

HERALD of HOLINESS

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

VOL. 5 No. 23. WHOLE No. 231

KANSAS CITY, MO., SEPTEMBER 13, 1916

The Kingdom of God



OD IS; God is a King; and God has a kingdom. Sin-blinded man may decide that there is no God; may deny His participation in affairs; may wickedly refuse to acknowledge His authority — but the truth stands. In the very essence of His being inheres the necessity of Kingship. As Creator of the material universe, He must needs be King; as its preserver, He alone is possible for rulership. As the One who conceived and brought into being the angelic hosts, capable of communion with Himself, His Kingship and kingdom increase in necessity and importance. But it is with man, created in His own image; created with a capacity of loving and serving Him through choice, and with that power so fraught with disaster, of thwarting the divine will, that God reaches the highest glory of His sovereignty. How pitiful the conception of the Jews that the kingdom of God should be, in the Messiah, restricted to a meager territory along the Mediterranean sea, and His glory should be in rescuing an enslaved handful of people from the dominion of Rome! The kingdom of God is in the hearts of men — there has been the conflict since He was dethroned, in the Garden, and man made self ruler; there in the Person of the Holy Ghost is He again made King, and His kingdom reestablished, as the heart in entire sanctification through full surrender, is cleansed by the Spirit and filled with His presence.

EDITORIAL

ROMAN Catholicism is alone to be understood or explained by its lordly claims to political supremacy. Its absurd dogma of infallibility, its carnal pride and strut, its mania for the spectacular, and its grasping and zeal for supremacy in financial and secular power, can only be interpreted by the fact that its whole business is to build up a great civil institution, of worldwide power. Rome's ignoring of the really spiritual, and the over emphasis she puts on the ecclesiastical and the material, can be easily understood when we consider the real aim and animus of the monstrous system.

Lust of power is seen to be, therefore, the key to the correct analysis of Rome's attitude and history, which contradict so flagrantly the entire New Testament ideal of a church.

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So in the case of Mohammedanism we meet the same principle. A system so grotesque, so absurd, so contradictory of New Testament unworldliness and spirituality, could never be rationally accounted for unless we first grasp the truth that Mohammed founded his religion practically on a basis of sensual gratification. This fact recognized, and everything connected with this disgusting system is easily understood.

The same is true of Mormonism. In this case there is a duplex purpose basic throughout, which is a combination of lust of power and sensual gratification. These underlying principles in the Mormon system, make everything clear in its nauseous methods, and its quenchless zeal and sacrifice in spreading the abomination.

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The point we would emphasize is that any institution or scheme or system is to be understood by a study of its fundamental purpose or aim. It never becomes intelligible and luminous until we grasp its inner or central cause or purpose of existence.

To apply this principle to Christianity will aid us greatly to properly appraise the system, and to understand numerous connections, institutions, movements, and ceremonies connected with it.

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The primary question, therefore, is, Why Christianity at all? For what was it projected upon humanity? Why the staggering cost of the marvelous atonement revealed in the inspired Word?

Negatively considered, we find an answer to the above in declaring that Christianity was not projected to gratify the ambition of its Founder. He aspired to no earthly throne or kingdom. At the outset of His career Christ rejected an earthly empire. In the wilderness temptations Satan showed Him "all the kingdoms of the world, and the glory of them," and offered them to Him if He would fall down and worship him. To this offer of the glittering triple crowns of the reunited tetrarchies of Palestine, Jesus turned a deaf ear, and voluntarily pushed onward in the way of holiness, poverty, humiliation, suffering, and death.

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Not in any carnal or selfish realm can we find the least scintilla of the reason or purpose of His matchless sacrifice. For Himself, and for His disciples as well, He saw and promised nothing but persecutions, and afflictions, and death. Whither, then, are we to look for the great reason of His self-sacrifice? What did God intend for us by giving up His Son to such a death? Looking a little back of this query for help, we find that man was made in the image of God. God's original purpose or choice for man was therefore holiness; else He would not have made him holy at the first. God's choices are immutable — are necessarily so. Immutability is one of His attributes. Hence His choice and aim is still holiness for man.

The second great step in human history is that sin balked, or disturbed, this original purpose of God for man, and plunged man into unholiness, or sin. God could not but have, therefore, the profoundest hatred and opposition to sin, as the cardinal element of discord in His universe. His hatred of sin must be as intense as His love of holiness. He must of necessity hate and oppose, and seek to destroy that principle which dared to withstand Him in His benign purposes for man. *He must destroy sin.*

By his fall, man, from being holy, and the object of God's delight, became sinful, and the object of God's displeasure. To restore man, therefore, to his original state of holiness, God gave His Son to make atonement for him. The very fundamental purpose of the atonement was and is to make man holy by destroying sin.

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Thus Christ was "manifested to destroy the works of the Devil." Hence, holiness becomes the inherent, fundamental purpose of the gospel and its ministry. The preacher has no other reason for being a preacher, except to get people into holiness.

Paul had this view. Speaking concerning Christ, he wrote to the

Colossians: "Whom we preach, warning every man, and teaching every man in all wisdom — *That we may present every man, perfect in Christ Jesus; Whereunto I also labor, striving according to His working, which worketh in me mightily.*"

To "present every man perfect in Christ Jesus," is, therefore, the solitary purpose of the preaching of the gospel. This was the sole purpose of the death of Christ. Holiness is, therefore, the primary, original, fundamental object or purpose of Christianity.

In the light of this great fact everything about Christianity becomes plain and luminous. In a future editorial we may discuss further phases of the subject.

Freedom From Bondage

MUCH IS said in the Bible about freedom, or liberty. The world has much to say in praise of the sweets of freedom.

Great wars have been carried on, and much blood shed, for the securing of human freedom, by breaking the yoke of some despotism. The heart of mankind loves liberty, and dreads and resists slavery. Paradoxical as it may sound, it is not the case in the darker, and more dreadful form of servitude from which Christ purposes to set us free. Sin is the meanest of masters, and servitude to it the darkest, and its end the most dreadful, of all forms of slavery. Yet man enters it voluntarily, and refuses deliverance which is offered without money and without price.

So deluding and blinding is sin to mankind. They indulge passion or appetite or ambition, dreaming they are revelling in the delights of personal liberty, while they are merely sporting with the chains and balls which enshackle them until they are hurled headlong into a hopeless abyss to suffer forever.

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Strange that men can not be brought to see the nature of true liberty. How hard to get them to recognize that the very restraints or limitations of the Christian life are every one of them but safeguards of liberty. Men are hard to bring to understand that only the Christian man is the free man — that sin is a tyranny — a serfdom. The Christian life introduces a man to a type and range and security of liberty which can never be reached apart from Christ.

Only when the deluding and deadly spell of sin is broken, and light enters, which leads to a view and an acquaintance with the Christ, is true liberty really seen or understood or enjoyed. It is thus that the truth makes us free. This liberty is man's direst need. Of all possessions man needs most deeply and utterly the liberty to stop sinning. He needs emancipation from the yoke of his weaknesses. He needs liberty to walk forth from the prison of his passions a free man. We may well and truly sing of the sweets and joys of this liberty. Of such may we exclaim with Paul: "Steadfast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Brains in Spots

SMART! Yes, Rome is shrewd as shrewd can be! We never denied it. She is the foster-mother of ignorance and superstition. She debases and debauches to ignorance dire, and superstition dense, and pauperism dreadful, every nation and people she controls. Yet, she has Jesuits, and rulers in her hierarchy, educated, cunning, shrewd.

How could an ecclesiasticism, worldly, sensual, ambitious, grasping, convince millions of her dupes, and hordes of Protestants who ought to know better, that she is a church, and not a political machine, which masquerades in the guise of a church, without having an esoteric circle of skillfully educated Jesuits to do the work of deception?

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Brains! Yes, brains trained in sophistry, in science, in the manipulation of human nature, Rome has, or she could not conduct the world nunamental system of colossal graft to her own enrichment, and the pauperism of millions of others. How could she, without such trained managers or heads, conduct this monstrous system of graft, by the most spectacular means of supposed benevolence and charity, stealing the very livery of heaven by which to rob heaven? It takes brains, keenly polished brains, to inaugurate this system of graft, under the guise of godliness; to begin it before a fellow is born, and continue and accentuate it at and from the day of his birth, to increase the amount and severity of its levy with the growth of his years and prosperity, until death overtakes him.

Then this brainy system of graft invades the sanctuary of the dying, and levies taxes for the priestly mummeries which accompany the dying soul, not to heaven, but to a purgatory manufactured for the purpose of graft. This same brainy system of graft keeps its clutches on the departed soul, writhing in the fires of purgatory, and from living friends and relatives, or from funds provided by will of the deceased, the tax levy for masses for the dead goes on until the money gives out. It took brains to invent, and brains to execute a grand scheme of shekel-garnering.

Rome is smart and brainy enough never to turn loose even the departed soul until money ceases to pour into her coffers.

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Where is the man that charged Rome with ignorance? Let him retreat! Let him learn that it takes brains to repress or suppress intelligence for revenue only. It takes brains to make and perpetuate national imbecility, and make it pay in shekels. It takes polished, trained brains to deceive rich and educated, and influential Protestants as to the history of blood, debauchery, graft, and the murder by sundry methods, possible only to such trained ingenious Romish brains, of fifty million Protestant martyrs during the Inquisition.

No. Give Rome her due! She is smart—at least in spots—along higher up. She has to have brains to keep up ignorance and superstition in the masses where she holds sway. She must have it to conduct the most marvelous and complex and vast organized system for absorbing the money of individuals, living and dead, of governments—municipal, state, and national—and of everything and everybody she touches on this planet. She had to have it to become the possessor of the vastest aggregation of wealth ever possessed by any system or body or corporation since creation's dawn.

Memorizing Scripture

THAT was a superb practice of the Sunday schools in the old days, of making the pupils commit verses of Scripture to memory, and repeat them publicly. This was persistently practiced until often children would have ready for giving from memory whole chapters.

No better reform could be had today than a return to this wholesome habit. It is appalling that it should ever have fallen into such disuse. We are sure the Devil rejoiced, and Christ was grieved over it. Many an old country Sunday school, fifty or seventy-five years ago, accomplished more in teaching the Bible to the pupils than many modern, fully equipped, and splendidly organized Sunday schools. They went at it in a crude way. They were poorly organized, and had few of the modern appliances. They simply believed in and loved the Bible, and loved the children, and believed they should be trained up in the knowledge of the Word of God as enjoined in the Holy Book. With these convictions they struck at the very heart of the matter, and sought to get the letter of the Bible imbedded in the memories of the children.

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We rejoice to know that there is a movement on foot for the purpose of revising this splendid practice. Concerning this movement the *Record of Christian Work* says:

We note the coming of a movement for which we have long hoped—a movement for the encouragement of Scripture memorization. The organization which is promoting it bears the somewhat obscure title of "The Bible Success Band." It was organized in Great Britain in 1908, and its plan of operation envisages the learning of a verse daily, with frequent reviews, until whole chapters and psalms are made an enduring possession. It has spread rapidly in Christian and mission lands. An Australian merchant says of it: "The daily verse has become as much an institution as the daily porridge." The Rev. Alexander Paul writes from Wuhu, China: "The work of the band this year has far exceeded our expectation. We have sent out about 10,000 booklets, and we will have to send out a good many more next year. We have had no movement in China that has taken such a grip upon the Christians throughout the country." Constant exercise of the memory so develops its power of assimilation that memorization becomes progressively easy.

It would be a benediction if this movement would become world wide, until every Sunday school pupil memorized a goodly number of verses of Scripture every week. Let the young people's organizations, and the Sunday school teachers, and the pastors of all the churches, take hold and push the matter of a return to this good, old-time habit.

Answering Prayer

IT IS beautiful to think of a prayer-answering God. The heathen lives in a dread of his gods. They are vengeful, cruel, and are only objects of feat and dread to the deluded heathen worshipers. Our God is a God of love, pity, and infinite tenderness. More, He is a God who delights in hearing the cry of His children. Directly and

marvelously, or indirectly and more remotely, His answer comes, and our prayer is heard. We seldom foreknow the channels through which His answers are to come, and hence the surprises in the prayer life. Always, however, we can rest assured we are heard, and that God will do for us what we ask, either in the thing and in the way we asked, or in something better, and in a way not included in our asking.

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The effect of prayer is not only subjective, that is, benign in its effect on the one uttering it. It reaches the throne, and God is moved, and He moves often third parties or things in direct answer to our petitions. That our prayers go beyond subjective influence the following incident from the *Evangelical Visitor* illustrates:

Some years ago a missionary was traveling on foot in a thinly settled part of one of the Western states. He was weary in spirit and body, and as he tramped along over the prairie road, he lifted up his heart in prayer to God, that He would in His divine providence bring about such a condition that would permit him to ride part of the journey that yet remained before him. On reaching the summit of a high hill he saw a buggy apparently standing still in the road, and headed in the same way that he was going.

The preacher soon came up to it, and found a man sitting on the seat, as though waiting for some one. The man spoke to the missionary, saying: "I did not see you the first two times that you called on me to stop, which I did, and looked all around, but seeing no one, I again drove on, but when you called me the third time, I stopped again, and looking back saw you on top of the hill, and have waited for you." "Well," said the preacher, "I did call, but not on you, but to my heavenly Father, to send me an opportunity to ride, for I am weary. I did not speak above a whisper." The man said: "That is very strange, for I heard a voice clear and distinct, calling for me to stop, and I did so. Three times this voice spoke to me, saying each time 'Stop.' What do you think it meant?" "It means," replied the missionary, "that the Holy Spirit called on you to help answer my prayer."

What a privilege to pray to such a God! What dignity and delight and security in a life of prayer! Let us draw near to God in prayer, assured He will hear and bless, and pour us out blessings rich and great.

Practical Church Union

THAT is quite a novel example of church union, and a very practical type also, which comes to our notice from an Ohio town.

It seems there were churches of the Methodist, Baptist, and Lutheran denominations in the village. These churches came to the conclusion that such divisions of the Lord's forces in a small village like theirs was entirely needless, and entailed a waste of the Lord's money and men as well. So they came to an agreement by which they could do away with these divisions.

These three churches surrendered all their former denominational individuality, and peculiarities of belief in polity, and measurably in doctrine, and came together. On doctrine they agreed to disagree in an agreeable manner, and believe and let believe. They elected officers of the new Presbyterian church, which they all had agreed to organize, and at the organization the strange but beautiful spectacle was beheld of Baptists nominating Methodists for office, and Methodists nominating Lutherans to serve as officers in the new Presbyterian church. There was no Presbyterian church in the village, but they decided upon this denomination for their union church.

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This transpired in a town called Pleasant Plain, in Warren County, Ohio, which has less than five hundred inhabitants. The people of the three churches became wholly displeased with the rivalries and jealousies which were too prevalent among the members and pastors of the three small churches, and the expense of trying to keep up three organizations where one could easily meet all the real needs of five hundred people. So they called together an old-fashioned town meeting and discussed the matter. They soon agreed upon the necessity of a change, but wisely decided it would not be feasible to adopt any one of the three denominations represented in the town. So they finally decided upon the Presbyterian church which had no organization in the town, and only had one member, who was a lady. The new Presbyterian pastor held an evangelistic meeting at once, and had thirty-eight conversions and additions to the membership of the church.

THE MIRACLE AT CANA suggests among other things the honor which Christ put upon the home. He dignified a simple home with His presence and first miracle. Let us learn that there is nothing whatever small or unimportant about that which He stops to honor and ennoble. The home is a fulcrum by which Christ lifts humanity. It is His unit of strength both in state and church.

WHEN HE COMETH

The very same Jesus, the thorn-crowned, the spear-pierced, the crucified One; He who toiled, and suffered, and died and arose, and ascended to the right hand of the Father, is coming back to this earth again. Let no man deceive you. This very same Jesus—not His influence, not His church, not the Holy Spirit, but the Person whom the clouds received up out of sight from the top of Olivet—is coming back with the holy angels and redeemed ones. Not then as the Sufferer and Sacrifice, but as Conqueror and Restorer, and in the glory of the Father which was His before the foundation of the world.

The attitude of the true church, the Bride of the Lamb, is that of expectancy. He may come today! He who would, if he might, postpone the day of the coming of his Lord, can have no assurance of the "blessed" which is for "those servants." May we not only be ready, but watching for His glorious appearing.

WHERE MAY I GO?

To all of us, but more especially to the young Christian, there comes the question. Can I go to this or that place, or engage in this or that diversion, and preserve my perfect relation to Jesus Christ. That purity of heart, and a vital union with Christ destroys the need for, or proper enjoyment of recreation, or does away with social relations, is disproved by the life of the Master himself. It is only in the matter and manner of such enjoyments that we as Christians have need to be careful. I may safely go where the pure Spirit of Jesus is manifested—where the enjoyments are such that the tender Holy Ghost is present to witness sanction, and may engage in such exercises to which we would welcome the participation of our Lord, should He suddenly appear. We are always safe to ask, Is the spirit of the world here, or the Spirit of Christ? These are the bounds of a Christian, and he does not find them fetters. C. S. Cooper writes wisely as follows:

John tells us of his vision of the hundred and forty and four thousand who had the name on their foreheads, who sang the new song, and who were also characterized by the fact that they follow the Lamb whithersoever He goeth.

There is a suggestion here for those who would have a simple boundary of the Christian life, who would know where they can go and what they can do as members of the Church of God. The rule would be, "Go anywhere and do anything in which you can follow Christ."

The boundary of the life of the Christian is not one of space but of spirit. They who are His can go wherever they can carry or find the spirit of Christian sacrifice and love. The test is the motive that dominates our hearts. The determining question is, "What are the thoughts of my heart?" There is no place that may not be the gate of heaven to our souls if we carry the heavenly spirit in our minds and acts.

Think of the varied places where Jesus went, making every one a veritable house of God. Nazareth was consecrated by His working youth, Cana by the wedding He attended, the wilderness by His temptation, the Garden of Gethsemane by His prayer, the hillsides by His contact with the Jewish multitudes, Bethany by His adaptation to home life, Jerusalem by His triumphal entry, and Calvary by the shadow of His cross. He wrestled with every form of fortune and was Himself in scenes of festivity, poverty, merrymaking, or sorrow. It was not the place He visited but the atmosphere about Him that made the difference. The world, with its multifold activities and changeful scenes, was His altar of sacrifice.

The Christian has been named a "follower." What does that word "follower" mean? When we think of whom we are following, the matter of place solves itself.

FALSE ADVERTISING

The recent law compelling manufacturers and merchants to tell the truth in the advertisements of their wares, is working some wholesale corrections. We wondered, as we read the extract appended, what would hap-

pen, if each of us were compelled to give a true advertisement of ourselves—if our testimonies should measure to our experiences. If in secular business, men are to be compelled to give a true estimate, how much more shall our God demand that our profession be in accord with the truth as the judgment will reveal us. We call ourselves Christians; are we Bible Christians? We bear the name, do we live the life of Christ? If there is imprisonment for the business man who is false in his profession, what shall the faithless Christian expect when he meets the Judge? An exchange notes the working of the new law in the business world:

The first arrest under the new "false advertising" law of the District of Columbia has just been made. A customer bought some goods which were not as advertised, and as a result the secretary-treasurer of the store was arrested. This law is intended to punish those who by false or exaggerated representations through advertising induce people to buy their wares. The general cleaning up of advertising is a wholesome sign of the times; in the long run it will prove of financial advantage to all advertisers; but still better, it represents an improving public conscience as to commercial honesty. There is no permanent basis of dealing between individuals or nations other than honesty and uprightness. The invectives which the Hebrew prophets hurled against commercial dishonesty make first-rate campaign literature for every modern movement of commercial uplift and moral reform.

PARTNERSHIP WITH JESUS

When Jesus said, "Take my yoke upon you," He meant nothing less than that He would take the other side of the yoke, and that we should be "workers together." Partnership with the Almighty God! Fellowworkers with the Savior of mankind! What a stupendous thought, and how it lifts the Christian above the sordid, the feeble, the little, and ineffective of life, into the realm of power and glory. How it banishes fear and dispels gloom; what assurance it gives to our prayers, as we come into the audience chamber of the Most High. A recent writer says of this glorious relationship:

"Moses cried unto the Lord." How much better this than to reprimand the people, or threaten to throw up his commission, or give way to pessimism and despair! The disciples of John, when they had buried their beloved leader, went and told Jesus; and in all ages the servants of God have been glad to turn from their discouragements and the ingratitude of those for whom they would gladly have laid down their lives, to Him whose heart is open to every moan, and whose tender mercies are over all his works.

What a lesson Moses was learning day by day of treating God as his living partner, on whom must rest the heavy end of that extraordinary pilgrimage through the waterless waste! God must indeed have been a living reality to him, because he took every circumstance as it arose into the secret place of the Most High. It was thus that he learned the ways of God. We are expressly told that "he made known his ways unto Moses." And as he found that at each new appeal God manifested the saving strength of his right hand, there must have grown up an intimacy between the human and the divine which tended to absolute union.

But the doors of such a life stand open to each of us. The one dread specter of our lives is Fear. We fear the pursuit of the past, the demands of the present, the menace of the future. We feel that we can not sustain the burdens that providence has imposed on us. It seems as though we were standing with our back to a wall and with failing strength parrying the assaults of our foes, whereas each jolt of the road, each wry word, each threatening peril should drive us to the heart of God with a cry. He waits for us to treat Him as our everlasting resource in each episode of life's stern ordeal.

BY THEIR FRUITS

The church of Jesus Christ is not in the world by accident, but by divine purpose. It is not an end, but a means to an end. It is not a finished product, but a factory to produce something. We have a right to demand of the church an exhibit of results, and that those results be that for which the Master left the church to accomplish; that is, the salva-

tion of men from sin and worldlikeness, to holiness and godlikeness. A factory that does not produce that for which it was organized is bound to be thrown to the scrapheap when the superintendent comes for inspection. The *Michigan Advocate* has some pertinent things to say of results:

The church is here to do something. The successful church shows results. A ministry is to be estimated by results, not in money, but men. Where are its converts? How many is it saving? Is it steadily picking them up and building them up? Is it continuously gaining? Does it hold its old friends and make new ones?

That a church has raised ten thousand dollars for expenses is one thing, and that it has raised ten score souls out of the mire and the clay, is another.

Which is to be counted? Which is result?

JESUS, SAVIOR AND LORD

Jesus Christ came to be the Savior of man, but He was that, that He might be Lord. That He could be Savior without being Sovereign is the mistaken thought of many who call themselves by His Name. We are saved only as His will is done in us, and we are partakers of His life only as His life flows out through us. To be a Christian is to be a part of Him as He works in the world. E. W. Caswell says, in the *Christian Herald*:

Jesus, as the eternal Son of God, forgave sins and healed the sick. He received sinners as the divine Savior and accepted worship as God. He commanded lost men to follow Him as their only hope of salvation. He abolished death, brought life and immortality to light. He put away the ceremonial laws and interpreted the Ten Commandments, saying, "I am the Way, the Truth, and the Life; I am the end of the law. Come unto me and I will give you rest."

"If you are ashamed of me, I will be ashamed of you before my Father and the holy angels." No other name is worthy to be mentioned beside the name of Jesus. Moses was but a child beside the bush of fire, John the Baptist but a boy running along the dusty road, crying, "Behold the Lamb of God, who taketh away the sins of the world." Luther was but the hand of Jesus, opening anew the fountains of liberty and truth; Lincoln, only his index finger pointing to liberty for the captive; Robert Raikes, His errand boy to gather in the children; William Taylor, one little ray of light from the Sun of Righteousness, illuminating all dark continents.

RACIAL DEPRAVITY

Those who deny the existence of depravity in children—that is, that there is inborn in us a tendency to evil rather than a tendency to good, must discard universal evidence, or be wilfully blind to the fact and nature of sin. Those of us who have to do with children know that it requires force, moral, and oftentimes physical, to compel them to do right; and that nothing less than the implantation of new life—other than that with which they were born—to make them do right from choice. Left to itself the choices of the child will be evil, in that they will be selfish; selfishness being at the root of every kind of evil. *Zion's Herald* points out the responsibility forced upon us by this truth:

Left to themselves, children steadily coarsen and deteriorate, growing up like weeds, and running to thorns, not fruit. In this modern age many influences and institutions are indirectly at work for the preservation of childhood from its lower self, but the church leads them all, since it was first on the ground, is actuated by the loftiest motives, and is inspired by the grace and love of a personal Christ. It is no disparagement to other useful agencies, such as the public schools, to say that the church must set the pace for moral instruction, while indirectly stimulating the community in general to greater interest in child welfare. The children should be saved, and the churches must save them!

LOYALTY

One of the strongest words in the English language is "loyalty." But "loyalty" is a relative term. The only "loyalty" worthy of the name is loyalty to truth, honor, justice, right, God. The man who is thus giving a life of true loyalty may often be compelled to go on his way alone, for the loyalty treads the path of duty even though the journey must be made apart from the companionship of others.—*Exchange*.

The Wesleyan Methodist Conference: An American Preacher in London: Some Effects of the War

Rev. George Sharpe

IN the closing paragraph of my last article the striking decreases within British Methodism were stated. Since then the Wesleyan Methodist Conference has met in London, and all the religious papers, and especially the Methodist papers, agree that it was a most remarkable gathering. The decreases during the past ten years have brought to Methodism a heart-searching, unequalled in many decades. The president of the conference in an address on "Lift Up Your Hearts" aptly brought out the truth that the Holy Spirit is the rekindler of the fainting heart, and in applying it urges that the change from defeat to victory can only be when we are assured of the Holy Spirit's abiding presence. It was a striking deliverance of a minister concerned about the spiritual condition of his church.

Perhaps the most striking service of the conference was where the following subjects were discussed by outstanding preachers: *Doctrine, Evangelism, Social Reform, Secondaries and Primaries*. Each speaker, and they represented in person the theologian, the evangelist, the social reformer, and the mystic, made an emphatic plea for the preaching and the experience of entire sanctification. It was a most singular and remarkable movement from all quarters back to the old-fashioned doctrine of Christian Perfection. When the addresses were given others desired to speak; but the call of the conference was to spend the rest of the session in prayer, and a most wonderful prayer-meeting followed. Praise God for such a demonstration back toward the original standards of Methodism within the mother church.

It is, however, obvious that should such a restoration of the doctrines take place other things must naturally follow, i. e., the preachers must clean up and let the tobacco weed alone, and any links their outstanding members have with the liquor business must be broken; the congregations must desist from all questionable means of raising money for the support of God's cause. Then according to a worthy layman, the members must (1) attend his or her own class; (2) attend the weekly prayer-meeting; (3) engage in prayer as opportunity offers; (4) revive the love feast; (5) cultivate the band meetings; (6) revive cottage prayer-meetings; (7) restore the old tract districts which involve house to house visitation every week; and (8) restore family prayer in every home. *We believe all these things will follow when the church is saved and sanctified.*

Rev. J. Fort Newton, of Iowa, has been in London for a number of weeks. He has been preaching in the historic church, the City Temple, so long occupied by the late Dr. Joseph Parker. Our American friend was well advertised in all the religious periodicals. His work in the States was set forth in long and stately paragraphs. His personality was eloquently described, and his style as a preacher eulogistically commended by all kinds of writers. Perhaps the chief thing that was cited about him was his relation to freemasonry. He is not only a freemason, but has written books on this subject, and in his journeys through the country special convocations of the freemasons have been called to meet this illustrious preacher—at least this was so in Glasgow. He has been invited to the pastorate of the City Temple in succession to Rev. R. J. Campbell of new theology fame, who has now joined the Church of England. Parker was a great preacher of the Gospel: the Bible was safe in his hands. Campbell has been a wandering star in the firmament of the visible church, and has unsettled the faith of many in the primaries of divine truth. And judging from the introduction given to Newton, should he accept the call, the future of the City Temple is likely to be garn-

ished with the regalias of secret orders, and the influence of the preacher amongst men will, we are afraid, be based more upon the *fraternal* than the *eternal*. There is little hope for holiness in many of the outstanding churches in the land.

The effect of the war on the attendance at religious gatherings is very depressing. The great Keswick convention held usually toward the end of July is past and the numbers attending were fully more than two thousand less than in former years. Churches are finding it hard work to keep their doors open in many places. While churches with a large membership seem to "carry on" without much difficulty, in the smaller churches the difficulties are serious. Congregations are smaller, the mid-week meetings have been given up in many places, the Sunday schools are suffering through a shortage of teachers, the young men being in the army and the young women, many of them, working in munitions factories, being compelled to do Sunday work. The war is therefore a serious blow to the work of the churches. The sad thing is that the world with all its tinsel seems to prosper as never before. The picture palaces, the theater, the race courses, and all the sporting features of the present age are drawing greater crowds

than ever, and that, too, in spite of a war tax put on the prices charged for admission. The Devil is entering new fields of enterprise. The Sunday papers have multiplied greatly; national malice and hatred to Germany are on the upgrade; the respect for divine things has waned to a sad degree; and the liquor interests have driven their stakes deeper into the political and economical life of the nation. The church is in *extremes*. She is seeking to uphold the empire in its conflict, and when she turns to the attack against the sins of the nation she is like a Samson shorn of his locks. The words of Admiral Beatty, "When we get a revival, then we can count the days to the end of the war," caught the ears of many. The word "revival" is now frequently heard; but the truth is the church is not seeking it by way of confession, but rather because of the need of sympathy for the sorrow-stricken and bereaved. It is to be an uplift of compassion, not a revival where the Holy Ghost convicts of sin, righteousness, and judgment to come. There is to be an opiate but no cure. The religious conditions in Britain have not been improved by the war, and the prayer of the sanctified must ever be for a real pentecostal outpouring that shall mightily move the nation to the God of infinite justice and mercy.

Drethren, pray for us.

The Great Deliverer

Gertrude Cockerell

IN times of Israel's extremity, we read, "The Lord raised up a deliverer." History repeats itself in life experiences. How often has God intervened between us and threatened or actual danger and calamity! Truly our God is a God of deliverances; but we might oftener far know Him as such did we oftener put Him to the test.

And what are some of the things from which He does deliver? First and foremost, He has delivered us not only from the guilt of sin, but also from its power (1 Peter 2: 24). Reader, is He your Deliverer? Are you amongst those well satisfied with your observance of the moral law? How different God's verdict from your own! "All your righteousnesses are as filthy rags" (Isaiah 64: 6); "There is none righteous, no, not one" (Romans 3: 10). Or are you trying to measure up your practices to the law of God, "holy, and just, and good"? (Rom. 7: 12). "No man is justified by the law in the sight of God" (Gal. 3: 11). Under law our condemnation is writ large and plain, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). To preserve the law in its integrity, not one link must be missing in its golden chain.

But what deliverance God hath wrought for us in Christ! "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." "His own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes we were healed" (1 Pet. 2: 24).

How costly the price of our redemption! "Not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1: 18). But the blessings of our redemption we can not hold apart from our Redeemer. It is as we abide in Him that we sin not (1 John 3: 6), as we abide in Him we bring forth fruit (John 15: 4); as we abide in Him and His words abide in us, that we shall ask what we will, and it shall be done unto us (v. 7), that "with him" we are "freely given all things" (Rom. 8: 32), who "is made unto us

wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30). "Through the knowledge of him that hath called us to glory and virtue" are "given unto us all things that pertain unto life and godliness," "exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." How far-reaching! how all-embracing the fruits of our redemption! Alas! that He should ever be our last, instead of first, resort, in times of need, perplexity, distress.

There is many a deliverance that is of the earth, earthy; but what relates itself to time has in it its own elements of decay, as of things that perish in the using.

Some trust in man; some trust in princes among men; some trust in chariots and in horses; in numbers, armaments, wealth. "But we will remember the name of the Lord our God. They are brought down and fallen, but we are risen and stand upright."

How sacred the confidences! how sweet and strong the tie that binds us to our God and Father in Christ Jesus! What glad surprises are ours as we recognize His working, His intervention in our small affairs, His personal interest and tender care for us as individuals! and can say, "Thou hast loosed my bonds."

Then it is the language of the Psalmist becomes our very own, "I love the Lord because he hath heard my voice and my supplication. . . . I was brought low and he helped me. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." And how did the Psalmist propose to discharge love's debt? How show his gratitude for his many signal deliverances? In a way that human diffidence and delicacy would forbid—a further and still further drawing upon the resources of his Deliverer. Yes, but it is just in so far as we follow his example that there can be fulfilled in and through us the grand purposes of our redemption. "I will take of the cup of salvation, and call upon the name of the Lord." And this implies and includes a personal appropriation of Him who said, "I am the way, and the truth, and the life: no man

cometh unto the Father, but by me" (John 14: 6). "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed" (John 6: 53-56).

We Must Work

Mrs. S. N. Fitkin

THIS is a phrase often upon the lips of a large mass of humanity. Work for them is a necessity, to provide food and shelter for themselves and those dependent upon them. Often with wearied bodies and aching heads they greet the new day; but these things may not be considered. "We must work!" rings in their ears, and they struggle on into the great conflict with the masses to maintain an existence. Another company, perhaps smaller, is taking up these same words; not from necessity, but prompted by an ambition to amount to something in the world: to become wealthy or famous. They must work, in summer's heat and in winter's cold. Ease is sacrificed, pleasure, home comforts, and often health itself, that the desired goal may be reached.

But these words of Jesus, found in John 9: 4 (R. V.), have a deeper meaning than is understood by these mentioned; they have only in mind temporal things which perish with the using. These are needful in their place, but are not to absorb the entire time and interest; and have been recognized by our Lord, and provided for in His plan for the children of men. He commands "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." What then is the meaning of these significant words? Note, first, the workers. After having performed a notable miracle, opening the eyes of a poor blind beggar, Jesus looks lovingly around on His disciples and says, "We must work." What condescension! How it must have warmed the hearts of these who had forsaken all to follow the Master, to be thus taken into partnership with their divine Lord! They remember how He had said, "Follow me, and I will make you to become fishers of men." But now He joins hands with them and says, "We must work." Nor was this blessed privilege for these few disciples alone. Paul rejoiced in this same truth, and writing to the Corinthians, declared, "We then, as workers together with God, beseech you"; and again, "For we are laborers together with God." No doubt this consciousness helped Paul through the hard places, and gave him inspiration and faith when things looked dark and discouraging, for although down in the dungeon of the jail in Philippi, "We must work" kept ringing in his ears. True, it is midnight, and all is dark; doors are bolted and barred; chains rattle if they move; but their spirits are free; the battle is not theirs, but God's. Their faith is not shackled, the divine Presence is real; needy souls are all about them—"We must work." So the meeting begins. Prayer is offered, a hymn of praise ascends. Thus far the human can go. Has God forgotten to co-operate? Listen! A noise, a shaking, chains not only rattle but drop off; bolted doors fly open, and the jailer, seized with terror and conviction, is saved with all his house.

God never fails to do His part. Can it be that the reason we see so few spiritual victories these days is because we fail in doing our part? We must work. Human co-operation is needed. We ask God to bless, and pray and plead on, wondering why the answer does not come. But hold a moment. The facts are that God has already blessed everything in sight, everything blessable. We must work, and give Him something more to bless. He will show us the next step to take, for we must work in harmony with the Divine will to insure success. How much human effort is wasted because it is *I* and not *we* working.

Notice, secondly, the kind of work we are

Thus spiritually united to our Lord, we stand forth the monuments of His saving grace and power, and demonstrate before men, angels, and demons that Christ is "able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them" (Heb. 7: 25).

to do. "We must work the works of him that sent me." We do not believe this can mean oyster stews, or bean suppers, fairs, or festivals, or a long list known in our day as church work. "Works of him that sent me"—salvation work: the work of saving a lost world. *We must work.* His command is emphatic: "Go ye into all the world and preach the gospel to every creature," and is accompanied by the gracious promise, "Lo, I am with you always, even unto the end of the world."

We must work because after nineteen hundred years have passed away we find that more than one hundred million souls, loved by God and redeemed by the blood shed on Calvary's cross, are still without a saving knowledge of their Redeemer; and many are suffering untold agonies of mind and body as well as of soul, that this divine Savior can alleviate—and we who have received the "grace of God" that has "brought salvation" to our hearts, are the chosen instruments of God to bring to them this knowledge.

We must work because the enemy of souls is always busy: going about "as a roaring lion seeking whom he may devour," and as an "angel of light," seeking to deceive the very elect if possible. He never takes a vacation, but is always on the alert, devising new schemes to hinder, and if possible, thwart, the plans of God for the salvation of a lost world; and his devices must be overthrown.

We must work, because a dispensation of the gospel is committed to us, and "woe is me" if we fail to fulfill our mission. We must work to deliver our own souls; for we, too, like Paul, "are debtors both to the Greeks and to the Barbarians," and unless we do our very best how shall we stand guiltless in the Judgment? There must be no idlers in the Master's vineyard. "To every man his work."

We must work earnestly and untiringly. "Be not weary in well doing." Shall those striving only for temporal things outstrip us? Shall a

Faith

N. B. Herrill

THE possibilities of faith are measured by the opportunities offered. Only those who buy up the opportunities offered know the rich experience practical faith yields.

FAITH is dead to doubts, dumb to discouragements, blind to impossibilities, knows nothing but success.

FAITH pokes its hands up through the threatening clouds, lays hold of Him who has all power in heaven and in earth.

FAITH sees beyond the human, the Devil, and circumstances, pierces the veil, and beholds Him who sits upon the great white throne.

FAITH comprehends the will of God from afar, and brings it nigh, transforming it into works of righteousness.

FAITH at first will make its possessor look foolish in the eyes of the world, but after the task is accomplished, a hero.

FAITH never deals in cheap things. It is the Christian's currency to pay his fare to the City of Gold.

FAITH assembles the supply according to the need. It can realize on that which is yet unseen.

FAITH couples the heavenly divinity to earthly humanity. Satan can not hold to anything that is charged with divinity. Keep coupled up, and Satan can not handle you.

FAITH makes the uplook good, the outlook bright, the inlook favorable, and the future glorious. Amen!

headache, or a rainy day turn us from our task? Rather shall not the devotion and loyalty of others spur us on, while the blessed Presence within whispers, "Endure hardness as good soldiers of Jesus Christ," "in due season ye shall reap if ye faint not"? In short, we must work because such co-operation with the Divine will defeat Satan, bring deliverance to captive souls, exalt our Christ, and bring the Christian church off triumphant, "clear as the sun, fair as the moon, and terrible as an army with banners."

What was the result when Nehemiah obeyed God, and the people "had a mind to work"? Victory, in spite of fearful odds. What the result when seven men in Korea said, "We will work," and knelt together, putting themselves in God's hands to co-operate with Him in the salvation of the lost? At the end of seventeen years they had a mother church of fifteen hundred members, converted from the raw heathen, had established forty-two other new churches, and the revival still spreading.

We must work quickly, "while it is day." Our time is short; our little day is waning; "the night cometh when no man can work." And these precious souls are passing away, a thousand million every generation, a hundred thousand a day. Truly, "the King's business requireth haste."

Second Coming of Our Lord

T. H. Agnew

THAT the Scriptures teach the return of our Lord, and that this returning is for His bride, the holy church, the blood-washed church; that they may be for ever with the Lord, no one who reads the Word of God can fail to see. St. Paul speaks of it as "the blessed hope," and calls it the "glorious appearing."

To be ready for the heavenly chariot, or the angels, to meet the Lord in the air, we must be found "without spot [of sin] or any such thing." Doubtless this is the glorious church that Jesus gave Himself to make possible. (See Ephesians 5: 26, 27.) We find much in the writings of St. Paul as to the personal return of Christ; the appearing of our Lord; the returning of our Lord. The coming of our Lord abounds in all his writings, more or less. It would seem that this writer had three great themes, or perhaps four, namely: the crucifixion, resurrection, and second coming of the Lord, resulting in full salvation from all sin. (See 1 Cor. 1: 2; 15: 17; Titus 2: 13; Ephesians 5: 25-27.)

St. Paul mentions four "comings" of the Lord. First, His coming to us in the Holy Spirit (Rom. 8: 9; Col. 1: 23). In regeneration we get the spirit of Christ; in entire sanctification the incarnation of Christ (Col. 1: 23). Second, Christ is coming to "destroy the man of sin." This God-defying "man of sin," *that man*, St. Paul speaks of him, must be some particular man of sin. This man, it seems, "exalteth himself." Well, whoever he is, he is to be destroyed. How is he to be destroyed? "With the spirit of his mouth" (2 Thess. 2: 8; Hebrews 4: 12); the agency of God's Word, the truth preached by men filled with the Holy Ghost, for all such preachers and such preaching, the Word of God is made a "quickeningspirit, two-edged sword, piercing asunder of soul and spirit." The preaching of the gospel, the preaching of the whole truth, by men filled with the Holy Ghost, is the mightiest agency to overthrow error. The Word of God, and the power of the Holy Ghost, is to destroy this "man of sin." The third coming St. Paul speaks of he calls "the day of his coming" (1 Cor. 1: 8; 2 Cor. 1: 14; 1 Cor. 5: 5; Phil. 1: 6; 2 Thess. 2: 2; 1 Thess. 5: 23). All these passages and others, on reading without prejudice in favor of some theory, will be plain that the apostle means the coming of Christ to us in death. That this coming is the only coming, the "second coming," as is the judgment of some, is an error. The last and fourth is the "glorious appearing." This coming will be to

"catch his waiting bride away." This is the great coming and the final coming. St. Paul's writings clearly prove the final coming, and the personal appearing of the "glorious Lord."

St. James wrote that the "second coming" was to comfort the suffering saints. The fifth chapter, verses seven to eleven, may be regarded as classic. Suffer on, suffer on, "Behold we count them happy which endure."

St. Peter calls attention to this subject in which he seeks to "stir up our pure minds," and declares, though the delay of His coming seems long, nevertheless the "day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and a new heaven, new earth — new dwelling place — surely shall come. How greatly the carnal, sleeping church needs the Gospel of St. Peter! The day of the Lord will come. This epistle teaches the "long suffering of our Lord is salvation." This doubtless is the reason of His delay.

"He shall see of the travail of his soul, and shall be satisfied" (Isaiah 53: 11).

Fire Not Folks

Paul J. Goodwin

FIRE is a Bible symbol of the manifest presence of God. Moses felt the presence of God in the burning bush. Elisha's cause was vindicated by fire falling from heaven. Isalah's lips were cleansed by a living coal from the altar of Almighty God.

The mightiest ethnic movement this world has ever seen was guided by a pillar of fire, symbolizing the presence of God.

Whether in the wrath of judgment, as upon Sodom and Gomorrah, or in the love of a father, God seems to have chosen fire as the mighty symbol of divine presence. The reason might be found in the fact that material fire is the mightiest force science has yet discovered. And God is the mightiest being in the universe. Hence He uses this most powerful force to symbolize His all-powerful personality.

John promised that Christ should baptize His disciples with the "Holy Ghost and fire." And when the day of Pentecost dawned upon this sin-darkened earth living tongues of fire resting upon the heads of the disciples symbolized the coming of God the Holy Ghost.

God comes as a consuming fire to the carnal heart; He remains in the sanctified heart a flame of love divine. It is a flame that bursts forth in the life, and flashes from the eyes, and springs from the intellect, and keeps the inmost soul of man ablaze with a passion for the lost.

When the fire died out on the altar of the old Jewish temple, then God was gone. And when the holy fire of love dies out in the sanctified heart, high sounding professions, and even outwardly clean lives, count for nought in the sight of heaven. The pure banner of Holiness Unto God should be pulled half mast, and Ichabod should be written above the doorway.

What we want is God, His divine presence, His all-consuming love. Woe be to the church or people who catch vainly after some particular manifestation of the Spirit, for they put themselves liable to sidetrack. But woe again to that church or people who quench the working of the Spirit, for He is easily grieved, and will soon depart.

When the bursting forth of the Spirit has long since been a thing of the past, we may be certain that God himself has withdrawn His holy presence.

God has always had a people among whom He deigned to dwell. The gentle Spirit, so oft wounded, as it has flown down through the years, grieved away from so many churches, has in these last days found a nesting place in the Pentecostal Church of the Nazarene. And it should make us more humble.

Jesus never sought numbers. He is not doing it now. Most of all, He wants a heart and life in which He may have complete right of way. It concerns Him little how large or how many we may be. His greatest con-

cern is that we should throw wide open the doors of the church for His incoming, and keep them open for ever.

The temptation is to tone down, to cool off, to discourage the supernatural bursting forth of God — all for the purpose of embracing greater numbers of lukewarm, spiritually dead church members, and escape the criticism of the carnal world.

But God is not particularly anxious for a large Pentecostal Nazarene Church; what He desires is a hot church, a church on fire, a church where He can show forth His glory, and demonstrate His mighty power.

World-Wide Evangelsim

Part 9

By J. Warren Slote

SPEAKING of the crucifixion of Jesus and of the resurrection, Peter told the Jews of his age that there was salvation in no other name. This is only too true. Where can one find rest from the burden of sin, except through the name of Jesus? Where is there obtainable an assurance of forgiveness from the blighting sins of bygone days? How can there come to the soul sweet peace and fellowship with one's Maker and assurance of a life in bliss and glory in the world beyond, except through the name of Jesus and on the basis of His sufferings, His death, and His resurrection? There can none come; and so the Hindu, who for years perhaps has gone with uplifted hand to propitiate the wrath of his god, has found; and so the African savage, who has mutilated his paint-colored body in the hope of salvation, has found. So all men everywhere, who by any or all means have sought to seek and obtain salvation have found. There is no semblance of forgiveness, of joy, of hope, of heaven except through the merits of that one name above all earthly names, the name Jesus, which means sufferings, death, resurrection for the sinner and in his stead.

And if there is salvation in no other name, by no other medium, then the story of this one salvation must needs be preached to all men, that all may have an opportunity of embracing it; of being saved, rescued from perdition. And so Jesus graciously commands His disciples to preach the Gospel to every creature, assuring us that he who believes it, accepts it, and so manifests his action, shall be saved.

And if Jesus commands us to preach the Gospel to every creature, in order that those who will may have an opportunity of being saved, shall we not, if we prove untrue to His calling, bear at least a part of the responsibility for the condition of those who would have accepted the Gospel had it been preached unto them?

Victory

O. F. Goettel

MAN was created a victor, but sin robbed him of his crown and made him a victim. Jesus proposes through His sacrificial death, to give us victory here on every battlefield. Thank God! Victory is not only purchased but promised to every one. So we enter the field of conflict with the presage of victory. We meet the enemy as a conquered foe. No matter who our adversaries may be, men or demons, or what obstacles may confront us, so long as we fully follow Christ we shall conquer, for "we shall have power above the power of the enemy." Paul's testimony was, "Christ causeth us always to triumph." He was passing through severe trials right at this time, but he saw victory ahead, for he had his eyes on Jesus. In using the pronoun "us" he takes us into partnership, and reminds us that we too may go forth to every battlefield with assured victory, shouting as we go, "Thanks be unto God which causeth us always to triumph in Christ."

Certainly victory has been promised us, "Fear not, for they that be with us are more than

they that be with them." It seems that the church has always been in the minority, yet one with God is a majority. These words have brought comfort and strength to our hearts time and time again. How many times we read in the Word, "fear not." When brought before court, "fear not." When they would kill you, "fear not." On the stormy sea, "fear not." Thank the Lord for these fear nots in the Word.

Too few of us realize that Jesus has pledged to do our fighting for us. When the Syrian army had surrounded the city with their horsemen and chariots, Elisha's servant grew faint, and he cried out, "What shall we do?" The prophet did not quiver, for he knew that victory had been promised, and would be given, and then he prayed that his servant's eyes might be opened, and he was surprised after his eyes had been touched in answer to Elisha's prayer, to see God's horsemen all over the hills.

Shall we not learn the lesson that the battle is the Lord's, and that Christ is our Captain and he never has lost a battle?

When He came to earth He defeated the Devil once and for all time, and now He comes and causes us to triumph and be victorious.

Oh let us enter the conflict with confidence, for He is fighting for us, and has assured us of glorious victory.

Thank God for blood-bought victory; victory now and for ever!

Paying Debts

A. V. Bugh

WE fear that there are many who do not realize their responsibility to God and man in the matter of debt paying. We are often grieved to see how careless some are, not paying that which they have faithfully promised. If men could only see this fault in its true light, as they will see it at the Judgment, how different, often, would be their records!

As we consider the matter, may the pure minds of many be stirred up, if they have been careless in this regard. A time comes when we have need. To whom shall we go for credit? Is it not to our nearest friend? or at least to one that will trust us? Then, perhaps, when the time for repayment comes, we find we have not the wherewith. We did not mean to betray the confidence of our creditor, at the first, and perhaps we renewed our promise to pay that which we owed, from time to time. We met with losses, and did not prosper as we thought we should, and the days, months, and even years have gone by, and the debt is not satisfied.

Our friend, knowing our poverty, has borne with us, and has not taken the matter to law, until finally, according to the law of the land, the debt is outlawed. But is it outlawed in heaven? and with Him who has said, "Owe no man anything but love"?

We say we are not able to pay. But will God accept our excuse? Suppose the debt is twenty-five or twenty dollars, we could not pay the entire debt tomorrow, perhaps, but by denying ourselves we could pay from one to five dollars. Our friend and the world would again have confidence in us, and God would pour out His blessing upon us. And we would be surprised to find how soon the old debt could be canceled.

The debt may be a subscription to a camp-meeting; to support of the pastor; to a holiness college; or to our Publishing House. We have been thanked for the donation, and the work or workers have depended upon us to fulfill our promise. But has the debt been paid? For this is just as truly a debt as if we owed for groceries or anything else we may have purchased. If it is only a dollar, and we can not raise that much, let us send fifty cents, and it will not be long until God will help us send the other fifty cents.

Let us apply the Golden Rule, and do unto others as we would have them do unto us.

Get the Vision! Have the Faith!

One Thousand Workers, Two Hundred and Fifty Thousand Dollars
for the Foreign Field This Year

Rev. John Matthews, D. D.

AS I was praying Saturday morning, September 2d, I was led to especially pray for the lost nations of earth—India, Japan, China, and the Islands of the sea. Moreover, as I prayed, I was led to ask the Lord that He would send out this year a thousand workers, and help us to get together a quarter of a million dollars for the nations to have the Gospel of Jesus! The Nazarenes can easily do this! *Of these one thousand workers, I propose that our little church at Kansas City, of less than three hundred members, and with great obligations now upon us, shall send or support fifty of these workers.* I want that we shall send five men or women from this country, and pay all expenses; that we shall employ at least ten native workers; and that we support at least thirty-five Sunday schools, in which there will be from three to five thousand boys and girls each Sunday. I want our people to do this. We have not got the money. I can not see where it is to come from; but thank the Lord, we do not have to see. We just keep having "the faith of God," and the money will come. Hallelujah! Not one of us owns the home we live in; none owns a farm, or a horse, or a cow—not even a little runt of a pig—as far as I know. But we have a great God. *If we have any God at all, we have a great God.* For there is no little God, though many folks act like it. No sir, if you have any God, you have a great God; and the reason so many act as they do is that they have no God at all—just sort of professional experience.

Friends, there is no use talking about "two works of grace," if neither of them works. Our sanctification needs to be sanctified. In some manner, though we have great responsibilities and are planning great things for God this year, I have not been able to pray thus far for our own needs; but my heart is drawn out toward the lost millions of earth. I propose to work for missions as never before. If we will look after the lost ones afar, Jesus will look after our affairs at home, and help us through, and moreover, give us all the best year in our own souls, and at all our altars, and in our finances, that we have ever known.

Do you recall how the queen of England once asked a wealthy business man to go to the South Sea islands to look after some interests for the crown? His business was in such condition that he felt his absence would be ruinous to his own affairs, and he so presented the matter to the queen. She replied, "You look after the queen's business, and the queen will look after your business." Think of it! The government of England behind a man's business!

Well, I am so burdened, and have so many responsibilities this year, and have planned so much here in Kansas City, that I can not do it alone; so I am, in my prayers, faith, and money, going off down in the South Seas and to the over-seas nations, and while I am working over there, the Lord will look after our affairs here. Hallelujah! Glory! I get blessed just thinking about it. Oh, glory to God! who gives us the vision. I want the Lord for my partner at home; and we propose to go into partnership with Him over yonder. I have asked Him for a thousand souls to bow at our altar this year. Well, glory to God!

Let's ask big things from God. It is easier for God to do a big thing than a little one. God is so big that He loves to do things like Himself. It is easier for the Lord to make an elephant than a "skeeter." The skeeter is so hard to see while one works on it. That is the trouble with our plans. They are so pitifully small. They are not as big as a mustard seed, and God can not get into them to work. Yes, friends, our plans are so small God won't fool with them. They are too little for God to

stoop to, and how all the angels blush as the Devil points in derision at the small, weak, faithless, insignificant, dried-up, man-made, infinitesimal plans that we present to God in the name of His Son who *upholds the world, and who has all authority, and says with God "All things are possible,"* and who said, "Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." We have a great God, and I for one, do not propose to insult Him by asking for molehills when He says ask for mountains. I am done with the "skeeter" business for ever. If you are going on in the "skeeter" business, you and I will have to part company; and if you don't move up a peg or two the Lord will dissolve partnership with you, and you will soon be a full-fledged member of the Devil's firm.

God wants somebody who will believe God, and who will stop whittling down the promises and diluting them till the Lord would never recognize His own words. The time has come to shoot, or give up the gun. Either we are going to do what God wants, or He will go off and find some outcasts, and nonentities, and down-and-outs to do what He has called us to do. We ought to be about our Father's business, and astonish the doctors in the temple, and bewilder the Devil, and encourage the saints, and bless the nations. God has called us, as David says, to "do business in great waters." Let's go at it. We wade around in the water ankle deep and splash a few drops on the sand, and nearly go wild congratulating ourselves. It only makes the Devil laugh. We can do better. We ought to plunge in over our heads, and make as much noise as a dog falling in the creek, and splash water for a mile. We ought to move out where we can't see the bottom, even in a glass-bottom boat. We stay around the shore, and about all we do is to muddy the water a little. We must get out on the sunlit seas: out of sight of the land, where the water is a thousand fathoms deep. There is where the great vessels sail. There is where the sails are filled with winds from the upper world. We are so small. And we have the Holy Ghost!

God can do nothing more along the line of endowment, endowment, and bestowment. You have *all*. You have the Holy Ghost, if you have anything at all. Really, honest now, did you get *anything*? Did you lose what you got pretty soon after? "Two works of grace"! Yes, we believe it. "Two works of grace"! If you had one "work of grace" that would really go to work, how blessed art thou! There are thousands of people over this land that are only justified, and not even justified, that are doing ten times over more to help the nations get the gospel than a lot of our "saved, sanctified, petrified" folks.

As soon as a man gets saved he wants straightway to get others to Jesus. When he receives the Holy Ghost he can scarcely rest, thinking and working and planning and praying for the lost. The fire burns in his bones. By nature he is a missionary to all the world. The world becomes his parish. He thinks in continents, and dreams in lands across the seas. He has the mind of Christ. He has the surge of the compassion of God in his breast, and the divine energy of the Holy Ghost in his being. He begins to believe that souls are lost, and his works follow his faith. As the Bible says, "Show your faith by your works." If you ever really get the Holy Ghost, your hide will stretch considerably, and your chest measure will be twenty-five thousand miles in circumference. You will have enlargement of the heart, and you nevermore will be the same little, money-loving, stingy, God-robbing soul you have been.

In fact, no man ever received the Holy Ghost until every dollar he had was on the altar. And you can't keep Him unless every dollar stays there, and then something will happen for God. *Your experience will break out or die out.* You can no more keep the compassion of Jesus out of your soul for lost souls in foreign lands than you can keep the tides from rolling in on the shore in answer to the call of the moon's mighty power. When the Holy Ghost comes, love for the unsaved will go out from you as light falls from the sun. You do n't need to hear a missionary sermon to start you going. If you receive the Holy Ghost, He will set you in motion, and you will never stop till you backslide. There are a number of people over the land who can jump up and say, "I am saved and sanctified" as glibly as they would announce that they had ham and eggs for breakfast—and it means no more to them. They have a sort of little take-it-by-faith, sentimental, feel-good, surface, milk-and-water, bookish experience that some one at some altar talked them into, that they suppose is the incoming of the Holy Ghost! Such things are not in a thousand miles of the Holy Ghost. When He comes, something has taken place that will abide the storms of time and the sweep of tides and the toppling of mountains. The person will be different. They will die any minute if necessary to save a soul from hell, if that be the only way to rescue them.

When the Holy Ghost comes, we have *one* business, and we go at it. It is to get people to God, at home and abroad. Jesus said to preach the gospel to every creature. Not stop, and be always counting some fellow that stuck up his hand for prayer, yet never intended to leave sin and go with God's people. *We get a vision.* We see Calvary with its blood, with power to save all out of hell. We see the power of that sacrifice that takes away the sin of the world. We get enlarged. We stop trotting all day, like the old horse in the shade of an apple tree. We get bigger than our local church, no matter how pressing its needs and claims. We think of other churches and the people with no church. If our church debt here ever interferes with missions and outside benevolences, I trust God will burn it up, blow it away, or open the ground and swallow it down.

It takes so little money to do this work. Twenty-five dollars a year—only fifty cents a week—will open, and keep going a year, a Sunday school on the foreign shores, where for fifty-two weeks in the year from one hundred to two hundred boys and girls can be taught about Jesus, and many get saved and sanctified. Just think of it! For fifty cents a week any one may have a Sunday school going all the year round. There is not a single member of the Nazarene church that could not do that. *Not one! No, sir, not one!* Brethren, if we really had *anything*, we would surely do *something*. This very day I received a letter from two little girls who sell newspapers on the streets of Wichita, Kas., for a living. Two little girls, not boys, mind you, but two little girls, and they only make ten dollars a month. Yet each one sent me today the money for this month for their Sunday school. They will each support a school this year—twenty-five dollars each. When they told me at Wichita they would do it, and I announced it publicly, about twenty dollars was given in to help them. They would not receive it, but said they proposed to do it themselves, and would sell papers a month for ten dollars and give one-fourth of that month's wages to support a Sunday school in Japan. Mark you, they are not members of our church, either. There is not a boy or girl twelve years old that could not do the same thing. Yet there are multiplied thousands who have money far beyond these little girls, but they will do nothing of the sort. You may shout and sing, and go to campmeeting, and hop up and say you are "saved and sanctified and ready to meet Jesus"; but I am of the opinion you will have an account to settle with Jesus that will make your hair stand on end, and make your Amens and Hallelujahs look like they had been in a Kansas cyclone when you finish your personal interview with the

Lord you have so often lied to and disobeyed. What we want is not less singing and shouting, but more honesty with God as to our obligation to spend our money to get the gospel out. We have robbed God so long, some of us, that our consciences are seared; and we have dried up, and the Holy Ghost has laid us on the shelf, and some do not seem to notice it.

We have got the money. When I began, I thought the holiness people were poor. There are no poor holiness people. They can get money for other things; they can get it for God. If they have not got it on hand, they can pray it in. If they have nothing to pledge, they can pledge what the other fellow has, and pray till he gives it. We have the money. We have millions of it right in our pockets. One of the saddest and yet most blessed sights was to see Sister Eaton—weak, worn, fragile, sick, and suffering sometimes as only few know—going about over this land, leaving home, traveling wellnigh alone, making addresses, taking long trips when scarcely able to walk, receiving only twenty-five dollars a month, and having to pay part of that for a housekeeper—going about literally dying, begging a few dollars for India. While she was doing it, and was delighted to wear herself out for India and the Lord, there were, and are, hundreds of our folks who say they are "sanctified and filled with the Spirit and wholly the Lord's and all on the altar," who could have lifted that debt. No doubt the Lord spoke to many, but they would not obey God.

A man can not receive the Holy Ghost until he absolutely lays all on the altar. There it must stay. If he recedes from that consecration, the Spirit will rebuke, remonstrate, and if he persists, will abandon that person to the Devil. No one may know it. No one may see it. He may go on doing, testifying, and working, but *he is a dead one before God.* Yes sir, dead as a door nail. Why is it we can get money when there is a good strong revival on? The Spirit has been talking to folks about those back debts, vows, obligations, tithes. If the back tithes that have accrued since the church was organized, were paid in, we would have today more than a million dollars to do God's work. We could send the missionaries and support the native workers by the thousands!

While at Wichita, two persons said they would support native workers on the field through our church. One woman stopped her missionary money when her old mother was about to die, for she only had one hundred dollars, and wanted that to bury her mother. But the Lord told her to send the money, and this week I received the draft for the worker this year. Many poor widows are casting in all, while men with means are steadily robbing God. I am told that there are churches among us where there are millionaires sitting in the pews. Well, if they were members here, they would have to work a great deal harder to keep their money in their breeches than they ever worked to make it. However, there are some notable exceptions. There are, here and there, some who are giving, and maybe, one in a thousand who is doing all he can; but the most of us are three-fourths asleep on this subject.

"But we have so much to do at home." Well, you begin out yonder and the Lord will help you here at home. That is what is the matter with us. For every dollar you give out yonder He will send in another at home, and sometimes two. You don't know what God can do. You ought to try Him. If the work is lagging, go to giving. If the testimonies are drying up, go to crying over the lost millions. We can sit around and nurse and coddle and feel the pulse every hour of our experience till the thing dies. *A Holy Ghost experience must have work and burdens, and great responsibilities and impossible things to do to keep alive.* It must work or perish. The more you give it to do, the greater the task, the deeper the needs, the louder the calls of the lost in its ears, the better it thrives. The more it gives, the more it wants to give. A real Holy Ghost experience is looking for places to invest money, prayer, faith, and life. It hails an opportunity to empty its purse for God with a shout, and sings as it

gives, and prays for more to give to save the lost. A real experience is missionary to the core. The Holy Ghost is not an imposter, and when a man says he is sanctified and is not missionary—home and abroad—for every creature that walks the earth, he is a freak and a fraud.

This explains why so many folks are withered. They will not pour out treasures for a lost world, doomed and soon to be damned. No wonder we can not have great victories and souls praying through and our burdens lifted and the glory on our souls: we are losing the grace of God because we are losing the grace of giving. Our property belongs to God: every horse, and cow, and chicken, and pig, and acre of ground. It is His. If we hold back, He will hold back. If the fire would burn down a few hundred haystacks, and the lightning hit a few barns, and the floods sweep away acres of grain, it might wake some of us up to the fact that God wants what belongs to Him. *He will have it if He has to take it out of our hides.*

At a meeting a few weeks ago, when we wanted ten thousand dollars cash, I told them God would kill a few cows or horses to get their attention. They thought it mere words, as some of you think this article, and would not give as God told them (for God will always tell you just how much He wants for each occasion). The next day a sister arose with quivering voice and penitent tears and said: "Yesterday I disobeyed God for the first time in my life. He told me to give sixty dollars, and I would not do it. Last night I went home, and my cow, worth sixty dollars, was dead. Now I am here to confess, and to make my pledge for sixty dollars." You see, *it cost her sixty dollars to wait twenty-four hours.* That is why some of us are having a hard time. We are steadily refusing to obey God on the money line, and are holding back. O Lord, kill a few more cows!

Twenty-five cents a week from each member will give us this year a quarter of a million dollars for missions! We can give ten times that amount. The General Foreign Missionary Board asked for only five cents a week. That is all right for the kindergarten classes, but not for men and women. I do not propose to be in the five-cent crowd. You may if you wish. I have left the five-cent crowd and moved up a peg or two. Five cents a week to redeem lost souls! Five cents a week to spread salvation over the earth! Is that your estimate and appreciation of the blood of Christ? of the love of God for a lost world? and is five cents a week your notion of what the Holy Ghost wants from each of us? Fifty cents a week will support a Sunday school. One dollar a week will support a native worker. Thirty-five dollars a month will send a missionary from this country. How many are you going to support? *Ask the Lord.* We are going to plan to take fifty in our little church.

We can send out a hundred new missionaries. That is so little to do. We can support three or four hundred native workers, and then five or six hundred Sunday schools, and the thing is done. And as sure as you live, our churches, our services, our lives will prosper here as never before. I propose to send fifty, or provide for fifty, in our church. Let the Lord have your ear, and He will get your money, and the thousand workers will be there before the year closes, and the money will be on hand. Glory to the God of miracles and wonders and impossibilities!

If the "Praying Six Hundred" who helped to pray the General Assembly through to victory, and others, will get under this work, how easily it can be done along with a little hard work! If you are in sympathy with the plea, if you will help to pray and work and believe, let me hear from you. If you get mad at this article, you need not write; and if you have no faith, don't try to discourage me, for you would only be wasting your time. If you have no other place to give, and want to help us, you may. If you want more information as to details, write E. G. ANDERSON, 2109 Troost Avenue, Kansas City, Mo.

3837 Campbell St., Kansas City, Co.

The Disciple T. S. Mashburn

MAN'S will is put over on God's side. As Jesus said, "Ye will not come to me that ye may have life, and again that ye may have it more abundantly." That is, life from the spiritual death of sin; for "As in Adam all died, so in Christ shall all be made alive." Not automatically, or otherwise than by our free volition, do we obtain spiritual life through renunciation of the Devil and all sin. With true repentance and faith in Christ, and His acceptance of us by His free grace and abundant mercy are we spiritually born, made heirs of God and joint heirs with Christ. "For he that cometh to God must believe that he is, and is a rewarder of them that diligently seek him."

2. Having come to and found Christ the true light, his vision now clarified, he desires to see the King in all His beauty, and walk in wisdom toward those that are without. Old things are passed away, and new desires are the natural consequence in his life and ambition. Now a son of God led by the Spirit of God, he walks by the faith of the Son of God: a higher degree of faith than that possessed by the sinner.

3. He has hands to handle the Word of life, the sword of the Spirit, which is the Word of God; to conduct business and use money, and all earthly treasure, for the glory of God; to provide things honest in the sight of all men; to lift the fallen, feed the hungry, clothe the naked, nurse the sick, and to serve only as God may choose; with holy, clean hands to lift up without wrath or doubting. "For inasmuch as ye did it unto the least of these my brethren, ye did it unto me," said Jesus.

4. He is now a student of prayer, and it is a privilege to call upon God in the full assurance of faith, and find grace to help in time of need. With a mouth now free from cursing and lies, or filthy and evil speaking, such as slander, backbiting, evil surmises, tattling, and setting things on fire of hell with an unbridled tongue; he is possessed with the holy spirit of Christ, without which ye are none of His, and being a child of God can and does love to read His Word, to sing, praise, and give thanks in all things.

5. He has eyes that would see Jesus as He is, and would be like Him. Ever looking on the bright side, having hope for and seeking to find the good of all mankind, overlooking the faults and blunders of others, and esteeming them better than ourselves. Eyes to see this sin-cursed world as it is today—war-ridden, rum-soaked, with its corrupt politicians, its money greed, oppression of the poor, and the white slave traffic in womanhood, Sabbath desecration, and the hundred millions of heathen peoples who have not heard about Christ, the Bible or salvation through His blood. As a soldier of the Cross his battlecry is, "To arms! To arms! for God and right we will boldly fight until our Jesus comes!"

6. He has faith. Faith cometh by hearing, and hearing by the word of God. What is faith? Well, let Paul answer: "Now faith is the substance of things hoped for, the evidence of things not seen." Dr. Wiley said in the "Chapel Talks," that Mr. Wesley strenuously opposed the Moravian teaching that there were no degrees in faith. The lowest degree in faith is that which enables the sinner to put his will over on God's side, and come in true surrender and real repentance. Calling on God for mercy as did the publican, he is freely pardoned of all his sins, and is justified by faith. He now enjoys peace with God, and has reached a degree of saving faith which is maintained by obedience and walking in the light as revealed by God to His newborn spiritual child.

7. He sees his privilege and God's will, even his sanctification by faith; that in obedience to the vision, and true consecration of ourselves, we are wholly sanctified as a second work of grace, and that which was lacking in our faith is now made perfect.

THE WORK AND THE WORKERS

FROM EVANGELIST G. E. WADDLE

My meeting in Allen, Okla., was well attended, and God gave victory. We found the lines drawn tightly, and much prejudice against our work; but the Lord enabled us to break down the prejudice. The outlook is fine for a great meeting in the near future. We are to return for another meeting in October. Some of the "salt of the earth" are there. Our meeting at our home church was real good. The church was greatly strengthened, and the people of other churches were much blessed of the Lord. We received ten members into the church.

The meeting at Bell's Chapel was great in many respects. The largest attendance I have seen anywhere for a country church. We could hardly seat half the people at the night services. Great numbers came to the altar, the most of whom received definite blessing from the Lord. Brother White, the pastor, has done a fine work, and received a class of twelve at the close of the meeting.

I am now in a fine meeting ten miles south of Cabot, with Brother Earl Harris. God is blessing, and souls are praying through at the altar. I will devote all my time to the evangelistic work after the tenth of November.

FROM EVANGELIST J. B. McBRIDE

The Ramsey (Ind.) camp was a successful one. The Lord was with us from the beginning. This is not a large camp, but a cleaner and warmer crowd one could scarcely find. The dining hall, run by Brother Hardy Davis and wife, with good helpers, is one among the best we have ever seen. They have a commodious tabernacle, and about twenty cottages. The camp has a fine well of water. The committee furnished four thousand individual drinking cups (paper) for the people. The Ramsey camp is run by the Harrison County Association. Jasper N. Davis is the president, George F. Pinnare secretary, and C. L. Davis treasurer. The crowds were not so large on the week days, but were fine on Sundays. The people had been urged to stay away from religious meetings where large crowds attended, on account of infantile paralysis and whooping cough; but they forgot to tell them to stay away from county fairs and picnics. We found the footprints of John Hatfield, Will J. Harney, L. L. Pickett, and many others. Rev. A. S. Clark led the singing, and preached each afternoon, and was greatly used of the Lord, and was well liked by the people. Miss Cleo Flanagan presided at the piano, and assisted in the singing. Miss Susie Davis presided at the organ, and did efficient work for the Master. There were several preachers and workers who visited the camp, among them Rev. U. E. Harding, Superintendent of our work in the Indiana District. Rev. J. G. Nickerson preached a splendid sermon one afternoon to the delight of all. He expects to go into the evangelistic field in September.

We were privileged on our way to Ramsey to visit the Silver Heights camp at New Albany, Ind., where we met Brothers Ruth, Joseph Owen, Henson, Yates, and Rinebarger. Sister Tom Talbott and many new friends were there. We heard some good preaching and singing, which blessed our souls.

FROM EVANGELIST R. M. KELL

We resigned as pastor of the church at Columbus, Ohio, the first of January, to enter the evangelistic field again. Our first meeting was with the Highland Avenue Methodist church, at Marion, Ind. God gave us a gracious revival, and one hundred claimed victory. Our next meeting was at Lerna, Ill., with the Nazarene church. Quite a number were saved and sanctified. From Lerna we went to Westpoint, a small place near East Liverpool, Ohio. My sister, Mrs. Dr. Sloan, assisted me in this meeting. There were some victories won for the church, although not many seekers were at the altar.

Our next engagement was at Butler's Ford church, a country church about four and a half miles northwest of Fairmount, Ill. The Lord gave us some definite victories. The closing day of this revival we had an all-day meeting, which was rather old-fashioned, the folks bringing their dinner in baskets. The Lord blessed in all the services. From Illinois we made a run for New Brighton, Pa., our first tent meeting of the season. The rains came, and the tent leaked, and we were forced into the church for a few days. The Lord gave us a good time. Quite a number prayed through.

From there we came back to Marion, Ind., for a tent meeting. We had been there three times be-

fore, but this was the crowning meeting. The Methodists, Baptists, United Brethren, and Nazarenes all worked harmoniously together. A Nazarene church was organized, and six hundred dollars was raised. I have engaged myself to them for the month of October.

From Marion we went to Delanco, N. J., for the Fletcher camp. Our coworker was Brother Bud Robinson. This was a good camp. There was unity all through and a number of seekers. From Delanco we went to Reading (Pa.) camp. We were again associated with Brother Robinson in this camp. It was blessed to see the "Pennsylvania Dutch" get blessed, and sing and testify in unknown tongues to us. A number were saved and sanctified. From here we went to Fairmount, Ill., to assist the Nazarenes in a tent meeting. This was a hard pull. First of all, we were completely broken down physically, and would have been better off for a rest; but God blessed our efforts in delivering the truth, and some souls prayed through to victory. We are now engaged in a tent meeting at Pithian, Ill. The Lord is blessing. We will be here until September 4th. We are planning to take two or three weeks rest at the close of this meeting.

BROTHER NORBERRY'S NOTES

The Rev. Mr. DeLong, one of the holiness preachers of New England, has no pastorate at present, but is preaching from time to time as the

OUR GENERAL SUPERINTENDENTS

We again appeal to our churches and pastors throughout the country to remember that our General Superintendents are almost entirely dependent upon them for support and traveling expenses. They do not have any stated income, nor are they affiliated with anything that guarantees them a salary. They are engaged occasionally, as opportunity affords itself, in evangelistic meetings, where they receive occasionally an extra offering; but most of their time is so occupied with the duties to which we as a church have called them, that they do not have time to get into any money-making arrangements to help them out.

Any church that wilfully neglects a matter of such vital importance, should stir itself and inquire diligently if there is not something to be repented of. We regret that there is a lamentable slackness concerning our obligations to our General Superintendents. Churches who would never think of refusing to pay their obligations, seem to forget that our General Superintendents' support is an obligation as much as anything connected with the church. Undoubtedly, with some, it is not a desire to neglect this matter of such importance; but we believe that the real need has not been seen.

To those, allow me to say that I do not know of words strong enough to express the emergency that confronts us at this time. When we tell you that our General Superintendents' Fund is entirely exhausted, you may be surprised; and also when we tell you that all of our General Superintendents are now holding District Assemblies, and will be busily engaged for several months to come, involving heavy traveling expense, and all of them with families at home waiting for the check that does not come.

Brothers, sisters, let's wake up and meet this obligation. God will bless all of our people if they will do their best along this line. We know that taking our people as a whole, there is not a more self-sacrificing crowd on the face of the earth, and they will give and deny themselves in order that the work which God has called us to do does not suffer because of their neglect.

Churches and individuals desiring to contribute to this fund, may send their remittances either to the District Missionary Treasurer of their respective Districts, or direct to the undersigned at 2109 Troost Avenue, Kansas City, Mo.

Act quickly! We must have response to this appeal, or take some other action, in order to provide for the need.

E. G. ANDERSON.

calls come in. Any church needing a supply would do well to write him. Any pastor who would like to have Brother DeLong for an all-day meeting may address him at West Somerville, Mass.

Brother James Huddle spared no strength in his labors at the Marion (Mass.) campmeeting, of which he is the president. Several of the writer's members from Providence attended and brought back a good report.

Rev. W. B. Woodrow and Rev. H. G. Snyder stood by President Hammell in the holiness camps in and about the State of New Jersey. May God bless the holiness warriors as they push full salvation in the summer camps and the midwinter conventions for the promotion of scriptural holiness.

All along the line of battle in the various holiness camps comes the sound of victory. There never were so many live holiness camps from the Atlantic seaboard to the Pacific slope as there have been this summer. May they grow in power and numbers until Jesus comes in the clouds from heaven.

For several years Rev. E. A. Wells, president of the South Seaville (N. J.) Methodist campmeeting, has stood true to the doctrine and experience of full salvation. Brother Wells stood close by the side of the writer while he preached full salvation day after day during the camp. The writer is engaged for 1917 at this camp, if the Lord permits.

While going about the New Jersey camps we find people who speak of dear Brother Barnes, who passed away a short time ago. Brother Barnes spread holiness through New Jersey and spread it good and thick.

Rev. H. N. Brown held an all-day meeting at his church at Danielson, Conn., with Brother R. H. Whitman as the special worker.

Evangelist Isaac Hansen and pastor Archibald, of Rockaway, L. I., N. Y., have been purchasing a tent to go up and down the Empire state to push full salvation.

Rev. W. H. Hoople and family are spending the summer months at Bay Shore, Long Island, N. Y. In the early fall Brother Hoople will return to his church work in Brooklyn, N. Y., and give more time to pushing salvation in that city.

The Rev. Dr. McBride, of Ocean Grove, N. J., was one of the holiness preachers who daily attended the morning holiness meetings of Ocean Grove. Brother McBride has been a strong defender of the doctrine of holiness for many years.

For the first time in over thirty-five years Sister Lizzie Smith has not led her 1:30 p. m. holiness meeting at the Ocean Grove (N. J.) campmeeting. But as Billy Sunday and his workers had charge of all the services, Sister Smith did not lead her yearly holiness meeting at that camp.

A missionary convention was held in pastor Norberry's church the very last of the summer. Rev. K. S. Hiraide, the Japanese missionary evangelist, and his nephew were in charge. The blessing of the Lord attended the services.

The local preachers' holiness campmeeting at Delanco, N. J., from September 2d to 10th, will be in charge of Rev. Harvey C. Snyder, of Pitman Grove, N. J. The special worker this year is Rev. J. E. Bates, of Peniel, Texas. This camp will close the holiness camps of New Jersey and Pennsylvania.

The blessing of the Lord has been upon Rev. H. W. Sweeten, of Ashley, Ill., as our brother has been pushing the work of God in several sections of New Jersey. A good company of folks have been saved and sanctified to God.

The regular Philadelphia Fall Convention for the promotion of holiness will be held this year in the Columbia Avenue Methodist Episcopal Church, November 3d to 12th. Special workers will be Evangelist Will Huff and Rev. C. W. Babcock. Any persons desiring information about this meeting, can get the same by writing to Rev. W. B. Woodrow, Collingswood, N. J.

Rev. J. Walter Malone, that redhot Quaker preacher of Cleveland, Ohio, had the privilege of marrying his missionary son the other week to a godly young woman. The young couple have gone to China as missionaries of the cross. May God use them to the salvation of hundreds of lost souls.

The writer had the privilege of having Dr. Archibald and his godly wife as companions on the Providence (R. I.) boat as we came up from New York. Brother Hiraide, the Japanese missionary evangelist, and his converted nephew were also on board. Both of these godly young men told the people on the steamer how God saved them from darkened heathenism to the blessed light of Christianity.

While attending one of the morning holiness meetings at Ocean Grove, N. J., we were pleased to

meet our old friends, Rev. and Mrs. J. F. Warner, of Forty Forf, Pa., who were resting before going to their labors at Allentown holiness camp, where God blessed Brother Warner's Bible Readings in helping the saints and putting conviction on precious souls for full salvation.

Next year, if God wills, we hope to help Rev. Q. J. Hammell at his Reading (Pa.) holiness camp, of which Brother Hammell has been president for a number of years. We are sorry to learn that Brother Hammell has had to cancel one of his summer camps on the account of his wife's illness. Let the friends of Brother Hammell pray for the speedy recovery of his dear wife.

FROM EVANGELIST W. M. NELSON

At Ash Grove, with Rev. George Akin on hand to press the battle, and Rev. J. J. Douglas as song leader, and Mrs. Nelson for special songs and personal worker, we opened the battle on July 21st and continued to August 6th. We had satisfactory results, with seekers getting through in almost every service. Eight joined the church on the last night, and others will follow soon. At Old Throckmorton camp, also in Collin county, with Rev. George Akin for song leader, and also Mrs. Nelson to help in her line, we opened another meeting, August 12th, to continue to August 27th. Pleading results were obtained for God's glory. Twenty-five or more got to God. We will probably hold these meetings next year. I go next to East Texas for some meetings. I would be glad to help hold your next meeting.

EASTERN OKLAHOMA DISTRICT

Our Assembly is near at hand, and what we do will have to be done quickly. We are expecting a representative body, and the best time of our life. First, all licensed preachers who expect their license renewed, must be there one day preceding the opening session. (See Article 2, page 53, Manual.) Any member of any class who fails to appear for examination, as directed, shall not be advanced in his studies by the Assembly unless his absence is satisfactory to the chairman; and he shall have arranged with his examiner for his examination in the studies of his year, and shall pledge to complete his entire work before the final examinations. Be sure your church recommends you, before trying for evangelist's commission. Don't come and expect them to do that at the Assembly.

Let the churches be sure and have their annual business meeting, and elect delegates to the Assembly, but elect those who will come. You are allowed two for every fifty members, and one for every additional fifty or major fraction. Look over your Minutes and see how your church is on apportionments. Let us try to meet all. I am sending blanks to all the pastors. Please fill them out according to instructions on the blanks, and send them to Rev. E. C. Chin, Ada, Okla., so as to reach him two days before the Assembly meets. Remember the date, October 4th to 8th. Delegates are supposed to be on hand the first day of the Assembly, and remain to the close.

F. R. MORGAN, Dist. Supt.

FLORIDA DISTRICT

On July 10th I left Miami to assist Rev. Messrs. Henry Cook and L. Gaston Adams in a meeting at Pensacola, Fla., with the Pentecostal Church of the Nazarene. The weather was inclement, and we were greatly hindered. It rained almost every day while the meeting continued. God gave us some very blessed services, and some were saved, and the church was helped. Brother Adams was the pastor, but resigned to return to Alabama to take the work near Andalusia. The people loved Brother and Sister Adams.

My next stop was at Gateswood, Ala. I held the first night service in a private house. We had a good time. The stewards of the Methodist Episcopal Church, South, invited us into their church for the remainder of the time, which we gladly accepted. The Lord gave some fine services. Some were seeking the Lord, and were blessed. They urged me to remain for a week or ten days, and the time was ripe for a revival, but we could not tarry longer. They gave us a hearty invitation to return some time.

Soon we were on the way to Kocenton, Ala., to hold the campmeeting. Here God gave a signal victory. Many times the altar was filled, and a goodly number were happy finders of salvation. This was my second year to hold this camp. The camp was founded by Rev. R. A. Breland, about seven years ago. There were quite a few campers on the ground. Dr. E. E. Breland, a brother of Rev. Messrs. R. A. and E. T. Breland, is the chairman of the camp committee. Brother E. T. Breland was attending the meeting with his wife.

To the Pentecostal Nazarenes of the East

[Following is an article gladly contributed by one of our North Seitate friends in appreciation of what the P. C. I. has meant to her family. Mrs. Noble is the mother of five splendid young men and women, graduates of the school, one of whom is our new science teacher, Mr. CARROLL A. DUFFEE, who graduated from Asbury College and received the degree of A. B. in June. We trust this will be the means of helping some to realize what P. C. I. is doing.—Prof. L. A. REED.]

Away back on a rocky hillside farm in northwestern Rhode Island, five children—three boys and two girls—were born and reared. From their babyhood and until the three boys had completed the course of study offered in the district school, the children had for companions, almost exclusively, father and mother and grandparents, the birds and the timid, wild, four-footed folk of the wood, besides the cows and calves and the horses of the farm.

Then there came a day when the parents stood face to face with the problem of further education for these children. The matter was brought to Him who has said that we are to cast all our care upon Him, "For he careth for you."

A school in the nearest city, which offered an excellent mechanical training, appealed to the parents as a desirable place in which to develop certain characteristics apparent in at least two of the boys. Accordingly the mother prayerfully set about to make arrangements for the boys to enter this school.

She knew they must hold themselves apart from the social life of the institution or be drawn into a vortex of worldliness that holds the human heart in an iron grasp. She also knew that the instructors under whom they would sit, who would be shaping their characters, and laying a foundation of principles upon which these boys would build their future life—instructors whom these boys would make their ideal men and women, for so it is with young people—would, in all probability, be men and women who reckon God out of their thoughts, whose eyes are blinded by the god of this world.

In a manner so definite and clear to that mother that the after-experiences of trial never for a moment caused her to question the Spirit's leading, the way to the city school was hedged up and the way to P. C. I. made possible.

On June 15th of this present year the last of these five children received her diploma from the Academic department of P. C. I. Perhaps no one but a mother can realize the work P. C. I. has done for these, now young men and women. Spiritually, morally, mentally, and socially the improvement has been most marked. They have each sat in classrooms presided over by men and women who were there for the glory of God; who were giving time and talent, and some of it the very best, to lead boys and girls away from the pitfalls of error and plant their feet on the rock of eternal Truth; men and women who might easily make for themselves a name among the educators of today, and receive a salary that would make possible the numberless twentieth century luxuries.

Miss Downey, of Meridian, Miss., presided at the organ, and did most excellent service. It was said by many that this was one of the best meetings ever held on the campus. The committee gave us a unanimous call to return for 1917. Rev. J. B. McBride held their meeting in 1914 and Brother McBride has many friends there.

Our next meeting was at Rutledge, Ala., under a brush arbor. The meeting was good. I had to leave before we closed, but Brothers L. G. Adams and John Merrill continued the meetings over the fourth Sunday. We expect to soon see a healthy Nazarene work established there. There are some very choice people in this section of the country, They dearly love holiness. Brother Adams and wife are fine help in a meeting. Sister Adams made the music for us most of the time. Brother Merrill is a Methodist, but he is a good, straight, second blessing one. He has been attending the Shingler Holiness University, Donalsonville, Ga. No doubt he will soon be a full-fledged Nazarene.

Teaching in P. C. I. often meant the sacrifice of necessities. (May I tell it?) Blessed, godly, talented, educated teachers sometimes without salary to pay a five-cent carfare!

Have you ever boarded at P. C. I. when God's people forgot their school and were so busy here and there meeting other demands made upon them, that the Faculty were driven to their wits' ends to furnish nourishing food for the P. C. I. family and provide things honest in the sight of all men? Have you ever been with the same Faculty when they moved heaven for the necessities of life because God's people forgot their obligations?

Never can the influence of these lives of self-sacrifice and devotion to God be obliterated from the lives of the boys and girls who have lived with them day after day. Together teachers and pupils have struggled with those difficulties that one must meet while digging in the mine of truth. Where other instructors would have impatiently tossed the struggling student aside, these teachers have petitioned heaven for help and wisdom for themselves and goodness for careless or rebellious student.

Two of the boys from the above-mentioned family have since entered higher institutions of learning, and proved that the foundation laid at P. C. I. was firm and strong, comparing favorably with that laid by other schools of a similar grade.

All over the eastern part of these United States are boys and girls who will have an education. The times demand it as never before. The mechanical as well as the professional world is demanding trained men with trained minds. Once, it may be, a man could obtain a hearing even though the gospel was presented in the most uncouth and illogical way; but today the gospel must be given to the world in the most concise, practical, logical manner.

Oh, we need men like Paul who can command the attention of a Felix, an Agrippa, or the Athenians on Mars' Hill, as well as that of the women by the river or the Philippian jailer.

The responsibility for maintaining and properly supporting a school like P. C. I., which will not undervalue the work of the blessed Holy Spirit while giving mental training, rests upon the people whose banner is "Holiness unto the Lord," who have solemnly sung "My all is on the altar," and who are stewards over some of the Lord's silver and gold.

Surely He who so carefully instructed His ancient people to protect their children from the customs of the heathen around them will not hold them guiltless who turn a deaf ear to a call for help to save the young people from the infidelity of the educational world of today.

Under the safe, sane, and strong spiritual leadership of Dr. Archibald, P. C. I. is offering young men and women an opportunity for an education that will stand the test of the educational world, and better still, of the greatest Teacher this world ever knew.

Let every holiness man and woman rally to the support of P. C. I. this coming year. There will be a fearful reckoning some day if we fail.

I arrived in Miami and preached at the Nazarene church on the fourth Sunday and at night. We found the people pushing right along. I am glad to be back among these people, and be at my pastoral duties again. Mrs. Lancaster and others filled the pulpit here during my absence of five weeks. I am loving the pastoral work better every day.

I was down at the Princeton church, August 30th, for the prayermeeting. Brother John McLendon was leading the service, and the Lord gave us a good time. After the service was over, Brother House, the pastor, made a few remarks, and turned the meeting over to the writer, and we held a short business session, making arrangements for transportation for Brother House to and from Princeton, as he lives in Miami. The work is moving along fairly well, and God is blessing. The people like Brother House very much. He felt that he must give up the work, as he had such poor transportation facilities, but when this was brought

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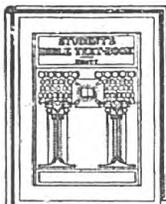
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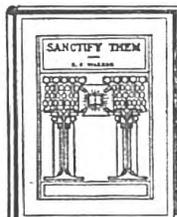
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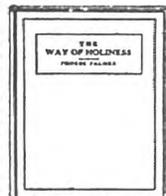
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up the church was not willing to give him up; so they got busy at once, and made the necessary arrangements for his transportation, thus showing how much they appreciate him. Brother House is standing for the enforcement of the rules of our church. This is the kind of pastors we need in our denomination. The pastor and people are agreed to push on for God and holiness at Princeton.

The HERALD of HOLINESS is fine. We are in this battle to stay till Jesus calls us up higher.
C. H. LANCASTER, Dist. Supt.

FROM EVANGELIST ARTHUR INGLER

For three months we have been supplying our church in Burns, Ore., during the absence of pastor Flowers. Our stay has been pleasant in some ways, and arduous in others. We found a fine band of loyal Nazarenes, and they have stood by us during the hot summer months.

For mutual reasons we will not take up the pastoral duties at Ontario, as had been planned at the May Assembly, and are therefore open to any calls the Lord may send for evangelistic work. My wife and daughter are with me, and are valuable assistants in revival work. We are ready for any field the Lord may open to us. Mail addressed to us at Burns, Ore., Box 97, will find us prompt to answer.

CHICAGO CENTRAL DISTRICT

We left Milwaukee and came to Chicago, where we had the pleasure of presiding at the Annual Meeting of the Woodlawn church. It was a pleasure to listen to the different reports, and see the business methods pursued by every department of the body. We sincerely regret the loss to our District of Rev. Mattie Wines.

We took the midnight train from Chicago, in order to be at Butler's Ford Tuesday night, where we met the church people. They are a small but excellent band of saints. We preached for them, after which we conducted the Annual Meeting of the church. Miss Laura Trueblood, the shepherd of the flock, is by far the most popular pastor I have found on the District. Twelve members were present, and out of that number were fifteen votes for her to return as pastor.

On Wednesday night we preached and conducted the Annual Meeting at Fairmount, then came home to Olivet, long enough to sit down and eat dinner with the family. In the afternoon we took the train for Lerna, Ill., where we are to assist the pastor, Rev. L. T. Wells, in raising a mortgage of \$700, and dedicate the church.

Later.—We have conducted a few days' meeting at Lerna, Ill., for the Nazarene people, closing Sunday, September 3d. We began the Sabbath service at 10 in the morning with a praise meeting. This was followed by one of the most blessed and hallowed communion services I have ever been in. After preaching from 2 Cor. 13:5, we stated to the congregation our hope of raising \$700 during the day to clear off the mortgage. As the folks began to give, the Spirit of the Lord came on the congregation. Before the day was over we had raised over \$900. In the afternoon we preached on holiness, feeling that it was the most fitting subject for a Nazarene dedication. There were Methodists, Baptists, Presbyterians, and other denominations present. They all gave good attention, and the Presbyterian pastor, Rev. Charles Grimes, sat on the platform and offered the dedicatory prayer. The people, irrespective of their denominational affiliations, contributed toward the need, and a number who made no profession of religion, gave liberally. Rev. L. T. Wells, the pastor, is an Olivet man, attending school at our university, and will continue for another year in his studies. He is beloved by all. The church and Church Board voted unanimously for his return next year. We were kindly entertained at the home of Brother and Sister Tervel, who did all in their power to make it pleasant for us, and the church gave us a liberal offering for our services.
W. G. SCHURMAN, Dist. Supt.

PENIEL CAMP

The camp here was a great success. We arrived on Tuesday morning after the meeting had begun on Thursday of the week before. Rev. James B. Chapman, president of Peniel University, was my collaborator, and took the meeting until I arrived. He had things in good condition, with seekers coming to the altar. He preached three times after my arrival. It was a great privilege to preach to the people we had lived among. We preached twice daily to make up for lost time. Some of the business men of Greenville, whom we have known for many years, came over. We met people that were saved and sanctified under our ministry fifteen years ago, who are still standing true. The crowds were large and very attentive.

They gave us great respect during the services. The altar services were times of salvation. The last night was a very victorious service. When the altar call was made the people came in a hurry and the altar was lined from end to end. We stayed until 11:30, and then all were through but two, and one of them was stretched out in the straw, screaming for dear life! At 1 o'clock in the morning we heard shouting, and the altar was cleared up. We have never seen any greater pray-ers anywhere than there are there. Old Father Graham, Father Nash, Brother DeJernett, and a number of others, with some of the gray-headed mothers, who belong to this camp, stood by us. The special services of the missions, orphanages, rescue work, and divine healing were wonderful times. Sister Grace Roberts and Sister Norwood brought the messages on rescue work. Rev. Charles E. Woodson, of Marshall, Texas, brought the message on missions. Brother M. W. Burgess preached for us on divine healing, and President Chapman on education. A number were healed. The last thing we did on Monday morning was to assist in another healing service at the farewell exercises. God marvelously displayed His healing power.

Peniel is not dead; but the prospects are brighter for the future than it has been in the past. We know the university is a safe place for your boys and girls. We were glad to meet Brother P. L. Pierce, District Superintendent, again. He helped to push the battle at the camp. Professor B. H. Bugh of Peniel University led the host in song, assisted by Dr. Arnold and a good choir. Sister Roy T. Williams, wife of our General Superintendent, sang a number of solos. The University Quartet rendered some fine songs.

We are now in a fine meeting in the Methodist Episcopal Church in Marshall, Texas. The Lord is blessing and seekers are finding victory.

J. B. MCBRIDE, Evangelist.

FROM EVANGELIST S. B. DAMERON

We had a great revival at our Newburg camp. Rev. F. R. Morgan, our District Superintendent, and Misses Dameron and Verner were our helpers. We had twenty-seven professions, and twenty-one joined the church. We are at Stuart, Okla., now in a revival. There is a fine crowd of happy Nazarenes here. The meeting starts off well for a great time. Brother Ritter is pastor, and is a fine one, and loved by the people.

MISSOURI DISTRICT

The meeting at Union City was a success from every viewpoint. We had great crowds, and many got through to the Lord. The next battle was at Wilson Creek, where the bloodiest battle was fought between the Confederates and Federals, in the State of Missouri. You can see the signs of the fight yet. The old soldiers held their fifty-fifth reunion while we were there.

Our next place was the Redford camp. We got there one day late, but everything was ready, and we opened fire on the Devil. Redford is an old holiness camp. The battle was hard, and the enemy sturdy for the first few days; but the Lord helped wife and me to let the gospel plough down deep. Victory came, and the last Sunday was a great day, notwithstanding it rained almost all day. People came from the neighboring towns, and brought well-filled baskets with good things. The Baptist minister dismissed his services, and all came to the tabernacle together. Brother Brawley, the pastor, did his best in the meeting. Brother and Sister Welsh handled the music, which was a success. We were called by all denominations to return in 1917.

We came home and unpacked and repacked our grips, and got in Dr. Clark's automobile, and in about an hour and a half were in Hallowtown ready for the battle. The battle is on, but victory is coming, the crowds are increasing, and we are looking for a great break before the meeting closes. At the close of this meeting I will start on my last round on the District, winding up at the District Assembly, which convenes at St. Louis, October 4th to 8th. Let all the preachers see that all the apportionments of the church are well met.
G. O. CROW, Dist. Supt.

CHURCH NEWS

Hutchinson, Kan.

We have just closed a splendid meeting at Kolman's Grove, about eight miles south of Arlington, Kas. It was a beautiful place, the weather was ideal, and the folks came for miles. The tent was fairly well filled every night, and some nights the tent was full and almost a solid wall of autos around the tent. It was in a Campbellite community, and they said they had never heard of

holiness before. They came, listened, got hungry, and some were really saved, and prayed through to old-time victory. One man, while at the altar, called for a check book, said he had some restitution to make, and began to writing checks; then went at it and prayed through. My colaborer was Brother Kleek, of Hutchinson, a mighty man of God in prayer. He led the singing, and did part of the preaching. He preached with great unction and power. He won the hearts of the people, and broke down prejudice. Miss Mary King, also of Hutchinson, and one of the music teachers of the Bible school, was our organist. This was so well done that we will not try to describe it other than to say she captivated all who came to hear her. She had to leave before the meeting closed, and Miss Carrie Snowbarger, of Sylvia, took her place. These girls surely know how to play, pray, sing and shine for Jesus. The Rev. Swim, Dean of the Bible school, and Miss Smee, matron of the Rescue Home, were each with us over a Sabbath, and agreed greatly to the interest of the meeting. Mrs. King was with us a few days at the close of the meeting. We did our best, and God blessed.—**C. M. KING, Evangelist.**

Berry, Ky.

I closed a great meeting at Berry Sunday night. Scores of seekers were definitely blessed. Your humble servant was threatened with mob violence, but continued to unfurl the banner, and lift up the standard.—**C. L. WIREMAN.**

Legal, Okla.

We just closed a good meeting at Legal. There were over thirty seekers saved and sanctified. The last night was grand. The altar was filled, and most of them prayed through. We are now at Parker, Okla. Last night was the first service, but prospects are good for a fine meeting.—**H. W. HANSELMAN and wife.**

Prairie Point, Texas

We closed our meeting here Sunday night. It was a hard battle, the enemy contested every inch of ground, but with much prayer God came to our rescue, and gave us victory. Several got through to victory. One mother about fifty years of age, got wonderfully saved, and one young lady, after days of struggling, and several hours fasting, received the blessing, and was called of God to work for Him. Her father is sheriff of the county, and was at the altar, but did not get through. We had great crowds, and much conviction on the people. We found the work still standing from the great victory we had last year. If any one wants us for some meetings this fall or winter, address us at Glencove, Tex. We had a good offering. We begin at Forestburg Friday night. This is a run down place, and a hard one, so pray for us.—**J. O. and BESSIE WEST.**

Gaineville, Texas

We closed out here in Gaineville last night with great victory. The power of God was on the service. We have been sick nearly a week, yet God honored our labors, and some thirty-five prayed through. Six united with the church. One was a Christian lady, and when she was sanctified she did not give her church a chance to turn her out, she just joined us. Brother Gustin, pastor, has a goodly number of blessed people, who know God in His fullness. We go to Bonham, Texas, to be in a battle there with Brother Medford, pastor.—**LUM JONES and wife.**

Moriarty, N. Mex.

The Lord is blessing our labors in New Mexico. Our heart is under the burden of the school work at this place. The school will open September 20th, offering the following courses: Primary, Academic, Commercial, Theological, and Music. The expenses are as follows: Board, ten dollars per month; tuition, from one to four dollars per month; room rent, two dollars per month. We have an efficient corps of teachers, who are in the experience of entire sanctification. We are anxious to see a permanently located and well equipped full salvation school, on account of Catholicism and higher criticism in this state. One that will send forth boys and girls keen in intellect, pure in heart, sound in faith, and holy in living. The ninth annual meeting of the Southwestern Holiness Association will be held at Moriarty from October 5th to 15th. The Rev. J. E. Threndgill, of Texas, will have charge of the evangelistic services. Come and enjoy a salvation time. Free entertainment for all visitors. For further information, write **J. H. CRAWFORD, Moriarty, N. M.**

Bloomington, Texas.

Yesterday was preaching day, and Sister Tetrick was truly in the Spirit. She brought the message fresh from the altar, edifying and encourag-

ing the hearts of His children, and giving forth no uncertain sound to the unsaved. We are only a few in number, and poor financially, but rich in faith. I am glad to be able to report victory and harmony here.—**MRS. LULA KENNEDY.**

Santa Rosa, Cal.

We just closed a twelve days' meeting here, where Pastor Lamar and wife have stood true to God and holiness against great odds. Their labors are being rewarded. Our campaign brought five definite seekers to the altar. We baptized one baby, and on the last Sunday observed the Lord's Supper.—**T. S. MASHBURN.**

Ponca City, Okla.

After praying and consulting the Lord, I felt that God would have me decline the unanimous nomination of the church Board to be their pastor for the fifth year. We have had four successful years together, during which time many seekers have found God, and either united with the church, or gone some place else to bless the world. It is hard to separate from the church here. They are all very dear to my heart, and have stood by the work nobly, but I feel God definitely leads and we must follow. I am planning to enter the evangelistic field, immediately from our District Assembly, which convenes at Altus, Okla., October 11th. We are making our slate, and any church desiring our help in revival work may write here at my home address.—**J. I. HILL.**

Santa Ana, Cal.

We have just closed a twenty-four day meeting here, with Evangelists Lewis and Matthews. They were at their best. The community will not soon forget their searching sermons. The meeting grew steadily, and closed in a mighty tide of salvation. The building was packed and too small to accommodate the people. The altar also was too small. More than 125 professions were made for pardon and purity. Most of the seekers were young people.—**C. W. GRIFFIN.**

Franklin, Texas

The Rev. J. P. Sparks, of Milano, Texas, has just closed a fine meeting, six miles northwest of Franklin. The Rev. J. A. Pruett was song leader. Sister Jessie Barnett was organist. We had a glorious meeting, with real salvation preached. Several were converted, and some sanctified.—**Mrs. ADA HICKSON.**

Ft. Jessup, La.

The Fort Jessup camp was blessed of the Lord. Some one prayed through at nearly every service. We had great crowds, people coming from forty and fifty miles in their cars. Brother J. E. Lewis, pastor, also Brother Terrell, a young preacher with us, were used of the Lord. The Lord willing, we return for the 1917 camp. Our next meeting was Hudson camp, near Winnfield, La. This was the eighteenth encampment. A great shed 80 x 80 feet is built in a beautiful forest of pine trees. The camp was well attended, and best of all the Lord gave victory from the first. Seekers were at the altar at almost every service. The last Sunday night was a wonderful service, many praying through, and the camp closed in a pentecostal flame. We found some of the Lord's true saints here. We got home in time for part of the Pilot Point camp, conducted by President J. E. L. Moore, of Hamlin, Texas. God was with us, and people prayed through. Our next meeting is at Goss, Mo., September 8-24.—**JOHN and GRACE ROBERTS.**

Hillsboro, Texas

Just returned from Yoakum church. We have been in our summer campaign. God gave victory. Forty-one souls were born into the kingdom. We had ten additions to the church. Conviction was on the people from the start to the close. We closed with seekers at the altar. Two were saved the last night. Three men, nearly seventy years old, were saved. We raised in cash and pledges, \$33.75 for building, and as soon as we get the deed to the lot we will begin to build.—**J. G. PETTY, Pastor.**

Fitchburg, Mass.

After nearly four and a half years as pastor here, we are pulling up stakes and moving to Olivet, Ill., to take up the pastorate of University Church there. It is not with ease that we are leaving from the fellowship and association of the brethren of the New England District. The dear people of my own church here have especially gripped the heartstrings of wife and myself, and will always live in our memories as one of the kindest and most appreciative company of saints we have ever served. The loyalty that has been shown me was also shown my predecessors, so that

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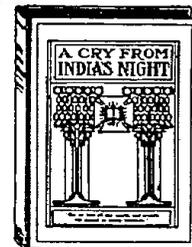


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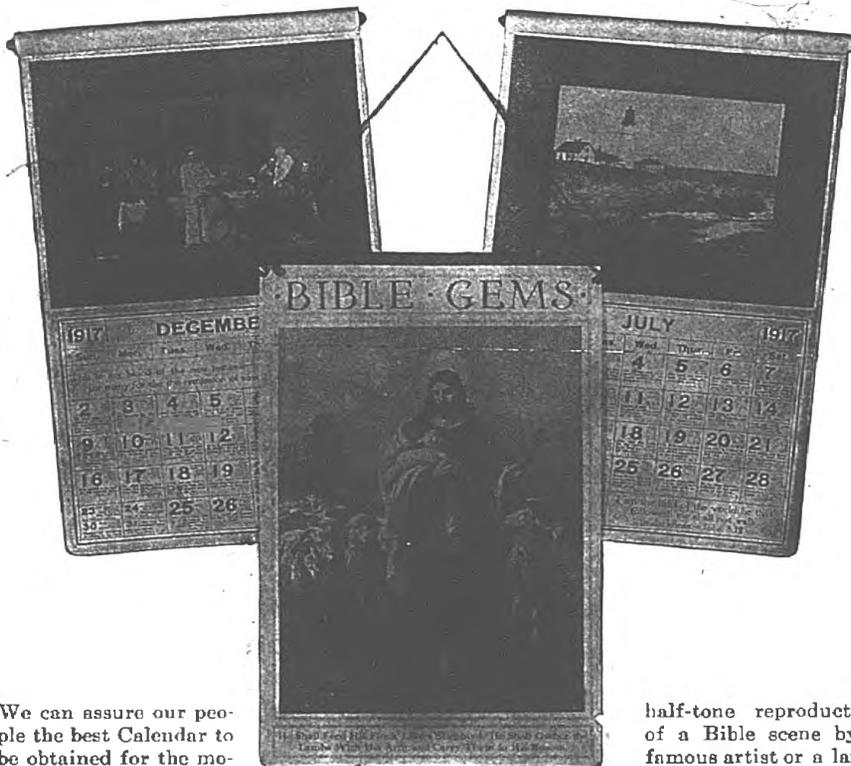
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it is a habit with these precious people, and my successor will find some of the finest people the top-side of earth. We anticipate that Sunday, September 24th, will be our first Sunday at Olivet.—C. P. LANFIER.

Kansas City, First Church

At the meeting of the Church Board, closing up the work for the church year, District Superintendent Chambers was present and presided. Dr. John Matthews was nominated for pastor by the Board. At the Annual Meeting of the church, on Wednesday night, the church accepted the nomination and recalled Dr. Matthews for another year. The treasurer's report showed that the church had raised and expended this year, for all purposes, something over \$12,000.—Reporter.

Chariton, Iowa

We are now closing our second year at Chariton and Mason. Never have we enjoyed years of service more, because we felt continually that God was with us. The Spirit has rested upon the people, giving at times gracious revivals. The church at Chariton has almost doubled in membership, and many have been added to the Mason church. We feel the young people need special mention, because of their loyalty to the church, and their untiring energy in pushing the battle. After much prayer we are tendering our resignation, to take effect at the Assembly.—R. L. MORGAN, Pastor.

Granite, Okla.

The meeting at Erick with Brother Reeder came to a close Sunday night. We labored with these good people over three Sundays. Socialism is one of the greatest curses to this section, and during the last week the "boosters" were out boosting for the fair. These two things, combined with some others, made the battle hard, but God heard and gave us about fifteen professions. Brother Miles

Short and wife led the singing. We ask God to bless these young people and make their ministry a blessed one. About twenty-five came forward the last service, as an expression of their desire to get right with God. Our fellowship with Brother Reeder was of the best. I am now with Brother Hughes, six miles north of Granite. The meeting moves off well, but we expect to have to fight for what we get. Brother Short and wife and Miss Grace Hammon are leading the singing, and God is already blessing. We close here the 17th, and then to another battle.—J. W. OLIVER.

Paulding, Ohio

We have just closed a revival meeting at Rose Hill union church. We pray that this will become a Nazarene church. We begin a tent meeting in Paulding, September 15th, then to Rosealm. Many are being saved and sanctified.—HENRY PETERS.

Newberg, Ore.

These past weeks God's presence has been with us in a marked way. The Sunday school is moving ahead rapidly, and all are working. The attendance has been remarkably good for the summer, and God has been giving souls all along. Our building is coming on. At our special service with Brother J. T. Little, District Superintendent, in charge, the people added over \$500 to what had already been pledged, making well over \$2,100 toward our church. We hope to be able to begin in a few days. We earnestly solicit the prayers of our friends at this time. Newberg needs a strong holiness church right in the center of things. We have purchased a fine lot one block from the business center, on the street on which the high school stands, so we have a beautiful lot 100 x 120. We hope and pray that we may be able to erect a building that shall be well arranged for the Sunday school as well as for the church. We have just closed up with the Holiness Association Conven-

tion in a blaze of glory. Dr. E. P. Dixon was elected president again. The workers were Sisters Whitesides, Arnold, Crooks, and Sister Beezley, of Chicago. The spirit was good throughout, and the tide rose higher and higher. Any one who could not get blessed certainly was living away from the Canaan country. The messages were earnest and forceful, and brought results. Over twenty-five sought and found the Lord, the last day of the three days' meeting. True, some had come before, but, thank God, they are ready now to fight for the Lord. We are looking up and expecting God to do things for Newberg.—O. F. GOETTER.

Austin, Texas

Since our last report we have been with our dear Brother W. F. Rutherford, pastor of the Meridian church and the Mountain church, in a battle for God and the cause of holiness with his Mountain church. This was a great meeting; many found the Lord in pardon and purity. They say the greatest meeting for years. Brother Rutherford and his wife and little daughter are much loved by the church and people. We have never worked with people that loved the truth more than these good people do. And we shall never forget their kindness to us. God bless the dear saints at the Mountain. We are back at home now in a meeting with our church, with Professor J. E. L. Moore as evangelist, and God is blessing, and we are expecting one of the greatest meetings of our life.—E. W. WELLS, Pastor.

Washington, D. C.

The Grace Pentecostal Church of the Nazarene, Washington, D. C., has opportunity to secure a fine church building, formerly Methodist, located in Capitol Heights, Md., a good field for a Nazarene church. The church was built six years ago, and is in good condition, excepting that it needs painting both inside and out. The lot on which the church is located is 60 x 100. The church is about 30 x 60. The undersigned has gone over the field, and finds the people desiring the work to be renewed in this church building. We have the privilege and first option of purchasing. We have begun to hold Sunday school and church services, and find the people much interested; but in order to secure the church we are in urgent need of \$300 to meet the demands of the claims against the property. We appeal to the brethren of the Pentecostal Church of the Nazarene who may have some of the Lord's money to spare, to secure this church home. Any one desiring to help in this cause may send check or money order to Mr. William Knott, 420 Second street N. W., or to the pastor, J. R. Buckmaster, 1187 Sixth street S. W., Washington, D. C.—J. R. BUCKMASTER.

Stewart, Tenn.

Our meeting closed here August 30th. It was a hard battle, but the Lord gave us victory. About twenty-five seekers prayed through at the altar. Our District Superintendent, F. W. Johnson, did the preaching, and his soul-stirring messages brought conviction to the people. Brother R. C. Rogers had charge of the singing. He is a great singer, and knows how to pray and work in a revival. The church here has been greatly built up and edified. Our campmeeting at Standing Rock was a great meeting, and a number prayed through and got saved or sanctified.—J. L. SANDERS, Pastor.

Normal, Ill.

Our last camp was the Wakefield (Va.) camp. God gave us seekers there, and is now blessing the work in this camp. Our collaborators here are Rev. E. E. Shelhamer and Rev. Haldor and Bertha Lillenas. The town is worldly and hard to reach, nevertheless the Lord is reaching some. The holiness people are being refreshed.—ANDREW JOHNSON.

East San Diego, Cal.

In answer to prayer for a work of holiness in East San Diego, in August, 1914, God sent a gospel tent and two of His servants, full of the Holy Ghost and fire, who held a ten days' meeting, preaching full salvation, and teaching the people they could be sanctified wholly after they had been converted, and giving daily Bible readings on faith, prayer, conversion, and sanctification, which were very helpful. The battle was not easy, but some were converted, some reclaimed, and a few sanctified. On a Thursday night during these meetings, Brother Carl urged us to open a Nazarene Sunday school, and look forward to organizing a church. This we decided to do, arranging with one of the members of the school board to use a small school-house for this purpose. Afterward, on account of a state law in California, which prohibited the use of school buildings for religious purposes, we were not permitted to carry out our plans. We then

began to plan to build a little tabernacle of our own—22 x 28. In the meantime, we were holding weekly prayer meetings, and these became our business meetings also. Sister Frisbie owned three lots just across the street from where the tent meeting was held. A committee was appointed, who called on her and obtained permission to put up our little building on these lots temporarily. We then went to work on the subscription plan to raise the money for the building, arranged with a lumber company for the material, and the work was donated. On September 20th, just four weeks from the close of the tent meeting, we held our first Sunday school in our new building. On October 4th, Brother Carl and wife returned to dedicate our little building to the service of the Lord, being assisted by Brother J. F. Sanders and wife, Brother E. F. Sherman, and Brother Alvin M. Bowes, then pastor of First Church, San Diego. The first two months our little work was run on the mission plan, Sunday school being held at 2:30, a preaching service following, conducted by Brothers Scott May and Brother Glass of First Church. On December 16th, Brother M. B. Hazeltine accepted a call as our first pastor. On January 10th, Brother W. C. Wilson, then District Superintendent, responded to a request to organize us into a Nazarene church. All went well until March 18th, when on account of ill health, Brother Hazeltine resigned as pastor. Then God sent us Miss Lola Blessing and three assistants from the Nazarene University of Pasadena, who held a special meeting, and seven new members were added to the church, Miss Blessing continuing as our pastor until the opening of the next school term. Miss Horton and her assistant, Miss Cunningham, were then called, and remained with us until the close of the Assembly year, three members being added during their pastorate.

With the beginning of the present Assembly year the church extended a call to Brother Eric G. Bloomquist and wife of the Pasadena University, who came to us in the fulness of the blessing, and we are marching on, a victorious little band, fifteen new members having been added to our number since their pastorate. The Lord has raised up a deaconess from among our number, and given us another in the person of Sister Bloomquist. On August 10th, Brother Howard Eckel, District Superintendent, came to hold a ten days' special meeting, which proved a great blessing. Our little building was filled every night, and not a service was without seekers; the first Sunday night we had fourteen. We had great seasons of rejoicing and much freedom in the Holy Ghost, at which some of the neighbors got stirred, and threatened to have us arrested if we did not keep still after 10 o'clock. The climax of the meeting came on the last Sunday. At the beginning of the morning service nine children were baptized, two received into the church. Brother Eckel then began to preach to us on tithing. When he was about a third through, seeing how full the little church was, he stopped and said, "You need more room. We have reckoned a fifteen-foot addition would cost \$118. This would be a good time to take a collection. There ought to be ten people here who would give \$10 each. Let me see your hands." Six went up at once, then one. Brother Eckel gave the eighth, and the other two quickly followed. He then called for \$1 offers, and these went up as fast as he could count. The \$118 was raised in just eight minutes, and he went on with his sermon, not even asking "Where am I?" At the close of the service he administered the Lord's Supper, and preached again to us at 3 p. m. The special meetings closed with the night service, one seeker for pardon, one for sanctification, and three for healing of the body. Many precious hearts have been definitely established during the special meetings, for which we praise God.

Brother Edward F. Sherman has helped us in many ways, also Brother Hill and others, for which we feel very grateful. Just now Brother Sherman is furnishing our parsonage beautifully, and paying the rent on same. We can truthfully say "We have never met together in our little church without the blessing of the Lord upon us." We are all in harmony, have sweet fellowship, love our pastor and his wife, have a burden for souls, and are expecting God to do great things for us.—
Corresponding Secretary.

Hamlin, La.

We closed a successful meeting at the above place. The Devil fought hard, and on every side, but the Lord gave victory. Some prayed through. We go next to Pleasant Hill, near Fisher, La., for another battle. While we were at Hamlin, Brother Robert Bozeman, of Belmont, La., came over and preached for us one night. He gave us a fine sermon; the fire fell, a number came to the altar, and we had a praying time.—Virgie Blackwell, Ovado Phillips, Thurman Spinks.

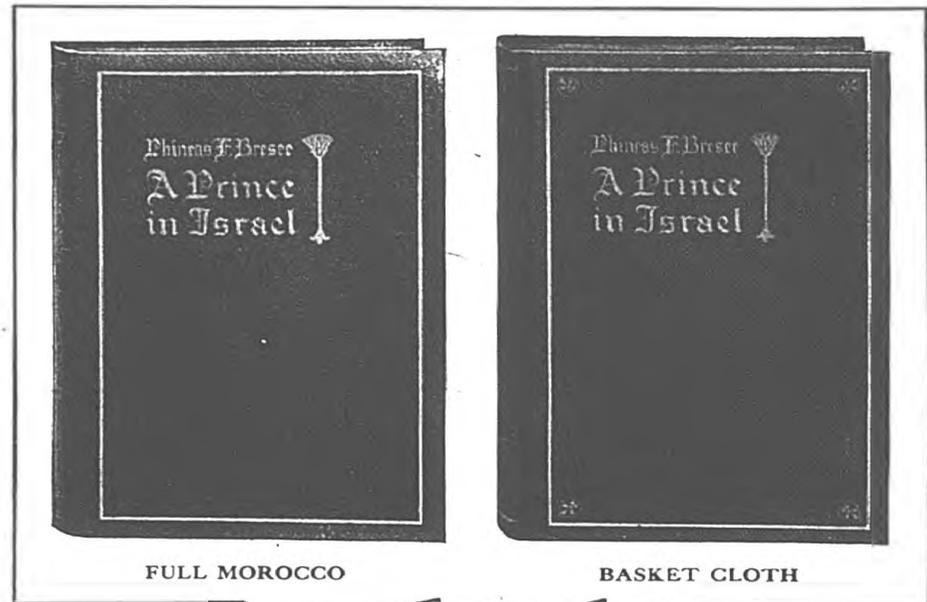
Phineas f. Bresee: A Prince in Israel

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

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

The author has done his work well, and we have done our best to give a proper dress to his excellent production. It is to be beautifully bound in fancy basket pattern blue cloth, with title and ornaments stamped in gold leaf and all gilt edges.

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Taw Paw, Okla.

We have just closed a ten days' meeting with great victory. Rev. F. C. Svrage was our evangelist. Rev. J. W. Chism, our pastor, was at his best. There were two reclaimed and sanctified, and four converted.—Mrs. LILLIE PATTON.

Altus, Okla.

We have just closed a good meeting near Tipton, at Centerview church. We were both pastor and evangelist for this church. The Lord blessed from the very first service. The church was in readiness for a revival. There were 110 professions, and fifty united with the church. The missionary spirit prevails in this church. They have a Sunday school in Japan. God is laying His hand on some of the young folks and calling them to the great harvest field. We also had a meeting at Jester, Okla., where God blessed in the salvation of thirty seekers. Mr. Tom Montgomery played and sang for the two meetings. The meeting will begin here at Altus next week. We are looking forward to the District Assembly, which is to be held here October 11th to 15th.—M. V. and BESSIE DILLINGHAM.

PERSONALS

Rev. W. E. Shepard, of Olivet, Ill., stopped over between trains at the Publishing House this week. Brother Shepard has consented to take the Woodlawn (Chicago) pastorate after Assembly, but only until that strong new church may find a pastor, when he will resume his evangelistic work.

Prayer is requested for the healing of our Brother William Wunderliet. Also that those who will may fast and pray to that end on September 15th.

ANNOUNCEMENTS

Tent.—Will the party who wanted to secure a good second-hand gospel tent address Rev. J. H. Smith, Miles, Texas.

Holiness Meeting.—A holiness meeting will be held in the District tent, two miles north of Rogers, Ark., and a quarter mile west of the Pea Ridge road, on what is known as the Hundly place, beginning September 14th, and continuing at least over two Sundays. The workers will be Revs. A. F. Daniel, of Vilonia, and Richard T. Hodges.

Notice to Hamlin District.—The Assembly meets at Abilene, October 25th to 29th. Let every church see that the District apportionments are up in full. Please get in your missionary money by the last of this month before the General missionary books close. We are nearly \$300 behind on missions. Send to W. S. Coughran, Hamlin, Texas. Please let the Church Boards comply with the Manual (page 42) regarding Licensed Ministers and Deacons. Bring the secretary books to the Assembly for inspection. Let us have a full representation at the Assembly, with reports all in hand.—J. C. Houston, Dist. Supt.

Notice to Kansas District.—The Board of Examiners of the Kansas District will meet at the Nazarene church, 1000 Main St., Newton, Kas., Tuesday morning, 9 o'clock, September 26th. All Licensed Ministers and Deacons should plan to appear before this Board at this time, and be ready for examinations.—H. N. Haas, Secretary Board of Examiners.

New District Superintendent.—The undersigned has appointed Rev. J. A. Ward Superintendent of the Washington-Philadelphia District, to fill out the unexpired term of Rev. J. T. Maybury, resigned. I bespeak for Brother Ward the very heartiest reception and co-operation of all ministers and people of the District.—E. F. Walker, Gen. Supt.

Notice.—Having received the unanimous call of the First Pentecostal Church of the Nazarene in Philadelphia to serve them as pastor for the sixth year, and finding it impracticable to serve as Superintendent of the District at the same time, therefore I have sent my resignation from the Superintendency of the Washington-Philadelphia District to Dr. E. F. Walker. He has accepted the same, and

appointed Rev. J. A. Ward as my successor. Brother Ward's headquarters will be at 1011 West Allegheny Ave., Philadelphia, Pa., to which place all mail pertaining to the District should be addressed. Brother Ward will devote his time to work on the District.—J. T. Maybury.

To Whom It May Concern: In view of the fact that O. A. Overholser has recently offered his services as a minister in the Pentecostal Church of the Nazarene, I feel it my duty to say he has on request surrendered his ordination parchments, and severed all relations with the church.—E. A. Clark, Superintendent of the Iowa District.

Notice to Tennessee District.—If you have not already sent your list of delegates to Miss Cora McGowan, Santa Fe, Tenn., please do so at once. On Tuesday night, September 19th, we are expected to meet in the Nazarene church in Shelbyville, Tenn., at 7:30 o'clock, for a great evangelistic service. The Assembly will open Wednesday morning at 9 o'clock, and will continue through the 24th. Let every preacher and delegate come prepared to stay to the close of the Assembly. Those who are expecting to be licensed, and those in the Course of Study, must be present Tuesday night. We urge the Examining Board to be present at the Tuesday night service and get their work organized and well in hand. Rev. Roy T. Williams will preside, the Holy Ghost will lead, and we are expecting the greatest Assembly of our history.—E. W. Johnson, Dist. Supt.

Evangelistic.—After about eight years in the pastorate and two in evangelism, we feel God has prepared and called us to evangelize entirely. Feeling we are not reaching the multitude and that we have a message for the world, we resign our church against protest, leaving those whom we love, that we may carry the message of holiness to the masses. We are open for calls to all churches and camps.—J. G. Nickerson, 719 S. 21th St., Louisville, Ky.

We, the members of the Board of the Pentecostal Church of the Nazarene of Louisville, Ky., wish to certify that Rev. J. G. Nickerson has been our pastor for about two and a half years, during which time our meetings have been highly spiritual. Brother Nickerson is loved by the flock, for we have truly found him to be a man of God, and an able expounder of Bible holiness. His ability as a preacher ranks with the best, and since he will not remain with us, but seems to feel God's call to evangelism, we herewith heartily recommend him to all, believing he will meet with great success, for his not only pastoral but evangelistic gifts. The above is signed by the secretary for the entire Board.—Ida Grant, Secretary.

I am personally acquainted with Rev. J. G. Nickerson. He has been the pastor of our church at Louisville nearly three years, and is loved by his people. He has held evangelistic meetings in some of our churches, and pastors and people alike report success. I therefore take both the liberty and pleasure of recommending him to any in need of a pastor or evangelist.—Rev. W. W. Hanks, Dist. Supt.

This is to certify that Rev. J. G. Nickerson, of Louisville, Ky., pastor of the Nazarene church, is one of the strongest gospel preachers in the evangelistic field. He should be kept busy in our great campmeetings, for he is pre-eminently a compelling preacher. We feel sure none of our pastors would make a mistake in securing him for revival meetings.—Rev. E. K. Pike, Methodist Episcopal Church, South.

Evangelistic Meetings

- W. R. CAIN, Wichita, Kas.
Ruskla, Tenn. September 21 to October 1
Leakeville, Miss. October 5 to 15
Nashville, Tenn. October 19 to 29
W. M. O. and ORVAL J. NEASE
Madrid, Neb. September 3 to 14
Hiawatha, Kas. September 15 to 27
Ramona, Kas. October 5 to 22

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District Assemblies
Michigan, Grand Rapids, Mich. September 13-17
Iowa, Webster City, Iowa September 20-24
J. W. GOODWIN, 1625 Delta St., Los Angeles, Cal.
District Assemblies
New Mexico, Ln Lande, N. M. September 13-17
Nebraska, Lincoln, Neb. September 20-24
Kansas, Newton, Kas. September 27-Oct. 1
Missouri, St. Louis, Mo. October 4-8
R. T. WILLIAMS Pencil, Texas

District Assemblies

- Indiana, Anderson, Ind. September 13-17
Kentucky, Louisville, Ky. September 27-October 1
Tennessee, Shelbyville, Tenn. September 20-24
East Oklahoma, Ada, Okla. October 4-8
West Oklahoma, Altus, Okla. October 11-15
Dallas, Sherman, Texas October 18-22
Hamlin, Abilene, Texas October 25-29
Little Rock, Ark. November 1-5
Arkansas, Vilonia, Ark. November 8-12
San Antonio November 15-19

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

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