

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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"Oh Love That Will Not Let Me Go!"

Oh Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thy ocean depths its flow
May richer, fuller be.

Oh light that followed all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

Oh Joy, that seekest me through pain,
I can not close my heart to Thee;
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be.

Oh Cross that liftest up my head,
I dare not ask to fly from Thee,
I lay in dust life's glory dead,
And from the round there blossoms red
Life that shall endless be.

—Rev. George Matheson.

EDITORIAL

THE EPISTLES of Paul are noted as arguments of wonderful strength in Biblical philosophy. In reading them one is conscious that he is following the lofty steps of a giant thinker in the realm of theology and philosophy. This is not so surprising when we consider his training and the great mission to which God especially called him. No less a brain and heart could have filled the peculiarly responsible place to which Paul was assigned.

There is a feature of great surprise, however, in these Pauline epistles. We refer to the marvelous combination of the doctrinal and practical found in them. The first section of his epistles is generally profound in thought, and deals learnedly and philosophically with fundamental problems in theology. The latter portions of the epistles are generally devoted to practical matters, furnishing maxims for every-day life. So that if you are looking for deep Biblical philosophy you will turn to the first part of his epistles. If you are looking for practical rules of moral conduct you will turn to the latter part of the same epistles. The transition from the first line of treatment to the second is usually indicated by the word "therefore." We find in Ephesians where he says: "I, therefore, the prisoner of the Lord." Writing to the Philippians we hear him say: "If, therefore, there is any comfort in Christ." And "Therefore, my brethren dearly beloved and longed for. * * * So stand fast in the Lord," etc. In his epistle to the Romans, after that matchless argument, as he turns to the practical side of life he says: "I beseech you, therefore, by the mercies of God."

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We get in this example of Paul a very impressive lesson on his view of the relation of doctrine to life. There is no encouragement here for the statement sometimes flippantly made: "It does n't matter what a man believes, so he lives right." We imagine nothing would have stirred sterner condemnation from the apostle Paul than to have met this statement. It matters a great deal what a man believes. If I were to find the reader of these lines handling a huge dose of arsenic, and by his every movement indicating a purpose to swallow it, ignorant that it was a deadly poison, I would immediately warn him of it's nature, and beg him to desist. Suppose he replied that he did not believe it to be poisonous, and suppose he were perfectly honest in his unbelief. Would not this unbelief on his part, or wrong belief, have a very serious effect on his life? It certainly would not prevent the poison from killing him. A man sitting in his den quietly reading; a friend hastens in and warns him that his building is in flames, and to flee for his life. Looking up over his glasses he replies that his friend is certainly mistaken, that he sees no evidence whatever of fire, and does not believe that the house is on fire, and hence he refuses to move. Certainly his belief in this matter is very serious in these circumstances. Believing wrongly simply costs him his life.

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Paul's epistles show conclusively how closely he allied doctrine and life. The depths to which he dug to lay a deep and permanent doctrinal foundation on which to project a right ethical life, show that he regarded doctrine as fundamental. There must be a doctrinal basis for a correct biblical religious life. Right belief is a necessary basis for correct scriptural living. Christ declared Himself to be: "The Way, the Truth, and the Life." Looseness in our views of Christ will, by an inevitable law of spiritual gravitation, tend to looseness in life. If we view Christ simply as a great human teacher, and fine example to follow, but deny to Him essential deity; our lives following such a conception of Christ will be lax, varied, intermittent, and wholly unbiblical. If we view Christ as the eternal Son of the eternal God, as supernatural, as essential deity as the Scriptures present Him, and if we submit to and accept Him thus, He will become enthroned in the oratory of our hearts, and become a mighty force, giving power to life, beauty and symmetry and obedience to conduct, and fashioning character according to the model revealed in the holy Book.

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The loose and reckless statement that it makes no difference what people believe, is too freely used in this age. Many people having false cults to project, grotesque and unscriptural systems which they seek to propagate, are very free to say, apologetically, in trying to introduce their various teachings: "Well, after all, it does n't matter

so much what we believe, so we live right." It pays them to discount the necessity for right faith, to minimize the importance of doctrine, for by such a course they can more easily insinuate their falsities upon the public. We need a deal of vigorous, strong preaching on doctrine. Let the great fundamental truths of Scripture be preached fearlessly and strongly from our pulpits until belief in them is radiated in the public mind. If this be done it will be found that revivals will the more easily follow. Men's belief getting the right setting will prepare them for action when appealed to to flee the wrath to come. Men who believe nothing, or who believe a little, and very little of a lot of things true and false, are very hard people to reach in revival work. There must be superinduced by faithful doctrinal preaching, definite beliefs. Then we may expect definite convictions, which will be followed by definite actions of surrender, and then by consistent Christian living.

Exaltation of Man

LIKE so many of the prevalent heresies of the age, Christian Science exalts man, the only difference being that its exaltation of man goes beyond that of most other falsities guilty of the same thing. According to this cult man is "self-existent and eternal, like God." In this blasphemous absurdity Christian Science is at least self-consistent as a bundle of atrocious errors. Having denied that man has a material body, or can die, or that he can get sick, or can commit sin, it is driven to the logical absurdity of placing him on equality with God in origin and eternity of existence.

Unblushingly this absurd position is taken in the face of the intelligence of this century of enlightenment, though in doing so it contradicts the whole tenor of Scripture. It insists that man was not formed from the dust of the earth. That God did not breathe into his nostrils, thus enabling him to become a living soul. For man there is no birth, no growth, no maturity, and no decay. He is incapable of sinning, and is hence sinless and perfect, and being eternally as perfect as God, he has never needed and does not now need any atonement for impossible sins.

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If "self-existent and eternal," man must have existed from all eternity, so that he never had a father or mother to whom he owed his existence. Since man can not die there has never been an increase or a diminution of the race, and all census taking has been so many lies practiced on the human race. Our eyes have also been false in claiming to witness this increase of, or the loss by death to, the race of man.

Let us see from the authoritative "oracles" of this system of colossal blasphemy, whether these monstrous positions and their consequences are really taught by them. In *Christian Science and Health*, Page 526, "The mortality of man is a myth." Again, Page 462, "Man is not mortal." Page 140, "Man is neither young nor old; he has neither birth nor death. Page 201, "Not subject to birth, growth, maturity, or decay." Page 189, "The supposition that soul, or mind, is breathed into matter, is a pantheistic error." Page 619, *Index*, says he "did not originate in dust." Also Page 461 of *Science and Health*, "Man is coexistent with God," and also Page 426, "Man is, not shall be, perfect and immortal." Page 187, "Man is perfect now, henceforth, and for ever."

This system, is as rampant and reckless in its work of destruction of science as it is of the Bible. It destroys root and branch, the last vestige of the Word of God. All anatomy, too, is a stupendous fraud, and all physiologists are but *particeps criminis* to the tragic crime of thrusting upon a helpless world the teachings of science, upon which are based some of the most useful and benign institutions known to the race.

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Let us turn for a moment and witness the cool, intrepid contradictions hurled in the face of the Bible by this system of lies. It says: "Man is coexistent with God." The Bible says: "God created man" (Gen. 1:27). Man could not be coexistent with his creator. The Bible well fixes the very period of his creation, saying: "And the evening and the morning were the sixth day." (V. 31).

Christian Science says: "Man is self-existent and eternal!"; whereas

the Bible says God gave man life. "The Almighty hath given me life." (Job. 33 : 4). What is given can not be self-existent. What is conferred by another can not possibly be either self-existent or eternal.

Those Scriptures which teach the brevity, the uncertainty, and the fleeting, swift passing of life, flatly contradict the absurd notion of the self-existent and eternal nature of man. "My days are swifter than a weaver's shuttle." (Job 7 : 6). "Thou hast made my days as an handbreadth; and mine age is as nothing before thee." (Psa. 39 : 5). "There is but a step between me and death." (1 Samuel 20 : 3). "For what is your life? It is but a vapor, that appeareth for a little time, and then vanisheth away."

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How do "self-existence and eternity" agree with "vapor", "little time", and "vanishing away." We could scarcely find terms and thoughts in more direct antagonism and contradiction.

We are asked to believe that man "is neither young nor old", and has "neither birth nor death." The Bible says: "I have been young, and now am old." (Psa. 37 : 25). It denies birth and death. The Bible says: "Man that is born of woman." (Job 14 : 1). "We must needs die, and are as water spilt on the ground, which can not be gathered up again." (2 Sam. 14 : 14).

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It is needless to pursue this long and tedious list of contradictions. We have only indicated a few as samples of the whole trend and spirit of this wretched and farcical teaching.

There is one point we wish to stress, and that is the fact that in common with the divers forms of error, prevailing more or less widely, this system lauds man. It seeks to exalt man to an equality with God which we are told in the Bible would characterize the false teachers of these last days. It deifies man.

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Multitudes are rejecting our Christ, but gladly accept this man-exalting system. The Bible says: "If another shall come in his own name, him ye will receive." (John 5 : 43).

Read 2 Thessalonians 2d chapter, and from the third to the tenth verse, inclusive, and you will find described the very age in which we live, and the fearful heresy we are herein combatting, and kindred evils, which so faithfully characterize this age. Paul says: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved."

The whole trend of the heretical teachings of this age is to exalt man, and erect him into a sort of god. It is also the spirit of the commerce, the education, and the politics of the age. It is likewise the very core of the teaching and aim of the oldest and largest ecclesiasticism of the world today. The attempt is to supplant God with man. It is the Devil's supreme effort to get God dethroned by appealing to the pride and pomp of man, and offering him God's kingdom and authority.

Filling Not Destroying

The Jews were very jealous of their time-honored institutions. They feared that Christ had come to destroy their law. They feared and dreaded an abandonment of their great history to oblivion by this new Nazarene Teacher; hence, it was that Christ reassured them and sought to allay their fears by saying, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill."

The world still has a dread of Christ as a destroyer. Men look with suspicion on Him as seeking to rob them of their rights. This is a wide-spread and greatly perverted conception of our Savior. He comes not to destroy, but to fulfill. He comes not to take from us a single useful pleasure or delight, or joy, but to fill these to the very

brim. He has no grudge against us. He is no iconoclast. He is a Redeemer, a Fulfiller, and an Interpreter of life on its loftiest planes, and largest possibilities. He does not come to deprive us of capacities for enjoyment, for activity, for broad vision, for usefulness. He does not destroy capacity. He wants in us, consecrated capacity.

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He does not destroy the body. He does not desire asceticism, He prefers the athletic to the ascetic. He honors bodily exercise, desiring us to have vigorous, rugged, splendid bodies, with large capacity for endurance for service, sacrifice, or suffering. He reminds us that our bodies are the temples of the Holy Ghost. He wants us to keep these bodies clean and pure with splendid muscles, superb strength, and rugged, royal endurance to secure these glorious ends. Bodily exercise is profitable and to be commended. The play ground, the athletic field, the amusement pursued for these ends, and in reason, are religiously sacred. There is a good deal of religion in the bath tub, for God loves a clean and well kept body.

God does not come to destroy our minds. He has no war with learning or scholarship. It is not empty heads he wants, but full heads. He comes to fill our heads, but not with the trash and filth to be found at news stands, on the street corners, and in many professors' chairs, of colleges and universities. He wants our minds trained and filled with things pure, true, elevating, divine. God has no objection to real scholars. It is the empty heads which think they know it all which He abhors. God can do nothing with educated fools.

It goes without saying that Jesus does not come to destroy our hearts or spirits. He does not desire empty or unoccupied hearts. God abhors a vacuum as much as nature does. He would simply have our hearts filled with love divine. He wishes us to have hearts "perfect and right and pure and clean," like His own great heart.

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The Devil takes delight in nothing more than in persuading young people that God is against them, that He seeks to wrest from them their rightful pleasures, and reduce their existence to a sombre routine of dull monotonous duties and sacrifices. Whereas, in reality, Christ comes to the human life to take from it only things and habits and indulgences which hurt and tend to destroy. He asks us only to surrender that which has in it the poison of death, and which sooner or later will bring to us a recoil of sadness, weakness, and unavailing regret. In the place of our surrender of these hurtful and destructive things, he gives to us joy unutterable, and peace that passeth understanding, and delights and pleasures fadeless and eternal. We are asked to turn away from sloughs of despair, whence issue the miasmas of death and ruin, and have to flow out from within us, rivers of living water, clear, limpid, refreshing, beautiful, life-sustaining, glorious. We are asked to turn from remorse, from remediless ruin, from penury and rags, to victor's crowns, to white robes, to thrones and dominions and glory ineffable. Oh, the tragedy of the deception sought to be practiced upon the unwary and the inexperienced by that arch enemy of human souls, whose business from his first foul footstep in Eden to this blessed hour, has been that of evil, only evil, and that continually. Listen not to his siren voice; look not upon the deceptive pictures which he paints for your view. Turn away from his foul whisperings, and accept nothing which he suggests, however plausible, for the end of all he does or seeks or proposes is death eternal. Believe in Jesus Christ, the Son of God. He is your best friend. He gave himself to redeem you from all iniquity, and to purify you for His own inhabitation. Yield to His demands, and He will give you that godliness which hath promise of the life that now is, and of that which is to come.

IT IS NOT SALVATION from sin that offends carnal unbelief. It is the supernaturalness or the divinity of Christ, which is required to emancipate from sin, which is the rock of offense to carnally minded men and to the devils in hell. They are perfectly willing to call everything true which we would claim as being done by Christ as a man, even as the best of men. The moment we claim for Christ essential deity, and that His saving power is divine, trouble begins.

A HOLY UNION and COMMUNION must exist between Christ and us. We must be and live and rejoice in Him, and He must be and live and rule and overrule in us. This state of oneness must be real and perpetual to give us the fruitful life He desires us to have. This is the teaching of "Jesus as the true vine," in the first few verses of the fifteenth chapter of John.

NO SHIFTING OF RESPONSIBILITY

There can be no shifting of judgment and penalty because of collective participation in sin. That which would be a crime when committed by an individual, God will not allow to go unquestioned in a nation. A man who kills his neighbor is no more of a murderer than the nation which makes war upon its neighbor. The vile saloon keeper who sells the poison that debauches manhood, wrecks womanhood, and hopelessly defrauds and degrades childhood, will receive no different judgment from the nation that accepts a part of the price of the sale of the poison. The nation that enacts laws allowing progressive adultery through so-called divorce, will meet the same God as the adulterers. History reveals that there has been, bloody Europe now beholds, and the Book points to a coming judgment of nations—and their judgment is because of sin.

DELIVERANCE FROM FEAR AND ENMITY

Primarily, enmity has its basis in fear. Convince one that no harm can come from him who has been his enemy, and while other emotions may exist, that of fear being removed, enmity and its consequent hatred will die. In the way of the world to be a good hater is as noble as to be a good lover. "A good friend and a bitter enemy," is supposed to mark high intelligence and a lofty moral standard. But as we come to analyze enmity, and see that its basis is fear, the nobility of hatred sinks into something to be despised by those who would be really strong and of high mind. It is something to be desired, that attainment of the Psalmist who sung: "I will not fear what men may do unto me." To be so raised above the experience of fear of men as to have no longer need to count any man your enemy, is to have a great deliverance. That altitude of attainment and that deliverance, Jesus Christ came to make possible to every man. That it could ever be possible, and that it was his duty for man to love his enemy, was a thought utterly foreign to the world as Jesus found it. Not only did He propose to free man from fear and hate and enmity, negatively, but He would, positively, instill a love for that other one in the heart of man. "Perfect love casteth out fear." With a heart filled with divine love, there is an accompanying consciousness of divine power and protection that makes fear of man impossible. Not only so, but the enemy who was heretofore feared and so hated, now becomes the object of tender, solicitous love. Truly, this is not possible to the natural man. There is no other religion under heaven that proposes to raise man to such an altitude, no philosophy that points the way to heights so glorious—nothing but the Holy Ghost baptism coming upon the child of God; the coming in of the divine Personality himself. Then and then only can man love his enemies.

SPIRITUAL POWER

"All power is given unto me," said Jesus. "in heaven and in earth." Spiritual power acting in any direction, in any capacity, is Jesus Christ at work through the Holy Ghost. That is what the Master meant when He said, "Ye shall receive power, the Holy Ghost coming upon you." We long for ability for this and that service, or for such an attainment in divine things, when at our sides Jesus himself stands waiting to come in, in the person of the Holy Ghost, with "all power." A writer in one of our exchanges, puts the matter as follows:

There is no greater or more dangerous heresy in the Christian Church than the heresy that believes,

and acts on the belief, that power is separable from Christ. It is not and never has been, since Simon Magus' time. *Power is Jesus Christ operating.* People pray for power in prayermeeting, and the truth never dawned on them that Jesus Christ is power, and there is no power apart from His personal presence and operation in the life. What is life, or power, apart from the person living and operating? An abstraction, nothing more. But where Jesus Christ dwells, power is found if He dwells in you, power is there, infinite, for the interests of His kingdom and the needs of your life. He will not detach from Himself power and clothe you with it. It would be no favor to you. The thought that people may have power without having the Lord of power makes fanatics, not sane servants of the Lord Jesus and channels of His purpose. Keeping the eyes on Him and expecting in Him the power that will do and do abundantly the things He wishes, His power will be released, secretly, perhaps insensibly, but how mightily!

KEEPING OUR EYES ON JESUS

To the one who walks successfully the Christ's life, the vision is filled with the person of Christ. He draws and holds the gaze, and wherever the feet go, and whatever occupies the hands, it is Jesus, Jesus, all the time that fills the interest of the soul. Of course the one whose eyes are fixed upon Him can give little attention to criticism of other followers of Him, and none at all to the pastimes and frivolities of the world. But among His real followers it is possible to let even His work obscure the full vision of Jesus. Only by keeping Him in the center of our day and our way is it possible to do His work and live His life. One says:

But once lose sight of the Master and center interest in some phase of His religion, some explanation of His person, some doctrine which others have formulated concerning Him, and at once perspective goes and we are pointed into the fog of the human and the doubtful. "I am the truth," said Jesus. Jesus first!

WHY THE BIBLE IS MUTILATED

The deification of man—man making of himself equal to or a part of God—and man-made salvation, are but two different aspects of the same thing—the rebellion of carnality against God and His Christ. This shows itself among those who, refusing to yield themselves to the authority of the Father, refusing to give up their sin privilege, would destroy the condemnation of God upon themselves by destroying the Word of God, the Bible. No man will arrange some other way of salvation; no man will desire to destroy jot or tittle from the Book, who is not moved to such act by the conscious condemnation of sin upon his own life. He who would lay violent hands upon the Book of God, thereby unmasks the evil of his own heart. The *Sunday School Times* strongly says:

In the final analysis there are just two doctrines regarding salvation. One is that God saves a man, the other that a man saves himself. That man works out salvation for himself by living up to his own creed is the conscious or unconscious belief of nearly all of humanity today. Its leading teachers see clearly that this creed can not be maintained if the authority of the Bible is held to. An essential part of the man-made salvation, therefore, is the belief that only so much of the Bible is true as we through our own human wisdom and judgment decide to be true.

The serious difficulty with the Bible is, not that it states that God created the world in six days, that there was a universal flood, that the multiplicity of languages originated in Babel—although all of the Bible statements regarding these things are true—but that the Bible declares man to be a hopelessly lost sinner, that there is none good but One—God himself. Nor can this salvation by man's creed admit that any man ever lived who was more than man—who had divinity in the sense that no other man had.

Two Bible truths can not be understood by natural man, and will not be admitted by him: the totally depraved and hopelessly lost condition of man; and that the infinitely holy and supreme Creator of all the universe was nailed by men's hands to the cross of Calvary as the only way by which man might be brought out of his hopelessly lost condition. These two facts are foolishness to men, but they are the wisdom of God. Men can only know them if God supernaturally reveals them; and man can only deny them by denying the supernatural character of the book that is called the Bible.

THE LANGUAGE OF CANAAN

There is that in the speech, and countenance, and actions of those who have taken up their possessions in the Canaan of perfect love, who have received the Holy Ghost in His cleansing baptism and empowering—in other words, who have become Bible Christians—which marks and separates them from other people as clearly as the peculiar distinctions of nationality mark the man of one country from another. It is so in this land; it is no less so wherever one may go in all lands. It is not only for the present, it is the beginning of a distinction and a separation which shall grow clearer and wider as eternity grows. Rev. E. W. Caswell notes an incident illustrative of this truth:

An American who met a heathen convert in India saw the light of peace and joy on his face. They recognized each other as followers of Jesus, but they could not convey by words the likeness of their experience, except that there are two words which are the same in all languages; so one said "Amen" and the other "Hallelujah!" Thus a single word may express volumes of heart experience, because it awakens similar feelings in consciousness.

While the mind is often lost in the labyrinths of speculation, the heart, through the telescope of faith, sees the Father's home a palace of splendor at the end of the way, and feels the joy unspeakable and full of glory. The way of the doubter is hard and gloomy, but the way of faith is the path of hope and leads to everlasting triumph.

EASE AND PEACE

My peace I leave with you, said Jesus to His disciples, but to one who did not understand, it would seem that the life of Jesus, especially that part included in His public ministry, was suggestive of anything but peace. So, also, with His disciples, driven from one place to another, beaten, imprisoned, and finally meeting violent death. And yet Jesus spoke with weighed words—peace He had, and His peace reigned in the hearts of His faithful followers, notwithstanding the fierceness of the wrath of men that beat upon them. Ease they did not know—that they put aside, as all true followers of Jesus have—but they put it aside for peace. Rejecting the call of duty—turning a deaf ear to the cry of need—we may choose rest, but we shall only find peace in the way of self-denial, the way of service, the way of our Lord. A recent writer brings out this truth clearly:

Now, it would seem as if the smaller circle is the realm of surest happiness and freedom. The wider the circle the larger will be the gathering ground of sorrows and cares. Might it not therefore be an act of worldly wisdom just to close our eyes and shut our ears, or exercise them only in the tiny area of our own affairs? "I want that widow well out of my ears, with her ailing and wailing!" Very well, just turn a deaf ear, and you make your escape. And that cry from Macedonia! How troublesome is this wail from the larger circle! And, if we heed it, it will probably lead to increased burdensomeness and fiercer persecution! The folk in Treas who do not hear the cry have the happier and easier lot! Very well, then; just close your ears, and very soon you will not hear the pathetic cry, and Macedonia will have ceased to exist. Surely, we have this way of escape! We can shut out the body and be at rest.

The reckoning is altogether false. In the smaller circle we may possibly find an ignoble ease. But ease is not peace. Ease is just the indolence of the beast; peace is the holy restfulness of the saint. Ease is the stupor born of perverted relations; peace is the harmony of right relations. Ease is the condition of degeneracy; peace is the condition of growth. Whenever my power is used as an instrument of ease and selfishness, there is inevitable degradation. Everything shrinks in the smaller circle, yes, even my capacity for the enjoyment which I am so anxious to retain.

The larger circle is our purposed sphere and home. The cry from Macedonia may lead us into new distresses, but it will also lead us into newer wealth in human fellowships, and it will give us larger access into the unsearchable riches of Christ.

My path today will be an aimless, vicious circle, if I simply seek to grow by knowing. I must break the bondage of self-righteousness, and move Godward, impelled by loving obedience.—W. H. FOULKES.

The Apostasy of Man

Eula Jay

APOSTASY may be defined as a defection, a revolt, or an abandonment of what one has voluntarily professed; a total desertion or departure from one's faith, principles, or party, especially the renunciation of one's religious faith. Blackstone says that apostasy consists in the total renunciation of Christianity by embracing either a false religion or no religion at all. Roman Catholics teach that apostasy is of three kinds; that from the Christian faith; that from ecclesiastical obedience; and that from a religious profession.

We desire to speak especially concerning the apostasy of man in its moral and religious aspects.

Almost six thousand years ago, the divine Trinity, Father, Son and Holy Ghost, held council in heaven, and said, "Let us make man in our image, after our likeness." As a result, Adam and Eve were called into being, and given as their dwelling place the magnificent garden of Eden. They, in a perfect state of holiness, there breathed the pure ethereal air, enjoying God and nature to their full capacity. We can not imagine the splendor of such a state.

But lo! There had been war in heaven. "Michael and his angels fought against the Dragon, and the Dragon fought, and his angels * * * and the great Dragon was cast out and his angels with him." The Dragon, now in the form of a serpent, appears in the garden to tempt man; man sinned; he apostatized; the seed of rebellion was sown in the heart. Ever since this time Jesus Christ, the Lamb slain from the foundation of the world, and the Dragon, or the Devil, have been contending for the souls of men.

The apostate Cain slew his righteous brother, Abel. As men multiplied, the "sons of God," descendants of Seth, took wives of the "daughters of men," descendants of Cain. These mixed marriages resulted in extensive corruption. And the Bible says, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that he had made man on the earth, and it grieved him at his heart." So, because of apostasy, the antedeluvian age ended with great disaster, all mankind being destroyed by a flood, except Noah and his family. But history repeats itself, for the spirit of rebellion was not yet extinguished, and as the people again began to multiply, their hearts were lifted up, and they thought to build a tower whose top might reach to heaven. But, by divine interposition, God laid low their plans, and scattered them abroad from thence upon the face of all the earth. Nevertheless, they eventually turned to idolatry.

And God, in order to maintain the true and undefiled worship of Himself, chose Abraham to be the "father of the faithful," and through his descendants came the Hebrew nation. Consider briefly this nation. God's chosen people; marvelously delivered from Egypt; out from under the cruel hand of Pharaoh; under the leadership of the great statesman, Moses; miracles performed in order to give them food and drink; mercy shown even after they sinned in making the golden calf; and yet behold how many died in the wilderness because of apostasy. Their descendants entered Canaan, the land of promise. Cities were destroyed; kingdoms were subdued; the tribes received their inheritances, but again they rejected God, and the cry was, "A king to judge us like all the nations!" What was the result? Division of the tribes into the two kingdoms of Israel and Judah; captivities by Sargon and Nebuchadnezzar; departure from the true faith until there was a famine for the Word of God,

there being no prophet in Israel during four hundred years before Christ.

But the final apostasy of the Jews did not come to pass until the prophecy was fulfilled that, "The sceptre should not depart from Judah, nor a lawgiver from between his feet until Shiloh come." We now approach the present, or Christian era. Never was there a time when the world was so well prepared for Christ's coming, for the Roman empire held sway; the Greek language predominated; universal peace prevailed, and men everywhere expected something.

He did not come with royal splendor, as an earthly king. One beautiful night the shepherds who were with their sheep on the Judean hills, heard celestial music. The heavenly choir had descended, and were singing, "Peace on earth, and good will to all men, for unto you is born this day in the city of David, a Savior, which is Christ the Lord." Thus was fulfilled the prophecy of Micah 5:2, "But thou Bethlehem, Ephratah, though thou be little

When the Pearly Gates Unfold

BY J. G. GOULD

Some glad day when life is over,
And I leave this world of care,
Cross the mystic stream eternal
To the glory land o'er there;
I'll possess a wondrous mansion
On a street that's paved with gold;
And my joy will be unending,
When the pearly gates unfold.

When the sun shall cease his shining,
And the moon shall hide her face,
I will lean upon my Savior,
I will simply trust His grace.
He hath said He will be with me
Till I reach the streets of gold;
So I'll trust His love unending,
Till the pearly gates unfold.

Soon I'll reach the wondrous portal
Of that city built above;
Soon I'll catch a gleam of heaven,
In the land where all is love.
Trusting Jesus, He'll uphold me,
In the valley I'll be bold;
For I know I'll own a mansion,
When the pearly gates unfold.

All of sorrow, all of trouble
Will for ever be passed by;
There'll be naught to mar my pleasure
In the home beyond the sky.
There the walls are made of Jasper,
There I'll walk on streets of gold,
When the voice of Jesus welcomes,
And the pearly gates unfold.

among the thousands of Judah, yet out of thee shall he come forth that is to be the ruler in Israel, whose goings forth have been from of old, from everlasting." "And Jesus increased in wisdom and stature, and in favor with God and man." He lived among men as a perfect example, and secured complete redemption for all the world by His ministry, death, and resurrection.

But before He ascended to the Father He gave the promise of the Holy Spirit, which was fulfilled on the day of Pentecost. Had not the patriarchs and prophets looked with expectation toward and prophesied concerning this great day when Jesus would establish His kingdom among men? Notice the apostolic church in all its glorious splendor, the brotherhood of believers, their faith, their boldness to speak the Word of God, their missionary spirit. The church bravely endured persecutions, the apostles suffering torture, all but the beloved John being crowned with martyrdom. Many others died for the faith. When required to curse Christ, Polycarp said, "Six and eighty years have I served Him and He has done me nothing but good, how could I curse Him, my Lord and my Savior?"

With the crowning glory of the baptism with

the Holy Ghost, and with the example of the apostasy of the antedeluvian age and the Jewish nation, could we imagine this church a victim to be perverted? But alas! Behold her during the first twelve decades of her history, forming an alliance with the state, and Christianity becoming the fashion for a luxurious and decaying society. Instead of persecution, we see the subtle, debasing influence both within and without the church. The ascetic tendency was becoming prevalent, which engendered monasticism. Mary began to be adored. At the close of this period the papacy held full sway in western Europe.

As in the Jewish nation, God had special prophets to warn the people, so at this time he raised up not only prophets, but reformers, as John Wycliff, of England; John Huss, of Bohemia; Zwingle, of Switzerland; and Martin Luther, a man not merely a product of his own age, but a grand figure towering above all others in bringing about the great German Reformation. But one has said that "Two centuries had scarcely elapsed since the development of the Lutheran Reformation, till the Protestant churches were slumbering in the cold embrace of dead formality, while the muddy waters of infidelity, with a destructive influence were sweeping over Protestant Christendom." Then it was that God raised up John and Charles Wesley, Mr. Whitefield, and others, to preserve the faith of the apostolic fathers.

As Israel, when they departed from the true God, were taken into Babylon, the land of backsliders, may it not be that in this twentieth century, the Christian church is approaching the great crisis of complete apostasy, when Babylon will be identical with the apostate church? The signs of the times point to oncoming disaster; already there is visible a dark cloud in the sky, indicating not the rain of blessing, but the downpour of wrath.

Notice the multitudinous evidences of apostasy. First in the moral realm: Sabbath-breakers, pleasure-seekers, blasphemers, filial ingratitude, disrespect, and disobedience of children, truce-breakers, false-accusers, despisers of authority. The devout family circle is almost a thing of the past. The people entertain themselves with pleasure trips, excursions, and social gatherings, while the family altar is neglected. In the Jewish nation Sabbath-breakers were stoned, but in this twentieth century the moral law concerning the Sabbath is almost unheeded. Again in the nation, in the church, in the school, and in the home, authority is disregarded, which causes anarchy in the nation, disloyalty in church and school, and irreverence in the home, children taking the lead, and requiring the parents to follow. Social indulgences are being offered by Y. M. C. A.'s such as the reading room for a smoker, billiard and pool tables, and a stand where gum, cigarettes, and tobacco may be purchased. Some churches offer smaller liberties. Sociability is hardly known, except when church members meet for an evening to play flinch, checkers, or some other games. What do the young people of our churches know about old-time hospitality? Let the evangelist stay at the hotel; it is too much trouble to entertain him.

In the second place, notice the apostasy in the heart life which manifests itself in an outward manner; lovers of themselves, proud, unthankful, unholy, covetous, boasters, without natural affection, despisers of those that are good, traitors, high-minded, having a form of godliness, but denying the power thereof.

One of the ten commandments is, "Thou shalt not covet." Not only is it a sin to covet your neighbor's wife, but men today are filled with greed, avarice, and a desire for honor and fame.

If John Wesley could appear on the scene

and view his church of today, how many do you suppose he would recognize as true followers? And then should he visit all the holiness churches, which are raised up by God to take the place of early Methodism, after beholding the pride and arrogance, would he not stand aside, and weep, as did Jesus over Jerusalem? The time was when the saints of God were known by their distinguishing plainness, but now one can scarcely discriminate between the church and the world.

Again, one of the greatest evidences of apostasy is the spread of unsound doctrines, or doctrines of devils: Mormonism, trying to palm off on the world a counterfeit prophet in the person of Joseph Smith; Universalism, evolution of man; Unitarianism, which undermines the divinity of Jesus; Spiritualism; common fatherhood of God, and brotherhood of man; the spirit of anti-Christ, which would deceive the very elect if it were possible; Higher Criticism, which has entered so many of our schools, destroying the faith of our youth by schoolmen declaring the Bible to be made up of legends, myths, and forgeries. Heresy has entered many of our theological seminaries, until there can scarcely be found a theology published today free from destructive criticism. Many teachers are tinctured with errors in science and philosophy. As a result, Higher Criticism is being taught in many of our churches, destroying their vital life. Catholicism, with her blighting influence, which has been the source of much superstition, ignorance, and the most atrocious crimes in other nations, has entered free America, and is enfeebling Protestantism. Christian Science, teaching that sin and sickness have no real existence; that there is no matter, mind is everything; that God is not a person, but a principle; Millennial Dawnism, with a long train of followers; for if men can only believe that there is no hell, their minds are relieved. Alas! The followers of Russell have entered the short-cut to perdition.

Watson says, "It is a singular fact that flowers which bloom late in the season have very

little perfume in them; bonaset, goldenrod, and chrysanthemums—what little fragrance they have is nothing in comparison with the size and showiness of the flower. The earliest flowers in spring are the sweetest. It would seem that in the chilly-autumn days of the close of this Laodicean age, there is a profuse showy bloom of intellectual and scientific forms of religion, with exceedingly little heavenly fragrance of the prayer, praise, brotherly love, and hot-hearted devotion, which marked the Christianity of other times."

Is the world so rapidly gaining in morality and Christianity that the millennium will soon be ushered in? America grants about 50,000 divorces yearly, and in Chicago alone, 3,458 divorces were granted last year, with 2,000 cases pending. In addition to this is the open saloon, leading in its train the great white-slave traffic; also the tobacco vice, organized secrecy, the dance hall, gambling, the theatre, the nickelodeon, and many other evils.

The crisis is approaching, the clouds of wrath are lowering, and surely now they are about to break, and usher in the great tribulation; but we will not be left in despair. When the destruction of the antediluvian age came, the one righteous family escaped. When the apostate Jewish nation, which had crucified the Lord, met destruction by Titus, all the Christians left the city, thus escaping the awful doom. So before the disaster of this age, the King of kings, and Lord of lords, will appear riding on the clouds in the brightness of His glory, and those who have not bowed the knee to Baal, nor kissed his image, but who have gotten the victory over the beast, shall as by magnetic force, be drawn up to meet the Lord in the air. Then will the cloud break, and the destruction of our age, because of apostasy, will come. King Jesus may be rising from His throne now to mount the cloud.

Rise up, oh, ye daughters of Zion, put on your beautiful garments, wear the world as a loose garment, which may be laid aside at any time; that we may be among the number who are caught up to meet the Lord in the air.

Purity and Loyalty

E. J. Marvin

DOES it not take a pure-hearted person to be loyal? Can an unsaved person be loyal? Peter wanted to be loyal to Jesus. Demas may have wanted to be loyal to Paul. David may have wanted to be loyal to God. Many persons may want to be loyal to their loved ones, to their church, to their God, but they can not without purity.

The impure trinity, of the world, the flesh, and the Devil, is the lust of the eye, the lust of the flesh, and the pride of life. This is felt when they are put up against the purity of the trinity of heaven. This trinity of hell is inseparable. Wherever you find one you find the other. For instance, wherever you find the pride of life in the world, you will find the theatre and the dance and the chief attractions of these two, according to thousands of authorities, is the lust of the eye, and the lust of the flesh. The pride of life leads church members into these places, and causes them to be disloyal to Christ and His church, their friends and families. Many persons do not have principle sufficient to be loyal, not instinctive purity sufficient to see the sin of their own sensuousness or worldliness, nor interest enough in the unsaved to be careful of their influences. Therefore God, when He converts, takes away the desire for the world's pastimes, and having lost the desire they awake to the fact that such things are out of harmony with God and His ways, and later awake to the fact of their former low standard of morals, or virtue, and abhor them, and begin to be representative Christians, persuading others in their circle. If impurity or disloyalty can undermine them at this first stage, they destroy the things they once built, and make themselves transgressors. Then Christianity is crucified afresh before

their friends, and Christ is put to an open shame. The lighthouse God intended to be in that circle is gone out, and souls no one else could reach go on the rocks. "This is no place for a Christian," said a worldly woman to a young convert at a dance. As low as the morals of this age is, in the heart of the worst, there is a disappointment when a Christian proves disloyal on these lines. The writer on endeavoring to avoid extremes, years ago, convinced some friends that he had changed in his radical views. On affirming that he had not, he was cut to the heart with the statement, "Then you have failed?" The worldly Devil in a friend with high ideals, will tempt one to worldliness, while the better nature in the same friend will be disappointed when we prove disloyal to our principle, and fall. Our worldly friends never think so much of us, down deep in their hearts, when we give up what they called our narrow views, and become like them. Woe unto us at the judgment when they point their finger of scorn at us and cry, traitor. The lowest stage of decline is reached when we boast of our worldliness, and defend our own hypocrisy by "I do not see any harm in it." Every thinking person is suspicious of the purity of a person who thus defends disloyalty.

Purity and loyalty go hand in hand. In order for one to be true to their ideals, to their friends, to their church, and to their God, they must be purified from lust and the pride of life. Therefore, "This is the will of God even your sanctification."

"We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade."

Holiness

W. R. Gilley

"Holiness, without which no man shall see the Lord" (Hebrews 12: 14).

HOLINESS is undoubtedly the great central theme and doctrine of the Nazarenes. Surely we believe for this purpose the Lord has called us together as a church: to spread scriptural holiness. The doctrine of holiness? Yes—and more, the experience, without which the doctrine becomes as sounding brass or a tinkling cymbal.

Holiness is a blessed gift of God; a need supplied; a necessity obtained. Holiness for the individual, holiness for the local church congregation, holiness for the whole church. "Without which." Holiness is a necessity for the individual before he can live the life in this world most pleasing to God. Necessary before we can reach our most happy and contented state. Necessary in order to reach our greatest usefulness to God and our fellowman. Necessary to be ready for the coming of Jesus. Necessary, inasmuch as the will is involved, to the entrance of heaven. Necessary to the church in order to effectually convince the world that Christ has come. Necessary to the church that the world may know that God loves them (John 17: 23). Necessary for the church in order to have that love and oneness that convinces the world of its divine origin.

Holiness the indispensable—without which the church individually and collectively may not know and "prove what is that good, and acceptable, and perfect will of God"; without which, then, the church can not fully know the will of God.

Holiness, that despised doctrine, championed by a people driven, blistered, and peeled. Holiness, the thing that devils and wicked men hate, and proud, self-sufficient ecclesiastics despise.

Holiness, heart purity, separation from moral corruption, cleansing from all sin, the perfect love of God shed abroad in the heart by the Holy Ghost.

Holiness obtained, maintained, retained, and matured. Holiness begun, holiness completed, holiness developed, holiness confirmed, settled, and established in the heart of man, in the church, in the community, and in the world, and holiness enjoyed in heaven for ever and ever.

Holiness is our chief business. Holiness is our aim, our objective against which we are making our "drive." As in England all roads lead to London, so among the Nazarenes all teaching, all doctrines, lead to holiness in some of its phases. The saving of men from sin to holiness, the development of holy character, the establishment of the kingdom in holiness and righteousness before God all the days of our life, and for ever and ever, is the "this one thing we do."

Do we build schools, endow colleges, organize churches, conduct Sunday schools, hold prayer-meetings, run revivals, appoint conventions, or start street meetings? It is that sin may cease, and that holiness may obtain in the lives and hearts of men for time and eternity.

Is holiness pleasing to God? Then God must be pleased with our object, whether He be pleased with us or not. Surely we have a worthy purpose. Certainly, unless the Bible is fallacious and God has changed His nature, we can rest assured that "God is with us."

If for no other purpose, then for this, we have an important place, during these last days, in God's religious history of the world.

Are others truly engaged in this work, and genuinely accomplishing this purpose? They are our friends. We pray God to bless them. We shall not mean to hinder them. And may we not ask also to be allowed, unhindered, to promote holiness in the way and manner we think most acceptable to God and most successful?

There is nowhere in the Bible that authority is given for the organization of anything but

churches—the called-out people, the ones separated from sin. There are other means in the land for the promotion of holiness, namely, holiness associations, and they have done and are doing a great work along this line. But while the holiness associations have declared themselves to be a part of existing denominations, and their object the promotion of holiness within the church, yet they have often had to perform the functions of distinct church societies, and so far as the accomplishment of their object is concerned they often might as well have been organized as churches. They have built colleges, dedicated buildings for worship, conducted revival meetings, licensed preachers, commissioned evangelists, sent out

missionaries, baptized believers, administered the sacrament, and added members. About all that the Nazarene church is doing more is to refuse to support ministers who try to destroy what they are trying to build, to break fellowship in church affiliation with the ungodly, and to have more frequent and regular meetings for worship.

Nazarenes are not trying to fence holiness within denominational walls; but we certainly do mean to promote it through connectional church societies, held together by common sympathies and united upon one great purpose. "On with the revival!" and, as Buddie's phrase has it, "Always at it!"

Jesus the Missionary

August N. Nilson, Evangelist

SERMONS have been preached on this subject all down through the history of the church. God always has been in favor of missionary enterprises. Before the existence of time, back in the eternity, missions were planned, and a foreign missionary was ordained, who was to proclaim the emancipation proclamation of God's love to a fallen humanity, through which the rebel to God, and the captive slave of Satan might be redeemed by grace, and once more be made to fellowship his God and Maker.

Man had hardly committed his first transgression in the garden of Eden, ere God himself, started on His missionary tour in search of His lost sheep. Before an outraged, though compassionate and loving God and Father had pronounced His curse upon a fallen humanity, He pronounced His blessing upon them by proclaiming unto them the promise of the Missionary whom He would send unto them, even the seed of the woman, who was to "bruise the serpent's head."

Here we have the first Missionary on His first missionary tour; on the foreign field, giving His first missionary address! Here we have the theme of the message, redemption—not condemnation! Infinite compassion—not revenge! Seeking the lost—not running down the criminal! Glory to His matchless name! Here we have the plan of the message; through the seed of the woman, by which He promises to bring fallen humanity back to Himself. Here we have the purpose of the message; to set humanity free from the power of sin and Satan! Here we hear how it was to be accomplished; by bruising the serpent's head! And here, too, we have the spirit of the missionary manifest—love, infinite love! Love and mercy before judgment and retribution—blessing before cursing. To think that God would promise the rebellious sinner His blessing of sending a Redeemer, that he might be "bought back"—Oh, the infinite love and compassion of God!

The missionary spirit of Jehovah has never ceased, for all through the ages He has kept it up by sending His divinely appointed missionaries to lost men, pleading with them to return to Him; warning them of the danger of procrastination; threatening them with judgment and punishment if they failed to hearken to His warnings, and obey His commands. And though history shows that men have repeatedly refused to hear and obey, yet He loves them with an everlasting love. Though men have persisted in persecuting and killing His missionaries, scorned His compassion and long suffering, yet He has never given up His missionary enterprise that He inaugurated before the foundation of the world, when the Lamb was slain, the divine victim appointed, the blood shed, and the price paid.

Men will lose faith in each other, and many times in themselves, but God will never lose faith in Himself, nor in man, for whatever God has promised, He hath power also to perform. Nations have risen and flourished, and gone down in history, and been lost to memory. Great men have lived and died, at times ac-

complishing great achievements. Battles have been fought, victories won; fields have been dyed with the blood of the conquered and the conquerors. Each cycle of time has produced its new achievement. The present gigantic carnage in Europe at this time, may be the climax, or end of all wars—we know not, we only hope. God alone knows the outcome of this horrible slaughter of the innocent. Inventions after inventions of good and evil have been made, and each after the other serving its purpose, has been laid aside for something better or worse. Knowledge has increased, men are running to and fro, and the world goes hurrying on. We say with the poet, "We scarcely know our friends, before we bid them good-by." Today we are well and hearty; tomorrow we are among that silent majority we call the dead. Today we are but a shadow of what we once were in the days gone by. It was but yesterday, we were boys and girls, sharing each other's sorrow, sharing each other's joy; today, it is just one step between us and death. We surely are living in a changeful world and age. But not so with God! He is the same yesterday, today, and for ever. From everlasting to everlasting. He is the One in whom there is no variableness, neither shadow of turning. His mission is ever the same; saving a lost world. Some of His promises are fulfilled, others are being fulfilled, and all, blessed be God, will be fulfilled. One of the promises He gave is being fulfilled today, that "the seed of the woman shall bruise the serpent's head." The seed came as was promised, and we saw that which was from the beginning, which we have heard, which we have seen with our eyes, which we

have looked upon, and our hands have handled of the Word of Life. Like the great general of old, who fought for his country and won the victory, and sent home this message to his emperor: "Come, saw, conquered." A short message, but full of meaning and victory, so the promised seed of the woman, the great Foreign Missionary to this lost world of ours. "Come, saw, conquered." He came, and angels sang His welcome with the sweetest carol ever heard. The rich and poor came and worshipped at His cradle in the stable of Bethlehem, and gave their gifts to Him; while His enemies tried their best to kill Him, and thereby thwart the purpose of His Father. He saw me "lost and ruined by the fall, He flew to my relief." "He brought me into his banquetting house and his banner over me is love." Oh, yes! It's so, for I know it. I never shall forget the day, when Jesus washed my sins away. He saw that I needed salvation, and He saved me, bless His dear name! He conquered, by receiving death's sting for a lost race, thereby making it possible for all to be overcomers of sin, death, hell, demons, trials and temptations; yea, the terror of the grave, and the judgment has lost its power over the soul that has in Him found relief from the power of the Devil. Not only is that so, but He rose from the grave, and ascended up into heaven, and led captivity captive, and gave gifts unto men. Among these gifts we find one which shines out brighter than all the others, namely: the great commission; a commission that angels and arch-angels would cherish, if they could receive it. A commission that has sent joy to this world of ours, and sent consternation to the darkest domains of hell ever since it was first given, namely: "Go ye into all the world and preach the gospel." That part of the commission was not new, for men had received it from God all along the line of time. Sages, prophets, men, and women had been commissioned over and over again to go to the children of men telling them of God's love, and warning them of the pending judgment. But there came with the renewing of this old commission, an amendment which read, "And lo, I am with you always, even unto the end of the age." (R. V.)

To think that you and I, my brethren and sisters, are divinely commissioned, then, that we have His own promise that He will go with us, yea, dwell in us, in the person of the Holy Spirit, ought to make us go forth and claim the whole world for God and His Christ. "Behold," He said, "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." What more do we need? The field is already ripe; what we need is to go forth and reap, reap for the Master. In spite of opposition of men and demons, we should shout the victory, and like a mighty conquering army onward march and upward, and take the enemy's strongholds, bombard his citadels of sin, and press the battle to the gates of the Devil's headquarters, and drive him to his native hell, where he belongs. He is a usurper, and has no right here. "The earth is the Lord's, and the fulness thereof," and has He not promised it all to His saints? Greater is He that is in us, than He that is in the world, so let us not be fearful. "If God be for us, who can be against us?" (Stand against, R. V.) Blessed promise; glorious commission.

Let us heed the command. Let us say, "Here am I, Lord, look me over and see if I won't do." (Dr. Bresee's translation). And if I can not go myself, let us say, "here is my money, Lord; take it; use it as Thou seest fit, and send messengers with the gospel to the earth's remotest bounds. Many are standing ready to go; having received the divine call, but alas! why don't they go? Because some one is holding the money that belongs to God. There they stand waiting for their fare and their support and the Missionary Board can not send them because some one is withholding God's money. Lord help! Africa, India, China, Japan, is wailing and crying "come over and help us." Mexico, South and Central America are bleeding to death under the awful

Over Into Canaan

BY SAMUEL RIDEOUT

Long time I did gaze from the wilderness side
At the beautiful country just over the tide;
And I longed to enjoy the sweet honey and wine,
And to eat the rich grapes as they hung from the vine.

CHORUS:

Oh, the blessed, blessed freedom in the Canaan land
I find,
While I'm living on the honey and the grapes upon
the vine!
And my Savior is so precious, filling all my heart
with love,
As He leads me to the mansion He's prepared for
me above!

I saw the dear people just over the tide,
And heard their glad shouting from fair Canaan's
side;
I longed to be with them, their trumpets to share,
And cease from my struggling and doubting and
fear.

But, oh, there's the river of Jordan to cross!
And I feared to attempt it lest I should be lost,
But the joy when I saw my dear Savior ahead—
For the waters divided, my doubtings all fled!

And now I am over in fair Canaan land,
And I'm shouting His praise with the sanctified
band;
I am walking with Jesus, a Friend ever nigh;
And I drink from the Fountain that never runs
dry!

curse of Romanism, and all because some one is hoarding up their money for their children to perhaps spend upon themselves in luxury, and worse still, perhaps be the means of losing their souls, when the same money put in the general missionary fund would be saving souls in the foreign field.

There are two great commands—"Go ye," and "Pray ye"—and shall not we add another just as great? "Pay ye." Go yourself; but if you can not go yourself, pray ye that some else will go, and then say, "here Lord, is some money to help send some one with." I know it is not much, but if everybody will send in a little, "many streams will make a river."

One of the most fearful statements in the Bible is the words of Jesus, when He said "Inasmuch, as ye did it not." Much more is comprehended in those few words than we can apprehend. Eternity alone will reveal what it all will mean for some one to hear "ye did it not." Awful sentence, "Depart from me ye workers of iniquity." Why, Lord? "Ye did it not" will be the only answer they will receive. And through eternity they will wail and moan and regret that they did it not. It means more than simply profess to be right with God, we must be obeyers as well as believers. To have just a form of godliness is not enough; we must possess the power of the life of Christ as well. And what is this power, if it is not just the power of giving our all to Him? We never could have apprehended God, if it had not been through the gift of His only begotten Son. Had He not given, and given the best He had, we never could have understood what He was. Generosity is the essence of Christianity. There never was, there never will be such a thing as a stingy Christian. The blessing of Christianity lies not in the receiving, as much as it lies in the giving of our all to Him. For "it is more blessed to give than to receive."

We need missionaries. The calls are coming from all lands. There is a Macedonian cry, ringing in our ears. Have you ever heard it? If not, ask God to take the "wax of carnality" out of your ears, so you can hear the groanings of the millions of earth that are waiting for the "Day Star" to rise in their lands, and the "Sun of Righteousness to arise with healing in His wings." Our schools are full of young men and women standing ready, fully equipped, to go to any part of the globe, if some one will only send them.

Will you not ask God what He will have you do? Will you not ask Him if you are your brother's keeper? Men of God, in and out of the Bible, have always been great missionaries. Are you known as one of them? Will you, like Abraham of old, give the chief of the tenth to God? Hannah gave Samuel, Jephthah withheld not his own beloved daughter. Have you ever made a real sacrifice unto the Lord? Have you ever given anything till it hurt you, or till you felt it? Oh, the joy and bliss of eternity when we meet Jesus, after this life is over, and He will show us a multitude of souls that have been won for Him from the foreign field, by the money you sent over, and hear Him say at last "Inasmuch, as ye did it unto the least of these, ye did it unto me."

Rebekah

Rev. C. A. Thompson

WHEN Abraham was old, he called his servant and made him swear that he would not take a wife for Isaac from among the Canaanites, but that he would go to the land where Abraham's people lived, and find a woman in the family of his own kindred.

This furnishes much excellent truth, which may be of great importance at the present time. Abraham was a type of God the Father, and Isaac a type of Christ, the only Son, who inherited the riches of His Father. The wife, or bride, of Isaac is a type of the Church, the bride of Christ. There are some points worthy of note in all that took place in the manner in

which Abraham's servant proceeded to secure this bride.

The servant of Abraham represents the true minister of God, who is ever ready to go anywhere and everywhere to seek out a bride for the Son. The marriage relation with all its appointments, furnishes one of the best examples and illustrations of sanctification to be found in the Bible.

It is well to note that the servant was under oath not to take a wife from among the heathen, but was to go to the kindred of Isaac. Do not many, and perhaps most, servants of today often mistake here? Many are willing, it seems, to allow that if people are only members of the church they are ready for sanctification.

They ask these people if they are willing to go and become the wife of so great a Prince, and describe the attendant blessing, and many respond, and start and get what they think is the marriage blessing of entire sanctification, while in fact it is only regeneration.

They then find that the way is not just what it was described to be, and have a hard time with "ups and downs," and crooked paths, thinking all the while they are living in the state of sanctification.

The course taken by the servant of Abraham is worthy of study. He was under the guidance of God, as the Scripture clearly shows, and as all God's ministers should be. He went until he found some virgins drawing water. He stopped and asked some questions, but did not offer to draw the water himself. Now note that this particular damsel was already related to Isaac, and she was drawing water for her father's household.

Either the church as a whole, or the individual as such, must be related to Christ, and also be drawing water out of the wells of salvation, before they are eligible for entire sanctification or the marriage.

The Scriptures declare Rebekah to have been a virgin, so regeneration makes us related to Christ and a member of the royal family, and with joy we draw water out of the wells of salvation. Regeneration makes us virgins also, as it takes away the pollution caused by fornication or fellowship with the world.

The only way to retain the virginity of soul as here indicated is to continue to draw water out of the wells of salvation. This will mean prayer, the reading and ministry of the Word, testimony, seeking the lost, holding meetings, or else supporting them for the good of the thirsty of God's house.

If any servant will do as did that of Abraham, he will soon discover whether the individual or church is ready to go as Isaac's bride; or, in other words, to be sanctified wholly. It is the duty, and great privilege as well, of all regenerated souls to draw water out of the wells of salvation, not only for themselves but for others. When this ceases, either as an individual or a church, we become dry, and withered, and are again defiled with the world.

In this condition many are found, who have no prayer life, no interest for souls, no love for the Word, no means to support the cause of Christ, and yet think all they need is sanctification—but such is not the case. Others oppose sanctification until smitten with conviction, and then yield, and get what they think is sanctification, but again they are deceived.

You will note that when they asked Rebekah if she would go and become the wife of Isaac, she immediately said, "I will go." There was no opposition, no rebellion, but a willingness to go. The servant of Abraham did not use many flattering words, but stated the case plainly and briefly, and the young woman went willingly and joyfully.

Rebellion is sin, and those who rebel will find it necessary to settle with Moses (the Law) before going further. This is clear from those in the wilderness. Their rebellion was against sanctification, or going to the promised land, which is its type. To be living in the clear light of regeneration is a marvelous thing, and the soul that does so, and follows the example of Rebekah, will soon find a servant to take them to Christ for wedlock, to be sanctified to Him and by Him for ever.

The Remedy of Sin

Bud Robinson

SALVATION is the greatest thing in all the wide, wide world, because God himself is the Author of it; and salvation is the only thing that is known to man that offers him a remedy for sin. No ism or schism that I have ever heard of has offered a ray of hope to lost man. Russellism teaches no hell, but that is not a remedy for sin, and could not be. Christian Science denies the existence of sin, and we see at a glance that we have no remedy for the fearful disease of sin there. Unitarianism rejects the blood, and offers you cultivated humanity, but there is nothing there to build hopes on. If we reject the blood we reject Christ, and when we reject Christ we are cut off from the Holy Ghost. Christ said Himself that the Holy Ghost could not be given until the Son of Man was glorified. We know that the Son of Man could not be glorified until He was crucified, and when He was crucified He then and there shed His own blood, making the atonement for Adam's fallen race. If we reject His blood, we are left to make our way through this world to heaven without the blessed Son of God, and also without the Holy Ghost.

Salvation of Jesus Christ is great because it offers man a remedy for sin. All these other doctrines that I have referred to offer no hope to lost man. Of course, if one takes the ground that when man fell he fell up instead of down, then we will have another problem to meet, that is really harder than the first one; for if man has been going up for the last thousand years, and has not gotten above war, and bloodshed, and liquor, and tobacco, and gambling, and drunkenness, and adultery, and murder and Sabbath breaking, and stealing, and robbing, how many thousand years will he have to go up to where he can sleep at night without a police force to watch him to keep the burglars off until he can take a nap! If we have been going up all the time, where have we come from? Well, some fellow may say that we have come from away down in the dark ages, where a man's life would be taken for a word. Where are we now? Sixty-five per cent of the world's population is right now doing the bloodiest murdering that the world has ever seen or even heard of. If man was savage, in the bygone days, what is he now? He is more than savage; he is now as blood-thirsty as a wild beast. When we look at the fallen-up proposition we see that man is lower down when he thinks he is up, than when he thinks he is down. When he thinks that he is up, he don't believe that he needs anything, but when he thinks that he is down he then realizes that he needs help. St. Paul said, "I am carnal, sold under sin;" that is, he was on the bottom, and sin was on top. It had put him down, and he knew that he was down, and that he needed a remedy. Thank the Lord! He found it in the blood of the crucified One. St. Paul did not reject the blood, and he did not deny the existence of a hell of fire, and he did not deny the existence of sin. He was one orthodox Christian who was big enough, and man enough, and honest enough, to just meet the facts as they were, and to look for the remedy. He found it in the blood of Christ, and then he started out to let the world know that he had found a remedy for sin.

It was Paul who said, "In whom we have redemption through his blood, and the forgiveness of our sins." We find that he linked together pardon and the atonement. He at once caught the vision, and he had the upward gaze all the rest of his life. How strange and yet how true, the saint always looks up, and the sinner always looks down. Each one seems to look in the direction in which he is going. It is not an accident, it is natural. Sin pulls us down, and grace pulls us up. Thank God we are going up some sweet day.

A congregation should have as many evangelists as it has members.—KILPATRICK.

New England Celebrates John Short's 75th Birthday

D. Rand Pierce

The seventy-fifth birthday of Rev. John N. Short, pastor of the Pentecostal Church of the Nazarene, Cambridge, Mass., was celebrated with impressive ceremonies on Sunday, September 24, 1916. The event took place in the church at 3 p. m., before a congregation that taxed the seating capacity of the beautiful structure. Rev. A. B. Riggs, of Lowell, Mass., acted as master of ceremonies, and gave the introductory address with a spirit and eloquence all his own. Besides Brother Riggs and Short, the following also occupied seats on the platform: Rev. A. K. Bryant, of Everett, Mass.; Rev. and Mrs. D. Rand Pierce, of West Somerville, Mass.; and Evangelist Martha E. Curry, of Lynn, Mass. Brother Bryant and Sister Curry gave brief addresses of a congratulatory and reminiscent character. Each had entered into the experience of entire sanctification through the instrumentality of Brother Short. Rev. D. Rand Pierce, after a few brief remarks, read the anniversary poem, which had been written by special request.

Many letters were also read from pastors and others who were unable to be present in person. They all helped to augment the well-known fact that John Short's able and fearless ministry has been one of the mightiest factors in the propagation of holiness that New England has been blessed with. Those who have been converted, sanctified, and edified under his ministry constitute a vast multitude.

Brother Short was the recipient of some unique remembrances of this important milestone in his earthly career. Brother John Aichorn, treasurer of the society, with fitting remarks, presented the pastor with seventy-five one-dollar gold pieces in a gilded receptacle. This gift was from the church and Sunday school. Another conspicuous present was a box containing one dozen large brown hen's eggs, covered with a crisp five-dollar bill. A friend sent in ten dollars, while still another family "dug down into the cash box" for seventy-five dollars—one for each year of Brother Short's notable journey among men. Little Miss Pearl Robinson then presented Brother Short with a beautiful large bouquet of flowers, while at the same time Master Leslie Wood performed a like mission to Sister Short.

The subject of all this kindly greeting and remembrance then gave vent to his gratitude and appreciation in a manner thoroughly characteristic of the man.

The musical part of the occasion was of a high order. There was a good-sized chorus that rendered fine selections, while the solo by Miss Minn Mooers, of Lowell, and the duet by Mr. and Mrs. A. Kimball were very impressive indeed. Rev. C. Locke of the Cambridge Evangelical Church pronounced the benediction. All agreed that this celebration had constituted a notable event in our New England church life, and, since the name and influence of John Short have become nation, if not world, wide in their significance, it is felt that the church at large should share with us the joy of such an auspicious occasion.

Rev. John N. Short was born in western

Massachusetts. His father was born in Scotland, and his mother in the north of Ireland. He lived on a farm till nearly twenty years of age. After receiving a common school education, he then went to Wiltbraham academy and fitted for college. Receiving a



Rev. J. N. Short and Wife

(Photo taken for this Anniversary.)

call to the Troy conference of the Methodist Episcopal Church, he preached for two years as an experiment to see if he had mistaken his calling.

Having some success he returned and attended the School of Theology of Boston University for three years, and graduated. He received his first ordination from Bishop Thompson, and joined the New England conference. He was ordained elder in the Methodist Episcopal church by Bishop Wiley in 1873. He preached after ordination in Reading, Franklin, Upton, Stoneham, East Cambridge, Clinton, Central church, Lowell, and Beverly.

He withdrew from the Methodist church and joined the Evangelical Association, a branch of the Methodist Episcopal Church, in 1894. For local reasons he withdrew from this association, and with about a hundred members formed an independent church. This church became affiliated with the Pentecostal Churches of America. Representing that body, he was sent with two others as a committee to Los Angeles, Cal., to the Assembly of the Church of the Nazarene to arrange for a union of the two bodies. This was consummated in Chicago, Ill., in 1907. In 1914, with his people, he built a church on Franklin street, not far from Central square. The property is valued at \$15,000, with an indebtedness of \$5,500.

Mr. Short has been preaching in Cambridge for twenty-two years. He is seventy-five years old, "without a pain or an ache," and as vigorous as at any time in the past. He is expecting to reach the century mark if the automobiles will let him alone.

Mr. Short has made hosts of friends not only by his eloquent and fearless preaching, but by his affable manners and his even temperament. In his intercourse with others of different faiths he has always manifested an earnest Christian spirit to all, and shown in his daily walk and conversation a Christ life in conformity with his preaching. "To know him is to love him, and those who know him best regard his friendship as a benediction to their lives."

The following anniversary poem by D. Rand Pierce was read at the anniversary celebration:

Seventy-five years ago today,
In a bright New England home, they say,
A child was born; and oh, what joy
When the word went forth—"a robust
boy"—
Then named him "John," like Zachariah—
He was "Short," too, but soon grew
higher
And, true to nature as to name,
A radical he soon became,
Good Scottish blood coursed through
his veins
And God endowed the lad with brains;
And like John Knox and all the rest,
With strong conviction he was blessed,
Reared in the nurture of the Lord,
With wholesome reverence for His
Word.
'T was nothing strange, when God's
own truth
Cut to the heart this stalwart youth,
And filled with grief his gully breast,
Till loud he cried for peace and rest.

Moved to the ministry with call
As clear as Peter, John, and all
The chosen workers of the Lord,
He hade adieu to fondest dreams,
And vain ambition's lofty schemes,
To bear with joy the Christian's cross,
And count as gain each earthly loss,
Hard often was the preacher's toll;
The soul's machinery oft lacked oil;
A hidden principle within
That Wesley labeled "inbred sin,"
Was ever present to annoy,
And sought his peace oft to destroy.

Then God's own promise to his heart
The Holy Spirit did impart—
That Jesus' blood could cleanse from sin,
And make man pure and whole within,
No need to argue and exhort
With such a zeal as John Short—
He said to all of earth good-by,
And went "without the camp" to die.
The work was done, and nevermore
Has sin or Satan found the door
Of John Short's heart a welcome place,
For God has kept it by His grace.

What years of joy through manhood's might
Spent in the thickest of the fight!
His keen Damascus blade of Truth
Has slain alike stern age and youth!
And though, of years, more than three score
And ten have swiftly passed him o'er,
Yet still as God's ambassador,
He leads us on in holy war,
And may his "bow abide in strength,"
And God add to his days more length,
Till, like a shock of ripened corn,
He's gathered home some golden morn.

And so upon this natal day,
Kind friends would worthy homage pay;
And warm congratulations, too,
Would bring with brightest hopes to you,
And pray that you and your dear wife
May journey on till close of life;
And then beyond the sunset sky
We'll meet in that "Sweet by and by"!

RESOLVE TO DO

It is always possible for a minister to improve his methods of work and to develop a deeper sense of reality. The following resolutions, written by an earnest minister as he faced his work in the autumn ought to find an answering response in all our hearts. If you take your vacation in August, brother, take along a copy of these resolutions and try to make them your own or improve upon them: I am going to wear intellectual blinkers at the side of the eyes of my mind at least two solid hours every day, that, absolutely impervious to wandering thoughts and scattered impressions, I may

concentrate upon real study. I am going to be out of bed at 6 o'clock every day that I may get at least one of these hours in before breakfast.

If I can gain some intellectual self-respect in this way, I am then going to try to gain some spiritual efficiency. Scientifically and diligently I am going to see just what powers of communion with the Unseen I do possess, and I am going sincerely to appraise them and develop them.

I am going to clean up my inner life. There are three distinct demons that have troubled me much in the past that I am going to lay for good this winter. I have been drifting; this is going to be a winter of mastery.

I am going to make a card catalog with the names of all the young people in my parish and I am going to go over each card each month, holding each soul for a moment and linking each life in some way with the life of our church.

I am going to cut out all that has become unreal in my life and conversation, stock public prayers that mean nothing any longer, pulpit phrases that have lost their savor, and all social cowardness and hypocrisies.

I am going to try to find out what Jesus really did mean and whether His gospel works in my life. —E. A. KING.

THE WORK AND THE WORKERS

NORTHWEST DISTRICT

The last trip visiting my churches has been the best in my term of office. My first trip was at Seattle in a four days' convention. God honored us with His presence. We had seekers and finders during the whole convention. Rev. G. S. Hunt, with his good wife and daughter, moved to this field to take charge of the work at the beginning of this Assembly year, last June. God is owning and blessing their labors, and giving them souls all along. The congregations are increasing, and the church is taking on new life.

I next stopped at North Yakima, where Brother Alpin M. Boves and his wife are doing a most excellent work. They have won the hearts of the people, and the work is on the upgrade.

From North Yakima I went to Walnut Grove. Here our pastor, Rev. F. D. Crook, was forced to resign on account of his wife's health. I found Rev. Mr. King of the Free Methodist Church at Grandview, taking care of our work also. Our people seemed to think it best to continue Brother King as supply for a time. His work is fine, and he has the best interests of the work at heart.

I next stopped at Ritzville, a prospective field. We have one Nazarene here, Mrs. H. C. Ahern. I trust she will prove true to the statement of Dr. Breese, "A good Nazarene is like a multiplying onion: put them down anywhere and there will be other onions spring up."

From here we went to Spokane to attend the missionary rally being held at First Church. We had a great time. Everything is moving along fine under the wise leadership of Brother C. Warren Jones and wife. The next rally for Spokane center is to be held at Colfax, where Rev. Ira Brown and wife are doing a great work. We expect to have a new church built and out of debt by that time.

My next stop was at Dufur, Ore., where we have another prospective field. One brother has bought a good church property formerly owned by the United Brethren Church. We expect to hold a revival there some time in November.

From here we journeyed home to Newberg, and found Rev. O. P. Goettel, our new pastor, on the job. He has a new church enterprise on his hands already, and the basement is dug, and the cement walls up. We expect to have it finished by the first of December, if possible.

I am now at Newport, holding a special meeting. Rev. W. A. Elliott is with me in the battle. We have no church here yet.

J. T. LITTLE, *Dist. Supt.*

FROM EVANGELIST W. P. JAY

Since our last report we have fought several battles. In some we were more than conquerors, while in others, though we were conquerors, we were ready to rest up. I was with Brothers Lum Jones and W. D. Dilbeck at Bonham, Texas, the last week of the meeting. God honored our labors together. About thirty prayed through. From there I came to Cedarmills, with Revs. Mike Roberts and Lum Jones. Several have prayed through. We go from here to the Assembly at Ada, Okla. Brother Jones and I will work together another year, the Lord willing. From Ada we visit Allen, Stewart, and Hartshorne, and from there to the Assembly at Sherman. Then on to Gordonville in a tent meeting, where Brother Mike Roberts will again be with us. Any one desiring our services, address us at 313 East Cherry street, Sherman, Texas.

IOWA DISTRICT ASSEMBLY

The fourth Annual Assembly of the Iowa District closed at Webster City, Iowa, September 24th, General Superintendent E. F. Walker presiding. He was at his best, and with his exactness and fairness won his way into the hearts of the preachers, delegates, and visitors. Rev. E. A. Clark was re-elected for the fourth year as District Superintendent. Brother Clark's election voiced the unanimous vote of the District, and as he and his wife were called to the floor, there was a real melting down time. "Blest be the Tie that binds" was sung, and the Assembly moved forward in a body to grasp hands with these saints of God. God has His hand upon the Iowa District, and we are expecting a great year. Rev. A. G. Crockett, representing the Publishing House, presented its work in a way that a burden for its interests fell upon the people. They responded heartily by almost buying out the bookstand.

The evangelistic services each evening were strong, with good attendance, rousing messages, and seekers at the altar. God's presence was manifest. The Sabbath services started in with a 9 o'clock love feast, followed by a stirring message from Dr. Walker. A sacred seriousness settled down on the congregation, and God was truly there. In the afternoon an ordination service preceded the sermon, and in the evening two of God's noble women were consecrated as deaconesses. We can not close this report without mentioning the sweet singers who from time to time brought us the gospel in song. The outlook for the coming year is greater than it ever has been.

Rev. MAUDE M. HUME, *Reporter.*

SPECIAL NOTICE

In order that the District treasurers may have a record of all amounts received, and in order that they may give proper credit to the respective churches, I urge that all church treasurers remit their money for the General Fund, as well as for specials, direct to the District treasurer of their respective District. This will greatly assist the District treasurer in keeping the proper records, and will assure the churches of credit and avoid any misunderstanding when the annual report is made out.

E. G. ANDERSON,
General Missionary Treasurer.

TEXAS GOSPEL TEAM

God led us to Sherman, Texas a little more than two years ago. It was a barren, desolate field, and during that period of time we have seen no less than four hundred bow at the altar, and profess pardon or purity under our ministry. We have received into the church one hundred and thirty-five members, and have now a neat brick church, seating five hundred, and having a comfortable study. We have a six-room parsonage, and as fine a class of people as can be found. We have kept the lead on the District, here at Sherman, for missions. They pay their pastor every Monday morning. The last two years have been fruitful in good works. As pastor and people we love each other, and I regret to announce to them that I will serve them no longer, as I will do Sunday. I have notified my District Superintendent, and will offer my resignation.

I expect to enter the field with five strong young workers, who will be known as the Texas Gospel Team. We will work in South Texas this winter, and will hold nothing less than four and five weeks' meetings. I have purchased a car, and we will travel in it, and ship our tent. Any one desiring a meeting in the state, write me at Sherman, Texas.

B. F. PRITCHETT.

OLIVET UNIVERSITY

After being absent for almost three years from the immediate inspiration and wholesome environment of Olivet University, it is my happy fortune to enroll again as a student of the institution. I had formerly completed one of its splendid courses, and now return to engage in work pursuant to my college degree.

One who has been away from Olivet can scarcely realize the rapid development which has been made, both in the town and the institution, during the last three years. It is not less than wonderful.

Nor is this surprising when we remember that Olivet is delightfully located in the very heart of the United States — in the great, rich valley of the "Father of Waters." She has inestimable resources — fertile soil, mineral deposits, and a happy, energetic population. Unlimited possibilities lie before her.

These possibilities are more or less bound up in the University, which has also advanced greatly along various lines. The splendid buildings, which were always a delight to the eye, have been beautified and improved; the equipment has been enlarged and rendered more efficient. But of greater importance than either of these is the increase in the number of students. Already more have enrolled than at the opening of any previous year. They are a body of unusually strong young men and women, free in spirit, and industrious in the pursuit of their scholastic subjects. They number about two hundred, and represent the country from coast to coast and from the lakes to the gulf.

The Faculty is strong and efficient, with experts in charge of their respective departments, who have the confidence, the respect, and the admiration of their pupils.

The administration is beautiful; there is no undue tension; and every one applies himself enthusiastically to his own work with a natural and normal ease which characterizes a real Christian college.

We always enjoy the HERALD OF HOLINESS, and covet the sympathy and prayers of its readers that this great institution, under God, may continue to prosper and to meet her full responsibility in the advancement of God's kingdom in this world.

LOWELL H. COATE.

TWO DISTRICT ASSEMBLIES

It was my privilege and also my duty, to attend the District Assembly of which I am a member, the Chicago Central, or the Illinois District, as it should more properly be called. It is more fitting to name the District after the state in which the District is located, or situated. Nebraska District,

Iowa District, Kansas District, Missouri District, Michigan District, etc.

The District Assemblies that I want to write of are those of Illinois and Indiana. The presidency of General Superintendent Roy T. Williams was most acceptable. He filled the chair with dignity, and dispatched the business of the Assembly with grace and ease that was highly satisfactory. His pulpit ministry was all that our high expectation sought and more. It should be the prayer of the whole church that this man may walk humbly; and if he does he will bring much grace and wisdom to his high office.

The blessing of God was on these Assemblies this year in a marvelous degree. From the District Superintendents' office down to the most humble pastorate, these preachers and pastors have labored and brought to pass things that have honored themselves and brought glory to God. Every interest of the church was advanced. Through hard work, diligent toiling, faithfulness in all the detailed interest of the work that God has called them, they came up to Jerusalem — the District Assembly — with victory. The reports of the pastors were truly inspiring, for God richly has blessed them for all the sacrifice they had made. How greatly the blessing of God is desired, but how many shrink from the sacrifice necessary to bring such riches. Brethren, it is sacrifice, sacrifice, sacrifice that will be crowned with victory and blessing. Do not shrink from hard fields, but launch out on St. James 4:6.

It was most pleasing and a promise of even greater things that all, or quite all, the pastors have a larger vision of the connective relation of our churches and denominational interests. We are to stand together in all the work of the church — missions, church extension, publishing interests, education, and superintendency. The united and earnest enthusiasm of these Assemblies in accepting the financial appropriations for all these interests was surely most pleasing. All these claims can easily be met, if taken in time; and that time is to begin at once. I was at Tallula, Ill., last Sabbath, and the young pastor, with the wisdom of a man of years, took his first missionary offering, which was fine. Brother Wilmer Surber is taking hold in a way that will make success sure. The church and community seem well pleased with this young preacher.

If all our preachers will keep their hearts full of divine love, and go to their people with a burning message of the gospel of Christ, and let all speculative schemes absolutely alone, the Nazarene movement will move, and move everything that is movable. Amen! Preach the blood of Jesus Christ, the atonement, its sufficiency and efficiency, in the power of the Holy Ghost, and nothing is impossible. "Fair as the moon, clear as the sun, and terrible as an army with banners."

Rev. T. H. AGNEW.

BROTHER NORBERRY'S NOTES

A home campmeeting was held in Cranston, R. I., just outside of the city of Providence, the latter part of September. There is no church near where these meetings were held, and God is blessing the work. Brothers Meyers, Whitman, and Norberry were the workers.

The Saturday night holiness meetings have opened up in Sister Potter's home in Providence. Brother Whitman and Sister Newton help to push the work in these services.

The Saturday night meeting in St. George's Methodist Episcopal church, Philadelphia, Pa., is being blessed of God in getting folks saved. Every city ought to have a live holiness mission or church where souls can have a good chance to get saved and sanctified all the year round.

Evangelist Mary Ellis, of Philadelphia, Pa., has been called to drink the cup of sorrow in the loss of her only daughter, Elizabeth, who passed away September 3d.

Revs. H. C. Morrison, John Matthews, C. J. Fowler, H. C. McBride, Colonel Brengle, A. B. Riggs, J. C. Bearse, John Norberry, F. M. Domin, L. N. Fogg, and others are workers in the great interdenominational holiness convention in Brooklyn, N. Y., from October 8th to 16th. May this convention greatly aid the holiness movement in that great city of churches.

Good news comes to us of the blessing of the Lord upon the Pentecostal Church of the Nazarene at Stamford, Conn., under the labors of Evangelist Lillian Duke.

Pastor R. H. Dixon of the Pentecostal Church of the Nazarene at Hartford, Conn., is now holding meeting in his church with Evangelists St. Clair and Galloway. Brother Dixon writes us that the meetings have opened well, and that they are expecting great things from the Lord.

Sister Norberry is engaged as the organist for the international holiness convention in Brooklyn. Rev. Mr. Norcross is supplying the pulpit for the Pentecostal Church of the Nazarene at Malden, Mass., and God is blessing our brother in his ministry of full salvation.

Rev. John N. Short, one of the "old guard" of the New England holiness movement, is still preaching the old rugged gospel of the Son of God.

"And the glory of the Lord shone round about them"

By G. A. KINDER

THE seventh Annual Assembly of the Kansas District, Pentecostal Church of the Nazarene, marked the beginning of a new epoch in the history of organized holiness—an epoch during which the operation of the Holy Ghost through human agency shall be made manifest by the greatness of the things brought to pass.

The above paragraph is not only the conclusion of one man, though that one man frankly admits it to be his profound conviction after passing through five days fraught with the divine outpouring of the blessed Holy Ghost. But it is the conviction of the representative body of the Kansas District—a group of men and women gathered together in an "upper room," waiting for the promise of the Father, which, praise be to His name, came in sudden, rushing, mighty torrents of glory from above.

And before we go further, it is well to confess that words can not describe, nor can tongue tell the wonderful, quickening operations of the Holy Ghost on the waiting followers of Jesus. But to all those who were present, there came an inner revelation by Him who rules and reigns in our hearts, that "this is that spoken of by the prophet Joel."

The Holy Ghost was outpoured. Time after time (on the second forenoon of the Assembly for fully half an hour) was the blessed Spirit present in manifested power. Shouting, laughing, crying, with raised hands, with the clapping of hands, with leaping, with marching, the saints of God showed their love to Him who hath redeemed us from the depths of sin. And not only that—which was enough, one might think—but He brought the holy quietude also, wherein each heart was still, to allow Him to talk personally, as man to man.

Again, it seemed to be the conviction that God had brought the Assembly together for "such a time as this"; that He had gone before, to prepare His children to answer with a glad Yes to His whole will revealed during these five epoch-making days. As General Superintendent Goodwin, president of the Assembly, put it, the prayer of the prophet, when he prayed "O Lord, rend the heavens and come down," was answered. He came down to meet His own. And the answer to His coming was the glad acknowledgment that He had come in to go out no more for ever.

While the Assembly as a whole was peculiarly owned of God, and all its sessions were blessed seasons of waiting on Him, yet there were guide posts, with pointing signs, along the way. To me there were three that stood out above all others. Mentioned in the order of their delivery these were, first the sermon of our senior General Superintendent, Dr. H. F. Reynolds, on Wednesday night, on "Go Ye!" For one and a half hours the crowded church building listened with rapt attention to this Holy Ghost-inspired message. Clearly and unctuously was it brought to the hearers what "Go ye" means to every sanctified heart. The glad

shouts and ringing Amens! had scarcely concluded when eight young men offered themselves as ready to obey Him whose they are and whom they serve. And the remainder of the Assembly, with many visitors, joined these at the altar, declaring they would stand back of them with consecrated farms and houses and city lots and wheat and corn and cattle, to make possible the completion of their call. Perhaps some did not fully comprehend what this declaration meant. But future events abundantly proved its completeness.

The next great declaration was uttered by General Superintendent Goodwin, preaching on Sabbath morning from the text, "I am the true vine." With a plentiful use of the Book, the preacher brought out the apostolic succession as a church, and, greater still, the blessing of being a part of the divine. In tender tones, and impelled by the presence of the Spirit of Christ, the Superintendent showed how necessary it is to bear fruit, that one might remain in the Vine. The large audience listening to Dr. Goodwin were profoundly impressed with the divineness of our call and the greatness as well as truthfulness of the Vine.

The third great declaration of the Assembly was the sermon of Dr. Reynolds on Sabbath evening, preaching from the two words, "Give, and—" Without regard to physical condition, and with only the thought of perishing souls before him, our beloved senior Superintendent gave himself completely to be used of God on behalf of those in need. And God answered. For, following a stirring exhortation by Brother E. G. Anderson, twenty seeking souls found their way to the altar and prayed through to victory.

These three sermons marked the battle cry of the heavenly hosts to those assembled. And with glad shouts of holy joy, and an abandonment to the whole will of God, the Assembly marshaled itself as the representative head of the District, and marched forth. This spirit of victory, with and through the leadership of the Holy Ghost, was apparent from first to last. All the connectional interests of the church came under this influence, and were ably presented and well received by the Assembly.

The Assembly cheerfully raised \$474 for the much-needed heating plant for the Publishing House, in addition to the amount pledged as a yearly payment on the capital necessary for the business. The HERALD of HOLINESS and THE OTHER SHEEP were reported by the pastors and other members of the Assembly as playing no small part in the work of the church on the District, and were heartily endorsed as being worthy of 100 per cent circulation throughout the District. Every church agreed to place the HERALD of HOLINESS in each family, and also to double the number of THE OTHER SHEEP now in circulation.

District rescue work was well presented, and \$138.69 given as a cash offering and \$800 pledged to be paid in monthly payments during the year. The educational in-

terests were well presented, also, and \$4,500 pledged to be paid to Kansas Holiness College and Bible School in three equal annual payments. Stirring testimonies were given by present and former students of this institution.

At the anniversary for foreign and home missions \$2,500 was pledged, to be paid during the year. At the reading of the report of the Committee on Home and Foreign Missions, on Saturday morning, \$5,000 additional was pledged, and also \$1,500 for home work—a total of \$9,000 for missions.

Following the election of District Superintendent, at which time our beloved District Superintendent H. M. Chambers was re-elected unanimously, the saints made a love offering of \$134.41 for his and his family's use. Joy? pure as the crystal river. Shouting? like the seer heard around the great white throne. Love? even as He loveth. Oh, it was magnificent!

This scene was repeated on Sunday morning when, though it seemed that every cent had been given by the happy Assembly, \$50 was given as a love token to our General Superintendent Goodwin and wife.

During this great Assembly many occasions stand out for special mention. But there was one above all the rest which impels special mention—the ordination of nine men and two women to the office of Elder, and the consecration of nine women to the office of Deaconess. The glory of God rested upon this service—a token, no doubt of His approval, and an indication that He was going out with these young people. They were melted down, broken up; and as the glory lingered, and the presiding General Superintendent, on his knees, went the length of the line and back, praying God's blessing to attend their efforts, there came a sense of security in the Everlasting Arms; a knowledge that He who had called them had come in to abide with them for ever. All else was forgotten; only the glory of the Lord was in view and felt by the kneeling elders and all the people.

Likewise, important actions were taken—notably, the undertaking to raise \$11,500 for home and foreign missions during the coming year. But there was one action that seems to me to stand out above all the rest: the setting apart of a missionary evangelist to follow up the work of the Assembly in this regard. Our worthy District secretary, Rev. Fred H. Mendell, was chosen to this important work. I believe this action should be taken by all the Districts, to insure that the resolutions made during Assembly time will not perish, but may spring up into continuing, vitalizing, fulfilling action.

The session of 1917 meets with the church at Plainville, Rev. Ira Stevens pastor.

As I said at the beginning, words can not describe; and my feeble tongue can not express. But all the hosts are going to Plainville, earnestly, continually, completely desiring to go on as we have thus begun, realizing that He who has begun this good work is abundantly able to complete it in us.

Like Paul, he is "walking by the same rule and minding the same things."
"Keep on believing."

FROM EVANGELIST FRED ST. CLAIR

The meeting in Hartford, Conn., was a genuine revival. There were about threescore seekers and a number of happy finders. Brother Robert Dixon and his missionary wife have surely done yeoman service here for five years. Beginning with absolutely nothing, they have built up a splendid work in the very heart of this money-loving, pleasure-mad city. Such mighty preachers, as Jesse Lee, George Whitefield, Thomas Hooker, and Horace Bushnell have thundered from its pulpits, or standing upon its grassy swards, have preached the Word. Harriet Beecher Stowe, Mark Twain,

and Noah Webster either were born here or lived here many years, and it was at New Haven that the great awakening began under the ministry of America's foremost metaphysician, theologian, and resistless intercessor, Jonathan Edwards. We need a church building very much, and the work is really handicapped by that lack. The people treated me and my collaborator royally. We now begin a campaign in Everett, Mass., October 8th to 20th; Livermore Falls, Me., November 5th to 26th.

FROM BUD ROBINSON

We closed in Portsmouth, Va., October 1st, and began in Berkley, Va., in the First Pentecostal Church of the Nazarene, October 4th, and close the 15th. We open again in Newport News, Va., October 18th and close there November 1st. We

commence in Baltimore, Md., November 3d, and will run eight or ten days. From there we start West. But with these facts before you, you will know where the Robinson and Rinebarger party is at work for the next two months.

FROM EVANGELISTS THEODORE AND MINNIE LUDWIG

We have not reported for some time, but we have not been idle. After our tent meeting at Farnam, Neb., July 27th, we left for a month's visit with our parents and relatives, Mrs. Ludwig's aged father in Illinois and my mother in Iowa. We were privileged to preach the gospel of full salvation wherever we stopped over Sundays. At Mrs. Ludwig's home church, German Methodist, at

Huegely, Ill.; at my brother's church at Bloomington, Ill.; the Evangelical church of Cedar Falls, Iowa, where my nephew is pastor; the Evangelical church in the country near Fairbanks, Iowa, where my mother and youngest sister and family now worship; our Pentecostal Church of the Nazarene at Bloomington, Ill., in a five days' meeting; and two nights with our church at Council Bluffs, Iowa, were among the places where we preached. At all of these places God blessed, and helped us bring messages of full and free salvation. There were some seekers and many hungry hearts, who, we believe were greatly blessed, judging from their testimony. We had a few days at home before our Assembly convened. God gave us a blessed Assembly, which others have reported. Mrs. Ludwig came near going home to glory on Monday, September 25th, while on her way from Lincoln to York. While riding with some friends in their car, the auto turned over on one side when going down hill, and she was caught under a heavy weight, which fractured ribs, and she suffered other serious bruises. We believe divine Providence protected her, and at present writing she is doing quite well, and will be ready for the battle again in a short time. She expects to meet me here (Beatrice, Neb.) tomorrow, October 4th. I began here Sunday, October 1st, and God is blessing the truth with conviction. Our slate is full up until February.

FROM HALDOR AND BERTHA LILLENAS

Since our last report we have been in campmeetings at Bonnie, Normal, and Springerton, Ill. At Bonnie we were associated with L. L. Pickett and J. W. Hughes, both of Wilmore, Ky. We were much blessed under the ministry of Brother Hughes. He is surely a great expounder of the truth, and in addition is a sweet-spirited, scholarly gentleman and one that will do good work anywhere. He is planning to work some on the Pacific Coast this winter. Mrs. Lillenas also preached a number of sermons with good results, and we were both invited back for next year.

At Normal we were associated with Rev. Andrew Johnson and E. E. Shellhammer. They are both great preachers, but as different as day and night. The results in this camp were very gratifying, and a blessed spirit prevailed throughout the whole camp, the people sang well, and treated us royally.

The Springerton camp is comparatively new. They have a beautiful grove, new tabernacle, cottages, and dining-hall. The preachers were W. R. Cain and Mrs. Lillenas. The people came out in large numbers, especially in the evenings; but only comparatively few sought and found the Lord.

We have accepted the pastorate of the church at Auburn, Ill., with the privilege of holding a number of camps next summer. The people here have received us kindly, the interest at the regular services seems to be on the increase, and we are looking for a year of victory and blessing. Last night the church members and friends gathered at the parsonage which was dedicated to the Lord and His service. The presence of God was manifest. The people also brought a substantial gift along the line of good things to eat, which was thankfully received. We begin a series of special meetings on October 15th. We covet the prayers of God's people.

PENIEL UNIVERSITY AFTER FIVE YEARS

Five years ago I left Peniel University, where I had spent four years. On my return I found that many changes had come about in the school and surrounding community. It is of these that I now write.

A number of material improvements have been made. A dormitory for boys has been erected. Concrete walks have replaced the old wornout and dangerous board walks, both on the campus and to some extent in the town. Street cars and electric lights have made their advent, much to the convenience and delight of all. The new concrete Jefferson highway having come this way, bounds the campus on the west. Several elegant and commodious homes have been built during the five years.

The population of Peniel has changed quite a little. Several of the old families have moved away. However, it is a pleasure for me to report that a goodly number of excellent families have moved in to take their places. Peniel has increased in the number of inhabitants that live within its borders. This fact is very evident to one who attends the Sunday services. They show a marked increase in attendance over former years.

Preachers and missionaries under appointment are now given free tuition.

The various courses have been rearranged and strengthened, and the standard of scholarship has been decidedly raised. The work of the university has been much better organized. The result has been a more thorough classification of the students. Ample proof of this was given at the opening of the present session. A large number of students were registered for the various subjects and there was not a single conflict.

During the year 1915-16 several advanced steps were taken. The literary societies were reorganized and placed on a scholarship basis. This change proved very satisfactory. A very attractive Annual was put out for the first time; *The Criticon*, a student paper, was started; and the publi-

cation of "The Peniel Record" by the university was begun.

The personnel of the Faculty has been changed somewhat, but the same high standard has been maintained. President Chapman, who has held his present position during the last three years, has won the confidence and respect of the other members of the Faculty, the student-body, the citizens of Peniel, and the people of the surrounding territory in a remarkable way. The other members of the Faculty are men and women of character and ability who are thoroughly devoted to the cause of Christian education.

There are some new names on the Board of Trustees. The standing of these men is not below par. It is in keeping with the fine class of men that has always characterized the board.

During the last five years many new and promising young people have become members of the Alumni. Further, many members of the Alumni and one-time students have been placed in honored and responsible positions. Thus the richness of the history of Peniel University has been greatly increased, and the fact that Peniel students make good liberally verified.

Better than anything else is the fine spiritual condition of the school. During the years the people of Peniel have steadily kept pace with the divine leading. The same intense spirituality, the same spirit of harmony and the same sanctity of conduct that have always characterized the school and community still prevail. Prayers can be heard almost constantly, and souls are continually getting saved and sanctified. All of this is not due to any human power. To God himself must be given the glory. He has always put His seal upon Peniel University and its work.

STEPHEN S. WHITE, JR.

PITTSBURGH DISTRICT

The closing week of the tent meeting with Pastor Gilley, at Marion, Ohio, was crowned with good success. Seekers and finders were at almost every service. The Lord is blessing both pastor and people there. Several of the young people left for Olivet University the week after the meeting closed.

From Marion we hurried to the southern part of Ohio, where we organized two good Nazarene classes. Out in the country from Ironton, Ohio, Rev. N. G. Griswold and his son had been conducting a tent meeting, which had been managed by Pastor Miller of Ironton. The revival was going when we arrived. Seventeen were at the altar the first night. On Sunday afternoon we organized a fine class. Five heads of families who own farms came in. It was a blessed time. In the evening service we raised about \$500, cash and pledges, to build a church. Brother Sutton is giving a lot to build on, and they are building now.

From there we went to Coal Grove, Ohio, for a few nights, and on Wednesday night organized another class of Nazarenes. Rev. Ralph Griswold was called as pastor for both these churches. He is a young man recently from the Methodist church, and the Lord is blessing his ministry.

Our next stop was at Vanlue, Ohio, where we had a good Sunday with our church there. This is a small church, and in need of a pastor. We hope to get another church at Findlay, or nearby, so we can have a pastor for both places.

We next went to Springfield, Ohio, where Brother Bacon is in a siege meeting with his large tent. We were there for a week, and the Lord is blessing. Several had prayed through. Some are anxious for a Nazarene church there, and we hope an

organization will be effected before the meeting is over.

We were at Sebring, Ohio, in the mission for one service, and the next evening at Garfield, where we had a glorious service. From there we went to East Palestine, Ohio, with Pastor Wistler for three days. East Sunday was a blessed day in the church there. At the morning service we had fifteen young people come to the altar, and they prayed through. In the evening service five claimed the victory. The Lord is blessing pastor and people there. They begin revival services October 8th, with Evangelist McBride, of California.

We came here Monday with Pastor Elliott for a week's stay. He is in the midst of special revival services, and the Lord is blessing. Some have prayed through. Evangelist Lee was here last week; also Pastor Baird helped the week before.

The work on the District, generally, is progressing nicely. Pastor Miller at Middletown has been in a tent meeting with Evangelist Wireman. Evangelist Kell is starting a meeting at New Brighton, Pa. Pastor Trumbauer, of East Liverpool, Ohio, and Brother Parker, of Terrace, Pa., are buying lots to build new churches on. Rev. George Ward and wife have been in a meeting in our new church at Mannington, W. Va. Mrs. Mattie Wines has arrived on the District, and they report a glorious day last Sunday in our church at Dayton.

JAMES WILEY SHORT, *Dist. Supt.*

OKLAHOMA HOLINESS COLLEGE

We are delighted to report a good opening on September 5th. The enrollment far exceeds that of last year, and other years. On previous years the pupils in the sixth, seventh, and eighth grades were enrolled, but this year our work begins with the first year of the Academy. The various departments of the College are fairly well represented in the enrollment. A goodly number are rooming in the dormitories. Every house in Bethany is rented, and yet other people are planning on moving here. We are grateful to God for His blessings thus far. The year promises to be the best in the history of the institution. Some plans are under consideration, which if carried out will greatly assist in enlarging the work of the College.

Each teacher is doing excellent work in his department, and the students are eager to learn. A goodly number of the student-body are saved, and in the experience of holiness. The campmeeting held by Evangelist J. B. McBride was a great blessing to the school. It was a beautiful sight to see students come to the altar and arise shouting the praises of God.

The outlook is encouraging. A number are planning on entering school within the coming weeks. We are looking forward to the Special Bible Course during the month of January, held by General Superintendent Williams, as one of the greatest occasions that the state and school will have. Pray for this work, and plan to be here during January, 1917. The terms are reasonable.

REV. C. B. WIDMEYER, *President.*

FROM EVANGELIST DR. W. F. GIVENS

We began our first meeting just as the Hamlin Assembly closed, at Salesville, seven miles north of Mineral Wells, Texas. We had a great meeting. Our next meeting was with Pastor McCuskey at Shannon, Texas, where we had fine services. Next we spent a few days at our old home, Forest-

Agents Wanted

Bible Gems Calendar for 1917

We are especially desirous that all our people have an opportunity to purchase our Scripture Text Calendar. Many agents are already at work, and we are shipping the calendars by the thousand. Those who desire to sell them on a large scale would better order their initial supply at once. Owing

to the difficulty in getting paper, and the time required to print the calendars, it will probably be out of the question for us to print more calendars when our present stock is exhausted.

Single copies, 25c, post paid; one dozen for \$2.50, post paid.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Avenue,
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burg, Texas, where we practiced medicine for sixteen years; then on for a few days at Ryan, Okla. We started west on our summer tour of the Texas plains, and panhandle of Texas, and the plains of New Mexico. We went to Wichita Falls, Brother Cooper pastor, where I. M. Ellis was holding a revival. We stayed a week with them, then on to King, N. M., for a week's meeting. From there we went to Lovington, N. M., in a ten days' meeting. Then back to Meadow, Texas, with Tom Scott in a meeting; to Tredway, Texas, for an eight days' meeting; Parnell, Texas, for another eight days' meeting; to Estelline, Texas, for a ten days' meeting; then on to Dodsonville, Texas, where the Irick brothers were holding a meeting. We were there from Saturday until Monday. We then came home for a few days, then back to our old home at Forestburg, where J. O. and Mrs. Bessie West were holding revival services. We stayed there about two weeks. We have been in fifteen meetings this year already, have traveled over two thousand miles in auto, have preached over one hundred and fifty sermons, and wife has led the singing for six of these meetings. Best of all, we have seen hundreds of souls saved. We are at home for a few days' rest. If any one wants a meeting, write to us at Bowie, Texas. We can lead the song service as well as preach the gospel.

CHURCH NEWS

Ft. Lauderdale, Fla.

God has blessed our ministry here. We have stood firm for the right and against the Devil's traps. We have been called to the pastorate at Princeton, Fla., which, after much prayer and consideration, we have accepted. We commence there October 8th. We are expecting a revival on Holy Ghost lines. We are in need of a small organ for street meetings. Any one having one to dispose of write me at the above address, stating price, condition, and make.—Rev. and Mrs. S. M. STAFFORD.

Carbon Hill, Ala.

Our meeting in Carbon Hill in July was a success for the time we were there. The gulf storm struck us, and we had to close before the stated time. Our next meeting was with the Nazarenes at Saragossa. Here God gave us a great revival. Rev. J. A. Romine was our collaborator. He led the music and preached several times to the delight of all. We next went to Nauvoo camp. There we found the Devil's crowd well organized, and the battle was stubborn; but after much prayer and fasting the enemy was routed, and the slain of the Lord were not a few. Revs. J. A. Mammock and J. A. Romine were our collaborators in this battle. The latter led the singing. After eight months of pastoral work here, we find that Nauvoo has some of the salt of the earth. Our next engagement was at the Nazarene chapel. On arriving we found that the Methodists had arranged a meeting on the same date. By consulting with the Methodist pastor, we agreed upon a union meeting between the two churches, and on Monday night we opened fire on the Devil. The whole community was stirred, while scores found God in pardon and purity. There were twelve additions to the two churches, the Nazarenes receiving ten. Rev. J. E. Pennington, pastor of the Methodist church, is a straight second blessing preacher. Our fellowship and labor with him was delightful. Our next meeting was with him near Saragossa. A goodly number found God in this meeting. We are now in a tent meeting with Rev. P. M. Covington, our District Superintendent. Victory is expected in the name of our Lord.—H. H. HOOKER, Pastor.

Jasper, Ala.

At Columbus, Ga., God gave us a gracious meeting and definite victory. Rev. M. M. Bussey and Rev. Homer L. Goodell did the preaching, and the writer led the singing. The meeting was held at the corner of Second avenue and Twenty-ninth street, under a large new gospel tent. The attendance grew so that it became necessary to make several rows of seats outside of the canvas. The people were interested from the start, and entered into the services wholeheartedly. They sang with freedom, and the singing had a gospel ring to it. Good attention was given the preaching, and at the close of nearly every service the altar was filled with convicted sinners and believers. I have never seen brighter professions anywhere. People came through with shouts.—BENJAMIN WHITEHURST.

Memphis, Tenn.

On May 18th wife and I came to Memphis to engage in rescue work. While we have had many trials and obstacles to overcome, we are moving on here, and the prospects are fine. For the present we have rented a place at 212 North Manassas street, for \$45 a month. It is a large, two-story brick building, and we have it nicely furnished. We bought the furniture on the installment plan—about \$900 worth. We still owe about \$500 on district here. The city is gradually closing up the restricted in any district where the girls are more hungry for the gospel than here. On the night of September 14th we took one girl in, and she was converted and went with us to the Home. There is no Nazarene church here, but quite a few holiness people. The establishment of a good, strong Nazarene

What They Say of the HERALD of HOLINESS

C. A. DAWSON, Colorado: I appreciate your paper; it is good. It is real food to my soul.

Evangelist R. D. WALKER, Pennsylvania: It is crowded with matter not only of deep interest to the laity, but full of material that helps and inspires an evangelist.

WILLIAM M. IRWIN, North Dakota: I can not think of being without our paper; and I do not want a family in my congregation to be without it.

T. D. STEVENSON, Iowa: It is a fine paper. It has done our souls much good in the last year.

Mrs. CLARA COURTWRIGHT, Oklahoma: It surely is a blessing to me, and I don't want to do without it.

J. W. WHITE, Iowa: It is the best holiness paper published. I can not do without it.

W. M. LUSK, Arkansas: It is the best paper I know of. I don't see how any Nazarene could do without it. It seems to get better with each issue.

L. T. WELLS, Illinois: It is like fresh water from the Living Fountain.

Rescue Home here will be the opening wedge to build a strong Nazarene church; and I am sure that the people of Memphis will invest one dollar for every ten cents the Nazarene people will invest in a rescue home in this city. God is surely in our midst, and the prospects for a great work looms up before us.—A. J. VALLERY.

Vilonia, Ark.

Tuesday, September 19th, was the opening day of the school here. Opening exercises began at 10 o'clock, with songs and prayers. President Imhoff gave a splendid address along the line of Christian education. Then Rev. J. M. Sittou, vice-president, gave a good, practical talk, in which he related some of his experience. Then each of the new teachers gave a short talk. The number of students registered was quite encouraging. There were more than usual at the beginning of the school year, and they are a fine class of boys and girls. The prospects are good for a great year. Students are being saved in the midweek prayer-meetings and classrooms. Our new pastor, Rev. T. C. Leckie, former District Superintendent of the Louisiana District, has just arrived. He preached two excellent sermons Sunday, also led our midweek meeting last night. We had a large crowd, and were blessed. We are expecting a great year together.—J. E. MOORE, Reporter.

Nashville, Tenn.

Five years ago there was scarcely a beginning of the Nazarene work here in Tennessee. Now we have two thousand members. Those who were in the organized holiness movement went as far as Louisville to attend a joint Assembly. Now we have twenty ordained elders, and about forty licensed ministers. We raised over four thousand dollars for foreign missions last year. We have started some young men into the work, and done some church building since that time. God gave us Brother McClurkin to live among us and start the work. He was indeed a great leader. Brother Chenault, our first District Superintendent, was a radical on organization. He was needed, and did a great work on that line. Then came our F. W. Johnson, peculiarly suited for the Superintendency of the Tennessee District. Trevecca College, another of God's providences, was born years ago, and had its cradle on Jo Johnson avenue, in the midst of a needy people. The college has turned out some choice workers. Young men and women have circled the globe with the message of full salvation, who have gone out from Trevecca College with a greater vision and more of God. Just a word about the last Assembly, held at Shelbyville, Tenn., with General Superintendent R. T. Williams as chairman. What a fine officer he is, and what a message he brought Sunday morning, when he stood before us in the crowded opera house at 11 a. m. When he had finished that marvelous sermon on "Work out your salvation," the congregation was bathed in tears. The District Assembly was favored with some splendid visitors from other churches. Rev. A. J. Vallery, superintendent of the Bethany Training Home of Memphis, was a great blessing in many ways. We are glad to have him in the Tennessee District. We expect to write more later of our rescue work.—J. L. ROBY.

Harwood, Texas

God is giving us victory. We have held meetings this summer in Texas and Oklahoma, and many precious souls have been saved or sanctified. We have recently held a meeting at Thompsonville, with Pastor N. B. Tyler, and a goodly number plunged into the fountain. We had some additions

to the church. Brother Tyler is a fine man, and we learned to love him much. The people are in harmony and treated us well. We are now five miles from Harwood, with our tent up and crowds coming, and the truth is taking hold upon hearts. We are to be here in south Texas for the winter, and intend to hold meetings wherever God leads. We will be glad to hear from any one who is needing services this winter in south Texas.—D. J. WAGGONER.

Drumright, Okla.

We have just closed a meeting here, with fourteen into the fountain. We left the saints looking up, and expecting to build a church soon. Brother Johnson was here part of the time. He is on fire for God, though he is a young preacher in the Nazarene movement. I go from here to the Assembly.—C. M. CAREL.

Midland, Mich.

The dear Lord has been merciful in sparing all our ministers and our Superintendent in this District during this year. Dr. Walker presided at the Assembly, and his deep, impressive messages were received with open hearts. Midland was represented by two delegates, the pastor and wife. Sunday school is progressing, with new recruits coming in, and some of our boys and girls under conviction. We expect to occupy the schoolhouse after October 1st. We are also taking steps for our new church building. The prospects look encouraging at present, and we are trusting the Lord for results. Any of our people passing through this way, if they will, can stop off at our busy city, and give us a call.—A. H. LAYLEY, Pastor.

Cedar Mills, Texas

Almost a year ago God put Cedar Mills on my heart, and I, like Paul, was not disobedient to the heavenly vision. I at once made the preparations for the work. God sent Brother Lum Jones to us with a tent. We went over the condition and prayed, and God gave us a great meeting. We organized a church, and they called me as pastor. I have done my best. We have just closed a meeting with Brothers Lum Jones and W. P. Jay. We had a great time. We will go to Gordonville, Texas, for our next meeting. The Assembly year is drawing to a close, and next year we expect to enter the evangelistic work. Any one desiring my services address me at Kingston, Okla. We go to our Assembly at Ada soon.—Rev. MIKE ROBERTS.

Pueblo, Colo.

Sunday, September 24th, was a great day of rejoicing at the People's Mission. Evangelist D. M. Spoll preached in the afternoon and at night with unction from the holy One of Israel. One seeker came to the altar in the afternoon, and one asked for prayer in the evening. God's blessing was upon the saints. Brother Spoll preaches entire sanctification as a second, definite work of grace.—A. F. BYRRETT.

Alden, Neb.

We closed a great meeting in a tent close in to the main part of town. The tabernacle was full, and there were hundreds on the outside. There were about one hundred who really got through either for justification or sanctification. A number were healed in the two healing services we held. The people came for miles to see the glory of God on the people. We are now beginning a campaign in Fullerton, Neb., and the prospects are good for a fine meeting. At present I have a band of five workers, and we are all of one mind.—J. R. HUNTER, Evangelist.

Coffeyville, Kns.

Sister Katherine Warner is retiring from the pastorate of our church at Coffeyville. At the organization in April she accepted the call as pastor with the expectation that a successor would be appointed at the Assembly. She and Brother Warner have given their loyal support in every way to the organization and establishment of the Nazarene church here. They are beloved by all. Rev. Rosa A. Lizenby has accepted a call as pastor.—MARY A. LEVAN.

Lansing, Mich.

We have just closed the best year of our life. Preacher and people are alike praising God for what He has done in the last twelve months. About four hundred seekers have bowed at the altar of the church for pardon or purity. People from different cities and villages have been saved at our altars. We have been blessed and given much help by the excellent services rendered by Revs. R. T. Williams, August N. Nilson, and T. C. Henderson. We have just closed a meeting in which Brother Henderson, of Columbus, Ohio, did the preaching. A large number of people sought pardon or purity, and prayed through to victory. Brother Henderson is one of the best holiness preachers in the country, we think. It was my privilege to spend three days at our third Michigan District Assembly, at which our beloved General Superintendent, Dr. E. F. Walker, presided. The spirit of unity permeated every service. The messages given by Dr. Walker were a feast to our souls, and will be a great help in the days to come. We believe that Rev. I. E. Miller, our newly-elected District Superintendent, is the right man for the place. The prospects for the Michigan District never looked brighter. We have come



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Ben B. Lindsey, Judge Juvenile Court, Denver, Colorado.

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"Every young married man who reads it can not fail to be helped by it materially."
Edward Bok, Editor "Ladies Home Journal"
"I add my word of commendation for the spirit and purpose of this book."
Charles M. Sheldon, D. D., Author-Precher
"I feel that its possession, and following it in practice by young husbands, will be conducive to a purer life and more happiness."
H. J. Beldt, M. D., Professor of Gynecology, New York; Gynecologist to St. Mark's Hospital and to the German Poliklinik.

What a Man of 45 Ought to Know

BY SYLVANUS STALL
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"It is a helpful book and in all important particulars sound in its medical statement."
—Baltimore Sun.
"It can safely be commended to the notice of Physicians and laymen."
—Medical Standard
"This book will place within the reach of men that intelligence and sympathy which will mitigate the trials and struggles through which men pass during this period."
—Georgia Journal of Medicine and Surgery.

FOUR BOOKS FOR WOMEN

What a Young Girl Ought to Know

BY MRS. MARY WOOD-ALLEN, M.D.
CLOTH, \$1.00 POSTPAID

"It is just the book needed to teach what most people do not know how to teach, being scientific, simple and plain spoken, yet delicate."
Mrs. Isabella McDonald Alden ("Pansy")
"I do earnestly hope that this book, founded on a strictly scientific, but not forgetting a strong ethical basis, may be widely read by the dear girls in their teens, and the young women in their homes."
Frances E. Ward, Late President of National Women's Christian Temperance Union.

What a Young Woman Ought to Know

BY MRS. MARY WOOD-ALLEN, M.D.
CLOTH, \$1.00 POSTPAID

"It can but create a more reverent ideal of life in every girl who reads it."
Mrs. Matilda B. Case.
"Any young woman, knowing all that this volume teaches, has an essential foundation for whatever other knowledge she may acquire."
Mrs. Mary Lowe Dickinson, General Secretary of the Order of the King's Daughters, and Author.
"There is an awful need for the book, and it does what it has undertaken to do better than anything of the kind I have ever read."
Margaret Warner Morley, Author.

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BY MRS. EMMA F. A. DRAKE, M.D.
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"Joyfully, I send you my unqualified endorsement of this excellent book. I wish every young and perplexed wife would read its pages."
Mrs. Margaret E. Sangster.
"It handles delicate matters in a manner as firm as it is delicate, and dignifies even what is common by the purity of sentiment and nobility of intent with which it is treated."
Charles Henry Parkhurst, D.D., LL.D., Pastor Madison Square Presbyterian Church, New York City.

What a Woman of 45 Ought to Know

BY MRS. EMMA F. A. DRAKE, M.D.
CLOTH, \$1.00 POSTPAID

"The perusal of this book will bring the element of hope into the life of the woman who feels herself nearing the change which she has dreaded."
—American Mother.
"A world of good would be done if it could be placed in the hands of every woman in this country."
—Cincinnati Times-Star.
"A careful following of the hygienic advice in its pages ought to lengthen the lives of our women and make their closing years the happiest and most useful of all."
—Philosophical Journal.

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ing. His terms for a meeting are his expenses and a free-will offering. Write to him at New Philadelphia, Ohio. We had a good children's service Sunday morning. Nearly all of the children were at the altar seeking the Lord. Brother Short is with us now, and we are looking for great things this week.—Rev. H. E. ELLIOTT.

Rogers, Ark.

We opened our meeting here, two miles north of town, September 14th. Brother A. F. Daniel was our helper. He did most of the preaching. Brother N. B. Grissom, of Vilonia, led the song service, and Brother Daniel's daughter presided at the organ. The writer preached a few times. The preaching seemed to go over the heads of the people, who were almost all church people. This seems to be the first holiness preaching in this locality. Most all are Baptists here.—RICHARD T. HODGES.

Middletown, Ohio

Our church here is about ten months old, but is growing rapidly. We never worked with a more devout, zealous, and spiritual class of people than here. Some good, sanctified sheep of other flocks have been feeding in our pasture, until they fed that they want to cast their lot in with us. On October 1st the pastor had the privilege of receiving a class of twelve grown persons into the church. Among this number were three young married couples, who are full of zeal for God. We have just closed a holiness tent meeting here, Rev. Charles Wireman in charge, with an evangelistic party consisting of Rev. D. L. Brundberg, and Mrs. J. H. Burk as preachers, and S. J. Guyn and wife in charge of the music. Many souls found the Lord. God gave us five Nazarenes out of this meeting. Folks from Franklin, a nearby town, have been coming to our church, and getting sanctified at our altar. They are asking for a church in their own town, as it is too far to come to our church. We expect to organize there in the near future. All departments of the church here are on the upward move. The Sabbath school is growing.—ESTHER K. MILLER, Pastor's Wife.

La Junta, Colo.

We are having some fine prayermeetings here in the different homes. Four or five have gotten saved and sanctified. I want the readers to pray that we can get a Nazarene church established here in La Junta. The Devil is here in great power, but our God is sufficient.—GROVER L. GIBSON.

Providence, Ky.

We have had a great all-day meeting at Mt. Zion. The church would not send the people. They prayed through to victory. We have had a good year at this little country church. Quite a number have been saved and sanctified, and the Devil certainly did run when Brother Agce marched around the walls of Jericho and gave a big shout. It seemed that every window in heaven was opened.—D. B. BANNS and Wife.

Bethany, Okla.

The church at Bethany is thanking God for the great campmeeting that was held September 15th to 25th by Evangelist J. B. McBride, of California. Brother McBride truly came to us in the fulness of the blessing. The attendance was good, but mostly from Bethany and surrounding towns. Brother McBride, as a preacher, is of the type who did the pioneer work of the holiness movement in the South. He preaches the simple truths of the gospel, putting the old Jerusalem blade in to the hilt. His message was unctuous, and brought good results. There were about seventy professions. The glory of the camp still lingers. A minister of the United Brethren church sought and obtained the blessing, and now he is singing, "One of them." Professor London led the singing for the camp, and it was excellent. A good educational service was held on the last Sunday afternoon, Professor A. S. London giving the address. Bethany appreciates the fact that Oklahoma Holiness College is located here, and whenever a call is made for money, a hearty response is given. This has been a blessed year. We have been very busy, having the work of the school and the church; but considering the time that we had to give to the work of the church we are greatly pleased with the results. The God of battles has stood by us, giving strength and victory on each occasion. A blessed spirit of unity prevails, and from every angle we see prospects of victory.—C. B. WIDMEYER, Pastor.

Commisskey, Ind.

Our great church paper, the HERALD of HOLINESS, comes to our home each week as a welcome guest. It is like a letter from home to us in this strange land. We came to this place April 3d, and did not find even a prayermeeting in the neighborhood. There is not a church within ten miles one way, and nine the other. As unqualified as we are, we thought we could not afford to sit down and dry up; so the next week after we arrived we started a prayermeeting at our house. The next week we began a Sunday school at a schoolhouse, and finally took the prayermeeting to the schoolhouse. Our dear Brother Abraham, from Seymour, came out in his auto with a load of good folks from that church, and gave us several services; and we soon found the schoolhouse entirely too small for a church. Then we called Brother and Sister Brandyberry to give us a meeting, on August 18th. We pitched our tent in the open field, alongside the road, and they

back to serve the Lansing church another year, feeling the responsibility more than ever before. The local church met all its appointments, and gained an increase of seventy-one members, making a total of one hundred and fifty.—EDWARD E. MIEBAS, Pastor.

Llebon, Ohio

We have been having a gracious meeting here. We started about three weeks ago with Brother

Baird, pastor of the New Galilee (Pa.) church. His sermons are logical and spiritual, and many were brought under conviction. We had some seekers during his stay. Rev. Harry Lee, Nazarene evangelist from New Philadelphia, Ohio, was with us a week. He lives much of his time in prayer, is a lover of the Bible, sympathizes with the pastor and his burdens. He has a burden for foreign missions such as few have. The people responded to his missionary sermon with a liberal offer-

TELEGRAM.

OKLAHOMA CITY, OKLA.,
October 9, 1916.

HERALD OF HOLINESS:

Eastern Oklahoma District Assembly closed last night with tide of salvation running high. General Superintendent Roy T. Williams presided with grace and dignity. His preaching was powerful, and many seekers responded. Missionary zeal is increasing. The District voted to double their apportionment for coming year, making it Two Thousand Dollars. The District also agreed to raise One Thousand Dollars for the publishing interest this year.

JOHN F. SANDERS.

TELEGRAM.

HERALD OF HOLINESS:

Missouri District Assembly closed with sweeping victory. Missionary Anniversaries provided for. The apportionment increased to One Thousand Dollars. One Thousand Dollars was also pledged for the Publishing House and One Thousand Dollars was pledged for the school at Desarc, Mo.

FRED GEITZ, JR., Reporter.

TELEGRAM.

Greenville, Texas.

HERALD OF HOLINESS:

A great educational rally was held at Peniel University, Sunday, October 8. A gift of Ten Thousand Dollars to the University was announced which inaugurated a movement for the raising of Fifty Thousand Dollars additional.

STEPHEN S. WHITE, JR.

preached and sang the gospel over three Sabbaths. The folks came from the east, west, north, and south, and gave the best of attention. Twenty-nine prayed through. How Sister Brandyberry did enjoy preaching to such hungry folks! Now the people are asking for a Nazarene church. There is not much opposition here, and there are many hungry hearts. Some good personal worker could win much for the Lord. How glad we would be if some of the dear Nazarenes would come this way and help get a church started. One man says he is sure folks would come for miles to belong to a live church. There is plenty of good limestone land that can be bought for \$50 an acre, also some good chances for a young man and his wife to get started on a farm where he can be used of the Lord in helping establish a church.—E. N. and MILLIE HOUSEHOLDER.

Oklahoma City, Okla.

The meeting near Granite is now over. For three weeks we fought against sin. There were one hundred and twelve at the altar during the meeting. Six united with the church. Thirty men and women knelt at the altar at our last service. Among the number blessed was a Baptist minister, poet, and song writer of some note. Brother Miles Sport and wife led the singing, and did it well. Brother Hughes, the pastor, is a man of much prayer, and knows how to pull heavy loads. We return for meetings at Erick and Granite next summer. A number of subscriptions for the HERALD OF HOLINESS were taken. The community is sown down with holiness literature, and Bud Robinson says holiness seed never rots.—J. W. OLIVER.

ANNOUNCEMENTS

Recommendation—Rev. Charles A. Gibson, who has been the successful pastor of the Auburn Pentecostal Church of the Nazarene, has resigned his pastorate and is entering the evangelistic field. He has had considerable experience along this line of work and we are glad to recommend him to any one in need of evangelistic assistance. Address him at Auburn, Ill.—Rev. Haidor Lilleaus.

Notice to Pastors of Hamlin District—The District Assembly meets at Abilene October 25-29. All church reports must be in the hands of the District Secretary by October 20. You will please fill out the report in full, giving the name and address of all evangelists, licensed preachers, ordained ministers, deaconesses and Sunday school superintendents, and mail them to me at Hamlin, Texas. Also give full financial report.—E. V. Busbee, Secretary Hamlin District.

Evangelistic—I am entering the evangelistic field for active service, have the burden of souls as never before. Open for calls anywhere and willing to go

where the Lord leads.—F. E. Putney, 1021 South St Francis Street, Wichita, Kas.

To Whom It May Concern—Rev. B. F. Pritchett has labored in the Dallas District of the Pentecostal Church of the Nazarene for two and a half years, and I take pleasure in recommending him as a strong preacher of the gospel of full salvation. He is a close student of the Bible, and presents the gospel in a forceful way. He is a preacher of more than ordinary ability, both in leading souls to Christ and in conserving the work of the church. He is especially adapted to evangelistic work. Brother Pritchett's work in Sherman, Texas, has resulted in the organization and maintenance of one of the strongest churches in our District.—P. L. Pierce, Dist. Supt.

Evangelistic—Rev. B. Freeland is changing his field of labor from Texas to Kansas and Nebraska, and is open to calls in those states. Brother Freeland is an authorized evangelist of the Dallas District, whom I have known for twenty years and can heartily recommend. Address him at Blackwell, Okla.—Charles A. McConnell.

San Antonio District Assembly—The M. K. & T. Railroad has made a rate of 80 per cent off of full fare round trip to Austin and return, sale November 14, and returning to midnight, November 20. Other lines have made no reduction as yet, but may later.—Thomas D. Dunn, Ry. Sec'y.

Little Rock District Assembly—Preparations are being made to entertain all the delegates to the Assembly at Mena, Ark., November 1-5. Pastors please notify me of the number coming from your churches.—J. H. Huston, Pastor.

Notice—All licensed preachers of the Dallas District Assembly, who have not completed the course of study are expected to meet the Examination Committee at Sherman, in the morning of the day previous to the Assembly meeting. Come prepared to take your examination. Read carefully pages of Manual 52, 55, 58 and 59.—E. C. De Jernett, Ch'm. of Exam. Com.

Evangelistic—Rev. Herman Galloway and wife, both ordained elders and commissioned evangelists in the Pentecostal Church of the Nazarene, are open for dates. Address them at Newton, Kas.—Herman Galloway.

Song Evangelist—Benjamin Whitehurst, son of Dr. Z. B. Whitehurst, lately president of the Shingler Holiness University, offers himself for service as song leader in revival meetings. He has had successful experience this summer. Address him at Jasper, Okla.

Gospel Tent Wanted—If you have a good second hand tent to sell, address T. S. Moore, Blair, Mo.

Location for Doctor—There is a good opening for a Nazarene physician at Rimbey, Alberta, Canada. Good country and a Nazarene Church. Write to Mr. P. W. Rimbey, Rimbey, Alta, Canada.

Louisiana District Assembly—Will convene with the Shreveport, Ala., church November 7. Pastors will please see that the delegates from each church are properly elected. Be sure to look after the General Superintendent's fund, and missions. Let us have good reports and collections in full.—T. C. Leekie, Dist. Supt.

District Missionary Convention—The District Missionary Board of the Washington-Philadelphia District met Wednesday, September 27, and completed arrangements for our coming convention to be held October 27, 28, 29. Arrangements by local churches, such as electing delegates, and collecting such things as will be necessary for the missionary box, should be attended to at once. Of course each pastor on the District will make every possible effort to attend the convention for the entire time. Pastors and delegates should come as early on Friday as possible. The day services will be devoted to missions, and the night services will be evangelistic. Papers embracing the various phases of missions, both home and foreign, will be read by those to whom they have been assigned, and twenty minutes will be allowed on each subject. Such subjects as "Why We Should Emphasize Home Missions," "Missions and the Second Coming," will be discussed. The practical side of missions will be presented. Dr. Gibson and Rev. Tsuchiyan, a converted Japanese, are expected to be present, and

Evangelistic Meetings

Theodore and Minnie E. Ludwig, York, Neb.
Beatrice, Nebraska -----September 31 to October 20
Atlanta, Nebraska -----October 21 to November 10
Orleans, Nebraska -----November 11 to December 8
Curtla, Nebraska -----December 9 to 22

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District Assemblies

Mississippi, Plantersville -----October 25-29
Meeting to follow over November 5th.
Louisiana, Shreveport -----November 7-12
Meeting to follow over November 19th.
Alabama, Jasper -----November 22-26
Georgia -----November 28 to December 10
Assembly and revival meeting.

R. T. WILLIAMS -----Peniel, Texas

District Assemblies

West Oklahoma, Altus, Okla. -----October 11-15
Dallas, Sherman, Texas -----October 18-23
Hamlin, Abilene, Texas -----October 25-29
Little Rock, Mena, Ark. -----November 1-5
Arkansas, Vilonia, Ark. -----November 8-12
San Antonio -----November 15-19
Each Assembly convenes Wednesday morning at 9 o'clock, of the first day given in the date, and is to be preceded by a great religious service on Tuesday night.

have been assigned places on the program. The Nazarene String Band will also be present to sing and play. No pastor can afford to miss this convention. If you think missions are dry, you will change your mind after you have attended this meeting.—John N. Nielson.

Recommendation—I wish to recommend as an evangelist Rev. W. W. Hanks, ex-District Superintendent of Kentucky. He has faithfully served us in said office for two years. He has won the esteem of many. He is now giving his entire time to evangelism, and when I consider his sacrifice on this District I urge you to call him. He will give you a good meeting and stir things for God. Address him at Ashland, Ky. I also recommend Miss Lotta Ogletree as a gospel singer. She sings well. She has been attending Taylor University, seeking an education as a preparation for Africa, but is open for calls to enable her to continue her studies. Address her 1840 North Pennsylvania street, Indianapolis, Ind.—J. G. Nickerson, Dist. Supt.

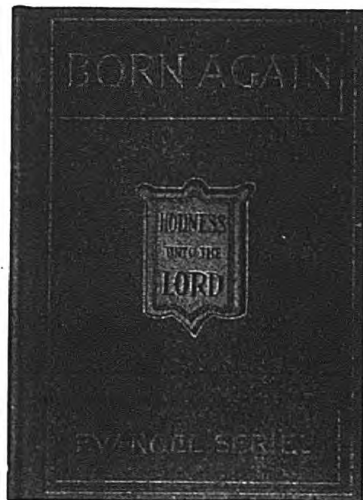
PERSONALS

Rev. Fred H. Mendel, pastor at Newton, Kas., was at the recent Assembly elected Missionary Evangelist for the Kansas District. He will give his time to the cause of home and foreign missions, but will not be available for the usual evangelistic work.

Dr. B. F. Haynes, president of Olivet University, and editor of the HERALD OF HOLINESS, came over for a short visit at the Publishing House, Wednesday.

Mr. and Mrs. M. Morehouse, on their way home to Glendale, Cal., after a visit to Chicago, stopped off Wednesday to pay their respects to the Publishing House and Missionary Headquarters.

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

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Tupelo, Miss.
 We closed out a great meeting near here last night, with Pastor J. W. Dodd. He is one of the best pastors we have ever labored with. He has the hearts of the people. While the church here has a membership of only eight, we found them with a church building, and almost free from debt.—L. H. RITTER.

Tallula, Ill.
 Rev. Wilmer C. Surber has accepted the call here as pastor, and we feel he is God's man, and God sent. His sermons are strong and convincing. The people are turning out well at the evening services, and conviction is coming upon them. We are praying for a revival.—ANNA SPALDING, Sec.

Coleman, Texas.
 Our meeting closed here Sunday night. God was with us in a wonderful way. There were twenty or more bright professions. There were four additions to the church Sunday, and several others who are coming in next Sunday. We also got a movement on foot to buy us some church property. Sister Bessie Williams, of Lockhart, did the preaching. She is indeed a bundle of energy for the Lord. We have called her back for a month's meeting next year.—L. LEE GAINES.

Wartrace, Tenn.
 We just closed a great meeting. Twenty-five souls prayed through the last night, about sixty in all. I am now in my third meeting here in Tennessee. We are at Wartrace, sixty miles east of Nashville, under a large tent. This is a nice town, but they have had no revival for some time. It was our privilege to attend the Tennessee District Assembly. It was great. God bless the HERALD of HOLINESS.—LEE L. HAMBRIC.

Leedey, Okla.
 I am now in a great revival ten miles west of Leedey, Okla. People are finding God. Old and young alike are seeking salvation. It has been my lot to get the old rundown camps this year, but I can say to the glory of God, that we have had souls saved at every place I have been. I want to put in the winter on the California coast country. Address me at Peniel, Texas.—B. M. KILGORE.

Miami, Fla.
 We had a fine day at the Pentecostal Church of the Nazarene, Sunday, September 24th. We had a good congregation, and the Lord gave much liberty in preaching His Word. One young lady was greatly blessed in the morning service, and in the Young People's Society meeting she testified that the Lord had sanctified her wholly. The people are standing right by us in pushing holiness, and building up the church. The winter season is coming on, and we are planning for a great time, as there will be many tourists in the city. We are planning to hold many full salvation meetings in the Royal Palm park this winter. The mayor of the city has granted us permission to do so, and it is a very beautiful park and scores of people gather there every Sunday afternoon, which will give us an unlimited opportunity to give them gospel messages. We are planning to do quite a bit of improving on our church this fall. Also we will build a parsonage, the Lord willing. All departments of the church work are being cared for well here. Our revival will probably run over the first three Sundays in January, 1917. Our Assembly will be held about that time, also. Dr. J. W. Goodwin, General Superintendent, of California, will be with us to preside over the Assembly, and do the preaching for our revival. Let any of our holiness people coming this way arrange to be in the city for that occasion, for we expect to have a great time.—C. H. LANCASTER, Pastor.

Phineas f. Bresee: A Prince in Israel

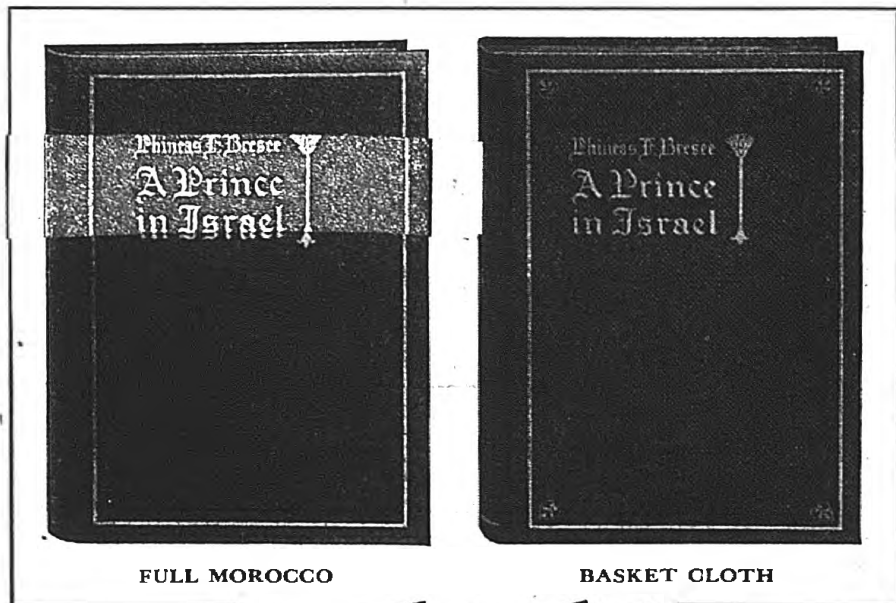
By Rev. E. A. Girvin

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

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

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

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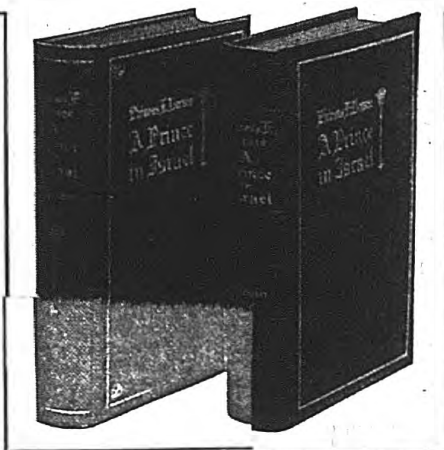


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We hope to have this edition ready for delivery by the middle of October, and will begin now to book orders to be filled in their turn, as the books come from the bindery.

Every one who desires to secure a copy of the first edition will do well to send us your order immediately. No need to send the money now. Simply drop us a postal card, giving your order, and stating that you will send the money when notified that your book is ready. We especially desire advance orders for the full morocco binding, as we will only bind in that style a few more books than we have orders for at the time the edition is completed.

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