

HERALD of HOLINESS

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

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EDITORIAL

The Enemies of the Bible

A

SAD feature of the situation today is that the chief enemies of the Bible claim to be its best friends. They are called "Higher Critics," and claim to seek by their work to find only the real message contained in the mass of legend and myth and fable which make up so very large a part of the Bible. Yet after they are through with their work of expurgation and elimination we have only a few paltry shreds left and these are denied inspiration in the true and only right sense.

What success these critical enemies of the Bible have had is not due to the strength of the assaults made but to the weak defense which has met the attack. The higher critics are fortunate in the appalling ignorance of the Bible which prevails. With most Christians the Bible is simply a pious book which reveals some sort of a "plan of salvation." Of "the riches both of the wisdom and knowledge of God" which this great book unfolds they are satisfied to remain in utter ignorance. The broad scope of the great plan of the ages, and the successful stages in the developing movement of God's wonderful purposes, the average Christian knows nothing.

It requires no scholarship to detect the fallacy and blasphemy of the critics who despoil the Word of God. They throw overboard most of the Old Testament, and yet Jesus Christ himself gave repeatedly to the Old Testament His indorsement. In His teaching after the resurrection we are told by Luke (24:27), "Beginning at MOSES and ALL THE PROPHETS, he expounded unto them in ALL THE SCRIPTURES the things concerning himself." Dean Alford's note on this passage is admirable. "The things concerning Himself mean something very different from mere prophetic passages. THE WHOLE SCRIPTURES ARE A TESTIMONY to Him; the whole history of the chosen people, with its types, and its law, and its prophecies, is a SHOWING FORTH of HIM. And it was here THE WHOLE that he laid out before them * * * the meaning of the whole, AS A WHOLE, fulfilled in Him."

Christ accepted the Old Testament as thus a "showing forth of him" and repeatedly indorsed it. How superior to Christ these modern critics make themselves. The utter profanity as well as the folly and conceit of their words will be plain to every Christian who thinks. Sir Robert Anderson well says: "What the decoy is to the libertine, these men are, though unwittingly, to the avowed infidel. Just as a pure woman is insidiously trained to hear language and to tolerate suggestions which in time are the way for advances of a kind that at first would have excited disgust and anger, so the holy and healthy spiritual instincts of the Christian are gradually deadened by his becoming accustomed to hear His divine Lord patronized and disparaged." The attacks on Christ through the Bible which testifies to

and of Him are far more dangerous to the simple-minded Christian than any direct attack on his Master.

What gives these higher critics such a commanding influence upon the public mind is not their scholarship, but the vantage ground they chance to occupy as leading professors in Christian colleges and universities and as pastors of Christian churches. As said by another, "This power to attack the Bible is mainly due to positions they have gained by giving solemn pledges to defend it." And it can be added that they accept fine salaries in these positions while they practice high treason to every expressed and implied obligation they assumed to obtain the positions.

In indorsing and unfolding the Bible to His disciples our Lord said in Luke 24:44, "And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning ME." This was the well-known threefold division of the Holy Bible. The very Bible which our Lord thus unfolded and indorsed as divinely revealing Him, was identical with the Old Testament we have in our hands today, NOT one book or chapter less or more, and our Lord thus accredited it as a whole and in every part as being a testimony to Him.

No wonder the higher critics find it necessary to discredit Christ himself who said of the Old Testament, "The Scriptures can not be broken." "They are they which testify of me."

The lawyer sometimes finds that unless he can discredit some adverse witness in the suit at bar the case must collapse. So the critics must discredit Christ as the Great Witness to the inspiration of the Bible and in good earnest they have proceeded to dispose of the deity of the Lord Jesus himself.

The references to, and statements constantly made concerning, the Old Testament by our Lord incontestably prove that He believed it inspired and divinely authoritative. The Lord Jesus regarded the Old Testament as divinely inspired in THE VERY SENSE in which all these critics repudiate inspiration.

Here is an end to controversy on the subject. The critics, to escape from the above conclusion, must disparage the Master's teaching or the record of it. And this resort which these critics take places them where they belong — among the blatant infidels and scoffers and blasphemers.

LIFE HERE is only a rehearsal for eternity.

THE COVETOUS MAN plaits a crown of thorny cares for his own head.

A Memory

NEXT to the saddest thought in the universe is the fact that every home is doomed to certain destruction. Time, change, marriage, death—these things are inevitably to scatter the family, break up its sacred associations, and send from the dear old roof one and another to a new-made family and a new-made home, another and still another to the silent grave, until the identity of that home is gone for ever, to live only in memory as its sweetest treasure. How, in after years, when in our own home with our own children around us, and happy and thankful to God for a pure and joyful home, the mind goes back over the lapse of long years. The gray-haired sire has, perhaps, long since laid aside the weary burden of life and bade farewell to family and friends and passed quietly out into the beyond. The venerable mother may soon have followed him, or possibly lingers yet, living with her "boy" or her "girl" here or there in another home—not the old home. How the mind runs back led thither oft by the acts or questions of our own darling little ones to that dear old forsaken home. It may be finer now than then. Wealth may have improved it. Art may have adorned it. The deft fingers of man may have added much that challenges the admiration of the world. But as we stand and gaze upon the scene with moistened eyes we lose the glitter of the new in the gold of the old. The main features are all there; the same surrounding hills, the same trees in the old yard, the same stream. Things which used to look large have dwindled in size to our eyes now; but every inch of that old yard was pressed by our innocent, childish feet. The old thorn tree just outside the yard still stands, under the shade of which we used to play. That shade encompassed as many farms as there were children of us, each farm fenced with sticks one rail high, and stocked with horses and cattle of the best breeds made of the bones picked up about the place, or sometimes the toes and noses of hogs at hog-killing time.

The bright memories which cluster about that old tree are darkened by one spot, painful and pathetic. Would that we could forget it for ever; but it lives on and refuses to die. An only sister was the loved companion of our childish sports those days. If a sister was ever loved, yea idolized, she certainly was. She brightened every day, made richer and brighter every hour of our childhood—because part of our very being and life. But death took her away from our companionship, and she went home to God. A few days before her death, in our sports, in a fit of impatience, we treated her with rudeness, and in grief and tears she went into the house—went in to come out no more for ever save when borne out to the old family graveyard by the neighbors. How we realized then, too late, that even on that last day of our play the fatal fever was on her and made her unlike herself, which doubtless helped to fan our own unpardonable impatience into a momentary flame. We stood about her bedside in an agony of grief. She could not speak, but in the tortures of cruel pain she spoke with her eyes and pointed with her hand, assuring us "All is well"—then fell back upon her pillow into the first quiet rest she had had for long hours—the rest of death.

O cruel memory! How stern a judge art thou! Thy wand rules still across the lapse of many long years!

But let our reverie have a reason. We began with the thought in our mind, that could children realize the fateful doom which hangs over their own happy home, how much greater would be their appreciation of it. No duties are higher than home duties. Your mother toils so hard to make your home happy and attractive, and how it pains her heart to see you evince the slightest want of appreciation of it. Dear children, love your home. Love your mother. Soon time will dismantle the old home and sunder the loved ones. So live as to have memories unhaunted by a single regret in all the years to come.

Hold Up His Hands

IF one age can give a profounder significance to, and impose a heavier responsibility upon, the Christian ministry than another, this is certainly the age. The multifarious phases and the aggressiveness of evil are such as call for the utmost vigilance, the most dauntless courage, and the most perfect self-forgetfulness upon the part of the minister. No nobler sight can be witnessed than a fearless, faithful preacher leading a solid band of Christian men and

women in an earnest endeavor to save souls, to bless the needy, and to better the country by ridding it of its most insidious and dangerous enemies.

The condition of society is such as to demand at the hands of faithful men of God preaching upon subjects which will evoke great opposition and sometimes lead to divisions and social upheavals in communities. How essential at such times especially is it that the flock stand firmly and openly by the pastors. Satan and all the enemies of the good and the true will oppose the preacher and seek the defeat of his righteous and benign aims. It is not enough that the church member be with and for his preacher at heart. Silent support, if that be all, may be a positive hurt. The opposition will claim such people. In great, decisive battles every man must be counted and felt in the conflict. So in this ministerial conflict the active and outspoken support and sympathy of all church members must be had. Whatever one may claim to be his inward sentiment and feeling, it is practically opposition to his faithful pastor, unless he has proclaimed it openly and firmly. He that is not for him in these emergencies is against him.

Many a time Satan has carried his point through the silence and inactivity of those who should have been pronounced and outspoken and earnest in their support of the attack being so bravely made by some preacher against evil. It is no time for babes, or the deaf, or blind, or the cowardly and lazy in the great conflicts pressing upon us.

No man can heartily support and be appreciably felt in a crusade against evil until he gets his consent to suffer in any way as a result of it. If any one would save his life he must lose it. The Master said: "If any man will come after me let him deny himself and take up his cross daily and follow me."

Happy is the preacher who always and everywhere can depend upon the support of his officials and members. What a power a church is in a community every member of which stands squarely for right against wrong everywhere and in everything, and fearlessly and openly proclaim their position on all questions and issues involving moral principles, even though they know it will cost them the loss of business or trade or something else.

Intemperance and Business

IN addition to the humanitarian, moral, and religious aspects of the great temperance reform, it has a distinctive and vital commercial aspect or phase. The existence of the dramshop is a menace to every business firm and commercial interest in the community. Saloons are never found alone. They invariably draw to themselves or gravitate to their natural and congenial allies, the pool room, the gambling hell, and the shameless house. These are different departments in the same school of vice, and rarely do we find a victim addicted to only one of these vices. Young men who frequent bar rooms, it is well known, generally go further and become patrons of the gambling table, and often times even worse. The business world sees this, and the conduct of employees outside of business hours has become a serious matter to employers, and well it may. One of the principal banks in New York City has established a rule forbidding their employees frequenting bar rooms, the races, and the pool rooms, and all places where drinking or gaming is carried on. Prompt discharge is the penalty for a violation of this rule. It is very easily seen that depositors will lose confidence in a bank which employs men to handle their money or transact business for them who are patrons of saloons and gaming places.

In the same line of policy, the great Chicago & Alton railroad prohibits the use of intoxicating liquors and gambling by its employees, and other railroads and great business enterprises are adopting the same policy. More and more the business world is coming to recognize the vital relation of the dramshop curse to every line of commercial business and activity. No line or branch of business is safe when touched in any way by men who drink or gamble. Such men are unsound and dangerous, and no corporation or company can be faithful to its patrons who entrust money to their management if they confide its administration to men of such habits. It is to be hoped that every corporation and business institution in the land will follow the example of the railroad and bank referred to. This would be an effective blow from a right quarter which would aid in hastening the destruction of this arch enemy of our republic, of our homes, and of the church of God.

Blood Redemption

Wilmer C. Surber



IN this day of so-called civil advancement, but of certain moral retrogression, men are ignoring the true sources of national strength, political integrity, social purity, and domestic felicity. For certainly this fair land and nation suffers from the corruption of her politics, society, and homes. But this is the age of man's over-exaltation, when his increasing knowledge and wondrous achievements engage the attention of the world. He has forgotten that all good gifts come from the Father of lights, and that "the fear of God is the beginning of wisdom." For God is the free Giver of this knowledge and power of invention; and happy is the man who recognizes Him as such.

Our American people have drifted farther from the moorings of their ideals of godliness and piety than other nations; for we have striven for a brighter goal. Let us get back to the days of our forefathers. We have almost forgotten that the founders of the glorious republic sought to establish a nation where men might worship God according to the dictates of their own consciences. We, their offspring, seem to have forgotten that there is a God in heaven. Still our coin bears His name as the God of our trust, and still we sing our national anthem, "Our fathers' God, to Thee, Author of liberty"; but how far we come short of acknowledging God as the Giver of our liberty and trusting gracious providence to guide the Ship of State aright.

Today in our own fair America the blatant infidel may mount the public platform to ridicule the God of heaven, denounce the Christ of Calvary as an illegitimate, and treat with utter contempt the theme of redemption purchased by His blood; and no one seems concerned that man has raised his arm of rebellion and voice of anarchy against high heaven. Standing behind the sacred desk, before a congregation perishing for a knowledge of the truth, we hear the product of some seminary (an apology for a minister of the gospel) explain away the miraculous, apologize for the bolder statements of truth, and deny the supernatural inspiration of the Bible; substituting for the cleansing of sin by the blood of Christ, a code of moral ethics and an ideal toward which we should strive. Had men in the olden days arisen to discount the blood of atonement in our places of worship, they would have been termed heretics, and barred from the church. These conditions are not the exception today, but almost the prevailing rule. Were we to call the name of the eminent men, leaders of our orthodox churches (so termed) we would almost shudder at answers we should receive to the query, What think ye of the atonement on Calvary and the blood of Jesus? The blasphemy would startle us.

We are compelled as a people to admit that present existing conditions are not ideal. What conditions of evil prevail in American politics! It is a known fact that the liquor and money powers domineer, controlling largely our legislation and shaping the destiny of the politician. We know that oftentimes the people's interests are sacrificed for bribes, that principle and honor fall before the dollar mark. We know that American society, while in advance of other nations, is so corrupted that it holds within its circle many a snare for the young people of the land. Statistics show the alarming number of wrecks of young lives upon the rocks of sin and vice. Like society, our homes, the backbone of the nation, are being ruined by wrongdoing, until the vitality of this free American republic is seeping away at an alarming rate through the popular divorce court. America! do something to save your homes or you perish!

Yes, the country is awakened to some extent to its condition, but she is trying the wrong remedy. These conditions are blamed upon ignorance, heredity, and environment; and the cry is for more education, and better environment. Ah, yes, these are good; but they will not suffice. Education and environment will

help, but can never change the man. Educate a good man and you increase his power of usefulness; but if you educate a bad man you multiply his capabilities of evil. To prove this we have but to observe that some of the worst of unprincipled rascals are not only men who have received the most exhaustive of educations, but have known the most of what is right. Education is not that primary need of our people. Environment can not be, for man creates his own environment, or will seek a place of congenial associations. But if good environment obtained everywhere, it is still true that frequently some of the worst of characters come from the best of homes and environment. What the world needs is not first more education and better environment; but man himself somewhere in his moral constitution must be changed; and that is not accomplished by any such process of external applications.

The blood of Jesus Christ is redemption's price, the cure for sin, the hope of the world. It is God's plan and cure. If all men, everywhere, would try the "Blood Cure," what a renovation! what a transformation of the world would ensue! Instantly all drunkenness, crime, and sin would cease. Automatically jails, police courts, and the gallows would disappear. The police force, judges, juries, and criminal lawyers would seek new vocations. The liquor traffic, with its saloons and brothels, would go out of business. Yea, what domestic tranquility, what social chastity, political transparency, national glory, and universal peace would obtain!

THERE IS WONDERFUL, TRANSFORMING POWER IN THE BLOOD

Could the world but see the scarlet thread interwoven throughout the entire fabric of God's dealings with man, tracing it through the sacrifices of the patriarchs, the offerings of the Levitical priesthood, and the prophetic utterances to Calvary; and there, gathering it up again, follow it through the Gospels and epistles to Revelation, we would see God's scheme for a world's redemption. Jesus Christ lifted up on Calvary's tree in the middle of time shed His blood, which (figuratively speaking) flowed down both sides of the hill of time; flowing back through sands of human need to the day when Abel offered unto God a more excellent sacrifice than that of Cain, and forward through the coming years until the last saint is saved to sin no more. They and we by faith looked to Calvary and were saved; they looked ahead, we look back.

To appropriate the blood of Jesus is to appropriate His life, "for the life is in the blood." It is not the literal blood about which we sing, "the blood is all my plea"; but out from His riven side flowed blood and water, and with it the life which was sacrificed in our redemption. He spilled life and love and blood into a fountain opened for our cleansing, and without this shedding of blood there is no remission of sins. Well may we sing,

Ever since by faith I saw the stream,
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die.

One Lord's Day morning after I, with those of like precious faith, had surrounded the altar to partake of the holy emblems, and then returned to my seat while others came, to watch and think of the significance of this ceremony, the solemnity of the scene, the prayerful singing of "There is a Fountain filled with blood" and other like songs, caused my mind to run back over a period of years. It seemed I could see the twelve gathered with their Master in the little room on that last night of His life.

What a remarkable occasion! He knew in another day the little band would be scattered, but they were ignorant of the meaning of such portents. He takes the cup and says, "This cup is the new testament of my blood." They took and did drink each one; but how little did they realize the meaning of the symbol! I then thought of the crowd before me—how faintly we comprehend the eternal blessings which will accrue from such hours in which we honor and show appreciation of His blood. Then with a bound into the future, my thoughts were of the white-robed host that will surround eternity's throne. They who had come up out of great tribulation, arrayed in white robes (the righteousness of the saints), having washed them in the blood of the Lamb. Yes, the theme of the song which they will raise, the glad strains swelling and vibrating through heaven's galleries, filling a universe with its harmony, will be in praise of the blood of the Lamb who was slain. May we blend our voices in the happy chorus, as the angelic orchestra touch their harps with nimble fingers, and the redeemed host sing the new song, "Power and dominion to him that shall reign!"

Yes, blood was the hope of the patriarch, the thrilling prophecy of the seer, the message of the apostle, the hope of the world today, and the theme of eternal rejoicing. Immaculate conception, marvelous thought of divinity, titanic undertaking, glorious completion, perfect redemption, symmetric whole, it is God's greatest achievement—blood redemption!

ELLINGTON, MO.

Faith

BY J. T. MAYBURY

EVEN the most casual reader of Holy Writ can not fail to be impressed with the oft recurring allusions to the importance of faith. No matter what the nature of the blessing desired, or gift sought, whether for spiritual or physical blessing, it is always according to faith that the boon is granted. Thus we learn that sinners are justified by faith without the works of the law. That believers are sanctified wholly upon the sole condition of their trusting the cleansing blood and purifying fire. Having entered into an experience of full salvation, they walk by faith, are kept by the power of God through faith, and overcome the world by faith.

Now, why so much importance attached to faith rather than to works, gifts, knowledge, or something else? Because it is fundamental in God's plan of salvation. Mankind fell by believing the Devil's lie. They must rise by believing God's truth. Until one becomes a believer he is outside the kingdom of God, and all of His works, gifts, and endeavors are vain and impotent so far as helping him to be blessed of God is concerned. "Without faith it is impossible to please him."

Various definitions have been given of faith. It has been called "Remembering God's faithfulness." Again it is said to be "Believing what God has said because God said it." This is practically the same as saying that faith is simply taking God at His word. The Bible definition of faith is, that "Faith is the substance of things hoped for, the evidence of things not seen." The word translated "substance" is also rendered "persuasion." Faith is not a mere fancy or imagination, but a persuasion of heart that the thing desired will be granted. This assurance is before anything is seen, for faith always operates when there is nothing in sight.

Faith, mighty faith, the promise sees,
And rests on that alone;
Laughs at impossibilities,
And cries, It shall be done!

Faith has a subjective effect. When it enters the soul worry and anxiety depart. An experience of sweet rest and peacefulness is realized as soon as God's promise is appropriated

and His word grasped. Faith is not struggling but resting. It is not clinging but letting go of everything and just depending on God to undertake for us, and bring things to pass in His own way and time. "Commit thy works unto the Lord, and thy thoughts shall be established."

The soul should recognize that it can believe. If one has a capacity for believing Satan and men this proves that likewise he has a capacity for believing God. Theologians have speculated about man's ability and inability; but the Scripture indicates not only that man is able to believe, but that he is required to do so on pain of eternal ruin. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). It would be unjust to condemn men for unbelief if they could not believe. Since God can not be unrighteous, we reason that when He requires men to believe, then they certainly can exercise faith or God would not demand it of them. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10).

What we have said above applies to what is called "The grace of faith." This is the faith we exercise for salvation from sin. The "Gift of faith" is not exercised for salvation but for some temporary benefit, such as bodily healing, or gifts of money to aid the work of the church, or some other material blessing. The gift of faith may consist with a very low state of grace, or even with no grace at all, as is taught in 1 Corinthians 13:2, "Though I have all faith so that I could remove mountains, and have not charity, I am nothing." When Paul said he had kept the faith, he referred to the grace of faith for his salvation. That he did not always have the gift of faith for the working of miracles is apparent from the fact that he worked none while at Rome so far as we have any scriptural record. The prison doors were not opened there as at Philippi, yet Paul held on to God with unwavering confidence for his own salvation.

At the same time, every Christian is privileged to seek and obtain the gift of faith for revivals, healing, financial aid, and everything else that is good. "If ye shall ask anything in my name I will do it" (John 14:14).

We believe that a mistaken notion generally prevails that it takes "a lot of faith" to get things from God. The disciples had this same idea when they prayed, "Lord, increase our faith." Jesus' answer to them was, "If ye had faith as a grain of mustard seed." It was not so much a question of a lot of faith as it was whether they had any faith at all. A little faith in a big God will indeed work wonders. Jesus was more grieved over the unbelief of His own followers than He was over the opposition of His enemies. The Devil hates faith and labors exceedingly to prevent it. He succeeds only too well. The few men and women who have dared to believe God and rest alone on His Word, stand out on the pages of history like mountain peaks in the landscape. Mueller, of Bristol, England, is known among Christians everywhere. He owes his enviable reputation simply to the fact that he was a believer in God, and successfully withstood test after test that came against his faith. God grant that many more shall go and do likewise. The Church of today needs living examples of the power of faith.

A good way to get faith is to use what you have. Then we must feed on the promises of God. A life that is lived much alone with God and His Word and prayer will produce faith. The more we seek God and the nearer we bring Him to us in fervent prayer, the stronger will be our faith. Do not question God. His delays are not denials. Keep holding on and refuse to doubt His goodness and fidelity, and in due season ye shall reap if ye faint not.

PHILADELPHIA, PA.

The Vision of a Dead World

BY W. GOULD

AN aged, earnest, and successful preacher of the gospel in England was overtaken on his way to an appointment by a young man who was known to him as a careless, unsaved, and glib-tongued person, full of fun and merriment. "You preach that religion makes people happy, do you not?" said the young man. "I do," was the reply. "How is it, then, that whenever you meet me, you look at me so solemnly and sadly?" said the questioner. The aged man replied, "How could I look otherwise, knowing you to be unsaved and in danger of being eternally lost." The young man was silent. The preacher had seen the vision of a dead world.

It is related of the Rev. Charles G. Finney that he once visited a manufactory where many girls were employed. Some of them, giggling and foolishly light-hearted, looked on their visitor with a degree of amusement. He stood among them with a look of serious Christian pity, born of the vision of a dead world. His gaze carried a conviction to the hearts of those upon whom he looked that transformed the thought of his heart concerning them to their hearts. Work was suspended. They knelt in prayer, and some of the dead on whom he gazed were presently quickened into spiritual life.

All preachers and other gospel workers need, and to be successful in soul winning must have, this vision. We learn that this vision was outlined by Paul through contemplation of the glorious fundamental truth revealed in John 3:16. He drew two conclusions from it. First,

if Christ died for all, then all are dead; and second, they which live (that is, those who from out of the dead world have been made alive) should not henceforth live unto themselves, but unto Him who died for them. These considerations constrained and inflamed and stirred him to the apostolic work of soul winning, to and in which Christ's love prompted him. It is this love and the vision it creates when rightly judged of that inspires all true evangelism.

This vision is much more than the result of an intellectual adoption of the doctrine of the depravity of the human race. It comes from a realization of its awfulness, which can only be obtained by the illumination of the Holy Spirit. The apostles were therefore commanded to wait until they were endued by that Spirit, before they took up their commission to preach the gospel to the dead world. Every person truly called of God should wait as they did, till they know that they also are baptized for the work. When they are, they will be aware of it, as were the apostles, by the vision that will arise in their hearts.

Then with Paul and the similarly God-called preachers from Christ's day to our own, in similar language of Charles Wesley they will say,

The love of Christ doth me constrain
To seek the wandering souls of men,
With cries, entreaties, tears to save
And snatch them from the gaping grave.

They will then in this have fellowship with Christ in His sufferings. The burden of souls will come upon them. They will see in a finite degree what Christ saw in His infinite measure.

The Pastor and His Church Board

BY C. E. CORNELL

[This article was written for the Pastor's Number last week, but reached us too late for publication.]



REV. C. E. CORNELL

A capable Church Board, and others are not disposed to give the board much consideration. This, in the judgment of the writer, is not the part of wisdom; and when otherwise than prescribed in the Manual is a clear breach of our church law.

The pastor should live very close to his board. All important matters relative to the church should come before them. The Church Board is not a mere official designation without personality. Those who make up the Church Board should be recognized, and their opinions countenanced. This is the only safe thing for the pastor. The board should be behind every movement, for in such a case the pastor is relieved of responsibility that might otherwise embarrass him. For a pastor to take the bit in his teeth and seek to run things is a very dangerous pastoral pursuit. It smacks too much of "big head" and ecclesiastical domination. It is much safer for a pastor to submit his plans to the Church Board, even to have them smashed to smithereens, than to lord it over God's heritage and undertake to run the church to suit himself.

Of course, it is recognized that there are a few members of Church Boards who are usually on the opposite side of every question. It is very seldom that any plan proposed exactly suits them. These "officials"

brethren make it difficult for a hustling pastor to make much progress. But such men are a means of grace; for they must be treated with respect, their opinions considered, and their opposition taken in the spirit of perfect love. They may hinder the work of the local church, but they must answer to God and not to man. In smaller churches it is sometimes difficult to get rid of such men. If the pastor shows any spirit of opposition to such a man, he is usually ready to make it hot for the pastor, and then there is trouble. But, thank God! these men and women are the exception and not the rule. Sanctified men and women make up the rank and file of our Church Boards.

The Church Board should show due respect and consideration for the plans and work of the pastor. If the pastor can only preach, and never visits, the board should gently remind him that preaching and visiting go together. To omit either makes the preacher lopsided. No matter how capable a man may be as a preacher, he must get into the homes of the people to win and maintain their confidence. But let all such considerations be in the spirit of holiness. Brethren of our Church Boards, and pastors of our churches, please remember that under the most trying circumstances we must show that we possess the experience of entire sanctification. No use preaching this grace unless we practice it under untoward circumstances.

The beautiful grace of perfect love must exist between the pastor and his Church Board. Each must avoid wounding the other; each must be willing to give in even at some self-sacrifice; each must be mellow, kind, unofficious, gentle, willing to go the second mile rather than stir up a rumpus.

The writer has found it to be decidedly advantageous to take the little things as well as the greater to his Church Board, and to have them behind any important matter that may come up in the church. We believe that this is the wiser course, and should be followed by our pastors throughout the entire denomination.

LOS ANGELES, CAL.

He saw, and Oh, amazing love,
He flew to our relief.

So those who share His love and perceive the objects thereof, will be ready to go, if need be, to the uttermost parts of the earth to win souls. But they will encounter the same blindness of heart that Christ did when He was on earth, and that the Holy Spirit is ever striving to overcome in human hearts. The same deceiver that forged the lie, "Ye shall not surely die," has forged another and palmed it off on vast multitudes with great success, viz., "Ye are not surely dead."

"The god of this world hath blinded the minds of those which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them" (See 2 Cor. 4: 4). Now, the sword of the Spirit, which is the Word of God, can only be used with full effect by those who have the vision of a dead world. The biographies of all truly successful gospel laborers, whether found in the sacred Scriptures or in the history of the Christian Church, amply certify this statement, while the powerless preaching and working of such as are not "filled with the Spirit" is in evidence on every side.

BROOKLYN, N. Y.

The Successful Pastor

BY M. E. BORDERS

In Five Chapters. Chapter Three.

ADAPTATION. The pastor is not only to preach general and promiscuous truths, but to preach the line of truth exactly adapted to the particular and peculiar needs of the people to whom he preaches; in other words, giving them "meat in due season." He should present a symmetrical, versatile, well-rounded, full-orbed line of preaching. He should not always be harping on one string. The wholesomeness, pointedness, and variety of his preaching from Sunday to Sunday should be a wonder and joy to his congregation. He should attack the situation from many viewpoints. The subject selected by the successful pastor would then be almost entirely determined by the needs of his congregation. His topics, from time to time, should not only present variety, but many times a single sermon should contain all of the elements necessary to meet the varied and peculiar need of a heterogeneous audience. Some will be rebuked and convicted, others amazed and startled, others filled and thrilled; others will be comforted and shed tears of joy; and still others, discouraged and almost despairing, will get something from the pastor's message that will revive their dying hopes, cheer their drooping spirits, help them over the hard place, and send them on their way rejoicing.

Such themes as, "Repentance and Faith Toward God," "The New Birth," "Justification," "Entire Sanctification," "Growth in Grace," "The Mighty Achievements and Possibilities of Faith"; about three or four sermons a year on "The Duties and Blessings of Systematic Giving," "Sins of Omission," "The Need of Uniformity and Punctuality," "The Awfulness of Sin," "The Completeness of the Atonement," "The Tragedies of an Impending Judgment," "Gorgan Horrors of Hell," "The Glories and Rewards of Heaven." These and many other like burning themes, if presented earnestly, thoughtfully, prayerfully, passionately, subjectively, and objectively, will feed and thrill the church, alarm and appeal the unsaved, and should keep the church all the year through in a flame of revival fire.

The Subject. He should first give his topic a scriptural setting, and should, by all means, be conversant with his theme, not guessing at anything, but aiming to give facts and figures correctly, so that when he is through preaching the audience will be surprised, instructed, edified, and blessed with the information gathered from the pastor's sermon. In other words, he should stick to his text. He should not, by any means, surrender his object to his subject, but make his subject serve his object. The subject should be his tried and trusted means, and his

object his grand and glorious end. The subject of his sermon should be prepared with his object in mind, and everything he says in his sermon should not only be true to his subject, but should be so many index fingers pointing to and culminating in his object.

Some hit their subject, but miss their object, the work and the preacher thus suffering a great loss. Others seem almost entirely to miss their subject and yet hit their object. In this case, the miss of the former is partially redeemed by the hit of the latter; but the man who will give both to his subject and object a place of correct and relative importance not only sticking tenaciously and studiously to his subject, but desperately and passionately to his object will be the man who will have by far the greatest success.

Then again, considering the second general division of this subject, I would call your attention to some things a successful pastor must be.

First, A king. He must preside over his own spirit, and discipline his own life. He should rule, discipline, and catechise his children. His home should not be a bedlam, but should be the ideal as to love, law, and order. Then he should rule in the spirit of love in the church, that is, he should be the one to lead and not to follow. No pastor will be successful following his flock. God has not appointed him to drive them or to follow them, but to lead them.

Second, He must be a priest, not only giving himself for, but to, the people.

Third, The successful pastor must be a prophet, not only teaching and preaching of things concerning the past and present, but getting visions of mighty future possibilities, pointing to them, going after them, grasping them by faith, inspiring courage, confidence, and faith among his people to follow on to wonderful future things.

Fourth, He must be a pastor—everybody's pastor—a shepherd, and a protector. Oh, what a solemn responsibility! what a sublime privilege! what a glorious work! A guardian of the body of Christ; a steward over God's richest estate; and an under-shepherd shepherding God's precious flock. Yes, by all means, the pastor should be a protector. His keen eye should detect the oncoming trouble, and by prayer and wise preaching avert and sidetrack it. His acute, penetrating spiritual nature should sense the brewing storm, and like the wise shepherd, lead his flock on the other side of the mountain until the storm is past. His steady, patient hand should as far as possible steer the ship of church away from the rocks and shoals of dissension and divisions, and keep her majestic bow mounting the crested billows and always pointing toward deep water.

He should go about among his people, meditating their woes, ameliorating their sorrows, assuaging their grief, wiping away their tears, instructing their young, supporting their old, burying their dead, marrying their sons and daughters, giving help and cheer to the living, comfort and hope to the dying. He should be a man to whom his flock can stretch out their hands for instruction and help in the times of sickness, sorrow, and death.

The pastor is to rescue and bring back the wandering sheep. Some one may have misrepresented or ill-treated him, but he should not neglect nor turn away from them. The worse the man, the more imperative the pastor's duty to seek and save him. The true shepherd will not have much to say about "back-door" revivals; will never be encouraging his people to pray somebody out of the church, but will feel that the weakest, and the vilest, are the objects of God's vigilant care, and by patient service on his part, may be made the recipients of God's marvelous grace.

The One who painted the western horizon with the dying splendors of the setting sun and gave the delicate tint to the blushing flowers; winged the angels and feathered the little sparrows; made the mighty oceans and hung the trembling dewdrop on the waving leaves of the forest; numbered the stars of heaven and the hairs of our heads, will not forget the poor and seemingly unsavable souls of our churches.

Mixed up? Yes. Miserable and wretched? Yes. But still Jesus died for them. They need a mighty Savior; just the kind we have to offer them. They need the influence of a mighty church; just the kind we should have to offer them. The same blessed, patient, pierced Master Hand, that chiseled the creases in the petals of the rosebud, that painted the rainbow of hope over the drooping shoulders of the dying storm, that gently smooths the pillow of the dying child, that catches every sparrow that falls, can take hold of these poor, snarled-up, tangled, mangled, bruised, and bleeding lives and make them whole again; and when in the resurrection morning this mighty redemptive Genius adds the climacteric touch by giving them a resurrected body, and they sweep through the pearly portals, washed in the blood of the Lamb, angels and archangels, thrones and dominions, principalities and powers, viewing them, will not be able to detect the slightest mark or trace of sin anywhere on their glorified characters. With such a wonderful gospel, such a mighty Savior, such limitless possibilities, should we not be careful about the "back-door" revival" and "praying them out of the church" spirit? Are not these poor souls, whose characters and hopes have been blasted and ruined by the frost of sin, included among those for whom Christ died? and should not the Church, with its wonderful gospel, give to them a glorious springtime in which the blighted flower can bloom again?

Then the pastor must be a hard worker. He must do more than draw his breath and his salary, and say "saved and sanctified." He should gird himself with Herculean strength, and undertake gigantic things in the name of God. The Word says, "The Son of Man came not to be ministered unto, but to minister." Jesus told His disciples to *work* while it is called today, for the night cometh when no man can *work*. Paul and Barnabas were separated for the *work*. We are further told that we are *workers* together with God. The work is compared to a vineyard in which the preacher is to bear the burden and heat of the day. Christ said, Pray ye, therefore, the Lord of the harvest that he should send forth *laborers*. Again he says, Say not ye, There are yet four months, and then cometh harvest. The field is already white. That field is the world, you are the reapers. The grain is ripe and ready to perish. Some of it is already falling, and the sad, plaintive voice is on the sighing breeze, "The harvest will soon be past, and the summer will soon be ended."

The pastor should be a cyclone of holy energy. His piety should not only be passive, but active; his power not only stored but applied; his energy not only potential but actual. It is a well known scientific fact that an ounce of water converted into steam and properly applied will lift a ton weight twelve inches high. The cold water is the stored energy; the applied steam is the actual force.

While the great Niagara Falls is beautiful and spectacular, thirty million dollars worth of power goes to waste every hour. It is potential force but not applied power; and force not applied is power lost and lost for ever.

The pastor should have a holy character, set on fire and turned loose in a score of well organized and systematized directions. His faith should not be a visionary, presumptive, indolent, and speculative type, but the kind that is active, organic, operative, and daring; the faith that works by love; not only making a big noise but turning the ponderous wheels of God's great enterprise. As was John Wesley's motto, "Let us work as if everything depended upon us, and then trust God as if everything depended upon Him." He should conserve all his strength sacredly for Jesus, regulating his legitimate desires and appetites so as to waste none of his vitality or dissipate any of his energy on himself. He should not only work himself, but enlist every member of his church as assistant pastors in pushing God's great enterprises. His church should be a busy hive with no room for drones. Instead of being an orderly, sedate, dignified graveyard, with the cold, rigid, carved, chipped,

chiseled, and epitaphed tomb stones pointing heavenward, it should be like the harvest field with the hum, buzz, and cluck of the reaper, the flash of the cutting cycle, the falling grain, and the happy song of the laboring, sweating harvesters.

St. Augustine said, "Nothing in this life is more difficult, laborious, and dangerous than the life of a preacher." Martin Luther said, "The labors of a minister exhaust the very marrow from the bones and hasten forward old age and death." Charles H. Spurgeon, one of God's greatest workers, said, "The preacher who does not make hard work of his ministry here will have a hard job to excuse himself yonder." A loafing, lounging, time-serving, disinterested, burdenless, bread and butter-loving preacher is one of the greatest disgraces known to the church.

What a ceaseless toiler the Master was! He mingled with the poor and the outcast. He touched the leper and made him clean. On foot He traveled, weary and sad, over the hills and valleys of Palestine. He preached in the busy temples and the thronging synagog, on the sloping mountains, and the cool shore by the sea; to vast congregations and to single individuals. He taught and preached all day and spent part of the nights on the lonely mountain in prayer. Weary, oh, so weary, He sat down at the well of Jacob, and yet in His weariness He spoke those marvelous, matchless words of life that still throb in a million hearts and thrill all the world. If we follow in His footsteps and are touched with His passion; baptized by His spirit, we will have all that we can do to keep from working ourselves to a premature grave. We should not work blindly, but intelligently. We should not beat the air, but should know how to work, where and when to work the hardest, and thus make everything count the most for God.

[TO BE CONTINUED]

Some Things Faith Does

BY REV. J. N. SHORT.

ON the basis of what Christ has done, having the gospel, we are responsible for having faith in God as the condition of salvation. "So the faith cometh by hearing, and hearing by the word of God." "Believe on the Lord Jesus Christ, and thou shalt be saved," is a sufficient recipe for salvation from the starting point of repentance to all its fulness, and until we pass through the gates into the eternal city to be for ever with the Lord. But it is to be ever kept in mind, "With the heart man believeth unto righteousness." Then seeing is not believing. God said of His ancient people, "They take counsel, but not of me." That has been too much the history of the visible Church in this day.

What you think of God in your heart is what God is to you: that is what you are, and what you do. "For as a man thinketh in his heart so is he." Intelligent faith in God in Jesus Christ sees God. All our trials seem great because we do not see God, because God is not real. We fret over little things because we do not see God, His great plan and purpose for us. We do not see God because we do not believe. Then we are little in our thought and plans. The reason intelligent men do not cry and squabble over little things as children do, they are occupied with larger thoughts. Children will cry and go to pieces over little things while men would simply laugh at it all. But when you were a child you did the same thing. When you became a man you put away childish things. But it was all because you had a larger mind, and saw things in their true light and proper relation to yourself.

This principle explains somewhat the difference between the man who has faith in God, as revealed in Christ by the Holy Spirit, and the natural man, or the professed believer, who is full of doubt, who sees only this world. Men of this world have their peculiar limitations, and they fret and fume over little things which are for a day. It is because that is all

they see and know. But when man comes to believe intelligently in his heart in God in Christ, he sees all things plainly, and not men as trees walking. He sees things as they are, and weighs them in their true relation to God and the true life. Things of this life then take on a very different color. They are seen in their true character and relation to ourselves. Then things we thought most important lose their significance, worth, and attraction. They have no glory by reason of the glory that excelleth.

This world and what it affords is all the natural man sees. That is why he is grasping and self seeking. What he sees of the world is of vital interest to him. But coming to intelligent faith in God, a world he never saw comes into view, and things he utterly ignored, as having no meaning, loom up with an importance to himself that he never dreamed. Things he once desired and sought lose their hold upon him. As to the real purpose of life he sees their emptiness. We are commanded not to love the world, neither the things that are in the world. But until a man has true faith in God he does this. That is all he sees. If he can not love and desire it, what can he do? What he needs is something that will create the expulsive power of a new affection. The reason of this love of the world is, "If any man love the world, the love of the Father is not in him." The Father is infinitely greater than the world. If he loved the Father then, the world and all it could afford would be swept away by the glory that excelleth.

When a man comes to believe intelligently in Christ, "Love divine, all love excelling," springs up in him like an artesian well; for the Spirit always accompanies such a faith. "He that believeth on me," says Jesus, "out of his belly shall flow rivers of living water." But faith is reasonable, and sees a reason for believing one thing, and rejecting another. Being lovers of self, in the last days it is said, men shall be lovers of money. But, though it is forbidden, the man who has not faith in Christ loves money, even if he is in the church. Why? Because of what he sees it to be to himself. For the contrary reason, he does not love gravel stones: they do not minister to self. When he comes to believe in God and the truth as revealed in Jesus Christ, he will see that gold is no more than gravel stones; it can

no more satisfy the real hunger of a human soul than sand. Then when he comes to have true faith he loses his desire for it, only as he may use it in the will of God, and for His glory. In any other sense it is no more to him than gravel.

Moses came to have faith in God. Then he looked at Egypt, its treasures, pleasures, and honors, as every man looks at such things who has faith in God. But it had lost all its attraction for, and influence over, him. In consequence, Moses is a prince in heaven today; but Egypt and all he left is buried in the dust of centuries. Taking in God's thought is faith: it is thinking as God thinks. Then we look at things of the world as God does. Men not believing God are very much interested and wrought up over what men think of them. When they fully take in God's thought, they "cease from man whose breath is in his nostrils." Out of Christ, they feel "You might as well be out of the world as out of the fashion." Why? Because they are so alive to what men think, and God and His thought have so little weight with them.

The little things of this life greatly perturb or please men of this world; and even men in the church who have little faith in God. When a man has true faith it lifts him up to the mountain peaks of God. Then he thinks and sees as God does. As he walks upon the delectable mountains, where the sun shines night and day, he is unmoved by the storms and tempests far down the mountainsides. For days no sun or stars appeared. The storm and billows swept the vessel until it appeared about to sink with all on board, and be seen no more. But Paul had a word from heaven, that he and all on board would be saved for his sake. Then Paul was calm and cheerful, and comforted and encouraged all as if he were the god of the storm. Why? He said, "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

That is what faith is, and what it does for those who have it. It is this in all the little and big crises of life. He thinks as God thinks. He looks at things through God's eyes. Faith produces the same effect in the case of every man because of who God is. In his weakness man then relies on God Almighty. Who believes God? The man who acts like he believes Him.

CAMBRIDGE, MASS.

Church Union

BY STEPHEN B. WILLIAMS



something of the strife and confusion that would ensue among His own, He prayed "that they all may be one." But as we look around us today, at the more than five hundred distinct denominations that bear the name of Christ, we see that Christianity is very far from being one.

In order to get a proper viewpoint, it would be well for us to go back into history, and ascertain, if we can, the cause of so many existing denominations today. We find that the Christian church commenced with a little band of Jews who had gathered around the Lord Jesus Christ, accepting Him as the promised Messiah, but who, after His death and resurrection, were scattered to the four winds of

the earth. This was evidently in divine order, for it was the means of propagating the faith among the nations. By the very fact of their adherence to Jesus they were connected with each other, forming the visible flock of the good Shepherd. And the opposition and hatred which they were to encounter made it necessary that they should exhibit an external unity, thus disassociating themselves from their fellows in nationality and religion. In the beginning there was not any formal constitution, but rather the free communion of fraternal love.

Shortly after the birth of the Christian church as an ecclesiastical organization, a deluge of blood rolled over the Christian world, commencing when Nero addled while Rome was burning. Millions of Christians were tortured to death, traveling up to heaven in rivers of blood. Others fled for their lives, and God used them to further scatter the gospel to the ends of the earth. Who can doubt but what the Christians were one, both in name and spirit, in the midst of these awful persecutions.

However, with the dawn of the third century came the rise of the Emperor Constantine, who, in obedience to what tradition asserts was a heavenly vision made the cross the emblem of his conquest, and finally becoming the supreme master of the universe, he made the Christian religion the religion of the Roman Empire. What an amazing opportunity was

here afforded to extend the kingdom! And many indeed supposed that the millennium had come! But Rome was utterly pagan at heart, and the result was that Christianity was given an awful pagan influence which almost resulted in the total oblivion of true spirituality. It was the beginning of the triumph of the anti-Christ.

Minor schism occurred in the early centuries, such as that led by Donatus, an African bishop, who led a movement that required holiness of its members, which served to keep aflame the spark of vital religion. But the first real split came in the year 1180, when Peter Waldo, a merchant of Lyons, France, protested against the unspirituality and corruption of the church, securing a large following through several countries, culminating in the forming of the Waldensian church, which has an existence till this day. But the real great awakening came five centuries later, when the corruption of the Roman church had reached its greatest height. There was a mighty revolt of men's minds in England, which found expression in Tyndale's translation and circulation of the New Testament, resulting finally in a separation of the Church of England from the control and dominion of the Pope of Rome. In Germany, under the leadership of Martin Luther, the Reformation assumed large proportions, and led to the forming of the Lutheran church, having for its cardinal doctrine, "Justification by Faith." Contemporaneous with Luther were other reformers, chiefly among them being Calvin and Zwingli, whose activities in Switzerland and Scotland, and the labors of John Smith in England, led to the forming of the Baptist, Presbyterian, and Congregational churches. Out of the Anglican reform came the Wesleys, who had also been in touch with the ancient Moravians, who gave to them the experience of a "strangely-warmed heart," from which came the great Methodist connection. These various bodies were greatly used of God in spreading His truth among the nations. But, since then, through splits and divisions, they have multiplied greatly, until at this time there are more than five hundred distinct denominations at work, and it does seem that instead of God's eternal truth being propagated, there is, more and more, an intense confusion in the world in regard to religious matters.

The climax is fast being reached. The nations are filled with uncertainty, while great conflicts are sweeping over a vast portion of the earth's surface. Perilous times are upon us, and no one knows what the next step will be. It seems that the time has arrived for the fulfillment of all prophecies. And among the things that are almost certain to take place is the union of most of the various denominations. It is the next step in the affairs of men.

Why am I so certain that such a union is about to take place? First, because the spirit of the age demands it. In all the great brotherhoods, from the hod-carrier to the banker, there is the closest union, while an amalgamation is going on in all lines of commerce—in railroads, mines, manufacturing, publishing interests, etc.—the smaller being swallowed up by the larger. And these business men, whose master hand is being felt in every avenue of life, are taking hold of the Church in a way never known before, being active and dominant in conventions, assemblies, and conferences, where their hand is strongly felt and their power plainly shown. To them it is a wastage of capital to have several churches, all preaching and standing for about the same thing, struggling along in a town or village, when one of them under the leadership of a strong man could accomplish fully as much as all of them combined, and at a great saving in money.

To strengthen this thought we find that the creeds and doctrines which a decade or two ago were like great separation barriers between the denominations, have now become so broadened that ministers and laymen of all these principal denominations can now be seen sitting together on the same platform in missionary and Sunday school conventions, discussing amicably their problems in extending the Church as represented by them to the remotest bounds of

earth. In the Federal Council of the Churches of Christ in America more than thirty different denominations are represented. In Japan the various Methodist bodies came together and formed one Japanese Methodist church, and they are about to accomplish the same here in the homeland. There is absolutely no difference in what the various Methodist bodies are now standing for, with the possible exception of one or two that are yet emphasizing in a more or less degree the doctrine of sanctification as expounded by John Wesley. But the great Methodist bodies, as such, are no longer standing for any such doctrines that tend to division in their ranks.

In Korea, after years of duplicate work, the Methodist and Presbyterian boards finally agreed to divide the territory, and almost by a single sweep of the pen thousands of Koreans were exchanged in their church membership, making no noticeable differences in their way of thinking or living. In Mexico a plan has about reached its consummation whereby the various Protestant churches there will divide the territory. A great preacher of the Congregational church said but a short time ago that the dream of his church was the unity of the Church of Jesus Christ. A conference was recently held in New York City, which had for its object the uniting of all Christian churches throughout the world, with delegates present from the leading Protestant denominations.

Some Don'ts

BY S. M. LEHMAN

Don't belong to one church and give all of your means and attendance to another.

Don't sleep on Sunday morning until time for the church bell to ring. May be the choir could n't get along without you.

Don't quit coming to church because the preacher did not ask you how to run the church or conduct the song service.

Don't withhold the tenth unless you are willing to be called a thief.

Don't go to the circus or theater when away from home: some one may be there who knows you.

Don't put on style and airs when riding in that new automobile that is under mortgage.

Don't strut as you come down the church aisle with that unpaid for \$10 hat.

Don't join the Pentecostal Church of the Nazarene to get a job: the church can get along without you.

Don't do evil that good may come.

Don't exert yourself while in religious work; the people may think you are in earnest.

Don't bridle your tongue if you don't care what people say about you.

Don't argue—the other fellow may be better at it than you.

Don't shine for God only when noticed by people.

Don't subscribe for your own church paper, but take another. Then you will be like the mother who turns out her own child and takes an orphan to support.

Don't borrow trouble. The greatest trouble any one ever had was a trouble they never had, because they borrowed it from the future.

Don't be too lazy to dig out a new sermon.

Don't hang around the opposite sex if you are married; some one may think you are making love.

Don't tell folks you are glad they called, when you are not. "The hypocrites shall have their portion."

Don't ignore those who have the oversight over you. Who made you a boss?

Don't try to straighten out everybody. Some may be straighter than you are.

Don't get sour in your experience, because every one does not join the church of your choice.

SIoux CITY, IOWA.

And I submit as my judgment, however weak it may be, that when the larger churches are enabled to adjust their differences and form a gigantic church union, then the smaller churches will fall into line. For many years an insidious undercurrent of preparation has been going on. Distinctive doctrines have not been preached in most pulpits for years, and the great mass of membership know very little of these doctrines that once separated Christendom in actuality as well as in statement of creed.

Beloved, when this comes to pass, and who knows how soon the day will be—the anti-Christ will have reached the climax of his power, and expressing himself through this organized ecclesiasticism, woe be unto those who are not willing to wear the mark in their foreheads. They will be days of real peril, bigotry, intolerance, and persecution such as the world has never witnessed before. The Scriptures portray in vivid language what will then take place. And God's true saints, who have been serving Him in righteousness and true holiness, will be scattered into little groups and bands without any corporate power or unity, tossed to and fro at the mercy of a gigantic organized ecclesiasticism, unless they are sufficiently wise to read the signs which point to the inevitable condition arising, and unite themselves together now in order to be ready for that evil day.

Beloved, the Master prayed that they all may be one. What will He think when He returns, if He shall find His own true people divided up into little bands here and there, performing on that very account a service that must be ineffective, and not putting forth as they should in all the beauty and glory of the holy life?

Beloved, these lines are written that you who have been sanctified holy may catch something of the vision of the possibilities before a united holiness people, and that you will go down upon your knees before God and talk to Him about this matter, and ask Him to show you what you can do to bring about the unity of the holiness people in your own community. The writer is at this time a member of one of the great ecclesiasticisms of the day that will take a leading part in the great program of church union; and he sees no hope for God's little ones in such an organization, and expects to identify himself at an early hour with the most aggressive band of holiness people he can find.

There are several smaller churches that are standing straight and true for the doctrine of holiness. Among them I might mention the Free Methodist, Wesleyan Methodist, Pentecostal Church of the Nazarene, and several minor churches and associations, with a great sprinkling of true holiness people in the Methodist Protestant, Evangelical, United Brethren, Quakers, and others, as well as a great host who are yet in the larger spiritually-dead ecclesiasticisms of the day. How the great, bleeding heart of Jesus would pulsate with divine joy, if all these could lay aside their prejudices, opinions, and minor things that keep them apart, and with hearts filled with perfect love, come together in one mighty avalanche of holy fire against the Devil and the powers of darkness, with their wedding robes on and their lamps all trimmed and burning, ready for the shout, "Behold, the bridegroom cometh!"

Is this an idle dream? No, for Jesus prayed with bloody sweat that "they all may be one," and how ashamed and humiliated we will be if He finds us divided and torn apart at His glorious coming! Beloved, have we really got the experience? Are we burdened, as the Master himself was burdened, for a lost and dying world? Are we really filled with perfect love? Are we dead to self, and ready to do His perfect will? If so, then it should be a comparatively easy matter for us to get together. Does your heart respond with gladness to this suggestion? Or, do you feel indifferent to this plea, preferring to go on with your own little crowd in your own way, playing at the job of spreading scriptural holiness? If so, might it not be well for you to inquire into your own

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Rescue Work

BY J. P. ROBERTS

AFTER fourteen years of labor in this line of gospel work, that of seeking to restore the fallen girls, we feel to say this is one of the most needy fields of labor, one of the most neglected and despised of which we have any knowledge, and yet one which yields the richest returns for labor invested.

In reading Psalm 144:12 we find God's thought for the daughters of our household. It reads thus: "That our daughters may be as corner stones, polished after the similitude of a palace." The wrecking of the womanhood of our land means the destruction of the entire building of humanity. The complete undoing of the entire situation. When we behold the haunts of shame, already filled with wrecked girls and women, and see the downward trend of the hundreds who walk our streets, see the traps and snares set for unwary feet, hear the wails of the lost as they are being engulfed in this maelstrom of human destruction, we throw up our hands in horror and cry, "How long, oh, Lord, how long?"

The doors of Rest cottage, Pilot Point, Texas, were opened in 1903. God so definitely planted this institution, and has so graciously watered and cared for it till the most skeptical have had to admit that it is a planting of the Lord. We have sought no large pretensions, but have earnestly striven during these years to fill the little corner in which God saw fit to place us. During the period of time something like seven hundred girls have found shelter within our pales. Here, where the fire of God burns incessantly, hundreds have been saved and sanctified and restored to useful and happy lives.

Indiana Rescue Work

BY MRS. EVA NORRIS

WE feel many will be glad to hear of the progress we have made in our work on the District in regard to the establishing of a rescue home. As representative of this work I have visited several churches over the state and have had the hearty co-operation of all, and they have given in money and other articles to furnish the home. We feel this is in divine order, for many hearing of our efforts have come to us offering their support, and God has directed our steps and answered prayer in a marvelous way. We feel there is greater need of the home now than in the past on account of the war, for many precious girls will be lured from paths of purity and will find a place of refuge with us.

We wish to refer our pastors to the paragraph in the Assembly minutes which requires that a certain day be observed as Rescue Day. Our rescue board decided that May 27th was to be observed as this day, and an offering taken for the work. This offering is separate from the one taken when Mrs. Eva Norris, District representative, visited the different churches, making two offerings from each church during the year. All pastors who have failed to do this please attend to this at once, and forward amounts received to the secretary.

We feel that you will be glad to help us pray for a suitable place in our city for our home and for a God-called, Spirit-filled matron, a real mother for our girls. We are expecting our God to answer prayer in every line and by faith we can see many precious girls shouting the victory over sin, washed in the precious blood, through the efforts of our rescue work. For.

He was not willing that any should perish. Am I His follower, and can I live Longer at ease with a soul going downward. Lost for the lack of the help I might give? Perishing, perishing, thronging our pathway, Hearts break with burdens too heavy to bear. Jesus would save, but there is no one to tell them.

No one to lift them from sin and despair.

Let us go to their rescue, for He is able to do exceedingly abundantly above all we can ask or think (Eph. 3:20).

Many relatives and friends of the inmates have been saved at Rest cottage altars. Numbers of Christian workers, preachers, and missionaries have received their call to service while engaged in worship at her threshold. Eternity alone will reveal the parched desert wastes that have been transformed into veritable flower gardens, through the life-giving waters flowing out from this sanctuary of God.

No mortal tongue could ever describe the battles fought and victories won within her sacred precincts. Coming as they do from the very jaws of hell and death, victims of the lowest and vilest habits of earth, but through the refining fires of Pentecost brought back to purity and holy living. Thank God! In spite of heavy loads and manifold trials, incident to rescue work, the reward is great even in this life. Here is where the transforming power of the blood of Jesus is daily manifest.

God has graciously blest our gardens, orchards, cows, and chickens this year. With drouths, pestilences, and advanced prices He has proved a friend indeed, and is supplying our every need. We are seeking in turn to bless and reach every soul possible. Our workers have been self-sacrificing, our girls cheerful and appreciative. The cottage is well filled, with others knocking for admittance.

We desire to thank the many friends who are standing so nobly by us. Included in that number are many personal friends of the work scattered from the Atlantic to the Pacific. The Young Ladies' Missionary Society, of Warren, Pa., with the many faithful Dorcas societies of the Pentecostal Nazarene church, and other friends and helpers too numerous to mention. God bless and reward every one. We are to the best of our ability piloting the institution as a sacred trust of the Pentecostal Church of the Nazarene and covet a continual interest in your prayers and help.

We remember with pleasure the years gone by when Rev. J. D. Scott was a co-worker at Pilot Point, helping to carry the burden in the heat of the day. Many others have come and gone. God bless their memory. Soon we shall meet and lay our trophies down at Jesus' feet. "Till then we toil on, pray on, shout on."

PILOT POINT, TEXAS.

Bethany Training Home

LAST Saturday, at 5 p.m., the red light district of Memphis, Tenn., was unceremoniously closed, throwing the denizen of the underworld almost into a panic. Sunday, Monday, Tuesday, Wednesday, and Thursday we spent in visiting the district and praying in a number of those houses. Some of them have professed to have been saved, others have given up the life of sin. The madam of the biggest house in the district claimed to have been saved. Bethany Training Home is being taxed to its limit; we can only take a very few more. We will have to begin to put dining tables in the lower hall and beds in the upper hall. Best of all, as these girls come in they begin to seek the Lord. Beloved, pray for us. Here is a great opportunity to lead souls to Christ. We were forced to borrow a hundred dollars to meet some pressing needs. We have faith to believe the Lord's people will rally to our support.

Yours to the rescue,

A. J. VALLERY AND WIFE.

901 Chelsea Ave.

The Need of Rescue Work

MISS LUE MILLER

Secretary, General Rescue Board

IS there a need? Some say, "Yes, but it is such a hard, difficult problem to deal with." Shall we neglect it because of this? Shall we close our ears to the cry of multiplied thousands of unwed mothers and their helpless babes, which number in the United States alone over 200,000? And then add to this many other thousands who ply the trade of harlotry for gain; and then what about that number which no man can number, who are secretly involved in this sin?

We can no longer shut our eyes and say, "It

is only a fad of a few rescue workers," when the highest legislative authority of our land has incorporated laws for the control of such a situation, and especially at this time are they seeking to guard the young men called to the soldiery. A foe greater than shot, shell, or shrapnel threatens the morals of the army itself.

Shall the church of God sit by while those "who are wiser than children of light" wholly occupy the field? A few of us say "No." We refuse to stand by and do nothing. Our effort may be as nothing compared with the vast numbers involved.

During the General Assembly a General Rescue Board was elected to organize, recognize, and by all proper means foster the general work of rescuing fallen women in connection with the church, and in harmony with the provisions for rescue work under the oversight of the District Superintendents. One meeting has been held, as formerly reported. The entire membership were not present, but those who were present did agree that there was a lack of well organized effort on the part of the different workers scattered abroad. It was agreed that three special lines of effort be made.

1st, To prevent, in every possible way, the innocent from being caught in this snare.

2d, To seek to redeem those who have become victims.

3d, To assist in any way, either in securing legislation, or in the enforcement of laws bearing on this line of work.

There were other features taken up, as to standardization, etc., which we believe will greatly increase our efficiency as laborers together with God, when the matter is fully in hand.

Kansas City, Mo.

Hutchinson Refuge Home

MRS. LAURA WOLF

IN God's great vineyard rescue work is the most neglected line of work. Instead of doubling our forces and broadening out we seemingly are contracting and losing interest in this line of work.

Thank God for the rescue homes here and elsewhere, for without these little would be done toward the uplift of the fallen. We who have comfortable homes and the luxuries of life can not realize our awful situation, for each day in the United States alone one hundred and seventy girls lose their virtue and are driven from the "home fireside." Should these chance to be our own daughter or our own sister, how soon we would rise up in arms!

It is impossible and illogical and at variance with the divine law to demand a pure life in one-half of the race which is not equally demanded of the other; therefore persistently demand an equal standard of purity for men and women.

Those of us who are not in vital touch with rescue work do not know the need and do not see the necessity of sacrificing our time and means to support these institutions of the church. It is time for us to bestir ourselves and awaken to the awful fact that souls are perishing and the voice of our sister's blood crieth unto us from the ground. Some day an account will be rendered in the court of heaven for the things you and I have left undone.

This home is owned and controlled by the church, supported by the state and church, and the two sanctified matrons in charge are giving their best service to the work and are keeping "the glory prayed down." The aim of our home is not to give temporary shelter and relief only, but also to teach them the Bible plan of redemption and get them ready for heaven. We present to each girl a new Bible and she commits to memory a portion thereof from each day.

The blessing of the Lord has been upon the home in a marked way during the last year, and of the eighteen girls who have been received into the home all have sought the Lord's pardoning grace and many have received the witness of His saving and sanctifying power and are today living lives that bless those with whom they come in contact.

627 East 6th Ave., Hutchinson, Kas.

SUNDAY SCHOOL LESSON

September 2

The Shepherd of Captive Israel

Eze. 34:11-27

GOLDEN TEXT: *The Lord is my shepherd, I shall not want* (Psa. 23:1).

THE LESSON OUTLINE

B. F. HAYNES, D.D.

We have here a message to the faithless shepherds of Israel (vs. 1-10), and a promise of the restoration of Israel (vs. 11-22) and the re-establishment of the Davidic kingdom (vs. 23-31), especially vs. 23 and 24.

(A) *Message to the Faithless Shepherds of Israel* (vs. 1-10).

a. Ezekiel's arraignment of the faithless shepherds is terrific indeed. He charges them with: (1) feeding themselves instead of feeding the flocks; (2) not strengthening the diseased, nor healing the sick, nor binding up the broken, nor bringing back the wandering; and (3) ruling them with cruelty.

b. Hear the result: "Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more."

A hireling ministry is here rebuked—one which uses the ministry for (a) feeding themselves instead of ministering to the flock; it means a ministry which (b) ceases to strengthen the diseased or heal the sick, or to bring back the wandering and lost. (c) It means a ministry which rules the flock with cruelty like the Romish hierarchy.

The time is coming, the prophet tells us, when God will appear on the earth, and will be (a) against these faithless shepherds; (b) will call them to account for the flocks; (c) and deprive them of further lording it over the priest-ridden flocks; and (d) when even their own personal support will be taken away.

(B) *Restoration of Israel.*

Before the end-time of this great reckoning with the faithless shepherds, he tells us Israel shall be restored (vs. 11-22).

Space forbids the quotation of hundreds of passages which teach the certainty of the literal restoration of Israel to their own land.

The day hastens when this people shall return to this land, whose alone it is by the oath of God, and whose it shall again be even by actual possession by the same divine oath.

Then will follow

(C) *The re-establishment of the Davidic kingdom*, when Christ shall ascend its steps to reign in righteousness in millennial glory.

Read carefully (and run the long chain of references) (vs. 23 and 24): "And I will set up one Shepherd [Christ] over them, and he shall feed them, even my servant David [Christ]; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David [Christ] a prince among them; I the Lord have spoken it."

O glorious day of redemption's crown and glory and universal triumph of righteousness, and conquest over the power of darkness and the Devil!

Lord hasten Thy coming back, and make and keep us robed and ready for Thy coming that we may reign with thee!

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

The God of grace does not leave the care of His own utterly to the leaders of His Church. Himself personally gives attention to His own (v. 11).

God comes into this world of sin, and seeks men who have been scattered from Him and are lost to Him (v. 12).

God personally delivers men from the land of captivity to sin, and leads them to the holy land (v. 13).

Security, comfort, fullness, exaltation, the Lord prepares for those who have His great salvation (v. 14).

God nourishes His own, and He gives them rest (v. 15).

God will make up for the failures of earthly pastors (v. 16).

God's chosen Shepherd shall be the Leader of His people (v. 24).

Perfect peace and perfect safety shall be realized in the millennium of the ages and of the soul (v. 25).

God will make His people a blessing, and He will continue to bless them (v. 26).

The great blessings of the millennium and of Pentecost will come when the yoke of sin has been broken and deliverance has come, and God is known in the midst (v. 27).

"In this chapter the office is taken from the shepherds of Israel, and promise is made of the kingdom of Christ, the Chief Shepherd."

"The prophecy in chapter 34 is kept very general, and does not connect itself closely with specific occasions and circumstances; hence admits (apart from its typical bearing on the experiences of Israel, outward and spiritual) of manifold application to all states, churches, families [individuals]; and with justice, for it is really designed for all that could be named figuratively shepherd and flock, like a mathematical formula which expresses a law that could be applied to innumerable cases" (Schnieder).

God's will has from the first been directed to the object of gathering a new humanity out of the world, of a people of God out of all peoples; and the choosing of Israel as the people of God was only a first provisional step toward the accomplishment of this will. God gathers Israel to Himself as His people only (?) for the purpose of gathering through their instrumentality a people from among all nations" (Kliefoth).

YOUNG PEOPLE'S SOCIETY

How to Conserve Our Young People's Work

MRS. J. W. OLIVER

THIS is a very vital question. Out of a little more than 12,000,000 young men in this country less than 1,000,000 belong to any church at all. Three-fourths of our Sunday school scholars are lost to the church, and only one young man out of every ten ever enters a church door. Horrible state of affairs, indeed, but true! And a scrutiny of church statistics will reveal some awful things. Think of a reasonably large church losing nine hundred members in one year; seven thousand churches do business a whole year without a single addition; nearly fifty thousand congregations in this country without a pastor, and ten million children in our fair land never enter a church or synagogue. In the great majority of our churches but little, if any thing, is done in the way of definite salvation.

Every one knows the hope of our country is in the young. If we lose them we have lost entirely. The young men and women of today will be the leaders of tomorrow. Therefore, in order to conserve our work with our young men and women, we offer the following suggestions for doing the work God has called us to: To begin with, we must have an old-time, Holy Ghost case of conviction. This will give them a horror for sin like nothing else will do, and which they must have. Conviction is the very first step, and can hardly be stressed too much. Conviction alone, however, is not sufficient; there must be a sound conversion. The implanting of divine life in the soul; they must be "born again," old things must pass away, and all things must become new. A "repentance not to be repented of," a holy purpose to go with God. A mere profession will never stand the test; the work must be real. To fail here means failure all the way through.

When once we get our young people saved in the good old way of the long ago, which means they are not of the world, then we should begin to plan, pray, and preach for their entire sanctification. Young people especially need this great blessing in order to stand when the world offers so many allurements as it does at this day. Let us urge upon them the great necessity of being cleansed from all sin; for this is the establishing blessing.

When we get our young people convicted, converted, and sanctified wholly we have a good solid foundation on which to build. The foundation is as important as the building. Many have failed just here because they got in a hurry to see the results of their labors. We need to learn "to labor and wait." Some start the building before the foundation is complete, and there is sure to be a fall with fearful and eternal results. Just as soon as the foundation of a good Christian character is complete we should start the building. A good beginning is to organize them into young people's societies. Each body must have a head, every army must have a leader, for well directed forces always accomplish more. The pastor who fails here has lost one of his best weapons with which to fight the Enemy, but the leader should not forget that his work must be in harmony with the pastor. Some well meaning people object to organization on the ground that they are apt to become worldly and formal. But observation and experience have proved to us exactly the contrary. Worldliness and formality are fatal to any Christian work, whether young or old. But we believe that organized effort is the best way to combat these things, and if the holy fire is kept burning there will be no worldliness. And above all, our societies must be kept intensely spiritual.

We believe the following will help solve the problem: (1) Keep your young people intensely interested in missions, home and foreign. There is something about the heroic effort of the soldier at the front that will inspire their young hearts to greater effort for their King. (2) Never speak lightly of education, but urge your young people to study; especially urge them to study their Bibles, for a skilled handler of the Sword of the Spirit can hardly be surprised and captured by the Enemy. (3) Insist that each one testify as definitely as possible to the exact condition of the heart. No need of any ironclad rules, but get a heart testimony from them as often as possible. (4) There is a great open door for personal work among the unsaved. Impress upon each one the importance of entering into the door while it is open. (5) But above all, get them to pray. Prayer is the secret of success in every line of Christian work. Prayer will keep them in touch with God, and keep them out of sin. When prayer is neglected, the soul will soon die of starvation. Teach them to pray in public. Better still, teach them to enter into the closet and shut the door, and there pray to the Father which sees in secret and rewards openly.

In conclusion the pastor and the president of the society must be examples. They must have had conviction, been converted, and entirely sanctified, have their work well organized, and work congenially together. They must continually fight against worldliness and formality, and heartily favor all they would have their people favor; study to show themselves approved unto God, workmen that needeth not to be ashamed. They must keep in close touch with God, in much prayer, and they that do these things shall neither be barren nor unfruitful in the work of the Lord; but will be able to conserve the young people's work, and thereby gather many precious jewels for the coming kingdom.

Newton, Kas.

"Let no man despise thy youth; but be thou an example in word, in conversation, in charity, in spirit, in faith, in purity Till I come" (1 Tim. 4:12).

THE WORK AND THE WORKERS

PENIEL CAMPMEETING

Peniel campmeeting began August 2nd and closed the 12th. It was the twenty-third annual session of this glorious feast, and many declared that it was the best in years. Evangelist W. R. Cain, of Wichita, Kans., was the leading preacher. He gave forth a radical gospel in a loving and yet fearless way. Holiness as a definite second work of grace was his constant theme. Rev. B. F. Neely assisted in the preaching. He is the pastor of the Peniel church. God was with him at his home camp where he is so well known and loved. Rev. H. B. Wallin, pastor of the San Antonio Pentecostal Nazarene church, and his wife had charge of the music. Brother Wallin led the singing and Sister Wallin played the first piano. These young people were formerly students of Peniel College and so were not strangers among us. There were several special services during the meeting. Rev. B. H. Haynie, pastor of the Pentecostal Nazarene church at Dallas, Texas, preached the missionary sermon. Rev. J. E. L. Moore, principal-elect of the Pentecostal Collegiate Institute, North Scituate, R. I., delivered the educational sermon. Rev. Oscar Hudson and wife represented the Peniel Orphans' Home in one service. An offering was taken and three hundred and fifteen dollars subscribed. Brother Cain conducted the divine healing service. A large number bowed at the altar to be anointed and some were definitely healed. Rev. J. T. Upchurch and band presented the rescue work and the needs of the Bereahab Home Friday afternoon. Over two thousand dollars was subscribed for the maintenance of Bereahab to be paid in the course of five years.

This camp is recognized as the Dallas District camp. Thousands of people attended the services. The unity of the Spirit prevailed in a marked degree. The people worked together. The grove services were well attended and much blessed of the Lord. Several were saved and sanctified in these meetings. The sunrise prayermeetings were better attended than they had been for four or five years. About seven hundred dollars was raised for the expenses of the meeting. The most remarkable feature of the whole campmeeting was the ease with which the people came to the altar and the rapidity with which they prayed through and struck fire. Some where near three hundred were saved and sanctified.

STEPHEN S. WHITE, JR., Reporter.

OKLAHOMA HOLINESS COLLEGE

What was termed the "June Campaign" in the interest of Oklahoma Holiness College was a decided success. On the 8th day of June a company of five persons boarded a Maxwell car for a tour of the state, visiting the churches of the Eastern and Western Districts. For some six weeks we traveled, visiting the churches holding educational rallies in the interest of the college. Our mission was threefold. First, we sought to bring a report of the college and its workings to the people. Second, we desired to meet the young people who were planning on attending school; also families who desired to move to a holiness school and educate their children. Third, a movement was launched last December to pay off a note against the college of \$5,400. Of this amount \$1,500 had been subscribed by the town of Bethany and \$1,000 by the board of trustees, and during our campaign we secured nearly \$1,000 in cash and pledges. We can not estimate the value of this campaign for Oklahoma Holiness College.

The outlook for the coming scholastic year is encouraging. Many calls for catalogs are being received. We expect an increase in enrollment. Some of our boys have been drafted. Let us all unite in prayer that God will bless these young men who have had training in our schools and are called upon to go to the front. Bethany now has natural gas. Most all of the citizens will put gas in their houses. We will have electric lights within the near future. Any one interested in Bethany, or Oklahoma Holiness College, please write us. School opens September 11th.

C. B. WIDMEYER, President.

EASTERN OKLAHOMA DISTRICT

We have just closed one of the best meetings of our life at Durant, Okla. There was not a dry service in all the meetings. There was some one at the altar every night. There were ninety professions and most of them prayed through good. Some oldtime confessions and restitutions were made. It cost one man \$20 and one woman \$500 in cash, besides the confession, to get straight. Good reports are coming in from different parts of the field. Rev. S. H. Owens, our pastor at Kingston, has just closed a very successful revival in his church. Rev. E. C. Cain, of Shawnee, reports a good revival in his church. We are now in Madill, Okla. We opened last night and three knelt for prayer. We have Rev. R. E. McCain, of Kingston, with us this year. We attribute a large portion of the good results in the Durant meeting to his good singing and efficient

To Our Pastors

Less than three weeks remain before the dawning of the great HERALD OF HOLINESS Day, September 16th. We believe this an opportune time to jog your memories a bit in regard to the importance of this truly momentous day, not only to the Publishing House, but also to the church and individuals as well. We have many testimonials on file here at Headquarters that the reading of the HERALD OF HOLINESS has resulted in the salvation of souls and the sanctification of believers. We urge every Pentecostal Nazarene pastor to begin at once a canvass of his membership, and continue it until every family has been shown the importance of taking their own church paper. It would no doubt surprise you if you knew the number of subscriptions we have among those who are not members of our church, consequently the pastor's field is unlimited.

Scatter the HERALD OF HOLINESS and kindle revival fires.

Remember the watchword of the campaign "A HERALD OF HOLINESS in every Pentecostal Nazarene home."

altar work. Brother C. C. Gardner, of Amos, was with us. He is one among the best altar workers I ever met.

The pastor, Brother W. F. Gibbons, and wife, the Taylor brothers and families, Miss Agnes White, one among the best women preachers in Oklahoma, Miss Ureth Hugart, another girl preacher, were with us with the glory on. These two girls are excellent school teachers, also good preachers.

Recently I had a letter from Miss Minnie Brooks, Hon. Ark., inquiring for a school in this country. I am personally acquainted with Miss Brooks and know her to be a first class school teacher. She has the blessing of holiness. I was her pastor for three years. If you need a good all round teacher write her.

F. R. MORGAN, Dist. Supt.

EVANGELIST L. HIBNER

I have just closed a fine meeting at Star Line Works, Ky. Rev. R. T. Johnson was song leader. Three were saved and fifteen sanctified. Among those who got sanctified was a Methodist Episcopal preacher, and the country was stirred for miles around. I never worked among a finer lot of people. They showed their appreciation by giving us a good offering, and also presented the writer with \$18.87 to buy a suit of clothes. A holiness prayermeeting is being organized. At this writing we are in a meeting at Camp, Ark., and it starts off slow. The writer will go to Nauvoo, Ala., September 7th. D. V. I ask the prayers of all the saints. My home address is Clarkton, Mo.

IDAHO-OREGON DISTRICT

We were with Pastor Parry and his church at Ontario, Ore., a few days. While there we adopted the envelope system to raise the District and church finances. We gave our lecture on tithing to get the money to put in the envelopes. The District budget was explained and well received. The pastor received a good list of subscribers for the HERALD OF HOLINESS and *The Other Sheep*. Organization is necessary to insure permanent success. A well organized church is not built around a man, and is better able to stand the storms than one run on mission lines.

Pastor Mitchell and his church at Meridian, Idaho, have likewise adopted the envelope system with the church and District budget. We enjoyed preaching to the church at Meridian. We received six members into the church while there.

We are doing construction work now and hope to make a general forward move along all lines on our District with a well organized army. While we recognize that organization is not, nor does it bring Holy Ghost power, yet it concentrates the power of effort in a way that nothing else can. Hence a well organized church full of Holy Ghost power with concentrated effort will be as terrible as an army with banners. While organization tends to formality, yet the lack of it tends to fanaticism, free-lanceism, confusion, and final wreckage of the work. We made a week-end visit to our Fairfield and Ruby schoolhouse churches. We were surprised to find the degree of spirituality which these people enjoyed. We had much freedom in preaching at both places.

N. B. HERRELL, Dist. Supt.

EVANGELISTS THEODORE AND MINNIE LUDWIG

By the help of the Lord we closed a very good meeting at Muscatine, Iowa, with our church. Quite a few prayed through at the altar and three came into the church. The little band was greatly encouraged. Mrs. Maude Hume is the efficient pastor. It was hard to leave this band of God's saints and we would liked to have continued a week longer, but had to hurry on to Martintown, Wis., where we now are. We are doing our best to give them the light and plend with them to get right with God. Not many are coming out and they are very irregular so that it is a hard matter to see much visible results.

FROM M. E. SHIPPEY

We have just closed two good meetings beginning July 29th. Brother McGonagill and wife, of Randolph, Miss., assisted us. Many were convicted, came to the altar, and several prayed through. The attendance was good at Prospect. The churches could not hold the large crowds that came. On the last day of the meeting at Prospect we had the pleasure of having with us our District Superintendent, Rev. S. E. Galloway, and wife. May God richly bless them in this needy field. I go from here to Rosebloom to assist Brother Shepherd, the pastor, in a meeting.

REV. J. W. HIPP

Just closed a fifteen days' meeting at Southland schoolhouse, near Creta, Okla. Seekers prayed through and got to God. They got saved and sanctified at the church and in their homes, on their way to church, and all around. Miss Ethel Fisher was organist and singer. We organized a Pentecostal Nazarene church there with sixteen members, with more who want to come in when they get their letters from other churches. We baptized ten. I feel like pressing the battle for souls with renewed vigor and determination.

EVANGELISTS JOHN AND GRACE ROBERTS

The Fort Jesup, La., camp closed with victory August 5th. The crowds were larger than last year. This was their nineteenth camp. The people were hungry for full salvation preaching and came from far and near. The committee had worked faithfully to make some new improvements and to beautify the grounds. We were well cared for on every line. We slipped out at 3:30 a. m. on Monday to catch an early train. We said in our hearts, "Live on old Fort Jesup camp, continue to bless the world with such folks as General Superintendent R. T. Williams, Florence Williams, missionary to India; P. L. Pierce, Superintendent of the Dallas District, and Tom Smith." We are now near Johnson, Kas., in a meeting with the Bethel church. God is with us and giving victory. Rev. Mr. Webb is pastor.

FROM C. R. POLLARD

This has been a very busy year with us on the Uba Spring circuit. The Lord has graciously blessed our ministry and many souls have found both pardon and purity. Our beloved District Superintendent, Rev. F. W. Johnson, assisted us in our first meeting and rendered us valuable service. Our next meeting was at Whiteville, Tenn., Hillaville church. There were many seekers and some prayed through to victory. Had to leave before the break came to join Dr. Hardy, of Nashville, in our meeting at Rutherford, Zion church, for a ten days' meeting. There the Lord gave victory and among the many seekers for both pardon and purity a few were definitely and gloriously blessed.

We are now in the closing days of the Uba Spring camp, and souls are being saved and sanctified. Rev. Allie Erick and wife are the leaders, and are preaching under the anointing of the Spirit. We go from here to Trenton, Tenn., to join Brother Johnson in a revival at Walnut

Grove charge. Our people have the missionary spirit, and have given in cash and pledges nearly a hundred dollars and will give more. We have received for the Publishing House fund one hundred and fourteen dollars. We are looking for His appearing.

FROM MRS. DORA MURRAY

I am here at Uniontown, Pa., among strangers and with an ungodly husband, and no Pentecostal Nazarene church. Only God knows what it has meant to me to come here. It seemed at one time impossible, but the more I prayed the more I felt God leading, and to me it is the sweetest thing on earth to be in the will of God. This is a town of about twenty thousand, and nothing here but a Free Methodist church that has any holy fire. Am asking God to help me to reach some precious souls. Pray for me that the Lord will help me to fill some little corner for Him. How precious He is to me these days. All for Jesus.

FROM H. N. HAAS

The tent meeting at Iola, Kas., closed on the 29th of July. Rev. W. C. Stone, president of the Kansas Holiness College, assisted me in this meeting. He gave Bible readings on prophecy in the afternoon services. My daughter Elva assisted him in special singing. Rev. George L. Dech, the pastor of the church, had the meetings well advertised. God gave victory from the first service. There were about thirty-five seekers in all at the altar, and most of them prayed through to victory, some for pardon and others for purity. The last four days of the meeting several pastors with some of their members of the southeastern group of the Kansas District helped us push the battle with their prayers, shouts of victory, and glowing testimonies. The last Sunday night service was the best of all. When the altar call was given twelve responded and nearly all prayed through. How they shouted when the glory struck their souls. Glory! The Free Methodists of the local church greatly helped us in this meeting.

Just closed a two weeks' meeting at McPherson, Kas., on Sunday evening. Rev. H. A. Dunlap, pastor of the church, had everything ready for battle on our arrival, August 3rd. Rev. W. C. Stone had charge of the song services. Several afternoons he gave Bible readings on prophecy. A number of souls were saved, reclaimed, and sanctified. Last Sunday afternoon one of Uncle Sam's soldier boys was at the altar. The saints here are encouraged and determined to press on to victory.

FROM C. C. CLUCK

We have closed two fine meetings since writing you last. The Mt. Hope camp, Ky., closed out in good shape. The last Sunday was a great day. Six thousand passed through the gate. We closed out Sunday night. We spent three days at the Wilmore camp. Rev. Mr. Babcock is a great preacher. We left Wednesday night at 10 o'clock for Harrisburg, Ga. Here we found the big shed well seated and ready for the meeting. God gave us victory in every service. Revs. Mr. Fowler and Barfield, the Pentecostal Nazarene pastors of the two churches that we held the meeting for, had made all necessary arrangements and stood by us all through the meeting. They are true Pentecostal Nazarenes. We closed out Sunday night, August 12th, in a blaze of glory. We are now at Noble, ready to begin tonight. Brother and Sister McCommon are capturing the people with their songs. They are doing some great singing. Pray for us.

EVANGELIST FRED H. MENDELL

On Sunday night, August 12th, we closed a revival campaign about ten miles south of Garden City, Kas. The first week there was not the slightest kind of a move. The people seemed interested, but no one responded to the invitations. On the eighth night two girls came to the altar. From that time on victory rolled. During the second and closing week four of the night services were greatly hindered by threatening storms, which kept the people away, but the pressure held. Thank the Lord! There were at least thirty-five professions of salvation. Family altars were erected and God was glorified. Much credit for the success of the campaign belongs to Brother and Sister N. S. Horst, who by three years of godly living, praying, working, and preaching had made this meeting possible.

We begin tonight, August 17th, God willing, with Brother Ira Mayhew and other workers of the northwest Kansas group, at Hoxie, Kas., to hold up to September 2nd. Please join us in prayer that God may give victory.

FROM J. T. STANFIELD

We engaged with Rev. P. B. Wallace at Grady, Okla., in July. There were a few souls saved. Brother Wallace is well liked by all the people. He is a straight Pentecostal Nazarene and sound in the doctrine of the church. Our next meeting

TELEGRAMS

LINCOLN, Neb.

HERALD OF HOLINESS:

Great opening of the Williams-Robinson campaign at Lincoln today [Sunday, August 26th] with twenty-five hundred people present. Splendid prospects for greatest meeting in history of city, and each member at their best. Preaching simply great. Pray daily for this campaign.

Q. A. DECK,

Vice-President Executive Committee.

POMONA, Cal.

HERALD OF HOLINESS:

We had a big day in the Pomona church. With great rejoicing we raised twenty-one hundred and thirty dollars, which pays off all our church indebtedness, and also fifty-three dollars to finish out our church piano, making twenty-one hundred and eighty-three dollars total.

C. E. ROBERTS.

[DELAYED TELEGRAM]

TOPEKA, Kas.

HERALD OF HOLINESS:

The Williams-Robinson campaign closed tonight [Sunday, August 19th] with great audience and stirring message from Brother Williams. Twenty-two seekers were at the altar, deep conviction was on the people, and the end is not yet. Finances well in hand.

J. G. DEMORET,

Secretary Local Committee.

was at Oak Grove, Okla., with Rev. W. F. Gales, pastor. We had a very good meeting. Some few were saved in the old-fashioned way, mourners' bench way, but we were hindered some on account of rain. We praise God for the few that were blessed. There are some as fine saints at Oak Grove as ever made a track on Oklahoma soil. We begin at Tipton Ridge, Okla., the 18th, near Blocker, where we are expecting a great meeting. God bless the HERALD OF HOLINESS.

ALBERTA DISTRICT ASSEMBLY

The seventh annual Assembly of the Alberta District was held in connection with their annual campmeeting in the town of Claresholm, July 7th-29th. General Superintendent Reynolds was present to open the Assembly and conducted the business with acceptability and dispatch. His gen-

erality and spirituality added much to the interests of the business sessions. The Assembly was the most harmonious and spiritual yet held on the District, and often during business hours the glory of God came down and soul and body were refreshed.

The reports showed an advance along all lines, and the financial reports were most encouraging. The report for foreign missions showed that an amount equal to six dollars and thirty-five cents a member had been raised on the District. Some new church and parsonage property had also been acquired, and had been paid for or nearly so. The Assembly voted unanimously to be dropped from the foreign mission work and hereafter to be a regularly constituted District. On Sabbath afternoon General Superintendent Reynolds and District Superintendent Bury conducted a great missionary rally. Our people caught the vision and over eleven hundred dollars was raised for home missions, and seven hundred dollars for foreign missions. This amount is not included in the previous report. Rev. J. H. Bury was elected to succeed himself as District Superintendent, and Thomas Bell, District evangelist. These brethren have been in labors abundant on the District, and the future outlook of the work is most encouraging. The arrangements for the coming year are as follows: District Superintendent, Rev. J. H. Bury; District Evangelist, Rev. Thomas Bell; Calgary, Rev. W. B. Tait; Red Deer, Rev. E. W. McDowell; Rimbey, Rev. D. A. Hoover; Edmonton, Rev. G. H. McLachlan; Drumheller, Rev. S. Knehele; Stettler, Rev. C. E. Thomson; Collinwood, to be supplied; Claresholm and Granum, Rev. E. E. Martin.—Mrs. Mary T. Clink, Assembly Reporter.

FROM C. C. JOHNSON

I have just returned home from Ardmore, Okla., where we had a sweeping victory. Began a meeting at Social Ridge on Wednesday night and ran till Sunday evening. Two were reclaimed and five were sanctified. Closed with a great victory. The Lord is blessing.

FROM H. C. ETHELL

I conducted a tabernacle meeting at Golden-dale, Wash., from July 18th to August 5th. A summer meeting has been held there annually for several years, promoted chiefly by a small group of women. In this meeting the congregations and the immediate visible results were small, but the interested ones were greatly encouraged. The chief of the indirect results is likely to be the early establishment of a Pentecostal Church of the Nazarene. A spontaneous movement looking to that end arose among the people before I left, and I brought them into communication with District Superintendent Little.

FROM S. B. GOSEY

We began our meeting at Vernon, Ala., on the third Sunday in July. Rev. O. B. Cornelison, our pastor at Millport, assisted us in preaching. Brother Cornelison is a good preacher and the Lord used him. Several were either saved or sanctified in the meeting. Our church at this point is weak, but we have some true Pentecostal Nazarenes here and the outlook is very good for our work at this place. Our next meeting was held at Taylor Springs church, near Bauerton, Ala., with Rev. E. A. Chaffin, pastor. Brother Cornelison also assisted us here. Several were saved, sanctified, and reclaimed in the meeting. Our last meeting was at Columbus, Miss., our home place. Rev. Will O. Jones did the preaching. There was a great deal of good done in the meeting and our work was wonderfully helped.

FROM W. H. LOGAN

We closed our meeting near Denning, Ark., amid shouts of victory. There were sixty or seventy souls saved, sanctified, or reclaimed. We just opened up here in Montana, Ark. Large attendance and good interest. Our next meeting will be at Spiro, Okla. Then we go home for a while to Bethany, Okla.

FROM MRS. LIZZIE JOHNSTON

Our campmeeting held at Cromwell, Iowa, closed Sunday night, August 12th, after a fifteen days' siege against sin. It was a blessed meeting. The fire began to fall at the first service and never abated during the entire meeting. Surely God was in the camp, and several precious souls found God. Rev. E. A. Clark, of University Park, Iowa, and Rev. William McFarland, of Creston, Iowa, did the preaching. They are true to God and holiness. Holiness has been planted so thoroughly at this place that we are sure it will bring forth fruit till the judgment day. Brother Dwight Kessler brought the message in song and Sister Bertha Kessler presided at the organ. These dear young people are from University Park, Iowa. They have given themselves wholly up to God's service and we are sure God will use them to the salvation of precious souls. Sister Phoebe Epperson

Church Union

(Continued from page 7)

spiritual condition? Perhaps you may try to pass it off by saying, "It can't be done." Who knows whether it can be done or not? If God wills it, and His people obey Him, it can be done, quickly and effectively.

Oh, beloved, if we have caught the vision, and really desire to see it brought about, God will provide a way. A union of all the churches that really stand for the truth can be accomplished, without any of them thinking that undue advantage has been taken in any way. A way can be provided whereby individuals, here and there, who desire to have part in such a great, bold, daring, and holy venture may contribute their part, and receive due credit and recognition. Oh, let our hearts be possessed with perfect love, and a passion to see God's holy people one, and the thing can be done, the prayer of the Savior will be answered, and all His true children become one. Amen!

UNIVERSITY PLACE, NEB.

was with us a few days in the interest of the students' loan fund of University Park, Iowa, and she brought us a few messages that were a blessing and help to all. At this writing Brother McFarland is in a meeting with Sister Epperson at Truro, Iowa. We are praying that God may give them a gracious revival at that place. Brother Clark goes to other fields of labor. The people at Gromwell have already planned for a meeting for next year. Brother and Sister Bert Downard were the instruments in God's hands in placing this meeting at this place. May God richly reward their efforts. The very God of peace sanctifies me wholly just now. Your sister under the blood.

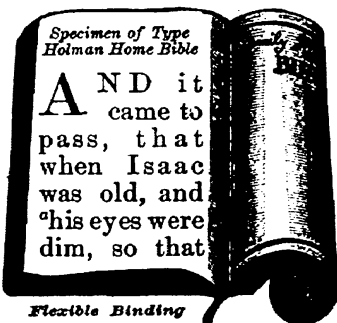
FROM B. L. FERGESON

Rev. J. W. Irwin has been with me for thirteen nights in a revival meeting two miles west of Russellville, Ark. God wonderfully answered prayer. Brother Irwin knows how to hold on to God and get results. The sixth night we had a landslide and there was a shout in the camp, the first, I suppose, ever heard at this place. One remarkable thing about it was the number of small children that were saved. There was no excitement and no urging them, and there were two or three very bright professions. We had thirty-five conversions and three sanctified.

EVANGELIST B. S. TAYLOR

The battle is on. The hosts of Israel are marshaling. Parties here from fifty miles away. Earnest prayer for victory ascends from a faithful band of saints. The crowd is here. The grounds are dry, cool, well shaded, and good water. Conviction is on the people. Our nation is at war. We mix much thunder of Sinai and terrors of hell with warnings of God against Sabbath breaking, adultery, blasphemy, extortion, drunkenness, liquor, license laws, usury, fighters of holiness, etc. The people are orderly and attentive. Vernon county, Wisconsin, is moved and awakening. Scores of towns round about are represented here. Fifteen to twenty pastors, preachers, and evangelists have come and labored with us. We shall see blessed and glorious fruit. The meetings have continued three weeks and other points open up. Pray for us. We circulate the HERALD of HOLINESS everywhere. Good harvest coming.

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FROM REV. WESLEY SINNAN

Our camp was a success under the gospel messages of Revs. John F. and Grace Roberts, and the camp ground is on the upgrade. We have a committee of twenty folks who can do something, especially when the Holy Ghost leads them. The writer went from Fort Jesup to Marthaville, La., to be in a meeting with Brother Kellie Spell and Lemmon Weldon. They are both Spirit-filled men. Well, glory to God, I am saved and sanctified and living on God's promises every day. If I see this in print I will come again some time.

EVANGELISTS LEWIS H. AND NELLIE BACHELER

In June and July we labored with Brother Hamner and our Pentecostal Nazarenes in West Allis, Milwaukee, Wis., and God gave us a profitable meeting with a goodly number of seekers. We were privileged to preach for them one night while resting and our hearts were made glad to hear the testimonies of the new converts. While laboring in West Allis we were suddenly called to labor with our Pentecostal Nazarene church in Racine, Wis., and God truly gave us a gracious meeting. Over fifty different souls found pardon or cleansing, and some both. Pastor Fleming is a wonderful man of God and knows how to pilot things. We have a fine crowd of Pentecostal Nazarenes here and they are now erecting a fine church building. The brass band was a power and blessing, and the band boys surely did their part to make the meetings a success by coming every night. At present we are in a week's meeting with the Gospel Mission of Racine. Began meetings last evening and a large crowd filled the hall. From Racine we go to Petroleum, Ind., with Brother Books in a tent, and are trusting God for a gracious revival. We ask our many friends whom we have met up and down the country to remember us at the throne of grace when you pray.

CHURCH NEWS

Iola, Kas.

We closed an old-fashioned revival meeting here July 29th. The meeting was held under the group tent. Evangelists H. N. Haas and W. C. Stone were the leaders. God blessed with good crowds and good attention. The evangelists were at their best, and under the power of the Holy Ghost people prayed through in the good old-fashioned way. Brother Stone led the singing and brought Bible readings on the pre-millennial coming of Jesus. These were a real blessing to us. More than thirty were at the altar and about twenty prayed through. We had a group meeting with us over the last Sunday. They were a blessing to us. We want them to come again. The meeting closed with twelve at the altar, a shout in the camp, and a real wave of glory. Brothers Haas and Stone make a good team. May the Lord bless them as they go on their way.—GEORGE L. DECH, Pastor.

Everett, Wash.

The Seattle tent meeting closed with signal victory. I am now in a tent meeting here in Portland with our Highland Park church. Brother W. P. Jay, our pastor at Canby, Ore., is my co-worker and a splendid brother to labor with. Meetings are starting off well and some souls are seeking the Lord. Amen! Expect to remain till August 20th and then go to Canby, Ore., for a tent meeting with Brother Jay's church. Remember us in prayer. Your brother on the firing line.—EVAN. ARTHUR F. INGLES.

Plantersville, Miss.

We cordially invite you and your friends to Eucaby Chapel for a ten days' revival, beginning August 24, 1917. We covet your prayers for saving, reclaiming, sanctifying, and edifying of many souls.—A. M. GAMMELL, Pastor.

Manchester, Ohio

We have just closed a very successful tent meeting on Sunday night, August 12th. The Holy Spirit wonderfully put the seal on the opening service, when Rev. Charles Dye brought the message. The tent was too small to accommodate the hundreds of people, but the location was so good that people could sit all around on the hillside and in their automobiles and hear the gospel in its fullness, as some had never heard it before. While the altar services were not as successful as we would have liked, still we feel there has been a work accomplished that eternity alone will reveal, a work wherein prejudice has been broken down, and people have begun to see that the Pentecostal Nazarenes are not just the off-scourings, as some think. We also had with us for a few days Rev. H. W. Welsh, of Ironton, Ohio, Sister Dorothy Allen, of God's Bible school, native town of China (Sister Allen and her brother became one of us while here). Brother Melvin Tanlin, and the last nine days of the campaign Rev. Herbert Humble, of Cincinnati, Ohio. Brother Humble brought some powerful messages. On the last Sunday afternoon Rev. George E. Archibald, the pastor, brought his last and farewell message be-

fore leaving us for Africa, where he goes to superintend a hospital. It was with much regret and sad hearts that we said good-by to Brother Archibald, but we bid him Godspeed, and say amen to Jesus, and gladly welcome Brother Charles Dye, of Troy, Ohio, as our pastor.—EDITH M. SHELTON, Secretary.

Jasper, Ala.

At our night service August 12th six persons were saved. On Wednesday night following we began a protracted meeting. We do not know how long it will run. God is with us. Four or five more have been saved. We need more prayer, fasting, faith, tithing, soul and body healing. We want to be at it, all at it, and always at it. We want a renovation, a revolution; a greater outlook, a constant uplook, the baptism of fire with the Holy Ghost on every heart, every Pentecostal Nazarene keeping God's whole will and commands. We are camping on the grounds to stay till it is done, or Jesus comes.—Z. B. WHITEHURST, Pastor.

Seattle, Wash.

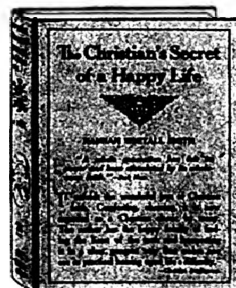
We are praising God for the blessed tent meeting held under the auspices of Seattle Second church, with Brothers St. Clair and Edward Gallows as evangelists, and Arthur Ingler as singer. How God blessed these men as they preached and prayed and sang. Such mighty praying we shall never forget, and the messages were tremendous, and many sinners who came to scoff knelt at the altar to pray. We have taken the pastorate here and are greatly pleased with the outlook. The attendance is increasing at each service, and the church is in the best of spiritual conditions as a result of the labors of my predecessor and the revival just closed.—ARTHUR ANDERSON, Pastor.

Kedron, Tenn.

Our annual revival meeting began July 27th and closed August 5th. Rev. Lige Weaver did the preaching. Rev. Claud Myers led the singing. There were several professions. The church was greatly blessed and encouraged. Brother Weaver is mighty in the Scriptures, fearless in condemning sin of all kinds, and definite in presenting the truth and necessity of sanctification for the believer. Our church was unanimous in calling Brother Weaver for another year.—MISS SUE PARKS, Church Reporter.

East Palestine, Ohio

This was one of the first Pentecostal Nazarene churches in this part of the state, and four or five of our preachers who are now in the work have started out from this church. Sister Myrtle Pelley, missionary now ready for Africa, seven or eight years ago got saved here and sanctified at the Hollow Rock campmeeting, and was called for the foreign field. Only lately she graduated with honors and last week this little church pledged her first year's support in Africa. This church is also working and praying to lift the last burden from their property, which will be done soon.—JONAS TRUMBAUER.



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Pine Valley, Miss.

I have not seen greater victory lately than we had here. We began our meeting on August 4th and closed on August 12th, with sweeping victory. Rev. Marvin Shippie and Rev. D. H. McGanagill and wife were the evangelists.—M. T. TURNER.

Augusta, Kas.

I am dropping you a line from one of your newest churches. We organized a church some months ago with six members, but had no place to worship. The Lord put it on our hearts to have a church of our own, so we have a nice little church with 160 seating capacity, and at the first service one soul was saved, and many asked for prayers. We are calling Brother Calhoun, of Wichita, to hold our meeting and we expect to see many souls saved and sanctified in Augusta. We raised all the money to build the church, so it is not in debt. Brother Chambers will dedicate it on August 26th, and we expect a great day. This is from the cook who got saved at the General Assembly in Kansas City in 1915. Thank the Lord you will hear from Augusta. From your brother in the battle for Christ.—D. J. GAMMAGE.

Mansfield, Ark.

Despite all the difficulties and problems that confront our church we are pressing on and victory is ours. I noticed something from Brother T. C. Leckie in regard to having a joint Assembly of the Arkansas and Little Rock Districts at Little Rock and uniting them. Will say that I think it would be wise, as the two Districts could support a District Superintendent. As it is, neither of them can get support, and I believe we could have greater success.—A. M. GILBERT, Pastor.

Kingston, Okla.

We have just closed a great revival at this place with Rev. J. W. Manney, of Hillsboro, Texas, as evangelist, and Brother Ireland, of Sherman, Texas, as song leader. Brother Manney is a great preacher. There were between fifty and sixty professions of either conversion, reclamation, or sanctification, and the church seems to be in better condition than we have ever seen it. The finances were easily raised and God blessed in everything that was undertaken.—S. H. OWENS, Pastor.

Blanton, Texas

We have just closed our summer meeting at this place. Rev. B. M. Kilgore did the preaching. Quite a number were saved and the people generally awakened. Brother Kilgore made friends of all, but did not compromise. This is my fifth year at this place. I began here preaching holiness in a little schoolhouse, and now we have a nice church, well seated, with organ, and our District Superintendent, Brother J. C. Henson, will be here the fourth Sunday in this month to dedicate the church, so let us pray much and pull together. Amen.—J. G. PERRY, Pastor.

Wann, Okla.

Since I received this week's HERALD of HOLINESS and received such inspiration from its pages I feel that I must say a few words. I trust that every pastor and laymember will read especially the first eight pages of Pastor's Number, dated August 15th. I felt like shouting as I read those pages. Glory to God, we have the best thing on earth. Amen. I have been in the pastoral work for four years and just started, and it grows sweeter and better as the years go by. Since our meeting at Hominy the trustees of the Independent Holiness church have deeded their church property to the Pentecostal Church of the Nazarene, for which we are truly thankful.—F. C. SAVAGE, Pastor.

Oskaloosa, Iowa

Through the kindness of my church I was granted two Sundays off during July, which afforded me an opportunity to visit my children who live in Brooklyn, N. Y. While there it again became my privilege to preach in the Johns Street business men's noon-day prayermeeting, which is located in the Wall street district, New York City. I also had the privilege to preach in my old church, Utica Avenue, Brooklyn, N. Y., of which I was pastor for over six years. I accepted an invitation to preach at the Richmond Hill and New York City church, and am pleased to report that in all these services we saw seeking souls. And now I am back to my charge once more, and among the saints of God who have stood so faithfully by our Pentecostal Nazarene church during its short history in this city, and if there was ever a place or city that needed our church this is the place. Through the heroic efforts of our people a fine church has been erected that will meet all the demands of our work for a few years to come. The "best of all, God is with us." On Sunday, September 2d, we expect to dedicate our new church. General Superintendent Williams is expected to be in charge of the services. We extend a cordial invitation to all lovers of holiness living in this part of the state to come to this feast of fat things. This will also be the closing day of the Iowa District Assembly, which opens August 29th. Let every one come praying for an old time Pentecost.—J. A. WARD.

Slayden, Tenn.

We began a meeting at this place last evening. We are assisting Rev. E. L. Knowles of the Methodist Episcopal church, South, and the sweet spirit of this young preacher encourages our heart as we labor with him in the Master's great harvest field. We closed a very successful meeting at Shiloh, Tenn., Sunday morning. About eight or ten got through to the Lord. The old gospel plow ran deep and the work was solid, and the shouts were clear and with no uncertain sound. We go from here to Merion, Tenn., where we engage with our Brother Knowles again in a ten days' meeting. May we ask the prayers of God's children?—MARVIN S. COOPER.

Racine, Wis.

July 24th we opened special revival services in our tent, assisted by Evangelist Lewis Bacheiler and wife, continuing till August 12th. Children's meetings were held in the afternoon and revival services every evening but Saturday, when a rousing open air meeting was held down town. There were three services each Sunday. The presence of God was manifest from the start. About fifty different persons sought pardon or purity. This meeting was the best so far held in this city by our church. Results for which the pastor had prayed and labored for two years came to pass. The church received wonderful encouragement. Brother and Sister Bacheiler won a large place in our hearts. His preaching was unctuous, earnest, and fearless. Their singing blessed all hearts. We heartily recommend these young workers. They stand by the pastor splendidly. The new church building is progressing. The walls are nearly built, the roof is being placed, and we are rejoicing and pressing forward into greater battles and believing for greater victories.—E. J. FLEMING, Pastor.

Kansas City First Church

Sunday, August 10th, was another blessed day in our church here. Brother and Sister Lienard, who are filling the pulpit during the absence of our pastor, Dr. Matthews, are certainly doing excellent work and God is blessing their labors. In the morning Brother Lienard brought a most excellent message from Isaiah 40:31. They had a very fine audience in the morning and they all enjoyed the most helpful lesson received through Brother Lienard. In the afternoon Brother Rogers, a returned missionary from India, told of some of his experiences in India. We were all greatly blessed and determined to work harder than ever and pray more for those in the regions beyond. The evening service was an unusual one. The main part of the auditorium was well filled. After the usual song service and prayer one of

the young men who goes to the front as one of Uncle Sam's soldiers brought a message in song, at the close of which Brother Lienard spoke a few minutes and a most fervent season of prayer was held, more especially for the young men who have been called to the colors. Without any preaching, an altar call was made and four or five responded, resulting in real victory.—E. G. ANDERSON.

New Hope, Neb.

We have just closed a tent meeting at Table, a country store and postoffice, about twelve miles north of New Hope. A considerable number were saved and sanctified, and a class of eighteen members was organized and a Sunday school started. The workers were Brother Helburg, Brother Christenson, of northeastern Nebraska, Brother Weathers, of Iowa, and Brother Youngberg, of the Swedish Mission church of Gothenburg, Neb., who has control of the tent. The three first named brethren are promising young men who are students at University Park, Iowa, and are out doing evangelistic work during their vacation. Brother Christenson, who has consecrated himself to God for mission work in Africa, comes to us from the Baptist church. He has been asking God to lead him into a real Bible holiness church having a live missionary board who would lay their hands on him and send him to the work whereunto God has called him, according to Acts 13:2, 3. Brother

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Judah's posterity. 1 Cf

53 Duke Kē'nāz, duke Tē'man, duke Mīb'zar,
54 Duke Māg'di-el, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Temar. 13 The children of Isaac. 18 The posterity of Caleb the son of Huron. 21 Huron's posterity by the daughter of Nacher. 25 Judah's posterity. 34 Shimon's posterity. 43 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of 'Is'ra-el:
Reu'ben, Sīm'e-on, Lō'vī, and
Jū'dah, Is'sa-char, and Zēb'u-lūn,
2 Dān, Jō'seph, and Bēn'jā-min,
Nāph'ta-lī, Gād, and Ash'er.

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Doctors gifts I. CORINTHI

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
17 If the whole body were an eye

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er Weathers will have charge of the young church as pastor until Assembly, or till a permanent pastor can be had. Tomorrow they will pitch their tent at the Etna store and postoffice.—A. ESSLEY, Pastor.

Chicago, First Church

We are glad to report the work at First Church, Chicago, Ill., for the last year under the ministry and the leadership of our beloved pastor, Rev. M. E. Borders, is prospering in every respect and a constant revival tide is on. The year has rolled by with great victories and glorious results in every department of the church. Our people are as one, praying, pushing, and giving of their means such as never before, resulting in the salvation of scores of precious souls, large increase in membership, and the attendance growing wonderfully. The finances are almost too good to be true. We have received in cash for the fiscal year ending July 23, 1917, \$11,970.58, from July 23, 1916, to August 6, 1917, have paid on the church debt, in interest and principal, \$5,065.19; all our current bills paid, and \$1,000 due in pledges. By a unanimous vote our church board and people have called Rev. M. E. Borders for another year, believing that his work has just begun and that greater things are ahead for us. Also our assistant pastor, Rev. F. M. Messenger, who has stood by us so nobly and served us faithfully, was unanimously called for another year. Our work is growing and the future is beyond anything we could explain. We have unanimously called another coworker to be associate pastor.

Rev. G. W. Schurman, of Olivet, Ill., believing that with this mighty and powerful preacher added to our corps we can begin to accomplish what our burdened hearts long for. As for old First church, Chicago, we shall do all within our power, with God's help, to make this new year the greatest in the history of the church. We ask the people throughout the country to pray for us and that we all may realize our heart's desires, and that next year may bring us up with overwhelming results and victories, not only in old First church, Chicago, but in every church throughout the movement. Trusting that our Publishing House and its interests are growing and enjoying God's richest blessings we remain.—GEORGE A. BENSON, Church Sec.

RESOLUTION

WHEREAS, The Rev. M. E. Borders has served as pastor of the First Pentecostal Church of the Nazarene, Chicago, Ill., during the last sixteen months in which time he has, through the help of the Lord, brought many things to pass and has won the love and respect of the church and community in his faithful ministry, having preached the whole truth, without fear or favor, causing scores of precious souls to seek pardon and purity at our altars, and,

WHEREAS, The attendance and membership is showing a marked increase, a spirit of love and unity prevails, and finances are in the best condition in the history of the church;

WHEREAS, The church board at its annual meeting July 23, 1917, indicated a desire that Brother

FROM SAM THE NAZARENE

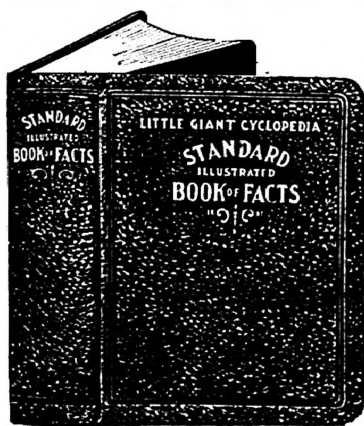
A cure for the Devil's rheumatism: One pint faith, one pint virtue, one pint knowledge, one pint temperance, one pint patience, one pint godliness, one pint brotherly kindness, one pint charity, ten pints good common-sense, and one good resolution,



S. E. POLOVINA

well shaken together, 11 times a day with prayer on your knees, will cure the Devil's rheumatism, evil eye, blasphemy, grumbling, back biting, tobacco habit, deceit; kills the nerves of prejudice and purifies the blood. Now, if we can get the worst man there is to use this prescription, it will restore him back to manhood and respectability with God and man.

Friends, if we can get this remedy used in the homes of this country, it will cause the women to wear full dresses, it will stop them from buggy or automobile riding with other wives' husbands. Yes, it will stop them from going to theaters; and, best of all, it will cleanse your heart from inbred corruption, and will preserve your soul blameless unto the coming of our Lord Jesus Christ. Well, dear reader, try it. Shake well before using, rub until it affects the heart, and keep this up 365 days in a year; and if it don't cure you, you can bankrupt heaven. I was down many years with these ailments, and this remedy has wrought a perfect cure. Amen! Glory to Jesus!



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Borders should continue with his most excellent work unbroken, having extended him a unanimous call for the following year; therefore, be it

Resolved, That the members of the First Pentecostal Church of the Nazarene, of Chicago, Ill., at this annual meeting, July 23, 1917, do hereby concur in and ratify the action of the church board in recalling our beloved pastor and leader, Rev. M. E. Borders, and do by this act express our appreciation for his faithful ministry, untiring services, humble and prayerful life to date, and we here and now pledge him our hearty cooperation, believing through his leadership and ministry, together with his two assistants, we shall witness greater and more glorious victories than have heretofore been witnessed in the history of the First Pentecostal Church of the Nazarene, Chicago, Ill.—GEORGE A. BROWN, Sec.

A high day in Zion would fittingly describe last Sunday at old First church. Rev. H. Higbee Lee, a converted tramp, brought a stirring message at each service. In the morning the subject was "Our Brother's Need." We praise God for His goodness to us. The evening topic was "One Shall Be Taken and the Other Left," a graphic picture of the second coming of Christ. The congregations were excellent all day. The interest was good and salvation at the altar crowned the day.—HARRIET CRAIN, Church Reporter.

HERALD OF HOLINESS DAY, SUNDAY. SEPT. 16TH

Cheney, Wash.

We are rejoicing in these parts because God has recently visited this place and quite a number of souls plowed through to definite victory. Rev. B. L. Powlesland was the evangelist. It was a real battle. God blessed the brother in preaching the Word, and being possessed with staying qualities he stayed by the guns for over three weeks. It was the writer's privilege, acting for the District Superintendent, to go to Cheney on Sunday afternoon, July 29th, the last day of the meeting, and organize a church with twenty-five charter members. Surely there are some choice people here and we anticipate great things for them in the future. We are expecting this to be repeated several times during the year on the Spokane section. The God of battles still lives.—O. WARREN JONES.

New Brighton, Pa.

God is wonderfully blessing us at New Brighton, Pa., and souls are finding God every week now and the glory holds. Amen. In the month of July we had eighteen souls pray through at our altar in our regular services. Although the weather has been extremely hot in this country, yet the attendance is remarkably good, and the people sit in church and sweat and fan themselves, but they come and we have victory. Last night we had Miss Myrtle Pelley, our outgoing missionary to Africa, speak in a missionary rally, and at the conclusion of the service we took up the offering and found in pledges and cash \$52 in the basket. Sister Pelley is an inspiration to any people on missionary lines. She goes as the Pittsburgh District missionary. Let us rally to her support all over this great District. This church

is paid up on all lines. We had three at the altar of prayer this week and all received the blessing.—REV. GEORGE WARD.

Monterey, Tenn.

We have just closed a good revival at this place. About twenty-five prayed through, and besides the church received great strength from the revival. I was assisted by R. S. Rogers, of Sparta, Tenn., a song evangelist, who did good work. Besides his services rendered in song he made quite a few able talks. Any pastor of this or any other District will not make a mistake to call Brother Rogers to help in a revival.—A. P. WELCH, Pastor.

A HERALD OF HOLINESS IN EVERY NAZARENE HOME

PERSONALS

The many friends of Brother and Sister R. S. Winans, of Peru, will be glad to learn that a baby girl came to bless their home on July 25th. Brother Winans writes us that the mother and baby are doing nicely.

Mrs. Mary Minnick, of Oil City, Pa., writes the following note of encouragement: "The Herald of Holiness is the best paper on the market today. A few days ago, while very sick in body and trying to find comfort, it was reached through God and the Herald of Holiness when I was wonderfully healed while reading it. It pays to serve Jesus."

Rev. W. C. Surber, our pastor at Ellington, Mo., was a very welcome visitor at the Publishing House last week. Brother Surber was formerly employed at missionary headquarters here.

ANNOUNCEMENTS

To the Pastors of Nebraska District—The Assembly statistical blanks have been sent out to the pastors. If any one has failed to get theirs, write the undersigned.—Theodore Ludwig, Assembly Secretary, York, Neb.

Address Wanted—Will some one please inform me of the address of B. D. Sutton, song evangelist?—B. F. Pritchett, Dist. Supt., Homer, La.

Open for Calls—After the Assembly, which convenes at Nashville the early part of October, we will be engaged in the evangelistic work, and any one needing our service may write us at 602 Martin street, Clarksville, Tenn. For reference write Rev. F. W. Johnson, District Superintendent, Trevecca College, Nashville, Tenn.—Marvin S. Cooper.

Notice to Kentucky District—As there are but a few weeks until the District Assembly meeting, I want to stir all the pastors and missionary societies to push the matter of missions and send all moneys in to the treasurer at once, and let us have our apportionment up. Send all money to Mrs. W. W. Hanks, P. O. Box 309, Ashland, Ky., and she will receipt for same.—W. W. Hanks, District Missionary Treasurer.

Notice—There will be a tent meeting at Sherman, Texas, beginning September 7th, conducted by the pastor, Rev. Oscar Hudson and wife, assisted by Misses Dameron and Verner.—Oscar Hudson, Pastor.

Announcement—Our time during the first part of September will be taken up in southern Arkansas and Louisiana. We could give a date the latter part of September to any one in that section, or in Tennessee.—Jarrrette and Dell Aycock, Evangelists, Atwood, Okla.

To the Pastors, Evangelists, and Workers of the Dallas District—Our District preacher's meeting will convene with the Gause church September 27-30. We are anxious to have a good attendance. Write the pastor, Rev. L. P. Maedgen, Gause, Texas, that you expect to be there, and your comfort will be provided for. This invitation is extended to other Districts. Come and enjoy this feast with us.—P. L. Pierce, Dist. Supt.

Announcement—Rev. E. F. Walker, D.D., has been engaged to give a ten days' series of Bible lectures at Vilomin, Ark., in the near future. Date will be announced soon. We invite all preachers in the two Districts to join us. Begin now to plan to be present. We plan to give free entertainment to all who come. Also free transportation from railroad and return.—Lee L. Hamric.

Wanted—A middle-aged woman for a housekeeper in a family of two. A splendid opportunity for one desiring a good home. Address Rev. Josephine Burns Sulston, 10 Powsland street, Portland, Ore.

Notice—Rev. J. J. Diaz, our missionary at Brava, Cape Verde Islands, has come to the United States for medical treatment and an operation. We have just learned that he is at the Boston city hospital and is not making very good progress. We urge our people everywhere to unite in prayer for this precious brother, that he may be restored to health and strength and return to his chosen field of labor.—E. G. Anderson.

Announcement—We are glad to announce the material strengthening of our faculty of Kansas Holiness College for the coming year by the coming to us of Professor Henry Bell, A.B. He is a graduate of the Iowa State University, but best of all, he has consecrated his educational training to the Lord, having been sanctified during the meeting in Beatrice, Neb., which led to the organization of our church in that place. He united with that church and for a time acted as its pastor. He will enter enthusiastically into the work

of helping President Stone and his good faculty to give to Kansas Holiness College the success it truly deserves. In spite of financial stringency and other difficulties incident to these trying times, we are looking forward to a good year for the school, and we assure its friends, students, and patrons that our best efforts will be put forth to accomplish this result.—H. M. Chambers, Pres. of the Board of Trustees.

Notice to Kentucky District—The Kentucky District Assembly will be held October 3rd to 7th in the Ashland church.—J. G. Nickerson, Dist. Supt.

Announcement—The Nebraska District camp and Assembly will be held at Fairbury, Neb., September 11th to 23d. Plans are being made to give free entertainment. All desiring tents write at once to Rev. J. S. Martin, Fairbury, Neb. A great meeting is expected with General Superintendent R. T. Williams, Dr. John Matthews, and the Rinebergers. Everybody is welcome.—M. F. Lienard, Dist. Supt.

Notice to the Indiana District—Let all pastors take an Assembly offering on Sunday, September 2d, for the expenses of the Assembly. Remember the high cost of living makes it important that you get a good offering, as we are trying to entertain the Assembly free. Please call the attention to the licensed preachers that the Board of Examiners will meet on Monday and Tuesday before the Assembly, September 10th and 11th. All persons expecting their licenses to be renewed should appear before the Board at that time. The meeting will be held at the seat of the Assembly. Address all mail for the Assembly, or persons attending same, to Charlottesville, Ind., in care of camp grounds. Let all reports be made out up to September 1st, as provided in the Manual, and mail copy of same to the District Superintendent not later than September 3rd, at Charlottesville, Ind. Don't forget it. Let every pastor do his best for a full report for all assessments.—F. E. Harding, Dist. Supt.

Notice to Licensed Preachers of San Antonio District—Let all who intend to take examination on third year's course of study please write me at once.—L. Lee Gaines, Coleman, Texas.

Announcement—The District Assembly of the Pentecostal Church of the Nazarene will open its session at Okaloosa, Iowa, in the new Pentecostal Nazarene church, Tuesday, August 28, 1917, and will continue over Sunday, September 2d. Dr. R. T. Williams will be in charge. Great evangelistic campaign every afternoon and evening. The big dedication service of the new church will be held on Sunday, September 2d, at 2:30. This will be the climax of the session. Every one is invited to all of these services. Do not forget the dedication service.—Rev. J. A. Ward, Pastor.

DIRECTORIES

General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.
Res. 4024 Agnes ave., office, 2109 Troost ave.

Missionary and Evangelistic

Seattle, Washington.....August 31-September 3
Tacoma, Washington.....September 4-6
Portland, Oregon.....September 5-12
Walla Walla, Washington.....September 13-18
Spokane, Washington.....September 19-23
Burns, Oregon.....September 26
Nampa and Boise, Idaho.....September 30

E. F. WALKER.....Glendora, Cal.
Gaines (Mich.) Campmeeting.....August 24-Sept. 2

J. W. GOODWIN.....Los Angeles, Cal.
Home address, Los Angeles, Cal. Address mail to
2109 Troost ave., Kansas City, Mo., for forwarding.

District Assemblies

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

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

District Assemblies

Iowa, Okaloosa, Iowa.....August 20-September 2
Kansas, Plattsville, Kas.....September 5-9
Nebraska, Fairbury, Neb.....September 12-23
Missouri.....October 10-14

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington.....Jasper, Ala.
Alberta Mission—James H. Bury.....Collingwood, Alta., Canada.

Arkansas—J. D. Edgla.....Ozark, Ark.
British Isles—George Sharpe.....No. 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Colorado—A. E. Sanner.....Kirk, Colo.
Chicago Central—W. G. Schurman.....Olivet, Ill.
Dallas—P. L. Pierce.....Peniel, Texas

Dakotas—Montana—J. E. Bates.....Minot, N. D.
East Oklahoma—F. R. Morgan.....Ada, Okla.
Florida—M. M. Bussey.....910 Fourth st., Miami, Fla.

Georgia—E. H. Kunkel.....Pavo, Ga.
Hamlin—J. C. Henson.....Hamlin, Texas
Idaho—Oregon—N. B. Herrell.....Boise, Idaho

Indiana—U. E. Harding.....East Thorburn st., Newcast, Ind.
Cleveland (Ind.) Camp.....August 24-Sept. 2
District Assembly, Cleveland.....September 11-16
(Address for Assembly, Greenfield, Ind., R. 9)

Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers.....817 N. Maple ave., Hutchinson, Kas.



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

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

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Little Rock—T. W. Sharpe.....Delight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask. Mission—C. A. Thompson, Box 298
Michigan.....September 26-30
Tennessee.....October 3-7
Hoglan, Saskatchewan, Canada.
Michigan—Ira E. Miller.....Caro, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. E. Linza.....7480 Maple Blvd., Maple-
wood, Mo.
Nebraska—M. F. Leonard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dunham.....Artesia, S. M.
Northwest—J. T. Little.....Newberg, Ore.
West Oklahoma—J. I. Hill.....Ponca, Okla.
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Dayton, Ohio.
San Antonio—William E. Fisher.....138 Princeton ave.,
San Antonio, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eckel.....1405 E. 79th st.,
Los Angeles, Cal.
Tennessee—F. W. Johnson.....Trevecca College,
Nashville, Tenn.
Washington-Philadelphia—W. W. Hanks.....1011 W.
Allegheny st., Philadelphia, Pa.

HERALD of HOLINESS DAY, SUNDAY, SEPT. 16TH

EVANGELISTIC AND CAMPMEETING DATES

M. C. Adam
Hogensville (Ga.) Pent meeting.....Aug. 21-Sept. 2
C. W. Ruth
Winchester, Ind.....Aug. 31-Sept. 9
Honey Grove, Texas.....Aug. 31-Sept. 10
Louisville, Tenn.....Sept. 14-23
Julius Miller and Wife
Campton, Ky.....Aug. 11-Sept. 2
Song Evangelist A. H. Johnson
Adrian, Mich.....Aug. 31-Sept. 16
Evangelists Allie Irick and Wife.
Belleville (Union Valley) Kas.....Aug. 30-Sept. 9
Howard W. Sweeten
Richland, N. Y.....Aug. 22-Sept. 3
C. L. Wireman
Campton, Ky.....Aug. 11-Sept. 2
W. H. Hudgins
Street, Ind. camp.....Aug. 23-Sept. 3
Baltimore, Md.....Sept. 9-23
Hartmannsburg, W. Va.....Sept. 28-Oct. 14
G. O. Crew and Wife
Union City, Mo.....Sept. 1-13
Wilson Creek, Mo.....Sept. 14-24
H. N. Haas
Hutchinson, Kas.....Aug. 20-Sept. 2
Plainville, Kas.....Sept. 3-9
Rev. Oscar and Nettie Hudson
Ozark, Ark.....Aug. 24-Sept. 3

Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission. We ask the District Secretaries to keep the list corrected.]—Gen. Mgr.]

Alabama—Hall, Mrs. M. V., 2201 Fourth ave., Birmingham, Ala.
Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can.
Arkansas—Edgin, J. D., Ozark, Ark.; Vallery, A. J., Pilot Point, Texas; Waggoner, D. J., Penikese, Texas; Imhoff, C. A., Villonia, Ark.; Moore, J. E., Villonia, Ark.
Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6590 Yale ave., Chicago, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okaloosa, Iowa; Wells, L. T., Olivet, Ill.; Wines, Mrs. Mattie, 1537 West First st., Dayton, Ohio; Crockett, A. G., 2109 Troost ave., Kansas City, Mo.
Colorado—Vanderpool, I. D., Kirk, Colo.; Ellis, C. P., Long Island, Kas.; Spell, D. M., 302 Block

1, Pueblo, Colo.; Still, R. R., Divide, Colo.; Beckman, J. S., 724 W. Bijou street, Colorado Springs, Colo.; Sanner, A. E., Kirk, Colo.

Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dodd City, Texas; Freeland, B., Station A., Dallas, Texas; Johnson, C. W., Rockwall, Texas; C. H. White, Mrs. Laura White, Gause, Texas.

Florida—Gaddie, Mrs. Pearl, 23 West Duval st., Jacksonville, Fla.

Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, W. J., Hamlin, Texas; Wells, J. M., R. B., Box 4, Roby, Texas; H. C. and Mary Lee Cagle, Buffalo Gap, Texas; Tetrick, D. C. W., Childress, Texas; Pinson, W. B., Peniel, Texas.

Idaho-Oregon—Lewis, E. Arthur (Lewis & Mathews) 303 West Marquette Road, Chicago, Ill.

Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and wife, R. R. 9, Greenfield, Ind.; Snyder, Mrs. Belle, Rte. 3, Box 72, Evansville, Ind.; Hollenback, Ural, Greenfield, Ind.; Taylor, B. S., Moores, N. Y.; Harrison, Charles M., 752 Shelby st., Indianapolis, Ind.

Iowa—McFarland, Will, Creston, Iowa; Suttan, B. D., and wife, 724 H ave., West Cedar Rapids, Iowa; Harrington, Theo G., Botna, Iowa; White, J. W., 701 South 10th st., Centerville, Iowa; Crozier, Myra, Osceola, Neb.; Ferguson, Taylor D., University Park, Iowa.

Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demore, J. G., Hutchinson, Kas.; Inson, Kas.; Demore, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 25 E. 4th st., Hutchinson, Kas.; Lewis, B. B., 726 5th ave., East, Hutchinson, Kas.; King, C. M., 706 N. Monroe st., Hutchinson, Kas.; Mondell, Fred H., Newton, Kas.; Ball, R. S., Sterling, Kas.; Galloway, Rev. H. W. and wife, Burr Oak, Kas.; Warner, Mrs. Katharine, Coffeyville, Kas.; Bignall, J. G.

Kentucky—Sweeten, H. W., Box 53, Ashley, Ill.; Miller, Julius and Grace, 522 Central, Ashland, Ky.; Wireman, C. L., 640 Woodlawn ave., Middletown, Ohio.

Little Rock—Middleton, Wilburn, Mena, Ark. Blakeley, Rev. E. P., and Rosa T., Delight, Ark.

Michigan—Bradley, C. L., Nashville, Mich.

Mississippi—Whitehead, J. N., Sallis, Mich.; Hawkins, Miss Alice, Thaxton, Miss.; Galloway, Mrs. S. E., Houston, Miss.; Sanders, L. C., Houston, Miss.; Farmer, I. D., Houston, Miss.; Farmer, Mrs. I. D., Houston, Miss.

Missouri—Brawley, G. C., Redford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Ramsey, Ind.; Rudolph, P. A., Keysport, Ill.; Keppel, J. and wife, 3836 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo.; Hibner, L., Clarkton, Mo.

Nebraska—Ludwig, Theodore and Minnie, York, Neb.; Hunter, J. E., 69 S. 30th st., Lincoln, Neb.; Williams, E. C., 2355 Potter st., Lincoln, Neb.; Wigfield, J. E., 2300 W. 7th st., Hastings, Neb.

New England—Phillips, R. S., Burlington, Vt.

New Mexico—Sabel, T. D., Farmington, N. M.

Northwest—Baltzore, M. L., Walla Walla, Wash.; Elliott, Harry J., 757 East Oaks st., Portland, Ore.; Elliott, William A., General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Crooks, Mrs. Stella, 680 Quimby st., Portland, Ore.; Mathews, Ernest S. (Lewis & Mathews), Winlock, Ore.; Nilson, August N., eastern address, 3726 N. Marshall ave., Chicago, Ill.; home address, 600 East 70th st., N. Portland, Ore.; Wallace, DeLancey, P. O. Box 20, Walla Walla, Wash.; Frazier, J. W., Ridgefield, Wash.

New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.; Baird, C. E., 607 Hayward ave., Rochester, N. Y.; Buell, G. N., Sandy Creek, N. Y.; Archibald, I. D., Beacon, N. Y.; Bailey, C. H., 118 Woodlawn ave., Saratoga, N. Y.

Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Corvaut, Orville, Troy, Ohio; Cooley, Anna M., 303 Prairie st., Whitewater, Wis.; Dean, Ernest, Monhegan, Me.; Erskin, G. W., Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Carrie (Crow) East Liverpool, Ohio; Short, Mrs. W., Dayton, Ohio; Lee, Rev. H., Higbee, 205 Miller ave., New Philadelphia, Ohio; Baird, Charles E., 401 East 2d st., Logan, Ohio; Hafer, Will H., Lincoln Place, Pa.; Bond, J. H., 1716 East st., N. S., Pittsburgh, Pa.; Adam, M. C., 321 South Poplar st., Seymour, Ind.; Smith, Walter A., Bunola, Pa.; Kell, Miss Lula, 514 Jackson st., East Liverpool, Ohio; Tevis, George W., 1705 Williams ave., Norwood, Ohio; Doverspike, Robert R., Mayport, Pa.; Wallis, S. H., 108 Wilbert st., Pittsburgh, Pennsylvania; Cox, F. W., Ashabula, Ohio.

Eastern Oklahoma—Hodges, Richard T., Wister, Okla.; Jay, W. P., Ada, Okla.; Osborne, Miss Essie, Hugo, Okla.; Aycock, Jarrette E. and Mrs. Dell, Atwood, Okla.; Ritter, L. H., Stuart, Okla.

Western Oklahoma—Jones, Lum, Kingston, Okla.; Oliver, J. W., 407 West 3d st., Oklahoma City, Okla.; A. O. Duncan, Kingston, Okla.

San Antonio—Nelson, W. M., Station A., Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas.

San Francisco—St. Clair, Fred, 1334 Kawa ave., Berkeley, Cal.; Smith, Frank B., 429 E. Hawthorne, Stockton, Cal.

Southern California—Black, J. T., 120 Alta st., Redlands, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, University Pk., Ia.; Lillenas, Haidor and Bertha, Olivet, Ill.; Mashburn, T. S., 1420 Maltman ave., Los Angeles, Cal.; Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Nowland ave., Indianapolis, Ind.; Wilde, E. F., 504½ Brand Blvd., Tropic, Cal.

Washington-Philadelphia—Shade, Dr. N. B., 152 Adams st., Washington, D. C.

New Mottoes

We illustrate here a few of our beautiful wall mottoes. The space is too small to list them all.

Our catalog shows a large assortment, priced from five cents up. A postal request brings this 32 page catalog.

RULES for TO-DAY

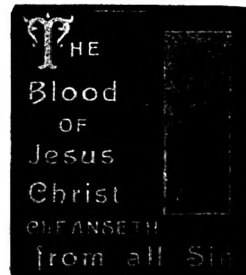
Do nothing that you
would not like to be doing
WHEN JESUS COMES

Go to no place where you
would not like to be found
WHEN JESUS COMES

Say nothing that you
would not like to be saying
WHEN JESUS COMES

No. 5402. Rules for Today.
Size 10 x 12 inches. 30c each.

A striking motto for the home. Ivory white letters on art velvet board.



No. 5301.
"The Blood of Jesus Christ Cleanseth from All Sin"

No. 5302.
"Whoever Will Let Him Take the Water of Life Freely"

Size, 8 x 10 inches
Price, 25c each

An exceptionally beautiful motto with colored spray of rose leaves around a panel showing pretty landscape scene in natural colors. Velvet board.



No. 5225.
"God Hath Power to Help"

No. 5226.
"Be Strong in the Lord"

Size, 6 x 9 inches
Price, 18 cents

A very pretty design showing a spray of flowers or a scroll ornamentation. Velvet board.

No. 5025
"Jesus Only"

No. 5026
"Christ Died for All"

Size, 4 x 6 inches

Price, 5 cents

A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.



No. 5030
"He Will Not Forsake Thee"

No. 5031
"Lo, I Am with You Always"

Size, 4 x 6 inches
6 cents

An inspiring little motto on art velvet board. White letters.

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