We predict a wonderful future for this church. I am at present engaged in a revival at the above place with Rev. A. B. Calk as pastor. He is one of our best, cleanest, and safest pastors. He knows how to weep over a lost world, and is a great preacher of the Word.—**C. PRESTON ROBERTS, Pastor.**

New Church Dedicated, Danbury, Conn.



THE new church home of the local branch of the Pentecostal Church of the Nazarene, situated at the corner of Seventh and Roberts avenues, was appropriately dedicated yesterday with a special service in the afternoon, conducted by Rev. E. J. Marvin, of Mt. Vernon, N. Y., Superintendent of the New York District. Special evangelistic services will be held Tuesday, Wednesday, Thursday, and Friday evenings of this week, and will be conducted by Rev. E. E. Angell, of Richmond Hill, N. Y.

"The House of the Lord" was the subject of Rev. Mr. Marvin's dedicatory sermon, his text being taken from the first verse of the One Hundred Twenty-second Psalm, "I was glad when they said unto me, let us go into the house of the Lord."

At the close of the sermon the trustees of the society, Mrs. Kate M. Dobbs, Mr. and Mrs. C. W. Keeler, Mrs. Marion Fairchild, Iyer Holmes, Eugene Fisher, and Mrs. Isabelle Rathgeb, were called to the altar, and there Mr. Marvin formally delivered into their keeping the church and the management of its affairs. This ceremony was followed by the dedicatory prayer by Mr. Marvin.

The service was attended by a congregation of nearly two hundred, many residents of Danbury evincing an interest in the church, and a desire to see the completed structure. A liberal offering was received. The first service conducted in the church was held yesterday morning at 10:30 o'clock, and was opened by a communion, administered by Mr. Marvin. The sermon was delivered by Rev. Mr. Angell.

Last evening Mr. Angell preached a strong evangelistic sermon on the subject, "The Love of Truth," taking his text from 1 Thess. 2:10. The speaker brought out the fact that truth is just knowing Jesus; keeping the sayings of Jesus and the following of Him.

The auditorium of the church is finished in mission style with a normal seating capacity of 140. It has broad aisles so that seats may be placed for at least two hundred people. The walls are of dead white, forming a contrast to the finish of the woodwork. Five handsome stained glass windows afford illumination by day, making a pleasing effect. The edifice is well lighted at night by electric lights.

The parsonage is not yet ready for occupancy but it is expected it will be by the latter part of this week. This will be the home of Mrs. L. M. Henderson, the pastor of the church. All meetings of the new church will hereafter be held in the new structure.

—News item from the daily press of Danbury, Conn.

BREA, CAL.

I have been appointed as pastor of the Pentecostal Church of the Nazarene in Brea. There is not a large membership in this place, but those who are here certainly know the Lord. It is an inspiration to look on the faces of some, they shine with the Savior's redemptive power. We have here a very unique church property, which consists of church and parsonage. There is a debt of only about \$350 on the church, the parsonage being exempt from any charges. With such a small debt and this band of loyal, consecrated followers of the meek and lowly Nazarene, we are constrained to believe this shall be the best year of our life. Sunday, August 1st, we joined the Congregationalists in the dedication of their new church. The day was much enjoyed, and all seemed to be blessed who were there. On the 8th we expect Brother and Sister Eaton and Sheeshu with us for an all-day missionary meeting. Will all of the HERALD of HOLINESS readers please remember us at the throne of grace, that God will make us a soul-winning church?—**J. E. KIEMEL.**

TOPEKA, KAS.

Have just finished my first month's work in Topeka. It has been a month of steady battle and victory. We have had seekers at our altar on every Sunday but one. Four have united with the church, and many others are on the verge of coming to us. At the regular business meeting of the church I was called as pastor for the coming year by an unanimous vote.—**A. P. BALSMIEER, Pastor.**

From Evangelists **ALLIE and EMMA IRICK**

We are in the best year of our ministry of seven-teen years in the evangelistic work; more grace, more open doors, more souls, and greater burdens on our hearts for dying men. Mt. Hope camp, near Flemingsburg, Ky., was a great victory. They called us back for 1916. At this writing we are at

Vincent Springs camp; large crowds, much interest, and salvation tides are on us. We go next to Dodsonville camp, Texas, and then to old Ozark (Ark.) camp.

**LOS ANGELES, CAL.
FIRST CHURCH**

The pastor, Brother Cornell, is preaching a series of short Sunday morning sermons on the "Fruit of the Spirit." Three sermons in the series have been given, one each on "Love," "Joy," "Peace." All have been blessed of the Lord with good results. Dr. Breece preached recently on "The Sign of Unwritten Possibilities." It was a very suggestive and scholarly discourse. The tide of salvation keeps up well during the summer. Congregations are splendid, and the spiritual interest encouraging. In nearly every service some one is seeking the Lord. Recently there have been some very remarkable cases. On Sunday, August 1st, there were a dozen or more seekers. At night among others four educated Indian girls came to the altar to be converted. They were deeply convicted, and hungry for salvation. It was a most wonderful sight to see them pray through. Their exclamations of joy when their sins rolled away were worth going across the state to hear. Simple, childlike—not gospel-hardened—they swept into the kingdom, and were blessed nearly out of themselves. It was a very great service. Jack Saunders, a well-saved young man, has taken the place of E. F. Wilde as leader of the young people and choir. He is meeting with good success. The Sunday school is holding up well, and the Sunday school orchestra, under the leadership of P. M. Hicks, is furnishing some great music. The prayermeetings are seasons of refreshing and salvation. The Tuesday holiness meeting is well attended and very blessed. A recent "Book Shower" for the Nazarene University brought in 170 volumes and the promise of several hundred more. A number of our old people are passing over.

RETURN OF DAYS OF WESLEY AND WHITEFIELD

[The following appeared in "Speaking the Public Mind" column in the Kansas City Star of August 5th. The reference is to the First Pentecostal Church of the Nazarene.—EDITOR.]

In Appreciation of a Church.

To The Star: We were in attendance at a special meeting at the church at Twenty-fourth street and Troost avenue Sunday, and were so favorably impressed that we decided to know more about it by going again that night. We must say we were well repaid. We do not think we ever heard a more earnest, scriptural sermon, or saw a more devout and religious spirit manifested. It reminds one of what must have been the rule in the Wesley and Whitefield days. The church just suited us, and we believe there are many others hungry for just such worship if they but knew where to find it. We now know where to find it, and, as we believe in passing a good thing along, we take this means of telling others of our happy experience.

OLD-TIME RELIGION.

"Our people die well," said Wesley of the early Methodists, and this can be truly said of these faithful Nazarenes. We rejoice for all that the good Lord is doing for us, and push on for greater things.—Church Reporter.

HOLBROOK, IDAHO

I am living on a homestead one-half mile from the railroad, and no church close by; so we have Sunday school at our home. I had only myself and three children to begin with; only two of them were converted. The Lord has blessed our Sunday school by sending two dear saints and two unsaved souls, and we have the promise of several more. Please pray for us that we will succeed in gaining souls for Jesus. It is my earnest desire to see souls brought to Christ. I was sanctified in the Pentecostal Church of the Nazarene at Huntsville, Wash.—Mrs. E. DANIEL.

ROCHESTER, TEXAS

I am pastor of the Pentecostal Church of the Nazarene here, also of a little church ten miles west of town, Idella. We begin a meeting there tonight. Brother and Sister Oscar Hudson will be here to start Friday night, and from there they go to my other church at Rochester, August 21st-31st. We are expecting good meetings at both places, for our faith is in the God of battles. I have helped to hold three meetings this summer. The first, at Royston, Texas, resulted in six saved and three sanctified and other good done. Our next place was Sagerton, Texas, which was a hardfought battle, but God gave us five saved and one sanctified, and four or five family altars erected. Our last meeting was at Rule, Texas. We had ten saved, six sanctified, and some prejudice broken down. Brother R. M. Parks and wife and Miss Rosa Lewis were my collaborators. I am going to keep pressing the battle till Jesus comes.—J. P. INGLE.

SEQUIM, WASH.

We are again on the fringe line, having been returned here by the District Superintendent. Our audiences are increasing a little. We have been asking God to send us some one to play our organ, and He has answered prayer by sending us a young lady who plays and sings splendidly, and her father plays the violin. We believe God intends to put Sequim on the Nazarene map. The saints fitted up a two-room parsonage for us, and filled the storage room with food for the physical man, and the Holy Ghost keeps the spiritual man filled with His presence. We are looking for Brother Little to give us a meeting in the near future.—Rev. JAMES P. G. LOWES.

DESOTO, TEXAS

We opened our meeting here Friday night. Interest is good. We are expecting an old-time revival. In my last report I mentioned my wife's condition as being much better. I am sorry to say she is going down every day. We are out in our camp tent as a last resort; but it seems if she is ever well again the Lord will have to heal her. I ask the saints who know her to please pray for her healing. We had to buy us a new tabernacle for our work, so I am asking all who want to help in a good cause to send us an offering to help us pay for it. I never had a greater determination to press the battle than I have today. The need is great.—FRANK DANIEL, Evangelist.

NEW BEDFORD, MASS.

Our Sunday night services have been the best attended of late, of any time since I have been

here. While some of the other churches are closing up for the summer, we are doubling up. We had a great missionary campaign over the last Sunday of July, with Brother King, world-wide traveler and missionary evangelist. He gave us six addresses, three illustrated. He has the best thing I ever saw on this line. We raised over \$80 for missions out of it. All of our churches will do well to secure our brother for a missionary campaign. He pays one-third of his expenses, and has nothing for his services. All money raised goes to the church where he gives the lectures. The address is, Rev. M. E. King, Waverly, Mass. His Monday night address on the Anglo-Saxon race and cause of the war is great. He draws the people and will fill your church. Give him a chance. I baptized nine candidates at Mattapoisset of late. It was a most wonderful and impressive service. Conviction was on several who looked on. It was estimated three hundred or more witnessed the scene from the shore.—F. W. DOMINA.

VALLIANT, OKLA.

Rev. James L. McLendon, while at Valliant visiting his brother, consented to come out to the Water Mill and preach for us on Friday evening, July 23d. God gave a wonderful message through him, and one soul was gloriously sanctified, one saved, and one reclaimed; and the saints were blessed. Thank God for this great messenger of full salvation. Thank God for His Word, and His flaming evangelists who are not only carrying His gospel in its fulness to the cities and towns, but out into the byways and hedges. Thank God that He will save and sanctify and keep all who come unto Him believing. Brother McLendon is pastor of the Pentecostal Church of the Nazarene at Hugo, Okla., and is doing a great work for God.—An Attendant.

DONALSONVILLE, GA.

I have just closed a good meeting at Lela, Ga. We found many good people there. Commenced Friday night at Trinity church with pastor Pierson. God is giving us big crowds. Three at the altar last night. We are expecting great things

ILLINOIS HOLINESS UNIVERSITY

Jehovah's charge against Judah was for the sacrifice of cruelty, the passing of their offspring through the fire to their god Moloch. To subject the undeveloped minds of our children to the faith-withering fires of some of our present-day educational institutions may not seem as cruel, but may be much more fearful as to final results. The Middle Age superstition which compelled men to test their innocence by walking barefooted over white-hot plowshares has its modern expression which compels untrained young people to test their mental ability by passing unarmed and often unwarmed through the fiery ordeal of withering doubt and destructive criticism. Why should parents be so careful as to diet and clothing for their children's bodies, which soon decay, and so criminally unconcerned as to their studies and moral instruction? Why so careful to quarantine against smallpox, and the plague, and so criminally unconcerned as to the encroachments of the blighting spirit which denies the supernatural. "Bows God out of His own universe," and reduces man to the level of a trained animal? If attention should be given to food, clothing, and environment, for people's physical development, why not give equal attention to the wellbeing of the immortal spirit?

Not all have been negligent in this respect! The concern of wise and thoughtful parents has been evidenced during the last few years in the creation and progress of a number of splendid holiness universities or colleges and academies, located in every part of our fair land.

One of the best of these institutions, with a College of Liberal Arts, a High School, Grammar School, College of Music and of Theology—a school with a Faculty the equal of any in any holiness school of the day, with healthful atmosphere, modern equipment, and the most helpful Christian environment—is located at Olivet, Ill. Fall Term begins September 13th. Parents and young people everywhere are invited to consider the opportunities at Olivet, Ill., before deciding as to location.

For catalogue and other information, address,

ILLINOIS HOLINESS UNIVERSITY,
Olivet, Illinois
A. L. WHITCOMB, President

GO THOU AND DO LIKEWISE!

A GOOD START IN THE CAMPAIGN FOR SUBSCRIBERS TO THE HERALD OF HOLINESS

I am starting a campaign for 1,000 subscribers to the HERALD OF HOLINESS by September 30th. I believe I will offer a nice Oxford Bible, like the one you sent me, to the one who gets the largest number of subscribers in my District. Have you still a stock of those \$3.50 Bibles, like offered a while back? It's the same kind I bought of you. If you have, keep one for me.

May God bless all our publishing interests and the working force.

Yours for better things in the Lord,

J. A. CHENAULT.

from the Lord at this place. We have a new tent. Anyone wishing to correspond with us, write us at the above address. We furnish music for our meetings. We have some open dates later.—S. M. STARFORD, District Evangelist.

OWENSBORO, KY.

We have just closed a seventeen days' fight against the powers of darkness. The battle was stubborn, but the Lord is victorious. When the break came people came through shouting. Brother Warren Posey was in charge of the preaching. May Posey and Madge Savage were in charge of the singing. It certainly was a privilege to have these people among us. About twenty prayed through to victory, and many are under conviction. Brother Posey and band left for their next appointment at Winona campground, Monday morning, August 3d.—M. C. ADAM, Pastor.

From Evangelist FRED ST. CLAIR

Fine start here. Sunday, August 1st, was great. At least a score of fine cases broke through. Glory to Jesus! Splendid crowds. About five hundred at each service yesterday. Been very dry here, but having magnificent rain at present. Brother Ed Galloway, the mighty intercessor of Peniel, Texas, is with me here. Close Sunday, August 8th. Then off for Jasper, Ala.—Vilonia, Ark.

OSZARK, ARK.

On July 28th we closed a hardfought but victorious battle with pastor Morgan, in Mansfield, Ark. There were more than a score of souls prayed through to victory in pardon, reclamation, and purity, and eight united with our church. There are some choice saints in Mansfield who know how to pray, weep, sing, shout, and believe God for victory. The singing was led by Brother A. M. Gilbert, a devout young preacher of Mansfield Pentecostal Church of the Nazarene. Brother Gilbert is one of the most earnest, unctuous, and faithful workers we ever had the pleasure of laboring with. The writer examined him in the last two years of our Course of Study, while there, and he made excellent grades and impressed me greatly that he is a Nazarene in deed and in truth. Brother Morgan is a man much loved by his people, and has served them nearly four years. Uncle Ted, our sanctified Englishman, was with us, and rendered efficient service in song, prayer, exhortation, and personal work. My good wife, one of the choicest women that ever graced the earth, came the latter part of the revival and proved a blessing to all. At this date we are in our revival meeting in Alix, with Rev. C. Preston Roberts as preacher. Brother Roberts is as bold as a lion, meek as a lamb, and persevering as an ox. He knows how to pull in a hard battle. We expect victory.—A. B. CALK.

MONTEREY, TENN.

We are glad to say that we are in the midst of a great revival, which seems to be the greatest revival that God has ever given to the people of this section of the great Cumberland mountains. This great battle was launched July 8th by the pastor and local workers, assisted by Rev. R. C. Rogers, of Sparta, Tenn., as song evangelist. On the 15th Dr. and Mrs. E. P. Ellyson, of Olivet, Ill., came to our rescue for ten or twelve days. Their work will never be forgotten, as the work was thorough and easily understood. Also, we were privileged to have with us Miss Lucile Hodson, of Wichita, Kas. She has remained and is still with us. Dr. and Mrs. Ellyson left last Monday, while Brother Rogers remained until today. All of these have done excellent work. The first week there were ten souls who made professions of their faith in Christ. The next ten days there were thirty-six, and the last week there have been fifty-eight, making a total of one hundred and four. We have taken in thirty five members, and are expecting at least

Delegates to the General Assembly

The Herald of Holiness will publish the completed lists of the delegates to the General Assembly, which meets at Kansas City, Mo., September 20, 1915, as soon as such lists are furnished by the Assembly secretaries. Assembly secretaries are requested to revise and correct the list below:

- Arkansas—
- Alabama—
- Alberta (Can.) Mission—
- Chicago Central—
- Colorado—L. E. Burger, E. T. French, J. A. Ross, A. Bolecourt.
- Dallas—P. L. Pierce, Rev. J. B. Chapman, Rev. J. E. Gaar, Rev. A. G. Jeffries, W. J. Botts, Mrs. P. Pierce, Mrs. W. B. Pinson, R. S. Card.
- Dakotas-Montana—
- Hawaii—J. C. Henson, J. E. L. Moore, Mrs. Mary Lee Cagle, Rev. T. C. Eason, Rev. J. T. Upchurch, C. S. Gregory, T. W. McCormick, E. H. Dodson, Mrs. C. S. Gregory, Professor E. V. Buzbee.
- Idaho-Oregon—Harry Hays, S. L. Flowers, Eugene Emerson, Newton Kendall.
- Indiana—
- Iowa—
- Kansas—
- Kentucky—W. W. Hanks, Will H. Nerry, J. G. Nickerson, Mrs. L. B. Nerry, Mrs. J. G. Nickerson.
- Louisiana—
- Manitoba-Saskatchewan (Can.) Mission—
- Michigan—A. H. Kauffman, an elder to be elected, D. W. Thorne, Fred T. Hurry.
- Mississippi—
- Missouri—
- Nebraska—
- New England—N. H. Washburn, A. B. Riggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gillies, Martha Curry, J. A. Ward, C. P. Laupher, Mrs. N. E. Washburn, T. M. Brown, L. D. Feavey, Mrs. M. L. Weber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haakell, Mrs. J. Sleeper, Brother Cheney.
- New Mexico—
- New York—E. J. Marvin, W. H. Hoople, J. C. Bearse, D. Rand Pierce, Mrs. I. M. Jump, W. E. Riley, W. A. White, Julia Gibson
- Northwest—J. T. Little, C. Howard Davis, DeLance Wallace, Mrs. Elsie M. Wallace, J. F. Harvey, G. S. Hunt, Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, D. J. Rice.
- Eastern Oklahoma—
- Western Oklahoma—
- Pittsburgh—N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. E. Dearn, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Eva Norris, Mrs. E. Dearn, W. M. Creal, Harry Beegle.
- San Antonio—William E. Fisher, J. W. Bost, E. W. Wells, T. D. Dunn.
- San Francisco—H. H. Miller, D. S. Reed, Mrs. Eliza Murrish, D. A. McCall.
- Southern California—Howard Eckel, W. C. Wilson, Bud Robinson, C. E. Cornell, Seth C. Rees, H. Orton Wiley, C. W. Ruth, A. M. Bowes, J. W. Goodwin, A. J. Ramsey, Fred Mesch, Freda M. Rees, James Elliott, W. A. Eckel, L. F. Guy, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Breesee, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Witte, Mrs. Paul Breesee, Mrs. J. H. McIntyre, Mrs. L. F. Gay, D. H. Ely, Carl Daul.
- Southeastern—
- Tennessee—
- Washington-Philadelphia—J. T. Maybury, R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.
- Wisconsin—

twenty more before the meeting is over. We had a great baptizing yesterday. There have been many fine people converted and sanctified; business men, railroad men, men who are a blessing to God's work since they have come with us. Among this number, I am glad to report, is my father, John W. Welch. It was a treat to the people of this part of the country, yesterday, to see the son administer the ordinance of baptism to the father of about sixty years. I feel that for the struggle of all these years in order to have success out of the work, that for one I am fully paid. People are coming from all parts of the country. We are receiving members from the country as well as town. Pray that God may sweep this country and bring in scores yet before we close.—A. P. WELCH, Pastor.

From Evangelist HOWARD SWEETEN

We closed our tent campaign at West Berlin, N. J., last night, August 1st. About forty seekers at the altar, all told, some for pardon, others for holiness. A strong Catholic community makes this an exceptionally hard field. Notwithstanding this fact, and the fact that a number of nights we were compelled to abandon the tent and seek shelter in the church nearby, owing to rain, God's presence was manifested in the salvation of souls. Some who heretofore vowed they could not see a full salvation (sanctification), under the preaching of the plain truth the scales fell from their eyes, and they sought and found the experience. Quite a little cleaning up along the lines of tobacco and other things has been done. Brother H. P. Beck, of Delanceo, N. J., who had charge of the singing at the Fletcher Grove campmeeting, and who was with us at Gibbstown, was my co-laborer in this meeting, and will go with me from here to West Chester, Pa., where we begin August 6th. He is most excellent help, and any one desiring a capable and a

HERALD of HOLINESS

Until January 1st 1916 for 25c

Every family in the Pentecostal Church of the Nazarene should have the HERALD of HOLINESS. It is always an essential, but at this time it is doubly important that every Pentecostal Nazarene be a reader of the church paper.

The General Assembly will soon be in session. There are many things which will come before the General Assembly that will be of vital interest to every member of the church. The HERALD of HOLINESS will contain full reports of the proceedings of the General Assembly, and this service alone will be worth the price we ask for the paper for the remainder of the year. Our annual fall number will be better than ever, and that one paper alone will contain matter which will be well worth the twenty-five cents.

Every pastor should begin at once to secure the subscription of every person in the congregation who is not already a reader of the HERALD of HOLINESS.

It is a matter of great importance that every member of the church be thoroughly informed concerning all our general work. It is impossible for them to manifest the interest they should without the knowledge which alone can be obtained by a constant reading of the reports from the various departments of the church.

Herald of Holiness

Until January 1st 1916 for 25c

No premium or commissions on this offer

spiritual man to assist in the singing or preaching will make no mistake in writing him at Delanceo, N. J. His time is filled till the middle of September.

LEICESTER, VT.

The spiritual tide is rising. August 1st our all-day meeting was a time of refreshing from the Lord. Mrs. Thatcher preached in the morning from Phil. 3:10. The glory fell on the saints, and there was a moving forward in the light of God. In the afternoon Brother Wetmore brought us a rousing message from Acts 2:4. A blessed altar service followed with a spirit of prayer on the people. The writer preached in the evening from Rev. 22:17. Deep conviction was on the unsaved, and one backslider prayed through and got back to God. The congregations were larger than usual. We praise God for what He is doing, and by faith can sing, "Victory Ahead."—P. C. THATCHER, Pastor.

From Evangelists LEWIS and MATHEWS

We praise the Lord for victory in the special meetings we held with our church at Condon, Ore. Fourteen days the fight lasted, closing Tuesday night, July 20th. More than twenty different persons prayed through, some sanctified and some regenerated and also sanctified. It was a delightfully sweet-spirited meeting throughout. There was little traffic on the streets, and our street meetings were truly remarkable. From one to two hundred people (counted) and men in the majority, attended these services, and listened very attentively. Nearly all the men would remove their hats when we dismissed with prayer. The people were very kind to us. We have held three meetings for them and have been invited and want to go again. The Pentecostal Nazarenes at Condon are truehearted and loyal. Brother Lee Davis assisted us in these meetings with all his might, and that was much. He plans temporarily to pastor the flock at Condon together with the Winlock (Ore.) church. The Lord will bless him. We had a delightful time with the First Church at Chicago last Sunday, July 25th. My wife, Mrs. Sadie M. Lewis, and boys James and Hadley McCoy, are now making their home in Chicago. My wife's health necessitates her giving up her pastoral work temporarily. Brother Mathews and I began meetings last night

here in Vanluc, Ohio, not far from Findlay. We plan to be in the East until winter, and maybe longer, as we have a full slate up to that time.

PORTLAND, ORE.

The First Pentecostal Church of the Nazarene, corner East Seventh and Couch streets, is still on hand and doing business for our God in spreading Bible holiness, and the Spirit is in our midst doing faithful work. The Oregon camp, July 15th-26th, many say, was the best ever held; our members many of them were there. Two new seekers at Wednesday night people's service. We are united, praying, believing, and working for another outpouring of the Spirit of God in salvation.—C. H. D.

From Evangelist L. MELTON WILLIAMS

The Miami Valley Holiness Campmeeting for 1915 is now a thing of the past; but its results will be felt, may we not say, worldwide for many days to come. There were thirteen states and eight foreign fields—Japan, China, Korea, Central America, Africa, Turkey, East Indies, and South America—represented. These had their representatives on the grounds, who were all listened to, and contributions made for the respective fields by the audiences that gathered daily at 9 a. m. for a missionary meeting. On Wednesday all-day missionary meeting was held. Rev. N. W. Rich, of Weeping Water, Neb., presiding elder of the Mennonite Church for that territory, was our yokefellow, while Brother and Sister Johnson, of Akron, Ohio, had charge of the singing, assisted by a large choir. Sister Johnson and Miss Bortie Kennett presided at the pianos, while several others with cornet, violin, and guitar helped to make the welkiu ring, and it sure rang. The committee had an ideal place to hold their camp—the fair grounds, almost in the heart of the city, on high rolling ground, always dry and enough large trees to make tenting pleasant, with a large pavilion capable of seating several thousand, with buildings for kitchen and dining purposes. It is surely an ideal spot for campmeeting purposes. Several lines of street and interurban railways pass the front gate, which makes it easy of access from near and far. Dayton is a thriving city of some 125,000, and has about everything under the sun, including Wright Broth-

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Erick August 15, 16, 17
Snyder August 18-19
Olive Hill August 20, 21, 22
Harmon August 22
Heason August 23-24
Fairbank August 25
Pleasant Ridge August 26
Leola August 27, 28, 29
Prairie Gem August 30, 31, September 1
Bethany State Camp and District Assembly September 2-12
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WASH.-PHILA. - J. T. Maybury, 1917 Allegheny avenue, Philadelphia, Pa.
WISCONSIN - F. J. Thomas, 1540 Thurston avenue, Racine, Wisconsin.

ers flying machine manufactory - something that did not exist in King Solomon's days. At this writing we have not visited the flying machine factory, nor have we witnessed any flights; but we did see a number of folks so blessed it seemed hard for them to keep their feet on terra firma; something they did not always succeed in doing. God was in the camp, the precious Holy Spirit had the right of way, and souls got through to God. The president, J. L. Kennett, was busy with labors abundant, while his committee seemed always on hand to help out on any line. During the fore part of the camp there had been some apprehension as to where the money would come from; but the doubters all had to take to the woods the last Sunday morning. The love feast began at 9 a. m. The saints testified, sang, and shouted, and the blessings came down. That was followed by an old-fashioned breaking of bread together, when everyone broke the other fellow's bread. We saw some old scores settled, and hope the hatchets, handles and all, were buried so deep that the Devil never can dig them up. What a time we did have! Then the writer took hold of the finances, and with all hands, including that never-give-in committee's assistance, the reader should have seen the money come in. The first time we stopped to count it, we were within thirty-two dollars of the amount required, and those few dollars came in in a jiffy. And while the congregation stood and sang the Doxology, souls went to the altar and gave themselves to God. Some said they never saw it in this fashion. Victory all through the last day, with many seekers. The same set of workers were engaged for the same period next year. Plan to be at the Miami Valley Holiness Campmeeting, held at Dayton, Ohio, July 14-24, 1916.

From Evangelists JARRETT and DELL AYCOCK

We have just closed a gracious meeting at Pecan Grove, where God was with us in power. A number prayed through to victory. We are now at home with father and mother for a week's rest, and begin the battle again on August 3d at Beulah schoolhouse, near Atwood, Okla.

CHICO, TEXAS

We closed a fine revival meeting Sunday night, August 1st, at Dewey. Twenty-four prayed through in the old-fashioned way. Three were sanctified wholly. Received seven into the church. We have some true saints at Dewey; as true as ever shouted the praises of God.—J. P. STANFIELD.

From Evangelist JOHN D. SEAL

We have just closed our meeting at Moorridge, La. The Lord blessed our efforts, and old cussers, drunkards, gamblers, murderers, and thieves came to the altar and prayed through to God. We are now in the lowlands of the Mississippi river, behind the great levee. Louisiana is a ripe field for the gospel. Folks come to our meetings for twelve and fifteen miles. There is need of a host of workers in this part of the field. They are very easily led, because they have been neglected.

From Evangelist A. H. LEVELY

We have been going through some real tests at our church at Luman, but through the fervent prayers of faith we have come out more than conquerors. Sunday, July 25th, was a real feast day; God was with us in power. We have an average attendance of thirty young people at our Sunday evening service, some coming six miles. The hand of the Lord is on the work, and our little class have taken a new hold. At the Log schoolhouse, on Sunday, July 18th, the little house was filled, and the Holy Spirit was present. The writer has not been able to give the work the attention he would like, on account of ill health; but he is improving

and means to push the battle. We are planning a revival at each of these appointments this fall, and intend to keep the fire burning.

LODI, MISS.

We had a glorious time at Oak Grove church, near Holcomb, Miss. Held the meeting under a brush arbor. I had no ministerial help, but a number of splendid altar workers. The altar was filled most every service. Twenty-nine prayed through to pardon or purity. We have no house at Oak Grove, but are arranging to build one. Have secured the land, and a part of the money for the house. We expect to build this year.—E. G. SHEPHERD, Pastor.

MORAN, OKLA.

Our summer revival at this place was the greatest revival we have ever known here. Sister Fannie D. Tanner, pastor at Haworth, came to us on July 23d and for twelve days wielded the sword of

the Spirit until victory came. Sister Tanner is at home in a revival. Her messages were so full of unction and power that conviction came on the people. There were over one hundred knelt at the altar, and some sixty souls definitely found the Christ of Calvary, either in pardon or purity. People came regularly for nine miles to attend this meeting. We want to thank God specially for our little worker, Elmer Myers, only twelve years old, who was saved and sanctified one year ago. His shouts, testimonies, and prayers will certainly linger in the hearts of this people. Some of the hardest cases in the country were reached, and people threw away their snuff and tobacco. There were twenty-five additions to the Pentecostal Church of the Nazarene.—GUSSIE MORRIS, Pastor, Valliant, Okla.

COPPEROPOLIS, CAL.

We are on the fourth week of our meeting at Copperopolis, Cal. Having a stubborn fight, but God is giving victory.—F. B. SMITH.

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