

# 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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## The Outlook and the Uplook

**“WHEN** the outlook is dark, try the uplook.”

*These words hold a message of cheer;  
Be glad while repeating them over,  
And smile when the shadows appear.  
Above and beyond stands the Master.  
He sees what we do for His sake;  
He never will fail nor forsake us,  
“He knoweth the way that we take.”*

**“WHEN** the outlook is dark try the uplook”—

*The uplook of faith and good cheer;  
The love of the Father surrounds us,  
He knows when the shadows are near.  
Be brave, then, and keep the eyes lifted,  
And smile on the dreariest day;  
His smile will glow in the darkness;  
His light will illumine the way.*

The British Weekly

# EDITORIAL

**T**HE SERMON on the Mount breathes the essential deity of its Author in its every statement. Its compass, its marvelous penetration, its perfect insight into human nature, its unerring diagnosis of human needs, and many other features stamp this sermon as really and essentially the product of the omniscient mind and great heart of the eternal Son of the eternal God.

One of the striking injunctions of this sermon is in the words: "Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." He utters here a prohibition of judging, and gives a reason for it. The reason He gives is that if we judge we shall be judged. This does not mean that if you rashly, severely, and unjustly adjudge a certain man to be a liar, that your penalty will be to be adjudged a liar yourself. It does not mean that the identical judgment you make of others will be formed against you in the minds of other people.

This reason assigned means this; that the habit of judging has a recoil or rebound; and that the one having the habit of judging will certainly become the object of judgment in others. That is, that the habit of rashly, swiftly, recklessly judging other people, whatever effect this may have upon them, will certainly procure for us the reputation for uncharity, for hasty criticism, and that we will be so adjudged in the minds of many people. Thus very often the recoil which will come upon the critic, or the swift judger of others, will be the reputation he will gain of being a cynic or misanthrope. This is certainly a very sad harvest to reap in return for the unscriptural and unjust habit.

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In addition to this reason which the Savior assigns for our refusing to judge, there are other reasons which may be added. The mere injustice of it is enough to put a stop to it for ever with good people. So often the saddest mistakes are made by undue haste in forming opinions. Thousands of sad tragedies have occurred both to judger and the judged by this reckless habit. Such haste denies to the ones criticized the time and opportunity to which they are entitled to become better understood before the judgments are formed. This is most manifestly unjust—to take from others that to which they are entitled, especially in the delicate matter of the appraisement of character.

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In the next place, there is not only justice to others secured by patiently waiting to form judgments, but there is an immense spiritual gain to ourselves. We should remember what James says, that: "If any man offend not in word the same is a perfect man, and able also to bridle the whole body." So that patience in this matter does two things. It evidences that those who exercise such patience before forming judgments have the power of self control, or are able to "bridle the whole body." Secondly, the habit of such patient waiting tends to still further foster and develop the power of self control. In addition to this, it tends also to secure to other people their rights to a fair and impartial trial by the public as their jury before any adverse judgments are formed.

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The Savior adds another tragic result of this hasty judging, and that is that the habit tends inevitably to our exaggeration of the faults of others, and the obscuring of our vision to our own faults. This is perfectly natural, and is the inevitable result of such a habit. Centering our fault-finding eyes on others in the search for blemishes, swells abnormally the faults we think we discover in them. At the same time, it takes our eyes away from ourselves, thus allowing our own faults to become obscured or forgotten. Hence it is that the Savior adds: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" With our own faults abnormally dwindled, and the faults of others abnormally augmented in our vision, we will not be in any condition to help or cure or reform our brother, much less will we have a disposition for such service. There is something for us to do before we are ready for such service of which the Savior tells us in the next verse: "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." With

a fence-nail protruding from our eye, we would be in poor condition to remove a brier from our brother's eye.

What beautiful teaching from our blessed Savior, and how sadly needed by so many. Let us heed it, and be made the stronger and truer and the sweeter thereby.

## Nearest the Heart of God

**E**VERY child of God should desire and seek to get nearest to His great, loving heart. This is the sweetest and the safest place for us all. It is important, therefore, to know how to reach this sacred spot, how to securely rest nearest God's heart, which throbs evermore with swelling tides of holy, infinite love. Negatively we may say that mere church membership is not necessarily this place. We may be in good standing in some church and enjoy the esteem and fellowship of our brethren, and have some degree of acquaintance with God, and yet not be in that blessed place which we denominate "nearest" the heart of God.

We may enjoy a fine education and have both trained and stored minds—minds trained to close, accurate, and consecutive thinking, and stored with useful lore in all the branches of desirable knowledge. We may be blessed with all this, and yet be a stranger to the joy and power and blessedness of being nearest the heart of our God. Men can be well accounted of by their fellow churchmen, and by their suffrages advanced to prominent ecclesiastical positions, and yet know not the glories of this place closest to the great heart of our God.

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If it be that any one of these is not the place under discussion, where is it to be found? Let us first quote two passages of Scripture before answering definitely the question in our own language. In John 3:16, we have that marvelously beautiful and thrilling doctrinal and spiritual classic: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Let the reader pause and stress especially two words in this passage—the words "world" and "whosoever." These two words, not to quote literally thousands of others, for ever settle the proposition that world-wide evangelism is nearest the heart of God.

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Who dare make the atonement any less than universal to a lost world? God gave His Son to die because He so loved the world. The gift was to be as broad in its privileged blessings as the object of His love. That object of His love was "the world"—a race lost in sin. God so loved this lost world, or race of man, that He gave His Son a ransom. This settles absolutely the universality of the atoning blood; but as if to redouble the evidence, and render it absolutely undeniable, the passage, after declaring the gift of His Son to have been for "the world" adds "that whosoever believeth should not perish," etc. Could evidence be more specific and emphatic, and more absolutely conclusive that Christ's atoning blood was designed by the Father to be available to all the lost race of Adam?

Add to this great passage our Savior's parting command: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). Having designed and promised universal salvation for any and all who would believably accept it, He very naturally and properly in commissioning His apostles to bear forth the message of His gospel, uses terms of universality; such as "all the world," and "every creature." Could He have made it plainer or stronger? Mark well that this marvelous, universal atonement proceeded wholly out of the "so loved." It was all because God "so loved" the lost. Hence His infinite heart of love was the holy fountain out of which flowed this gracious provision for a lost and ruined world. Hence it is that missions, or world-wide evangelization, is essentially nearest the heart out of which the marvelous thought and plan issued.

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Hence it is that the man who occupies the position of greatest sympathy and love and zeal for missions, is the man nearest the heart of God. Hence it is that the man who limits the atonement, who refuses or denies the equal right of any and all heathendom in this vast world to the atonement of Christ, is not near the nearest place in the heart of God. Hence it is that the man or woman who is disloyal to the cause of missions, who refuses systematic, liberal support to

the cause of missions, is not near the heart of God, but places himself far off from that heart, and hurts and offends this Savior who died for all men, and the Father who gave His Son for all, and the Holy Spirit who was given to everybody to profit withal.

## Another Bold Denial

**F**OR COURAGE, yea for temerity to the point of rashness and insane recklessness in the matter of wholesale denials, commend us to Christian Science, so-called. We have seen in previous editorials, that it flatly denies the reality or existence of matter, of sin and evil, and of sickness and disease.

We are next confronted with its denial of death. It is boldly alleged, as one of the cardinal tenets of this marvelous system of negation, that: "The body can not die." Just what right they have to the terminology by means of which they are able to frame this denial, we fail to see. Their very first and fundamental contention is that there is no matter. If there be no matter, there is no body. Hence, upon their own belief, they have no right to predicate anything of a body which does not exist. This absurd inconsistency does not embarrass our very bold brethren of the cult under discussion, for they are born in inconsistency, and by inconsistency they live and move and have their being. They would no doubt feel very ill at ease and out of place if caught in any consistent or correct attitude of belief.

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Undertaking establishments are found throughout our broad land, which are constantly employed in the lucrative business of filling our cemeteries with the lifeless bodies of our dead. Widowhood still bemoans their lamented loved ones who have left them. Not a home is to be found where the great reaper has not put his hand, and left sorrow and grief and brokenness of heart. In infancy, in the strength of young manhood, in life's meridian, and in the decrepitude of age the reaper still, as ever heretofore in the history of man, snatches by the tens of thousands his victims from the ranks of the living. And yet we are asked to believe a monstrous lie that: "The body can not die." Christian Science & Health, Page 424. On Page 420 of the same book it is declared: "There is no death," and on Page 185 death is called: "A mental belief," and Page 347 it is said: "Death is a mental dream." The blasphemous nonsense dares distort and belie Scripture by its perversion of the case of Lazarus, saying, on Page 241 of the book quoted above: "Jesus restored Lazarus by the understanding that *he had never died*, not by an admission that his body had died, and then lived again. Had Jesus believed that Lazarus had lived or died in his body, He would have stood on the same plane of belief with those who buried the body, and *He could not therefore have resuscitated it.*"

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Jesus said plainly: "Lazarus is dead." This delectable cult says: "Jesus did not believe Lazarus was dead." To believe Christian Science we make Jesus a liar. To believe the Bible we make Christian Science a tissue of lies.

A supreme blasphemy is reached in its teaching which denies the reality of the death of Jesus. Page 349 of the same book we are quoting, says: "His disciples believed Jesus died while He was hidden in the sepulchre; *whereas He was alive.*" On Pages 350 and 351: "Jesus' students saw Him after His crucifixion, and learned that *He had not died.*" Page 76, of Unity of God, says: "Christ never died."

This teaching makes the resurrection a lie, and the Bible false and detestable, and leaves us in a world which does not exist; with bodies which are not bodies; with the five senses which are only illusions; with beings incapable of sin, sickness, or death; with no Bible, no atonement, and no God. It makes Jesus a deliberate falsifier, and fraud, for He distinctly and repeatedly announced that He would die.

It makes the prophets deceivers, for they with joy foretold of His death, and that death for the sin of the world.

Turning now from the vaporings of these diseased brains, about the non-reality of death, let us see the uniform testimony of Scripture on this solemn fact, which accords with the unbroken and age-long observation of man, and the actual facts of life.

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Gen. 6 : 7, "Everything in the earth shall die;" 7 : 21, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and

every man." If these animals and insects and men were merely asleep and dreaming, God was the author of all such illusions. He was the actor. He had threatened death, but merely superinduced a state of dreamy illusions instead of death, so that He was false and deceitful in threatening one thing and sending another. Then in continuing in His Book to tell us that all flesh *did die* He further proves His falsity and deception by misrepresenting the facts. So that Christian Science makes God out a gross and grotesque monstrosity of deceit, falsity, silliness, and disgust. To these extremities does this wretched teaching go in its reckless and blasphemous rending and distorting and contradicting of the inspired and infallible Word of God. It makes God out the author of illusions—a mere dreamer about one of the most awful and tremendous realities pertaining to mankind.

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Think a moment of the case of Abel, whom his brother Cain "slew." God said unto the murderer: "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand" (Gen. 4 : 9-11). Where is there any responsibility for this murder, if death be but a dream—an illusion? If Abel were merely in a state of illusion, Cain never killed him, his brother's blood never cried to God from the earth, and God was guilty of untruthfulness in saying it did. If Cain did not kill Abel, God was cruel, unjust, and a savage, in pronouncing such a curse on Cain, as well as absolutely untruthful in the reasons He alleged for His curse. He should merely have said to the poor, hypnotized, deluded Cain: "My dear boy, you are simply suffering from a false belief about Abel. *Death is not.* Be thou undeceived. Erect thy faith to the elysian altitudes of a glorious cult, to come forth in oncoming eons of the world's history, and merely say Abel is not dead."

This first death in the world's history was the natural time, the most appropriate opportunity, the psychological moment, so to speak, for God to start the world right on the subject of death, if death was to be and continue merely an illusion or dream. Yet God, in every word He recorded about it; in every utterance He made on the said occasion; in every act He performed, and in the awful curse He pronounced on Cain, plainly, palpably, and purposely misled and deceived the world on the subject.

In the hour of Moses' strength and vigor, Moses hears the solemn and startling announcement from God, (Duet 32 : 49-51): "Get thee up into this mountain Abarim, unto Mount Nebo, which is in the land of Moab, that is over against Jericho \* \* \* And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in Mount Hor, and was gathered unto his people. Because ye transgressed against me among the children of Israel at the waters of Meribah."

The Lord bade Moses to die. If Moses believed Him as he had always done during a long life, in this case he believed a lie, and it was because God gave him the *mental suggestion*, and led him to believe a lie.

So far from this, God takes especial pains to impress upon Moses the truth and reality of his death. He tells him to die as his brother had died in Hor. He assures him that after his death, as his material body should lay in the mountain dust, his spirit should mount to other realms. That he should "be gathered to his people." God could not have used words and terms more directly calculated to impress Moses with the reality and truth of death.

It would be interesting and easy to pursue this study further, but space forbids. The quotations could be multiplied into hundreds. We have touched upon a few—enough to show the utter fallacy and quinous error of this miserable cult. These texts prove the absolutely solid basis of truth of all these fundamental facts and principles of Holy Writ, on the most momentous interests of the human race, which are insolently denied by the teaching under consideration.

Death (real) is the penalty of real sin. Death comes in the appointment of God: "It is appointed unto man once to die." (Heb. 9 : 27). And this death destroys the real, material body. "Dust thou art, and unto dust shalt thou return" (Gen. 3 : 19).

Christ died a real death to make atonement for this real sin, and He did rise from the grave and become conqueror of death and the grave.

Christian Science is false, untrue, absurd, misleading, and ruinous as a system of unbelief. It is pagan, infidel, blasphemous, and devilish.

### THE STONE WHICH THE BUILDERS REJECTED

Every man is a builder; fashioning a character which shall stand when every edifice reared in granite shall have crumbled into dust—even through the ages of ages. To each there is presented this "stone" for his building. No man ever built character without having opportunity of choosing that which this stone represents. But this stone is utterly unlike the material with which the world is fashioning its lives—it would be conspicuous and draw attention; comment, ridicule, and scorn by its strangeness. Then, it does not fit in with pride, sensual pleasure, and mammon-madness—the stones with which the world builds. There really seems to be no place for it. Before final rejection there may be days of indecision, but all the time the life-walls are being builded higher, and less and less is there place or suitability for this stone. At length it is lost and forgotten among the grass and weeds and refuse. There is but one place in the life-building of every man for this stone; but one place where it will fit in with the material worthily prepared to accompany it, and that is in the place of highest honor. No man can build Jesus Christ into his life in any lesser place than the highest, and have his building to stand. Wise men adown the years have passed by, and viewing this goodly stone have sought to fit it into their building among the philosophers and sages, but their wall would not receive it, and it was left to become a stone of stumbling. But unto us who have builded upon a solid foundation, and have reared our lives in righteousness, Jesus Christ has become indeed the Head of the corner, fastening the structure together as a whole, and crowning the building with the beauty of His own holiness.

### THE BANK OF HEAVEN

The expression is not figurative; it is an expression of a definite fact. We can not understand the direct assertions of Jesus as meaning anything else. Heaven is a real bank upon which we may check and have the drafts honored. There is much for us to learn, in joy, in this respect. Of course there are deposits of faith and love—and those things wrought by faith and love—and there are certain laws and rules to be observed in making out the checks, but the bank is full, and full for us. God help us to make use of it. An exchange says on this line:

God is the Christian's Banker. No child of God has ever gone to this Banker with a real money need which was not promptly met—provided the ordinary laws of banking were heeded. No application for financial help has ever taxed the resources of this Banker, nor ever can. These statements are not figurative; God uses real money, and supplies His children with all the real money they need. "What are we doing to raise money?" asked one of the members of a foreign missionary organization. "We don't raise it; we pray it down," replied another member. That is the best way. The only trouble with that particular group, just then, as they themselves recognized, was that they had not been praying down what they needed. If there is a shortage in any case of real need in our life, whether of money or of anything else, it is not the fault of the Banker or of His resources; it is our own fault for not asking Him. He loves and He longs to be asked to give us every thing; and He will do it.

### A FAULTY DIAGNOSIS

The Honorable John N. Dryden, an able writer in a recent issue of the *Central Christian Advocate*, (Methodist Episcopal organ), makes the following statement of conditions:

Our church is in a condition of stagnation, which is almost chronic, and that, in face of the fact that the church never had as much wealth and never so great ability for service as at this time. The

churches are full of men and women of splendid gifts, and character of a high order. The men are busy and successful in their own affairs, but unconcerned as to the work of the Kingdom. An average of not to exceed one in twenty of our membership attend the weekly prayermeeting, and the morning service alone on the Sabbath welcomes a bare majority. And this is their sole religious stimulus, so far as the church is concerned.

If the preacher should carry out the directions of our law, as to the delinquencies of his membership, with respect to attendance upon the "means of grace," most churches would be destroyed, root and branch. The average increase in our membership throughout the world was only two to the congregation in 1911, a result criminally inadequate, in view of our wealth and equipment.

The reason of this deplorable condition, which, however, is not confined to the Methodist church, seems, to the writer whom we quote, to lie in adherence to the old creeds and methods of the church. He says:

It is not easy to trace the causes of the conditions at any particular period of a great historic institution like the church. In point of comparison, we are lacking in what the books call "the historic sense," the ability to put one's self in the midst of a generation, and to rightly estimate the effect of the influences at work. But in my judgment, one cause of our present inaction is that the modern world has passed on, leaving us stranded by the shores of creeds and traditions and rituals, which, however true in the abstract, and valuable in other days, do not now respond to the activities and needs of this new and splendid age.

The diagnosis is faulty. The real disease is starvation, spiritual starvation through lack of appropriation of the Holy Ghost. Our God is not confined to this denomination or that; He will work with any people who will work in His plan and with His equipment. Any church, whether it be Methodist or Nazarene, or what not, where "only a bare majority attend preaching services," where "not one in twenty attend prayermeeting," and where "only two in a whole year" are brought to Christ, needs not a new ritual, nor a modern creed, but the incoming of the Holy Ghost. He is the supreme need today of the church called by the name of Christ. Where the Holy Ghost is, and is allowed His unrestricted way, there people will come to hear His messages; the prayer-meetings will be great gatherings of joy and praise and power; and a constant stream of salvation will flow at the altars. Thank God! our Father is willing to give the Holy Ghost to all who call upon Him, and tarry for the prerequisite cleansing.

### ONE OF GOD'S WATCHERS

How little understood, and infrequently entered upon is the gracious ministry of intercession. A self-centered life, may, perhaps, call upon God out of its own needs, but surely one who has experienced the incoming of the Holy Spirit is privileged to get up and out of self, and get the vision and scope of need, and helpfulness of the Master himself. To such an one the day will be full of opportunities for ministry in this highest sense, as the anointed eyes are directed by the Spirit. One to whom such vision and ministry has come, says:

"Praying and watching thereunto!" This watchful suppliant is not, I think, just looking out for the answer to his prayers, although that is a very vital part of a suppliant's mission; but he is eagerly watching for people to be prayed for. He is on his watchtower, vigilantly scouring the highways and byways for folks who specially need the strengthening ministry of his intercession. John Smith of Harrow used to say that he liked to walk down Fleet street, where the people seemed so bent on business that they surely needed his prayers to help them. And so that consecrated soul would go along the crowded thoroughfare, looking into people's faces, and then lifting their souls on the wings of intercession. He was a great watcher unto prayer.

And what a big and businesslike conception of prayer this is! This man goes along the road, sees a tired, weary, war-beaten face, and immediately brings into gracious exercise the beneficent ministry of supplication. I wonder to how many aching hearts John Smith brought sweet inspiration and refreshment! And the souls never knew this passing minister of revival! They told their friends that the cloud had lifted, that they felt

much brighter, but they never knew the human source of the sunshine, nor from what quarter the mystic wind had blown. One of God's watchers had seen them as he went by, and divine miracles began to be wrought.

What times we should have if this apostolic habit were ours! The ordinary road would become the highway of our God. The divine flower would possess the wayside bush. Lives which have been barricaded against the Lord would open to receive Him. And everywhere men and women would feel more rested, even in the midst of turbulent circumstances, as though to the power of walking there had been added the gift of wings.

And what about the watchers? What times they would have! Because there is nothing which so refreshes a soul as the bringing of refreshment to another.

### THE EVERLASTING ARMS

The thoughts these words bring are finality, completeness, protection. Thus our God represents Himself to us. How great it is to be done with fret and worry and indecision; to have things settled, and settled right—never again to be disturbed. How comforting to know that now and for ever there is to be no lack; that the fulness of God is ours. How restful the consciousness of the keeping of the Almighty. Underneath are the everlasting arms! This, God's offer to us as an exchange for our own futile plans and inefficient labors; this, His blessed way for our own way that ends ever in disaster. George H. Sandison, says all this in a beautiful way, and brings to it new conceptions:

There is not only comfort and assurance in the Everlasting Arms. The power of these Arms is not only for us to rest upon, but to work with. Our souls fixed firmly upon the Arms of God, we draw from them everlasting strength for our daily work. "We are workers together with God." "It is God who worketh in us both to will and to do of his good pleasure." We work restfully, triumphantly, because we are taking God's strength for the day's task. "He that is entered into this rest, he also hath ceased from his own works," working no longer with his own little, brief strength, but with God's everlasting Might.

Many centuries have passed since Moses spoke this word of promise to the people of Israel: "The eternal God is thy refuge, and underneath are the Everlasting Arms." Again and again the nation of Israel has slipped from that sure foundation. The church of Christ has been built upon it. This, too, has often slipped. Thousands of souls have found the comfort and power of those arms and then forsaken them. Our own souls have wrenched themselves away once and again from this sweet and strong protection. Just now the people of the world are in sorer travail than ever before because they have refused to remain in the will of God.

Shall we not come back to the arms of God? Shall we not beg others to join us in that happy place of rest and victory? Shall we not announce to the church and to the world that their only Hope is there?

### TRUE TO CHURCH, TRUE TO GOD

How refreshing it is to find an editor of a denominational paper, unwaveringly true to the principles upon which his church rests; and especially as those principles are founded upon the clear Word of God. The pity is that it should be possible for any editor, pastor, or teacher to hold his position unchallenged in any church, while he utterly repudiates the fundamental doctrines of that church, and discredits the Bible, and Jesus Christ, and His uttermost salvation. Credit for honesty, for courage, and for godliness is to be given the *Michigan Christian Advocate*. Read the following:

"God thrust us out to raise a holy people," said the founder of Methodism, and his saying has never been gainsaid.

Methodism is a revival of spiritual life. Its history is a record of awakenings, conversions, sanctifications, holy activities, religious trainings, and of intense zeal to propagate and foster the deep-rich things of Bible truth and of God.

This was the first use of Methodism, and it has no better use now.

Other denominations have their distinctive features and principles, and are generally zealous in keeping them conspicuous; therefore Methodism should not forget the character of her mission.

The distinctive idea of Methodism seems to be the conversion of all sinners and the full salvation of men from sin here and now.

# Seeking Sanctification: A Testimony

Leila Mayan Conway

AT LAST the day rolled round. Searching for some means of conveyance, I came across a dear old uncle, who agreed to come by with his team and take me. On arriving at the village I found the church packed to overflowing, but I succeeded in getting a seat not far from the rear. The minister took for his text the words in John 15:5, "I am the vine, ye are the branches." Not a word escaped me, and burned in by the Spirit as that message was, all time would fail to efface it. "And now," said the preacher in conclusion, "will all Christians desiring to be sanctified, signify it by standing?" I suddenly became painfully conscious of the giddy young people about me—it was a cross to rise before them, for doubtless they would laugh and make fun. "Don't do it," whispered a voice, which I at once knew must be that of the Enemy, "neither the preacher or any workers will see you, far back as you are." (Truth it was, for the crowd in front hid me from view). "God will see me," replied I, rising to my feet. I could not stop to parley with the Enemy, neither could I let the scoffs of frivolous boys and girls hinder me, for I had come to this meeting with a definite object, and come what may, I must not be defeated in it. "Will those that have stood come forward for prayer," continued the minister. I edged my way through that large audience, up to the front, and bowed at the altar with the other seekers. I had not much more than touched the floor, when I felt the cleansing blood applied, and the Holy Ghost being given. "Heaven came down my soul to greet, while glory crowned the mercy seat." Oh, the joy unspeakable! The bliss unutterable, and liberty in spirit that I had! Hallelujah! Hallelujah! In telling the story I seem to live the time all over again, though almost twenty-five years have flown since then. As I look back I behold how gracious God was to give unto me, in spite of my ignorance and knowing nothing of sanctification, save the little I had read, and the message which I heard that night. "And an highway shall be there, and a way, and it shall be called the way of holiness; it shall be for those (who will walk in it), the wayfaring men, though fools, shall not err therein." And during these passing years in seeing souls with only a ray of light find the way to God, I wonder how it is going to be in the judgment for those who have had the full light and failed to walk in it. "The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." And these persons, with far less opportunities—some of them improving the first opportunity that they had for seeking the Lord—will doubtless rise up in condemnation against those who have had all the opportunities that heart could wish—sitting under the preached Word for a whole lifetime, in some instances—but would not embrace them. Oh, it is high time that we begin to bestir ourselves, both saint and sinner!

I seemed to be far above the earth. I can best compare my feelings to what we have seen of little downy feathers floating buoyantly about in the air, and I in spirit was like that. The weights were all gone, and I was as free as a bird. It was a night never to be forgotten! All the way back home I heard strains of music not of this world—the song that the blood-washed sing—none other caught the sound, but oh, how clear it fell on my spiritual ear. Glory to God in the highest!

I witnessed to the people what the Lord had done, and in the following weeks and months which afforded me the opportunity of putting this thing to the test, I realized that a great change had been wrought. There was more of love for God. I was made stronger to

overcome temptations, and the service of the Lord became my increasing delight. The Holy Spirit revealed Jesus and taught me of salvation in a sense as never I had known before. Not only was it all that the saints had written of in those old magazines, it was oh, far beyond what they had described! Its glories who could tell?

About two years after I had received the Holy Spirit, ministers preaching sanctification came into the neighborhood. The teaching had not been given before in our community, and I rejoiced for the opening, as well as for the privilege of meeting with and hearing those of like faith, for up to this time I had stood alone. The precious truths to which I had listened, sank deep into my heart, and were sweet as honey and the honeycomb to my soul. "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart" (Jer. 15:16). As is generally the case at all places, there were some persons that believed, and others who did not. Various opinions and theories of men were to be heard on every hand, but notwithstanding opposition, the Word of God grew, and the holy flame began to spread.

The Enemy in the disguise of an angel of light, now came along to set a snare for my unsuspecting feet. I began to hear it said among the "old heads," and "pillars" of the church, that it was all right to live holiness, but—they did not conclude the sentence, left it I suppose, for their listeners to finish out, which was not very hard to do. This hit me at a vulnerable spot, for I had such an aversion to mere outward show or anything bordering on deception, and from the time that I first believed I had ever been a little uneasy for fear that I might unconsciously get into making a "loud profession"—not then knowing the Scripture, "My soul shall make her boast in the Lord." I had great confidence in Father, Uncle Joe, Classleader T—, Aunt Emily, and others, people of strictest honor and integrity, and what they said went a long way toward influencing me. I learned that they didn't much favor public testimony to sanctification, on the ground that it was not humble nor in keeping with a meek, lowly mind. I had always been definite in telling of the Lord's dealings with me, and seldom missed an opportunity to testify, but I now began to "tone down"—using vague, ambiguous terms, neither did I testify so often as formerly. I was going to "live it"—for did not "actions speak louder than words?" I was watchful and careful to see that my life was consistent in all things, and above reproach. God enabled me to show forth Him in my daily walk, and to do the things which were pleasing in His sight. But as time went along, I began to feel that this within itself did not altogether seem to suffice. I was slow in awakening to the fact, but little by little the truth dawned upon me. There was a lack somewhere. I purposed in my mind to search and find out where it was, and asking the Lord for light and help, I started in to make a thorough examination. I found that I did not have the fullness of the Spirit, and close communion with God which once I did. A tiny leakage had come in my experience, though I could not tell how or when it occurred. I went to the Word, looking here and there through its sacred pages, hoping to find something which would reveal to me what I so much wanted to know. And God answered the earnest inquiry of my heart in wonderfully opening up and illuminating the Scripture in Romans 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Clear as daylight I saw that my ceasing to testify was where I had "lost out." In failing to witness by word as well as by life, I had unawares deviated from the way of holiness, and my light was not shining quite so brightly. Sorrow filled my breast. I had grieved the Holy Spirit, and I must now go back to where I had made the mistake and start anew from there. I made open confession, and told the people that because of neglecting to speak of the work of God, I did not have sanctification in the measure I once did, and wanted it fully restored to me. The dear old Christians whose words and example I had followed, were listening, but I did not let that hinder me. Although unable to discern why it was not a duty for them to testify of holiness, the same as for me, I did not allow myself to think much on it lest I might get into confusion. Could it be that there was a state in grace where one need testify no longer? If so, these good men and women had no doubt attained unto it. I reasoned, for they had been the Lord's children many years, while I had only known Him a short while. I derived much help and encouragement from the Bible verse, "For every one of us shall give account of himself to God." What an independent footing it placed each of us upon! No one could give an account for me, neither could I answer for anybody else. Forgetting about people then—how they did, or how they did not do—I would look to God to learn what He would have me do.

In the fall our minister started evangelistic meetings in the church near us. Sinners were urged to seek the Savior, and believers to receive the Holy Ghost. Afternoon services were held also, and one day the evangelist extended the invitation to any Christian present who might have waned a little in experience, or who did not have the full measure of the Spirit, to come to the altar, too. I had been waiting for just such an opportunity. Kneeling before the Lord, I began to pour out my soul unto Him. My face bathed in tears I talked to Him and told Him how sorry I was for my fault; I besought His forgiveness, and asked for the restoration of what I had forfeited of the Holy Spirit's presence—that He would be given to the same extent as I had known Him. I felt sure that God would not despise my cry: ready to forgive, of tender compassion, and "rich in mercy to all them that call upon him," He would certainly hear and grant my request. After the space of about an hour I began to realize that God's time to perform had come, and that He would soon bring it to pass. I waited—every breath an entreaty. "Come, Lord Jesus, come!" And the windows of heaven were opened. The cleansing blood flowed over me, and the Holy Ghost filled my soul to overflowing. Wave after wave of heavenly glory—like the waves that you have seen upon the seashore, save this was in the spiritual—rolled over my soul. I could hardly tell whether I was in the flesh or out of it. The Lord Jesus was made a great, living reality, more than I had ever yet known. Oh, the heights of joy! The depths of love! Verily, it hath not entered into the heart of man to conceive of the things which God hath prepared for them that love Him; "for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for him" (Isa 64:4). And the ones experiencing these over-weights of joy, and telling them to others, feel that they come far short, language being so inadequate for portraying the wonderful works of God. That afternoon stands out a red letter day in my life, and the precious memory of it is indelibly engraved upon the tablets of my heart. Hallelujah! The question of testimony was settled once for all, and from that time to this I have counted it a great privilege as well as duty to bear witness to the Savior who saves to the uttermost, and the blood that cleanses from all sin. And it has



ever been the rejoicing and thanksgiving of my heart that the Lord Jesus made sanctification such a reality to me, that come what may, I could never doubt. "We speak that we do know." The rock that Jesus said, the gates of hell should not prevail against. Men and devils can not move us from it for the work of the Lord is made as sure to us as the fact of our existence. And should a Christian fall away from grace, continue impenitent, and finally sink into hell, he will carry with him the knowledge that at such a time and place in the past, God pardoned his sins, and cleansed him from all unrighteousness, and the remembrance of it will haunt him through all eternity, and be "the worm which dieth not."

The Lord will attest His work, and invariably does, for all those who go clear through and meet all the conditions. How lamentable to behold the multitudes throughout Christendom, who, if questioned in regard to their spiritual welfare, reply, "I don't know whether I am saved or not, I hope so," or "I am not sure of having received the Holy Ghost, but I trust that I have." What an unsatisfactory state to be in—unable to help themselves, or to help others, and in danger of drifting into the "form of godliness" which the Word so warns against. Every one who seeks and obtains will have the witness to it sent down from heaven. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thes. 1:5). Thank God!

Sanctification is one of the great cardinal themes of the Scriptures, and strange it is that in our day so little is said about it. The sub-

ject is not being definitely preached from the pulpit. Are the shepherds of the flock free from responsibility? Can they afford to let it pass by neglected, there being so many people who will receive teaching only at the lips of the priest? These are questions for serious reflection, oh fellow laborers in the cause of Christ!

And believer, after being justified, it is the desire of your Lord that you should go on to perfection. "This is the will of God, even your sanctification" (1 Thess. 4:3). No man or woman can be at their best for God until receiving the baptism of the Holy Ghost. It is just as essential for the child of God to be "filled with the Spirit," as it is for the unregenerate man to be "born of the Spirit." Not to be, means unmeasurable loss both for themselves and others. Oh, brother and sister in Christ Jesus, receive the Holy Ghost! The way will then be opened for you to "grow in grace and the knowledge of the Lord," and to come unto "a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). Claim your heritage and press forward to explore the rich and goodly land in its illimitable expanse stretching before you, every part of which you set your foot upon, shall be yours. Blessed be the Lord! And there is no place where you may stop and say that you have enough. "He giveth more grace" (Jas. 4:6). Oh, the "boundless reservoir of grace" from which to draw! May we be continually taking of it; and not limiting the Holy One of Israel, but our hand in His, go on with Him to all the mighty things of the Spirit as He shall be pleased to lead. Amen and Amen.

## Suppression and Eradication: An Illustration

W. F. Emerson

A SHORT time ago I read a tract on suppression, and later a young friend who had just been converted read it, and came to me somewhat confused over suppression and sanctification, and asked me to explain the matter to him. Wishing to make them plain to him, and clear up all confusion, I asked the Lord to give me ability to explain it clearly. He showed it to me in a bottle of soda water, or "pop."

The heart of a converted man, before sanctification comes in, is like the bottle of pop: as long as the bottle of pop sits still on the shelf, and is not disturbed, it remains perfectly calm, but just jar it the least bit, and you see little beads, or bubbles, start up from the bottom, and try to force their way out. You give it a violent shake and the whole contents of the bottle begin to foam and boil, and try to escape, but the cork is tied down, and the disturbance is suppressed. Now just give the bottle another shake, and loose the cork. Away it goes, and spatters over the floor and over the one holding it, and those standing near by. Now put your hand over the mouth of the bottle, and try to suppress it, and you have more trouble on hand at once. It will foam and boil and force its way out between the bottle and your hand, and sizz and hiss like a serpent, and make a fuss until it has exhausted itself.

Just so with the converted heart that is not sanctified. The possessor feels his sins forgiven, but realizes there is still something in his heart that should not be there, and he tries to suppress it. And as long as everything goes smooth he is happy and pleasant, and has a real good time; but let some little trifling thing come up to cross him, and you have the pop bottle as it commences to rile up from the bottom. His eyes snap, he catches his breath, and holds on (suppressed). Give him another sudden cross, and the whole heart begins to boil and try to explode; but he bites his tongue, and sits on the lid (suppressed again). About the time he is congratulating himself on his wonderful power over sin, something terrible happens, and he loses his grip; the

lid flies off, and it spatters all over him and every body within carshot. Just like the opened pop bottle. Then he remembers he is a Christian, and tries to get it back into the bottle, and put the cork on tighter, and the result is only a dismal failure. It sizzes and hisses worse than ever (because the Devil does n't mean to be suppressed), and the poor fellow do n't know what to do, so tries to keep all of it in he can, and sits on the lid again in fear and trembling, lest it fly off again, and makes a worse spectacle of him than before.

What is eradication? Again we take the pop bottle, remove the cork, and pour out all the contents; then fill with pure, clear water, until all signs of pop sizz and fizz are eradicated, and nothing but pure water remains in the bottle. Now cork it up and shake it. Shake it hard! There is no commotion or stir inside the bottle; it is all calm and still. Throw it on the floor; roll it around. Now remove the cork, and it is still calm and peaceful; and if a little should spill out it is clean, sweet, and purifying.

So with the heart that is opened up to God, and lets the sanctifying power of the Holy Ghost pour into it until all the desire to do wrong, all the hiss and lusts of sin, are entirely eradicated. Nothing but pure, sweet, pentecostal love remains. Then disturb the possessor of that heart, and he only smiles. No foam. Now hit him a good, hard slap, and he only smiles the more; and your hand is all over honey. No suppression. He don't have to sit on the lid. Of course, he knows he will have more than his heart can hold, but what if it does run over? It only makes him feel good, and every one it spills on it sweetens and purifies, and they only want more of it.

Well, glory! Now what have you? Suppression or eradication. If the former, I beg of you, my brother and sister, in the name of Jesus Christ, don't go on enduring Christianity, always fearing a slip over in your experience. Turn your heart over to God, and let him pour in the pentecostal, Holy Ghost love, and fire, until every passion, lust, sin-principle is wholly and entirely eradicated.

Then go on enjoying Christianity, rejoicing in His love, making all you come in contact with happy, and win souls for Him who has done so much for you.

North Yakima, Wash.

## Questions On the Manual

W. E. Fisher



W. E. FISHER

From Saskatchewan:

QUESTION 5. In the HERALD OF HOLINESS of August 23d, I notice under the questions on the Manual, reference to a case in which a man has been divorced while living in sin, for other than scriptural grounds, is married again, and raises a family. He afterward got saved, and the question is whether such a man is worthy of membership in our church.

(a) According to your interpretation, the man would still be living in adultery, and what we would ask is, Can and does God save any man who is living in adultery? Adultery is sin, and God can not save any man while living in sin.

(b) If the man is saved, is he not a member of the church of Christ, whether we recognize it or not?

(c) Was not the scripture which refers to this matter written and spoken to the disciples only?

(d) Why would Jesus single out this sin for sinners, when they were and are breaking the law at every point?

(e) Are the unconverted married in any way except in a civil way in the sight of God?

(f) Does God join the unconverted together? and does the separation not refer to those whom God has joined together?

(g) Was not the law of Moses for the Israelites, not the heathen, in respect to divorce?

(h) Has the church any divine authority to marry persons who are known to be unsaved? Does not this matter, strictly speaking, belong to the State? and, if so, why can not the State annul the matter without committing further sin than by performing the service in the first place?

(i) Is not marriage a Christian institution entirely?

(j) Does God recognize the marriage of the heathen?

(k) Suppose the case in question: the man had lived with the woman for several years, without having been married at all, the Manual would have to clear him, as soon as he was converted. But would the facts be any different?

(l) Also, does not the Bible condemn the woman, though she be the innocent party, if she be living with a man who is divorced for other than scriptural grounds?

(m) Does not the Bible rather teach that in case a Christian man puts away his wife and marries another without the proper authority, that he commits adultery, and thereby sins and forfeits his relation with Christ, and also the church? and that he can not be restored unless he put away the unlawful wife?

(n) Would God save any man while thus living in sin?

(o) Is not the first step in salvation the forsaking of sin?

ANSWER. (a) This interrogator here answers his own question, and presumably to at least his own satisfaction. It is not the purpose of this department to answer questions pertaining to theology, ethics, or morals, but solely as they relate to church law as stated in the Manual. The Manual states plainly, "We hold that persons who have been divorced by civil law, where scriptural grounds for divorce [viz., adultery] did not exist, and have subsequently remarried, are living in adultery, and are unworthy membership in the church" (Manual 1915, pp. 29, 30). Permit me to suggest that ours is not the only denomination holding this position.

(b) The Pentecostal Church of the Nazarene recognizes, "All spiritually regenerate persons, whose names are written in heaven," as members of the church of Christ, regardless of their denominational affiliation. (See Manual, p. 22.) But this does not signify they are Nazarenes, denominationally speaking. There are many good Christians ("members of the church of

(Christ"), who honestly believe they are going to grow into sanctification; but these would not be eligible to membership in our denomination. God has called out this church for a specific purpose, and swung it around the world on a definite mission, with a definite message and definite positions. We do not unchristianize all who can not see eye to eye with us, but only say, if thy heart is with my heart, give me thy hand.

(c) This does not come under the scope of this department, which is not for the purpose of scriptural exegesis but Manual digest. So with the other questions asked. We only quote them in full so that the brother may get his queries before the church; and if any care to discuss them, they have the opportunity.

*Pennsylvania.* QUESTION 6. Has the Church Board authority to remove a member from full connection to probation, especially if they have lost out with God, and are not in fellowship with the church to which they belong? Would it not be wise to place them on the roll of probationers, rather than drop them entirely?

ANSWER. It is not the prerogative of the Church Board to remove a member from full connection for any reason whatsoever, save one, viz., such members who, "removing their places of residence," and failing "to report to their pastor at least once in six months." These "may be removed from the church roll by the action of the Church Board; and the pastor shall write opposite their names, "Removed without letter." (See Manual, p. 33.) Ample provision is made for such members as are accused of imprudent conduct, relative to undue haste on the part of the church in that "Time shall be given for repentance and reformation." (Manual, pp. 69, 70.) The Manual does not warrant the removal of any person from full membership only by a trial committee appointed by the Board, and under charges of unchristian conduct, except as quoted above from p. 33.

The pastor has only the authority to grant letters to other churches showing standing and dismissal of member when so requested by the person concerned.

*Pennsylvania.* QUESTION 7. Can the pastor or Church Board remove a member from the Board or office which they hold, after they have lost out with God, and are not in fellowship with the church, and do not attend services regularly?

ANSWER. The Church Board is a creature of and amenable to the local church. The Board is composed of those who are elected by the membership of the church to some office. The church alone has the right to impeach from office, and this could only be done for unfaithfulness in official capacity. The moral qualifications relate to his individual membership in the church, and of course if expelled from the church his office is declared vacant by the pastor, who is chairman of the Church Board and president of the church.

If the Board could remove from office, then it could also fill vacancies; but the Board is not self-perpetuating, and so far as church offices are concerned, has not appointive power.

There are exceptions. Those which do not pertain to church officials, such as elders, licensed ministers, deaconesses, exhorters. These become members of the Board, being "elected thereunto by the Church Board," and not by virtue of their order or office. It is my opinion that such members may be removed by a two-thirds vote of the Board at any time the Board may deem proper so to do, as the Board has a perfect right at any time to rescind its own action. As these do not compose the constituent element of the Board, it would not be necessary to declare a vacancy. Of course any member holding an office of the Board—such as secretary or treasurer of the Board, etc.—may be relieved of such function at any time the Board so desires.

## Memorizing Scripture

F. Clark

IN MY days of young manhood I was full of jokes and stories, and if a man got to telling big ones, I had to make up a lie out of whole cloth to beat him. It was all the same to me, and later on when I became a Christian, and tried to get rid of them, I found I was in for the hardest fight of my life to do it. After trying every way, I thought I would try memorizing Scripture. Having selected a text in the morning while I was getting ready to go to business, I committed it to memory, but I could not remember it at all. I forgot it before I got half way down town. Then I decided if I could not remember, I had at least not forgotten how to read, so I wrote out my promises for the day, and put them in my vest pocket, and called them my gospel cartridges. Whenever the Devil would try to bring up one of my old jokes, I would bring out a gospel cartridge and fire at his head, and he would have to let me alone for a few minutes, anyway.

But my greatest trial was when I went to the Wednesday night prayermeeting. I would hardly get seated, when it seemed to me as though the Devil had stolen in, and coming up behind would dump into my ear a wheelbarrow load of trash and nonsense before I was aware of it; but when I brought out my Scripture he would have to leave me alone for the time being. My only safety was in keeping filled up. The fight went on until I got sanctified wholly, and the Holy Ghost came in to abide. Now I keep filled because I love it, and the blessed Holy Ghost has something to feed upon.

The Psalmist said, "Thy word have I hid in my heart that I might not sin against thee," and the Savior said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." So while I meet the conditions I have the victory, and my soul sings, "Now unto him that is able to

keep you from falling and to present you faultless before the presence of his glory with exceeding joy. To the only wise God, our Savior, be glory and majesty, dominion, and power, both now and ever. Amen."

Cheshire, Mass.

## Some Things for the Thoughtful

Bud Robinson

IS THE salvation of your soul worth the time that it took you to get it? and if so, do you consider that you did well in securing it? On what grounds do you think that you have done well? Is it not a fact that most of the people living in the same city with you do not consider the salvation of their souls worth anything to them or to anybody else? And is it not a fact, also, that they think you are weak-minded and very narrow? Don't they think that you are wasting your time to have anything to do with the church or salvation? Do you think that they get as much out of the world as you do from serving the Lord? When you and the sinner both lie down at night, and go to sleep, and you filled with the Spirit, and he filled with the world, do you think that you are in a better condition than he? Do you know that when you got saved it cost you the world? And do you really believe that if he keeps the world, that it will cost him his soul? Do you think that heaven is cheap at any cost? Do you think that the world is very dear if you get it for nothing? Do you ever hear anybody say when a rich nabob dies, "What did he leave?" Did you think that he left everything behind, and that he took nothing with him? Did you think that if he

traded his soul for the world, and then only got to keep it for a few years, that he made a wise trade when he put his soul in the other end of the balance, and swapped it even for the world? Did you think very strange of the way that he traded, when you at the same time knew that although he traded his soul for the world, that he would not get to keep the world very long? Do you see any difference in the world and heaven? If a man trades for heaven, and gets to keep it for ever, and the other fellow trades for the world and only has the use of it for a short time; did you ever sit down and think how strange it is that a fellow will trade for a thing that he knows he can keep but just a few days?

## World-Wide Evangelism

Part 12

By J. Warren Slote

THE COMMAND is "Go ye." The promise is, "Lo, I am with you." Never a command without a promise. The promise is conditioned upon the carrying out of the command. The "Go ye" may be hard, but the "Lo, I am with you," provides sufficient grace. The command may entail deprivation, suffering and at most death. The promise surely will include support, glory, and without fail, reward. No one yet went forward under the command but who was sustained by the promise.

When Moses and the Israelites went forward, the Red sea was in their way, but by divine support they walked through the sea.

When Joshua and his host came to the land of their calling, the Jordan lay between them and their inheritance, and defiantly bade them stay, but by divine support they walked through on dry ground.

When Daniel dared to go forward, he shared the companionship of the beasts from the forest, but by divine support they became the stepping stones to further usefulness.

When the apostles preached, stripes and prisons greeted them, but by divine support they marched ever onward until they had carried out the great commission, and were gathered into the immediate presence, and to the gloriously intimate fellowship of Jesus in His home and theirs.

When the early church gave herself to the great commission, persecution did not deter her, nor worldliness attract her, but she went forth fair as the sun, clear as the moon, and terrible as an army with banners, glowing in the radiance of God's favor, and attracting multitudes everywhere because of the wondrously magnetic power of God within her. The command was observed; the promise was verified, and so it has always been with individuals. To those who have gone forward under Jesus' command, Jesus' promise has been sure.

The word is true today. Let every church unfurl her banner to the breeze, and under the command march forward. Multitudes who have never heard the gospel of the sufferings, the death and the resurrection of Christ, await the message. They sink in despair without it. They will sink into hell unless we carry it. In going forward, Jesus will be with us. Doors will open. Difficulties will disappear. Victories will result.

To the individual who has been unaggressive the command is given, "Go ye." Leave your lethargy. An unsaved world needs the message you have. Flee ambition, pride of station, love of ease, and go forward. "Lo," He is with you, for support here and reward hereafter.

To live for self is to live in vain;  
To live for Christ e'en through death is gain.  
To live for a world in its grief and pain—  
This the command of Jesus.

Command: "Go ye."  
Promise: "Lo, I am with you."

## God is Able: We Can Do it

John Matthews, D.D.

**B**ELOVED brethren, we are happy in the response the plea for enlarged missionary activity has brought. Our people are willing to do great exploits for God. We believe that the spirit of Jesus is the spirit of missions. Our hearts have been delighted at what we have seen and heard. God is moving. We hear the call of the doomed and dying millions as they cry to us "Come over and help us."

When the Lord gave the pattern in the mount of the tabernacle to be built, *He had the material at hand.* He never lays on us to do anything that He does not know it is possible, and He knows where the material is coming from. We must keep step with the Holy Ghost in His plans for the nations. We are in the realm of the supernatural. When we do what we can do, Jesus says we are unprofitable, "we have done that which was our duty to do." We glorify God when we do that which we in ourselves can not do. It is "the out of the ordinary" that God expects us to do. A divine Holy Ghost produces a divine experience. A divine experience produces divine results. All God wants us to do is just to do what He puts on us to do. The Holy Ghost will tell us what that is, if we are on speaking terms with Him, and will obey when He speaks. Let God talk to you along these lines. Do what He says. If He tells you to take a Sunday school, or a native worker, He knows where the money is for the enterprise. Trust God a little. He will lead you to pledge what He will provide. We do not give according to what money we have, but what the Holy Ghost tells us to pledge and to give.

The time is here for all to give. Not one but can do something. Our well-to-do people ought to wake up. Our rich folks ought to wake up. Our farmers out yonder with untold wealth ought to wake up. The preachers ought to wake up. Our mission spirit ought to wake up.

There is no better way in the world to get your church debt paid off, your new church finished, your mortgage paid out, and all other obligations met, than to undertake something "over yonder." As you go out, God will come in! There is no surer way of getting your salary raised and even increased than to raise five times as much this year for missions as last year. Try it out.

If you are having a hard time to pay all the obligations of your church, go to giving to missions. Take a Sunday school; take a native worker to support. Try it. Many of our churches can support from one to ten helpers in the foreign field. We must do it. Let's try it. There are hundreds of our people who can support from one to five, and have more religion, joy and money at the end of the year than they have now. Let's try it. We make mighty claims as to what God has done for us; let's prove it out. As the colored man said, "Let's put our money where our mouth is talking."

The time is here for our big givers to do some big giving. Let's try it. As we get the vision and have the faith, many others, perhaps hundreds of others, will be inspired, and will give to this great cause through our churches all over this land. It would not be surprising if friends outside our organized churches would give us this year \$50,000 for missions, if we set out to raise \$250,000. If we do not give largely, we will lose their gifts. Men are attracted to a people who believe God and really set out to act as though they had a great God. Our people are getting the vision, and are giving wonderfully, and are praying mightily, and believing powerfully, as the following extracts will attest. *It can be done! God is able!*

Kindly pray over the matter, and then fill out the blank form and send it at once to your pastor, or to E. G. Anderson, 2109 Troost ave-

nue, Kansas City, Mo. Each church and District must have credit for what is given. The time is ripe. About forty missionaries now wait to go. Nothing keeps them at home but our refusing to obey the Holy Ghost, and give the money, and have the faith, and offer the prayers that God is at this moment telling us about. *Will you obey the Holy Ghost?*

### CAUGHT THE VISION

The Nebraska District caught the vision at its recent Assembly. Dr. Matthews' recent article on "*Get the Vision: Have the Faith.*" has certainly stirred many of our people to greater activity. It was very manifest at the Nebraska Assembly. The writer was privileged to be there and the missionary anniversary was one long to be remembered. The giving was hilarious. More than two thousand dollars was raised at Nebraska for foreign missions. They asked that their apportionment be doubled. One brother takes the support of a missionary. The Lincoln church takes the support of a missionary. Many smaller subscriptions received for general and special funds. Many Sunday schools and native workers taken.

E. G. ANDERSON,  
General Treasurer.

### A BUGLE BLAST TO NAZARENES

When I first heard Doctor Matthews say that God had put it upon him to pray for \$250,000 and one thousand missionaries, native workers, and Sunday school helpers for the Pentecostal Church of the Nazarene this year, I was somewhat in the condition of Rhoda, when Peter appeared before the house where the people had been praying for his release. It was staggering. But quickly the Holy Ghost whispered "For what have you of the Missionary Board been praying?" Oh, we have been expecting so little of our God, when He has been expecting so much of us! Can we obey this call of God, and slay giants, and move into this land so clearly brought to our view? *We are able!*

CHAS. A. MCCONNELL,

Member General Missionary Board.

### PROVE WHAT A MIGHTY GOD WE HAVE

My husband and I read together the article in the HERALD of HOLINESS, "*Get the Vision: Have the Faith.*" It was a great encouragement and inspiration to our faith. We heartily join with you in prayer and faith. We need frequently such soul stirring, faith inspiring articles, to lead our souls out and to inspire us to greater action. As a Nazarene church we need to prove what a mighty God we have. — Mrs. G. S. H., Seattle, Wash.

### UNDER CONVICTION

I am glad to report to you that I have been convicted, rejoiced, inspired, and stirred up generally by the trumpet call in the HERALD OF

HOLINESS for missionary activities. Amen! Figuring the membership of our church at 35,000, \$250,000 would mean that each member must raise about \$7 a year for missions. It is within the range of possibility. I would like to help do it. The Kansas District would need to raise over ten thousand dollars, or probably five times as much as we are now giving. Can we not plan some sort of a flaming campaign for this District, that will make it an astonishment to the Devil? *May the Lord give us all the vision, and the will to do it, so that we shall never again be satisfied with ordinary achievements.* With love, Your brother in Jesus. — H. M. C., District Superintendent.

### I FEEL SO GOOD

Since reading the article "*Get the Vision: Have the Faith.*" my heart has been greatly stirred. I began asking the Lord what He would have me do. He began to tell me how glad the missionaries are for letters from the homeland, and said that I should get a directory and write each one a letter of encouragement. I was surprised, but I said, "Lord, I will go to work, and as soon as I get the addresses I will begin the letters." I supposed that was all, but this morning as I arose early to pray, God began talking to me about one of those Sunday schools. I felt that I must do it, and am so glad to do so, but do not see where I will get the money. But "Faith is the substance of things hoped for," so I inclose a check for the first payment (\$2), for September. I believe God, and I feel so good; I just know I am doing His will. — Mrs. F. L. S., Wadon, Kas.

### I BELIEVE IT IS POSSIBLE

I am writing to tell you that I am full of sympathy with your article in the HERALD of HOLINESS. I believe it is possible, if we do our part, to have the one thousand workers, and \$25,000 dollars for the foreign field this year. I am praying that God will stir up every one who reads, as He has me. We have such a big God, we ought to undertake big things. I am only a girl nineteen years old, have to help my Mamma all I can, and in poor health, and don't have a dollar I can call my own. But I prayed about it, and God showed me I could take in a large family mending, and get my fifty cents a week, so I am one of the five or six hundred who will take a Sunday school for Jesus. I can pray and mend at the same time. — B. B., Hutchinson, Kas.

### MY OWN HEART SAYS AMEN

I was very glad to see how God has laid on your heart the needed burden and vision for missions. I desire the Lord to greatly use the article in the HERALD of HOLINESS, "*Get the Vision—Have the Faith.*" all over our country, and my own heart says "Amen" to your plan for our own home church [to send or support fifty teachers, native workers, and missionaries for this next year]. We must do more. My wife and I are at present supporting one Sunday school, and you can count on us to increase our offerings and efforts at once. — J. F. SANDERS, Kansas City, Mo.

## We're Praying: \$250,000; 1000 Workers This Year!

Desiring to assist the GENERAL FOREIGN MISSIONARY BOARD of the Pentecostal Church of the Nazarene to increase its missionary force, and to properly care for the present work, I desire to subscribe as follows, payable before

191... \$.....cash; \$.....monthly; \$.....quarterly.

GENERAL FUND, \$..... SUPPORT OF NATIVE WORKER, \$.....

SUPPORT OF SUNDAY SCHOOL WORK, \$.....

CHURCH	NAME
DISTRICT	ADDRESS

Mail to Rev. E. G. ANDERSON, Treasurer, 2109 Troost Avenue, Kansas City, Mo.



# THE WORK AND THE WORKERS

## OPENING OF MISSOURI HOLINESS COLLEGE

The opening service of the year 1916-1917, was held on Tuesday morning, September 12th, at the Assembly hall. God marvelously blessed the students and faculty. An interesting address was given by Superintendent C. I. DeBoard, followed by an old-time testimony meeting. The student body is composed of representatives from Indiana, Iowa, Kentucky, Oklahoma, and Missouri. Each student seems delighted with his work, and the work is progressing exceptionally well. During the closing months of last session, the school was bought by the Nazarene church, and so is under the control of the church. Rev. I. B. Sipes and Rev. C. I. DeBoard have wisely been chosen as superintendents. Several hundred dollars have been raised for the school in the last few months. Students are permitted to work to pay half their expenses in school. — HENRY BOLERJACK, Des Arc, Mo.

## MISSISSIPPI DISTRICT ASSEMBLY

Our Assembly will be held in Ecru, Miss., on the 24th of October. Ecru is twelve miles south of New Albany, on the N. O. M. and C. R. R. Let all the churches have their delegates ready and all the preachers and deaconesses be on hand at the first service. We have only a few friends at Ecru, but that is the only railroad point we could well get to. Every one please bring an offering to help pay expenses, as some of our people will have to stay at the hotel, and the Assembly will have to pay. Do not bring your children. All who are coming please write Rev. I. D. Farmer not later than October 16th, or you will be without a place to stay. A meeting will be held the first few days before the Assembly, so when you get off the train ask about the meeting. — J. N. WHITEHEAD, Dist. Supt.

## BROTHER NORBERRY'S NOTES

Evangelist Martha Curry, of Lynn, Mass., has been laid up in her home for many months by a nervous breakdown. Her many friends will be glad to learn that she is improving, and is expected to be able to be on the field again in November.

The holiness campmeeting of this summer at Woodbury, Long Island, was blessed of God in the salvation of sinners, and the sanctification of believers, and more than the needed money to pay the expenses of the camp. Evangelist K. S. Hiriade, and Rev. David Anderson were the special workers. Brother Anderson is engaged for the camp of 1917.

Evangelist Guy Wilson has been laboring hard in the field during the last months, and has seen a goodly company of seekers get the "double cure." Brother Wilson is now resting with his wife's folks at Fort Fairfield, Me.

Pastor A. B. Riggs, of Lowell, Mass., is to go South next November, and stay in that sunny clime all winter. Some of the holiness folks in the state of Florida, where Brother Riggs is to go, might be able to get him to preach for them as he passes through.

Rev. A. A. Hartt, one of the old veterans of the New England holiness work, preached to the Lowell, Mass., church, and was made a blessing to them.

The Malden, Mass., church is without a pastor, but the spiritual tone of the church is good. The writer preached for them, and God gave us a gracious day. There was blessed liberty and holy union on preacher and people, and a good company of seekers at the altar.

Pastor Fogg, of Haverhill, Mass., reports a good campmeeting at Old Orchard, Maine, at the national campmeeting. Brother Fogg also visited the holiness camp at Silver Lake, Wilmington, Mass., conducted by the Evangelical association.

Rev. Mr. Norcross, a holiness preacher from the West, is now spending some time in New England. Our brother is to preach a few Sundays for the Malden church. Any church that would like to have this faithful servant of God preach for them in special meetings will do well to write him at once, care of Rev. L. N. Fogg, Haverhill, Mass.

Pastor Borders, of the Chicago, Ill., church, made a flying visit at Malden, on his way to a campmeeting in the state of Maine.

The work of God is going well at Everett, under Pastor Bryant. Both pastor and people are thoroughly united in pushing the battle in that city. They are now arranging to have a good holiness convention this fall. Pastor Bryant is

## AN EPOCHAL ASSEMBLY

The Kansas Assembly closed in a great wave of glory. Twenty seekers at the altar. The Missionary Anniversary was one of the most wonderful we have ever seen. About \$7,500 quickly subscribed for missionaries, native workers, and Sunday schools. This is in addition to the \$5,000 or more raised by First Church, Kansas City, Sunday October 1st. The apportionment for the District for the ensuing year was fixed at \$10,000. A District missionary evangelist was employed to give his entire time to this great need of our church. Dr. Matthews' vision for our church along missionary lines, is in divine order. We must keep step. It is marking a new epoch in our life as a denomination.

"Give and it shall be given unto you."

E. G. ANDERSON,

General Missionary Treasurer.

always at his best when precious souls are getting saved and sanctified in his church.

Evangelist De Long, of Everett, Mass., is helping to push full salvation in Malden and Everett. We understand that Brother De Long is to hold a tent meeting near these two towns during the month of September.

Evangelist George J. Kunz, of Syracuse, N. Y., has just written us that the Lord gave them a blessed camp at Richland, N. Y., notwithstanding many were kept away on account of the infantile paralysis, and the threatened railroad strike.

## FROM EVANGELIST S. B. GOSEY

Rev. E. A. Chapin, pastor of Taylor Springs Pentecostal Church of the Nazarene, at Beaverton, Ala., called us to hold a meeting at his church a few days ago. We had a wonderful meeting. Many were saved and sanctified. The saints prayed and shouted in the old-time way. We expect to hold a tent meeting at this place next year; the people responded to an appeal for money for this purpose. Brother Chapin is a young preacher, but is doing things for God.

He did all he could for us while there. We were called to hold another meeting at Beaverton, beginning Saturday night before the second Sunday in December next. Our time is engaged for meetings until February, 1917.

## FROM EVANGELIST J. L. GLASCOCK

I have just returned from the session of my annual Conference, the West Ohio of the Methodist Episcopal church. When I read my report the Conference applauded, and by a unanimous, rising vote, requested the bishop to appoint me conference evangelist for another year, which he did.

The following figures, which were embodied in my report, will give some account of the work that, under God, I have been enabled to accomplish. My

## A CALL TO PRAYER

The General Board of Foreign Missions will hold its annual meeting commencing Monday, October 16th. This in all probability, will be one of the most important meetings ever held by our Board of Missions. We believe the time has come when we must make a great forward movement along all lines, and our vision and faith must be increased accordingly in order to keep step with God's plan for our future.

We ask that all of our pastors set aside Sunday, October 15th, as a day of special prayer that God may give divine wisdom and guidance to our Board, as they meet the following week. We also urge that, if possible, all of our pastors and evangelists devote at least one service on this day to the subject of faith and missions. PRAY! PRAY! PRAY!

work has taken me into every state of the United States, except eight, and into four of the Provinces of Canada. I have traveled 252,345 miles, a distance equal to nearly eleven times around the globe, and more than eighty-seven times across the North American continent. I have held 450 revival and campmeetings, have conducted 8,483 religious services, delivered as many sermons and religious addresses, and 20,615 people have testified to having received the experience of pardon or perfect love. I have labored in some of the largest churches and campmeetings of the country, and have testimonials of my work from some of the most prominent ministers of the church.

I am now arranging my calendar of meetings for the fall and winter, and for the campmeetings next summer. Any one desiring to correspond with me relative to dates, can address me, 1550 Grace avenue, Cincinnati, Ohio.

## NEW YORK DISTRICT

Brothers Archibald and Miller, and Mrs. Miller have a tent pitched in Burke, about six miles from the Canadian line. They are in for a month of it. The Devil is fighting hard. I was in the meeting the first few days, and preached twice. I got blessed, anyway.

I came to Clintondale, N. Y., on the 21st, and got into the spirit of this meeting. Brother E. G. Williams, the pastor, will be leaving here soon, and any good preacher, who has the fire in him, and wants a job, can apply for the place. If he does the job as it should be done, he will have no time to backslide. Last night we had a deep, spiritual meeting. Quite a number of unsaved were present, and gave good attention. The outlook for the meeting is good.

I expect to go from here to Stamford, Conn., for a meeting with our church there. Brother Ingersoll has resigned his pastorate, and so the church is without a shepherd.

There are some young preachers on the New York District looking forward to ordination. Some of these vacant pulpits could be theirs if they were willing to leave their mother and father and their job, and get under the power of the Holy Ghost. get the vision, what their spiritual seythe, and get ready to mow a great swath. Our churches are small, our people mostly poor, but they will stand by their pastors until they haven't two coppers to their name. God never lets his preachers go to the bottom.

The first revival meeting I ever helped in I preached on holiness. I had my bed in an old log granary, beside a grain bin. It consisted of plenty of quilts. Every night the mice ran across my pillow, and once in a while a rat would join the procession. But every night I was blessed. I would go through it all again just to be a preacher of God's gospel. — PAUL HILL, Dist. Supt.

## GEORGIA DISTRICT

I am now closing my first and second rounds in this District, for the Assembly year. I find that some of our little churches have not accomplished so much, and some have done fine. We show an increase in membership, organized churches, and also other church work. Our pastors have worked hard, sacrificed much, and most of them have stood bravely by our little work. Some of our local preachers have done the work of the old-time Methodist local preacher, pioneering, and making it possible to organize. We have some Georgia-raised preachers that believe in, and push for organized holiness. We need men in Georgia that have the vision and see the need of organized holiness. Thank God we are raising some of this type. I advise our people in Georgia to esteem it their first duty to encourage and stand by our home-raised preachers. They may not be finely educated, but they love our work, and if we neglect them, they will have to leave us. Who then will do our work, and take it to heart? We can not depend upon evangelists. They go out, hold their union meetings, take their union collections, turn their union fruit over to the old churches, leave organized holiness to the wind, and advertise, and pull for the next place. Organized holiness is of God, and is going to succeed in old Georgia. — W. R. HANSON, District Superintendent.

## NEW MEXICO HOLINESS COLLEGE

Through the providence of God, the New Mexico holiness school had a blessed opening on Wednesday, September 20th, with forty students present,

### CAUGHT THE VISION

God has been recently moving in an unprecedented way upon the pastor and people of First Church, Kansas City, on missionary lines. On Sunday, October 1st, the vision that opened before us showed we had come, in the plan of God, to a new era. As our people saw, they pressed forward into the plan. The pastor had explained that God had given him faith to claim for our church this year the support of fifty workers in the foreign lands—missionaries, native workers, and Sunday schools. Then, without any trace of human enthusiasm, or urging, but with a profound sense of the presence of God, the people pledged unto the Lord until the offerings, added to those previously made in the last month, amounted to the support of sixty-nine Sunday schools, twenty-five native workers, four missionaries, and \$1,000 additional for the General Fund (more than equal to the support of two more missionaries). There was no preaching at the night service. The audience sat as in the awful presence of God performing a miracle—and it was nothing less than that. Eleven of our young people offered themselves for the foreign field. At the close ten seekers came, and nearly all quickly prayed through. We have caught the vision; we are going through with the Holy Ghost.—C. A. McCONNELL.

and a number of visiting friends. The devotional hour was conducted by Sister Crawford, followed by the welcome address by President Crawford. A duet by Rev. J. J. Douglas and sister, and other good numbers representing the different departments of the school, was followed by a message from God's Word by Brother J. E. Threadgill, of Texas. The Lord blessed, and the saints wept and praised God. All of the teachers were in their places ready for service. We have a corps of teachers in the experience of entire sanctification. Parents will make no mistake in sending their children here. While our attendance is small at the present time, we expect to register at least one hundred students this term. Several families are moving here, and a number of students are expected soon. The ninth annual meeting of the Southwestern Holiness Association will be held here, October 5 to 15th. Rev. J. E. Threadgill will be in charge of the preaching. The music will be conducted by Rev. J. J. Douglas, and Sister Bessie Douglas. Brother J. T. Upchurch will have charge of the rescue work. Bring your children on and place them in the school, and at the same time enjoy the great feast during the Association.—J. H. CRAWFORD, President.

### COLORADO DISTRICT

The Kirk campmeeting has been previously reported. Immediately following the camp I visited the Bethel church, which is situated fourteen miles southeast of Yuma, where Rev. C. J. Howard is doing good pastoral work. He is heroically trying to fill a number of other appointments, where the people are calling for the gospel. God is blessing his efforts, and is getting the surrounding country ready for a revival this winter.

Evangelist D. I. Vanderpool is in a meeting at Mildred, where he and Rev. A. E. Sanner held a short meeting before the camp.

Rev. T. A. Mercer, our pastor at Kirk, is faithfully holding on and gaining ground, in spite of the fact that he is afflicted with bodily weakness. May God's people everywhere remember him in prayer. We feel that we can not afford to have his valuable services hindered in this way.

Evangelist C. P. Ellis, with his good wife, just closed a successful revival meeting in Montrose. They went to that place in answer to the very urgent appeal of Mrs. D. F. Mowbray, formerly of Los Angeles. The meeting continued for nearly a month, and although an organization was not effected at this time, the Nazarene work was properly represented, and good substantial work was accomplished. About the most remarkable feature of the meeting was the glorious conversion of the wife of a Mormon elder, which resulted in his own seeking this wonderful salvation. Brother and Sister Ellis are now in special meeting

with Rev. S. R. Heath, our pastor at Denver. We are looking for a great ingathering of souls there.

The Greeley church reports victory and blessing under their new pastor, Rev. C. O. Bancroft.

Brother and Sister Williams, recently from California, are in charge temporarily, at Boulder, and Boulder Valley.

Our church at Colorado Springs is doing nicely. The corner for the location of the new building has been purchased by contract, the first payment to be made on the 17th of October, when we are to have possession. It is the northwest corner of Bijou and Walnut streets. During my absence on the District, which has been most of this month, the pulpit has been filled by our licensed preachers, E. Orville Walden, and J. C. Drake, and Rev. M. R. Dutton, who, with his family, has recently come here from Murphy, Cal. We are very glad to have them with us, and hope to keep them on the District.—R. J. PLUM, District Superintendent.

### PENIEL, TEXAS

#### OPENING WEEK AT PENIEL UNIVERSITY

On Tuesday afternoon, September 19th, at 3:30, the 17th session of Peniel University was formally opened. The faculty, student-body, and a large representation from the citizens of Peniel assembled in the auditorium at the appointed hour. The exercises began with a hymn led by Professor Bugh. President Chapman delivered the introductory address, speaking of the peculiar interest attached to the beginning of the school year. He closed with a few remarks as to the value of student life, with its many and varied associations.

President Chapman was followed by Rev. J. E. Bates, pastor of the local church, who brought the message of the church to the students. Father Fisher, a member of the board of trustees, and Mayor of Peniel, represented the trustees and the community. His fatherly words placed the University and the thoroughfares and homes of Peniel at the disposal of the students, for the realization of any good pleasure. Professor Watts spoke in behalf of the faculty. He emphasized the fact that the personnel of a school is of more importance than its material appurtenances. In accord with this, he expressed the faculty's appreciation of the fine body of young men and women present. Their high rank and faithful efforts would insure a fine record for the University. Rev. V. H. Fisher, one of our promising seniors, was called to the platform and spoke for the returning students.

Wednesday morning chapel hour was devoted to the work of the special departments. Mrs. Love of the department of public speaking told of the importance of the training given in this department. Her work in the past has been of the highest order. Mrs. Sheeks followed with some remarks as to the newly organized department of Domestic Science. Dr. Arnold next told of the work of the Conservatory of Music. For years he has successfully directed the work of the Peniel Conservatory. Its graduates are making good in all parts of the United States. Mrs. I. W. Young (formerly Miss

Margaret Mahard), who has already gained for herself a reputation as a teacher of voice, said a few things as to the work of her department. Then the chapel service was closed with a prayer by President Chapman.

Thursday evening at 7:30, an informal reception was given to the students in the parlor of the Girls' Dormitory. A pleasing literary and musical program was rendered. Prof. Northcutt supervised this part of the evening's exercises. It was a well planned and helpful hour of joy that will not be soon forgotten.

The first Sabbath was a great day. Our pastor preached at both the morning and evening services.

A dozen or more responded to the altar call, and most of them got what they were seeking for. God's blessing and power is still on Peniel University.

With the largest opening enrollment that the school has had within the last four years, the future of Peniel University looks brighter than it has for years.

Last year the enrollment nearly reached the two hundred mark. This year it is expected that it will run up to 225, if not more. President Chapman has some more good news that he will soon give to the HERALD OF HOLINESS, having to do with a forward movement that has already been somewhat inaugurated.—STEPHEN S. WHITE, JR.

### THE TENNESSEE DISTRICT ASSEMBLY

The Tennessee District Assembly, held at Shelbyville, Tenn., September 20th to 24th, was a time of blessing and victory. Members, delegates, and visitors were in attendance from the entire District, thus making the gathering both large and representative. General Superintendent Roy T. Williams was at his best, and showed marked ability in his deliberations in the chair.

Rev. J. F. Sanders represented our Publishing House in Kansas City. Thursday afternoon was given to the Publishing House anniversary, at which time Brother Sanders gave a detailed account of the work, thus enabling the membership to get an intelligent idea of this important interest of the church.

Other visiting brethren were Rev. B. F. Neely, of Texas; Rev. Aug. N. Nilson, of Oregon; Rev. B. E. Scheffer, of Florida; Rev. L. L. Hamrie, of Arkansas; Rev. E. C. Dees, of Kentucky; Rev. J. A. Smith, of New York; Rev. R. H. M. Watson, of Mississippi; and Rev. A. J. Vallery, of Memphis.

District Superintendent F. W. Johnson made a most encouraging report. He has been faithful and energetic in his work, never sparing himself in any way, but going steadily forward in the Spirit of the Master, to do and dare for Him. He was re-elected for the coming year, receiving nearly all the votes cast. The reports of the pastors showed the work of the District to be in a good condition spiritually. Revivals were reported from nearly every church. There were no dry sessions of this Assembly. It was a common thing for shouts to sound forth at any juncture in the business sessions. The evening services were

## 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,  
Kansas City, Mo.



evangelistic, and souls were saved, reclaimed, and sanctified.

At the Educational anniversary several representatives of Trevecca College spoke. The rescue service was in charge of representatives from the Memphis and Nashville Homes.

The report of the missionary treasurer showed an increase of \$1,744 over last year, the amount this year being \$4,302. The report of the committee on Young People's Societies was followed by a spirited discussion, and steps were taken for more aggressive work along these lines.

Large audiences attended all the meetings. The Sunday services were held in the opera house, which was well filled. It was really a great Assembly, and was pervaded by a blessed and beautiful spirit of harmony throughout the entire deliberations.

FANNIE CLAYPOOL, Reporter.

#### FROM EVANGELIST J. B. McBRIDE

We have just closed a successful campmeeting at Bethany, Okla., the site of our Oklahoma Holiness College. The crowds were excellent, the respect and attention was all one could ask for, and the results gratifying. We were entertained in the home of Rev. C. B. Jernigan and wife, whom we have known for many years. We enjoyed the association of the entire family. They are at the head of the Nazarene Rescue Home, located here. Bethany is located ten miles from the city of Oklahoma, on the Oklahoma City and El Reno inter-urban railway. It has a population of nearly 300, but from the size of our campmeeting crowd, one would think there were a thousand. The school has two dormitories, and a concrete auditorium, in which the meetings are held. One of the dormitories has a basement which they use for a dining hall; also, a chapel on the first floor. They have an abundance of good water, and a large campus. They need an administration building, and we trust that the Nazarenes of the state will see to it that they have one in the near future. The president, Rev. C. B. Widmeyer, and his good wife, are doing a good work, and are loved by the students and people. Brother Widmeyer is also pastor of the Bethany church. They are assisted in the work by Professor A. S. London, and a sanctified faculty. Professor London led the singing, assisted by the orchestra and a large choir. Brother London is well known as a song leader in our campmeetings. He has the love and esteem of the people of Bethany and the college. We were informed that the enrollment this year, so far, is much larger than in former years, and that the prospects for the future are fine. They have a fine lot of students. Rev. S. H. Owens, District Superintendent, was in the meeting part of the time, helping push the battle. He is a faithful, good man, and a splendid preacher. He and the writer were sanctified in the same meeting, and have been close friends for twenty years.

#### SOUTHERN CALIFORNIA DISTRICT

We were with Brother Black at Redlands in a tent meeting, and had some seekers, with good interest. From there we went to Azusa, and secured a fine church building, belonging to the Methodist Church, South, that had been closed for several years. They told us we could do nothing along salvation lines in Azusa; that the churches would fight it. We got our bills out on Saturday and began on Sunday night with a small crowd. On Monday a Hughes political meeting held the center of the stage; but we had a few more out in spite of that. On Tuesday night they nearly filled the house. Brother H. H. Miller, who came in on Monday, preached. The crowd so far seems to be with us. The outlook is for a good meeting and a church.

Brother Shiedman is still holding the fort at Santa Barbara, and I think our organization is assured in that city. We spent a few days with them in the battle.

After closing at East San Diego, Brother and Sister Bloomquist opened up at La Mesa, and the meeting is still going on with good interest. We mean to open another meeting a few miles from there, at El Cajon, and form a circuit there.

Brother C. W. Welts is now at El Centro with a large new tent that we shipped him, and will begin there in a few days. We shall join him later.

Brother Pierce is fitting up a hall at Graham station, where we begin on Friday night of the present week.

We had a little breathing spell on last Sunday morning, from breakfast till dinner, so we took advantage of that by going to Boyle Heights church. Brother and Sister Lankard and a few loyal saints

## The Best Yet

By General Superintendent H. F. Reynolds

The General Missionary Board, of the Pentecostal Church of the Nazarene, is to meet October 16, 1916, at which time our general missionary treasurer and general missionary secretary will be able to report that the missionary year, closing September 30, 1916, has been the best yet since the union, 1907.

#### FINANCIAL

The report of the general treasurer, will show that from a financial standpoint, comparing with another year, he has not only received and disbursed more money for the General and Special funds, but that the uniformity of receipts for the various funds, has come in with greater regularity, making it possible for the Board to meet its financial obligations systematically, and with less indebtedness than any previous year. In fact, this has been the only time we have not had to borrow several hundreds of dollars, and sometimes thousands, at the middle of the year, in order to send support to our devoted and loyal missionaries, in advance, thus losing quite a sum for interest. The regularity and increase of receipts are not only sufficient reasons for rejoicing, but are evidences that our church and its many friends are becoming acquainted with our foreign missionary work, and are adopting our methods, which have greatly helped to make the missionary year the best yet.

#### SPIRITUAL AND EVANGELISTIC

The report of the general missionary secretary, which will have more special reference to the spiritual and evangelistic conditions, will most conclusively substantiate the caption of this brief article. While this is not the time and there is not space in this issue of the HERALD of HOLINESS, for a report of this two-fold phase of our foreign work, the writer may be justified in stating, that the facts gathered from reports, sent to the General Board from articles written and published in the HERALD of HOLINESS, and *The Other Sheep*, together with information sent in personal correspondence, and knowledge gained by personal visitation to some of our different fields, show that our workers are thoroughly spiritual, and the major portion of them are evangelistic. Our workers in Japan have had a continuous revival, resulting in church organization, new Sunday schools, missions, and buildings.

China has a new church organization and buildings, with a Sunday school, and a day school for boys and girls. India had several gracious revival seasons, in the Eastern Calcutta District, and has opened up a vast inland empire of more than a million souls. Western India has been making spiritual advancement with a number of additions to the previously organized churches, Sunday schools, mission stations, and orphanages. South Africa has been making such steady

spiritual and evangelistic advancement that one can hardly keep up with the advancement being made in the Swaziland work. They have new chapels, new huts for the missionaries, new schools for the boys and girls, and one new missionary.

Brava, of the Cape Verde Islands, is the only mission station from which we have not been able to gather information with reference to its spiritual and evangelistic condition, said information doubtless having been withheld because of the close proximity of the war zone.

However, we are glad to report advancement on spiritual and evangelistic lines in our mission work in Mexico, and among the Mexican speaking people of El Paso, Texas; Deming, N. M.; Los Angeles, Cal., and among the Japanese people of the last named city.

Our Missionary District Superintendent, Rev. George Sharpe, reports increase in spirituality and evangelism in the British Isles. It was the privilege of the writer to inspect our mission work in Cuba and Central America, and in the Alberta and Saskatchewan Districts in Canada. I can truthfully state that spiritual interests were on the increase, and our workers are making headway in evangelizing. Indeed I must be content in saying that the last year, viewed from the spiritual and evangelistic standpoint, has been the best yet, and that is putting it very mildly.

#### NEEDS

There has been no cessation of the well known law, that true success creates greater demands, or greater needs. Therefore, the needs of our foreign missionary work have been greatly multiplied. However, this should not cause us to cease to praise God, and to be greatly encouraged, for our God has put it on record, that *He will supply all of our needs*. Indeed we should look at it from the prosperous business-man's viewpoint, and take our multiplied needs as one of the best evidences of true and great prosperity. We should take courage, and plan for still greater prosperity, by supplying the needs I stated, *supplying the needs*. For God supplies our needs through agencies, and mostly human.

#### THEREFORE

Because of the fact that the last year has been the best yet, let us greatly rejoice, and praise Him who only is worthy. Let us take courage, and let us pray, plan, and pay. Especially pray that all may have the vision given by our Lord in Matt. 28:18-20, and seek first the kingdom of God and His righteousness, and all of these things shall be added. *All!*—the missionaries, helpers, prayers, payers, Sunday schools, churches, and other buildings, which will require at the very least \$100,000. Yes! Let us make the coming year the best yet.

#### HAMLIN DISTRICT

Most all of the churches have had good revivals, with additions to the church.

Pastor Petty reports a good meeting at Yoakum, with prospects for a church building soon.

H. B. White and E. V. Buzbee had a good meeting near Anson, and organized a church.

Rev. and Mrs. Cagle had a good meeting near Sagerton, with a good church organized.

Rev. J. E. L. Moore held good meetings for Hillsboro, Pilot Point, and Bowie churches.

The Ellis brothers, evangelists, have had good success in their meetings.

Pastor McCluskey reports good meetings on his work.

Plainview church is moving along nicely; peace and harmony prevail; several substantial additions to the church recently.

Pastor T. M. Cornelius has had several good meetings on his work: one held by B. F. Neely, one by I. M. Ellis, and one by the writer. The writer also had a good meeting with Nazarene Chapel, his home church.

are there. We preached for them, and took a special offering, which I had started a few days previous, and enough additional was pledged to bring it up to \$1,067. This goes toward a new church and parsonage. About \$700 will be cash.

Sister Whipple writes me that their tent meeting, conducted by Lewis and Mathews, is still going on, and some money has been given for a new church at Orange.

We have moved our Japanese mission to a new location, and have appointed Sister Snyder-Rusling as superintendent. We have also moved the Mexican mission to better and larger quarters. We are enlarging both of these important missions, and the future outlook bids fair to give greatly increased returns.

The Lord seems to be hurrying us on, and doors are opening faster than the limited means will permit us to enter. We have not had a vacation in twenty-five years, and at the present writing there is no indication of one; but we are feeling like a lark, and shouting the battle on.

HOWARD ECKEL, Dist. Supt.

## Publishing House Heating Plant

Doubtless all of our readers are interested in safety, health, and economy for themselves and their families.

This article is written in the interest of the same for a part of your family.

The Pentecostal Nazarene Publishing House belongs to the church, and its employees are a part of the church family who have been detailed to look after this part of the family affairs.

When the Publishing House property was purchased, it was heated with an old-fashioned hot air furnace, which was worn out, and which occupied a large space in the basement. It was necessary to have the space in the basement for a press, and as the furnace was inefficient it was removed.

At that time the Publishing House was so small that only a part of the building was occupied, and we got on very well with stoves.

The Publishing House has grown, the missionary headquarters has been located in our building, and although the church building alongside has been purchased and is occupied by the plant, every nook and corner is occupied, and we are crowded for room. Last winter it required ten stoves to heat the buildings (and only poorly at that); and as it now stands it will require twelve stoves for the coming winter.

It will be comparatively easy for you to comprehend the situation. Think of the gas and dirt which are absolutely unavoidable with one coal stove, and then think of twelve of them! Then think of the danger of fire from so many stoves in a publishing house. Then estimate the labor and fuel required to keep them in even a fair degree of efficiency.

Shall this condition continue, or shall we have a heating plant?

A heating plant costing \$1,000 would heat all of our rooms. It would reduce the danger of fire to the minimum. It would entirely remove the constant menace and frequent injury to health from smoke and gases. It would almost entirely eliminate the loss occasioned by injury to books and other goods by soot and ashes. It would be an actual saving of not less than \$150 a year, and possibly \$200.

The business is growing, and every dollar of available capital is overworked in the regular business. If this heating plant is obtained the money must come from some source outside of the Publishing House.

There are doubtless individuals in the church who are able and who, if they would fully appreciate this need, would be delighted to have the satisfaction of furnishing so much comfort and effecting such a saving at a cost of only \$1,000. If those who are able to do it alone fail to see this statement, perhaps some who are able to bear half of it will see and understand, and two of them undertake the work and share the blessing. And if, perchance, all of those should for any reason miss this golden opportunity, then the blessing may reach others. Ten persons could share it at a cost of only one hundred dollars each, or twenty at only fifty dollars each. No one will be deprived of an opportunity to help. Any sum will be gratefully received. What say you? Shall we have the heating plant? It must be done quickly if we are to have it for the coming winter. Any at a distance who wish to share in the work and want to reach us quickly, may wire at our expense.

May the Lord bless those who are to supply this need.

Since the above appeal was made in the HERALD of HOLINESS about a month ago, we have received the following response, for which we are thankful:

Publishing House employees	\$ 75 00
Mrs. V. G. McFadden	1 00
W. C. Campbell, Bloomfield (Iowa)	
church	11 76
Stella Newhouse	2 00
Iowa District Assembly	1 00
A. G. Doeblen	50 00
J. H. Murray	50 00
Kansas District Assembly	474 00

Total amount to date \$664 76  
Will you be one to help pay the balance of \$335.24?

Let us hear from you immediately, as the cold weather will soon be here.

J. F. SANDERS,  
Secretary and Treasurer.

## CHURCH NEWS

Plantersville, Miss.

We have just closed a grand revival at Eureka chapel. Evangelist L. H. Ritter, of Oklahoma, was with us, and also our pastor, J. W. Dodd. Brother Ritter preached in the Spirit, and with great power. Several were at the altar. Three were added to the church. Brother A. M. Gamell came to us on Friday. Our Sunday school is well attended, our prayermeetings are fine.—M. E. GASAWAY, Deaconess.

Cedartown, Ga.

Since our last report we have opened up settlement work here, which includes day nursery, kindergarten, visiting nurse, and free medical clinic. Six of the leading physicians give one hour each week, which enables us to have free clinic open one hour each day. In connection with the visiting nursing, we have a loan room through which the patients, who need them, are supplied with sheets, pillowslips, gowns, etc. These are returned to us, laundered, and given out again. We also organized a Sunday school, with a very good attendance. We are looking forward to the coming of our District Superintendent, Brother Hanson, who will give us a few day's meetings. Mrs. M. E. Harpst, of Birmingham, Ala., sent us a range, which was very much needed. We also received two barrels of clothing from friends in Atlanta, which enabled us to provide for some to go to school and Sunday school, who otherwise could not. Any donations to the work will be gratefully received.—Mrs. P. E. CARLISLE.

Woodlawn Church, Chicago

Our delegates have returned from the Assembly greatly blessed and inspired. We have been obliged to surrender our pastor, Sister Wines, with her husband, to the work in Dayton, Ohio. She is beloved by the people, and has done a great work

here. She leaves a united people, who love God above all else. Brother W. E. Shepard will be our pastor temporarily. We expect when the time comes to leave our tent, we will go for winter quarters to Ingleside avenue, where God first started us out. We will be somewhat crowded in room, but we will be led of God.—ANNIE SHEPHERD, Reporter.

The Lord has been with us, and hundreds of precious souls have heard the message of full salvation, because of our work here on the street corner, in our hall, or in the big tent. Under the leadership of our beloved pastor, Sister Mattie Wines, we have gone forward from victory to victory, have seen scores of seekers at our altar, have more than doubled our membership. Sister Wines, who has been such a faithful shepherd of the flock since the time of our organization, has felt it necessary to go to Dayton, Ohio, to be with her husband, and assist him in the work there. We believe she was divinely sent to us, and it was with keen sorrow that we said good-by. We held a farewell service on Monday evening, Sept. 4th, and were especially favored in having with us Dr. Reynolds, who organized our church, and also Bro. A. G. Crockett, of Kansas City. It was a time long to be remembered. Our silver band was on hand to help out with the music, and after appropriate addresses by Dr. Reynolds, Sister Felmlee, and Brother Paul Hammer, our Sunday school superintendent, Professor J. W. Akers spoke about the work that had been accomplished, and then presented her with a beautiful leather traveling bag and suit case as a token of the love and esteem in which she was held by the members of the church. We wish her God-speed in her new field of labor, and our prayers and best wishes follow her as she takes up the work at Dayton. Financially the Lord has blessed us beyond all expectations. With no permanent church home to call our own as yet, we have turned into the treasury of the Lord since last September, over \$6,000. The Woodlawn church has taken the lead on missions of all the other churches on Chicago Central District. Through the generosity of one of our young ladies, Sister Alma Ihlenfeldt, we have been privileged to build a home for Sister Innis in Africa. We have adopted the plan of making the first Sunday of each month a missionary Sunday, and giving the entire Sunday school offering of that day to missions. During the past year we have given over \$650 for missions, and over \$200 for the local relief work of our deaconess, Sister Emma Johnson. Our Wednesday night offerings are all turned over to her to be used wherever she finds a need. We love our Deaconess Johnson, and her three faithful assistants, Sister Hutson, Sister Surber, and Sister Burke. The Lord bless them! Brother W. E. Shepard is with us as pastor pro tem. He gave us yesterday morning a sermon on the "Extravagance of God!" It was wonderful. We hope it may be the will of the Lord for Brother Shepard to remain as permanent pastor. He has received a unanimous call from the church, and we all feel that he has come to us for just such a time as this. We have carried on a great evangelistic campaign in our big tent through the summer. Our faith centered in Him, who, having begun a good work in us, will perform it unto the day of His coming.—P. A. RUNQUIST.

Colorado Springs, Colo.

It was with deep regret that we were compelled to leave the newly organized work in Calaveras county, California, just after we had gone to considerable trouble and expense in moving there, to take up that work; but the illness of Mrs. Dutton's father called us home, and then, too, our own physical condition was such that a change seemed imperative. We have been home a month now, and yet are making very little improvement physically. We are hoping that in a short time the change and rest will prove beneficial and we will build up again. I would like to urge the churches of the San Francisco District to stand by that mountain work. It has meant, and will continue to mean, considerable sacrifice to see that work through. We put the best we had into it while we were permitted to work there. Give the workers your prayers and assistance. God was in the planting of that work, and will see it through if all do their part. We have enjoyed meeting and worshipping with the little class of Nazarenes here. They, under the leadership of their efficient pastor, R. J. Plumb, are pressing the battle and gaining ground. Attendance and interest is good.—M. R. and Mrs. DUTTON.

Hutchinson, Kas.

I just came home from a tent meeting nine miles south of Sublette, Kas. We closed Sunday night with seventeen at the altar. In all, about forty

J. E. Threadgill held a good meeting for the Mt. Zion church, with pastor Bigham.

The Buffalo Gap camp was fine, with J. E. Gaar in the lead, and the Hamlin camp was out of the ordinary with B. H. Haynie, Superintendent of the Little Rock District, as evangelist.

Hedley and Salt Fork churches have had good meetings, with Misses Dilbeck and Salce as evangelists.

Dodsonville and Wellington churches have had good meetings with the Irick brothers and J. Walter Hall. The Wellington church is erecting one of the best church buildings on the District.

The McLean church has just paid off the last note against their church property.

I have just organized another strong church at Kelly schoolhouse, and I think they will build soon.

The Home at Pilot Point is moving along nicely with the blessings of the Lord upon it, and the school at Hamlin never had a brighter future. They have an excellent student body enrolled, and are planning to commence the completion of the Administration building of Central Nazarene University in the near future.

While we praise the Lord for His blessings upon us, let us not forget that there is much land ahead to be possessed, and buckle the sword a little tighter, and press on to greater things in the name of the Lord. The District Assembly is now on us, so let's have a good representation, with good reports, and pray for a great outpouring of the Spirit upon us at that time. We have secured reduced rates, which has been announced in the HERALD of HOLINESS. The place is Abilene, and the date October 25th to 29th.

J. C. HENSON Dist. Supt.

The law of Christ is given us not because God is a hard and arbitrary master, but because He is a loving Father, and transgression of law works ruin in His children.

## OLIVET UNIVERSITY OPENING

It is a matter of devout thanksgiving to God that we are able to report the greatest opening Olivet University has had in its history. Not only so, but so far, it is the greatest term in all other respects, that the Institution has ever enjoyed. Our enrollment has reached 197, with students registering daily.

In addition to this, the character of the student body is certainly at high water mark. It is really a matter of astonishment that such an aggregation of young men and young ladies and boys and girls have come together so nearly universally of the highest type of earnestness, intelligence, high moral purpose, and serious application to all duties and opportunities involved. During all the writer's experience in college and university life, he has never been permitted to face so inspiring and beautiful an audience of young people as so nearly fills the chapel from morning to morning. It is certainly a pleasure to have the privilege of addressing this splendid body of young people daily, as is our privilege and duty. The Lord draws so near in these daily heart to heart addresses, and how the speaker is blest as well as those addressed, as he seeks to stir their ambition to nobler intellectual things, and better still, to inspire them to deeper depths and higher heights in the realm of personal spiritual achievements in the knowledge and grace of our Lord Jesus Christ.

God has already shown Himself present in His gracious saving power in the ordinary current services of the Institution, without any revival effort being conducted. Some have been sweetly saved. One girl has been wonderfully healed, numbers have been quickened into higher and holier endeavors, and the smile of God is sweetly upon us in chapel, in class room work, and in dormitory life.

There is absolute and delightful harmony and unity between the local Nazarene church and the University. We are like one great, unified, happy, devoted family in the Lord Jesus Christ. Our new pastor, Brother Lanpher, from Fitchburg, Mass., has arrived and preached for us last Sunday. He was beautifully welcomed by a crowded chapel of auditors, and we predict for him a successful pastorate over a happy people. All came forward informally at the close of the morning service, and shook hands with him and his family, being introduced by Professors Hoover and Warner, who had been invited forward for the purpose by the president of the University, who presided at this opening service, and introduced the new pastor to the people.

The whole atmosphere of the town of Olivet, and University, is a delightful one in which to live, and bring up a family, free from bickering, strife, or ought that molests or mars the sweetest harmony. We live and worship together in love and peace, all seeking the highest good and advancement of the local church, and of the great University with which it is so closely allied.

Our music department is running over, and is under the successful directorship of that musical master, Professor C. A. Rossignoll. Indeed every department of the Institution is under the headship of a master, and yet all departments or schools are beautifully co-ordinated into the smooth and well-working unity of a great University. Best of all, God is putting His manifest approval upon the great Institution, and is accomplishing wonders in our midst. All praise and honor and glory be to His matchless Name!

B. F. HAYNES,  
President.

## TELEGRAM

Nampa, Idaho.

## HERALD OF HOLINESS:

Northwest Holiness College opened with good victory. Students registering daily. A great revival tide is on. Sunday services remarkable. Altars filled with seekers. Church and school all aflame for God. Intensest spirituality has the day.

G. ARNOLD HODGIN.

were eight anointed for divine healing. Six gave clear testimony of being healed. Brother Keddle uncovered sin in every form. He is certainly baptized with the Holy Ghost. — E. W. SNOW-BARGER.

## Electra, Texas

We just closed another fine revival at Kirkland, Texas. God gave freedom and liberty. There was no holiness church there, but prejudice was broken down, and quite a number got light on holiness. Some were saved and some sanctified. We are in another battle at a country schoolhouse twelve miles north of Electra. Six have been saved so far. We hold another week here. — ELLA WHITLEY.

## Caldwell, Idaho

The Spirit given us by the Lord during the missionary rally is still holding. On the tenth of September the Lord met us at Sunday school, and gave us a splendid time. Brother Courtney gave the message, and Pastor Dilley was so blessed the tears ran down his cheeks for joy. In the evening the Lord was in power at the Young People's meeting. Pastor Dilley and wife are doing a great work here. The prayer meetings are fine, the congregations growing, and we expect to have a sweeping revival in the near future. We are looking forward to Sister Eaton's arrival. — Reporter.

## Knoxville, Tenn.

Rev. J. A. G. Wilkerson, from Georgetown, Ill., has been holding a revival in a tent here in Park City, Knoxville. There has been a lively interest from the first. The altar has been full at many of the services. More than 15 sought the saving and sanctifying power of God. Brother Wilkerson's wife and two children joined him here a few days ago, and his wife has preached several times with great power, and the little daughter has sung gospel songs to the delight of many. The revival continues indefinitely. Brother Wilkerson and wife are working with the leaders of the Park City mission, a work that has been under way for more than two years, and a tabernacle is being built at the corner of Bertrand and Islington streets, under the name of the Park City Holiness Mission. Sister Wilkerson will be pastor in charge, while Brother Wilkerson, after two or three weeks, will be open for calls to evangelistic work elsewhere. We are getting the young converts interested in the mission work. Rev. T. P. Tullgren has also come to help with the work, and has preached for us. — MRS. L. E. BAKER.

## Mannington, W. Va.

We are here in a meeting with our church. The meeting is moving along nicely, and the people are coming. There is conviction on the people, and the saints are standing true, and doing all in their power to win men to God. We feel more than ever that our churches should call authorized evangelists of our own Nazarene church, and push our own Nazarene paper. — REV. GEORGE WARD and wife.

## Hamlin, Texas

The opening of the Hamlin camp was a little unusual, but many got into the fountain, and we had blue bright professions in the first service. Our evangelist, Brother Haynie, of Little Rock, was a day late, but came to us with the holy fire burning, and fell right into the current of the meeting, with no break. The tide rose higher and higher. Brother Haynie uncovers sin in the old-time way. He made many friends in Hamlin, and we can recommend him to our people. God is blessing at Central Nazarene University, and we are looking for a great year. — J. E. GAAR, Pastor.

## Dennisport, Mass.

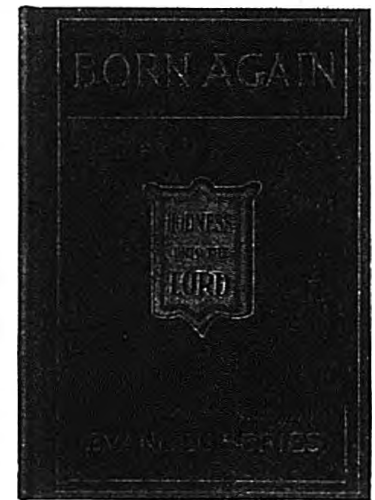
The Lord led me to Dennisport recently, for a much needed rest. This being my charge of a few years ago, where God gave us the time of our life, I was urged to hold some meetings with the few

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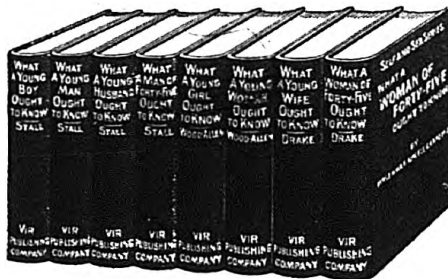
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Pentecostal Nazarene Publishing House  
2109, 2115 Troost Ave.,  
Kansas City, Mo.

sought the Lord. One man, a Quaker, who had previously been converted, was sanctified on his way home from meeting, and shouted at home with his wife. He went to bed and tried to sleep, but at 2 a. m. had to get up, and he ran a mile across the field to tell his neighbor he was sanctified. This man, with six others, was baptized by the evangelist, Rev. Thomas Keddle, Jr., the last Sunday of the meeting. We also held a rescue service, and took up an offering of about \$13 for the Hutchinson Home. During the course of the meeting there





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"It can but create a more reverent ideal of life in every girl who reads it."

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"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."

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**What a Young Wife Ought to Know**

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.

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BY MRS. EMMA F. A. DRAKE, M.D.

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"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.

night, feeling much improved in health, and wonderfully blessed in my soul.—F. W. DOMINA.

Providence, R. I.

We have recently taken in two good members, a man and wife, and two or three more are coming in soon. The congregations are increasing several new people are attending our meetings, and our prayermeetings are improving in every way. We expect Brother Curtis to help us in a revival campaign some time this fall or winter. I have received a call from the pastor of an Advent church to hold a holiness convention in his church. God blessed the message I gave our people Sunday night. The church was well filled.—F. W. DOMINA.

Mt. Pleasant, Mich.

I came to this school town a year ago, and found over 1,500 unchurched people, and a splendid opening for a holiness work. With the assistance of Evangelist Buxton and his good wife, we opened a mission, and in spite of opposition God caused us to prosper. Thirty-two seekers have knelt at our altar, all bills have been met on time, until after a year's work here, we have the respect of the business men, and good reputation for honesty. Sunday, September 10th, we organized into a church, with twelve good members, with several others looking our way.—A. T. HARRIS.

Livermore Falls, Me.

Nearly five months have elapsed since our coming here. God has blessed us together, and the stone walls of opposition are breaking down, the saints are going deeper, and the sinners are seeing their need of a Savior. One of our members has been marvelously healed of lung trouble, for which we praise God. We are having good attendance at all our meetings, and the tide is rising higher and higher. We are planning revival meetings in the near future. We think the HERALD of HOLINESS the best paper printed.—LESLIE E. MANN, Pastor.

Granite, Okla.

Our meeting closed here last night, after we had run over one extra week, with cries to continue, and the altar full. But our time was up, and we had to go. Twenty-nine were at the altar the last service. Twenty-eight good professions, among them a Baptist preacher, a song author, who wrote a song on holiness during the meeting I never saw more conviction on the people in all of my work. The country was stirred for God. The success of the meeting was partly due to Brother and Sister Hughes, pastors of this church. We took seven subscriptions for the HERALD of HOLINESS, and sold about ten dollars worth of holiness books. We had an invitation to come back next year. We go from here, until after the Assembly, to Altus, Okla., October 11-15. Wife and I are in the evangelistic work as song leaders. Anyone desiring our help, write us at Erick, Okla. God's blessing upon the HERALD of HOLINESS, and its editors.—MILES M. SHORT and wife.

Clarksville, Tenn.

We have closed the most successful year's work of our life. We had hoped to labor in Pennsylvania this ensuing year, and did our best to arrange to do so, but some how the Lord saw proper to defeat our plans and hold us in Tennessee; so, in order to be true to the heavenly vision, we accepted the call from this church, to labor with them this year, and by His grace we expect to make them a better pastor in every respect. We begin a revival meeting at Shiloh, Tennessee, Saturday, September 3d, and ask the saints to remember us, as this is a needy field and we want to establish holiness here.—MARVIN S. COOPER, Pastor.

Norfolk, Va.

The church is pressing on, and God is her captain. We are planning now for a great holiness campaign with Brother Bud Robinson, and Brother and Sister Rinebarger, which will open the 4th of October, and continue until the 15th. Let every member pray for this city. Sunday night four raised for prayer, and our cottage prayermeetings are being blessed and owned by God. Our week-night meetings are attended with great interest, and we feel that our church is in a healthy condition.—PASTOR J. W. HENRY.

Darbyville, Va.

I have just returned from the mountains of Kentucky, from holding a meeting a few days ago. There have been some good results from the meeting. One man and wife wonderfully converted.—J. D. POFF.

left. To our great surprise, we had all of fifty people in the morning service, and over one hundred at night. What a time we had! This is a good field, and we hope the right man may be led out to shepherd the people. We were invited to hold a meeting in South Chatham, where they have a fine little church, five miles from Dennisport. A truck load of us went down, and the church was well filled. We had an impressive service on Tues-

day night, and were invited to come again. Our Mattapoisett people notified me that I must stop over on my way home, and hold a meeting with them on Friday night. I obeyed orders, and God gave us a glorious time. This church, which the Lord helped me to raise up, is doing well. Brother Bearse, the pastor, is well liked, and is doing a good work there. I returned home on Saturday

**Chicago Heights, Ill.**

We have arrived at last on our new field. We left Decatur, Ill., September 21st, with regret because we were leaving fathers and mothers and friends that could not be bent. About forty of the members came in to visit us one evening before we left. We arrived at Chicago Heights Thursday evening, with no house to move into, and people living in sheds and barns in some places. I had worked hard, and wasn't well in body, so that night I had to have a doctor called. He told me I had to stay in bed all next day, and the Devil laughed at me, and said I had better never unload my goods, but get out of town at once. The church was meeting some outside notes, and could not pay my moving expenses, and things did look dark. But when at the darkest hour my wife and I went to prayer, the Lord came to our help, and pointed out the way to go. Instead of staying in bed next day, wife and I started out hunting a house at 6 o'clock in the morning. We found a house of five rooms, and got moved. We got better in body, and preached three times on Sunday, the Devil got whipped, folks got blessed, and we saw the greatest day of our lives. We have fallen in love with the people here, and we feel we are going to have some good friends. We have found some business men, lawyers, and doctors, who say they are going to help us. Chicago Heights is a needy field. My address is 1527 North Union street.—L. G. MILBY.

**Denver, Colo.**

I am now in Denver in the battle against sin. The dear Lord is giving victory. I am in a revival with Brother Heath, the pastor of the Nazarene church, and Rev. Mr. Ellis and wife, who are God called, and Holy Ghost filled. The revival is moving off fine. Seekers are finding God, and the church is being revived. I find some good people here, who love God and lost souls. My tour through Kansas was fine. I visited many of the churches, and held revivals in many places, seeing seekers find God for pardon and sanctification. I am traveling West now, and spying on the Devil's business, and preaching against hell and for heaven every chance I get.—G. E. SHAW.

On September 17th we had the pleasure of having Brother Shaw, from the Georgia District with us, and we felt the power of the Spirit under his preaching. We have been blessed in holding cottage prayermeetings over the city, a preparatory step for our coming revival, September 24th to October 15th. We have engaged Evangelist C. P. Ellis, to hold the meeting. We desire the prayers of the saints. Our church is located on the corner of Kalamath and West Tenth avenue.—S. R. HEATH, Pastor.

**Granite, Okla.**

We closed a three weeks' meeting at the Fairview schoolhouse six miles northeast of Granite, Sunday night. The crowds were large and attentive. Conviction was on the people. About thirty-five found their way to the cross. There were six additions to the church. Rev. J. W. Oliver did most of the preaching. He is a scriptural holiness preacher. Brother M. M. Short had charge of the music. Sister Grace Hammon helped greatly in the altar services, as well as in the choir. Brother Oliver, and Brother and Sister Short make a fine band of workers.—N. D. HUGHES, Pastor.

**Miami, Fla.**

A session of unusual interest was held by the Church Board and congregation last Monday evening, September 18th, at the church in Miami. Surprising reports of financial gain were presented by the church treasurer, T. J. Eby. A previously talked-of plan which was intended to result in the finishing of the interior of the Miami Nazarene church building, was again brought before the Board, and heartily accepted. Some mention has been made of erecting a parsonage. The fear of obligation had in the past held those back who would have have otherwise urged the completion of the plans, but the Board authorized getting the necessary data to determine the cost of the building. The plans are to be left to the pastor, Rev. C. H. Lancaster, and the Board. It is probable that in a few days the merry ring of the hammer will be heard. The reports of the various departments of the church show increased interest and constant gain. A better meeting, a better report, and brighter prospects for the future could hardly be hoped for in a church no older than the Miami church. The unity of the church here is the secret of its strength, and the uniform faith each holds in the other secures the affiliation and co-operation necessary to maintain steady progress. We are sharing God's richest blessings right along.—SAMUEL G. HOUSE, Church Reporter.

# Phineas f. Bresee: A Prince in Israel

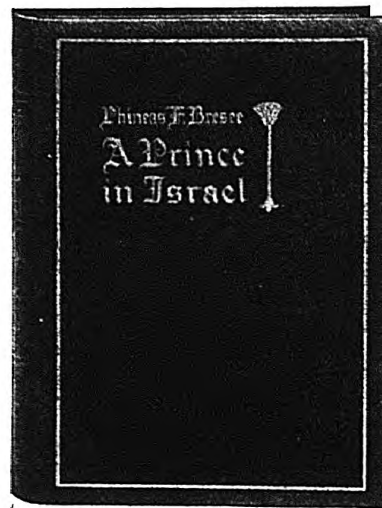
By Rev. E. A. Girvin

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.

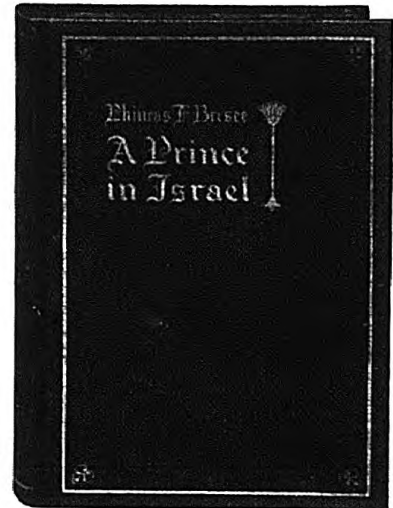
The author, who is an expert shorthand reporter, spent many hours with Dr. Bresee during the last year of his life and hence, much of the story is in the doctor's own words. The opportunities for producing such books as this are as rare as the men of such strength and greatness.

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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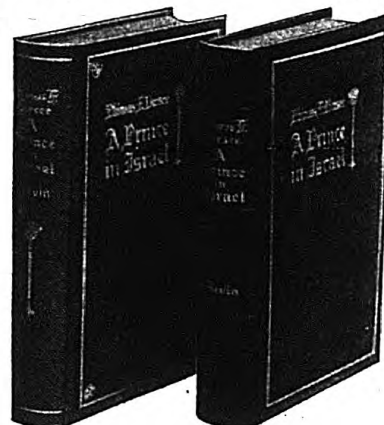
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## HERALD of HOLINESS

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

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"CHRIST THE SHEPHERD," a three-page sacred solo with violin obligato. 25c  
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Dallas, Oak Cliff, Texas

We have recently closed one of the most gracious revivals we have enjoyed for years. The preaching was done by Rev. B. H. Haynie, pastor at Little Rock, Ark. There were about thirty definite professions during the eleven days. The last Sunday of the revival, Rev. H. B. Wallin, our present pastor presented his resignation. This was a surprise to the entire church, as he was unanimously called for the ensuing year. After some discussion it was rejected, then the secretary read an official letter addressed to the Board, from San Antonio, Texas, asking for his release to serve them. Rev. Mr. Wallin expressed his gratitude for the attitude taken, but asked that the request of San Antonio church be granted, which was done. Brother Wallin has served the church here three years, with more than two hundred professions of faith, and more than one hundred additions to the church. The Sunday school has doubled many times, the financial system is ideal, meeting all the expenses of the church weekly. Rev. B. H. Haynie was recommended by the retiring pastor as his successor, and received the official call of the church, and has accepted. The following resolutions were offered by the committee appointed by the Board:

WHEREAS, Our pastor, Rev. H. B. Wallin, has received a call from the First Nazarene church of San Antonio, and for the purpose of accepting same, has tendered his resignation as pastor of First Church of this city; and

WHEREAS, We all realize that none but a selfish interest can prompt us to retain him, when a broader field, with nobler opportunities are open to him; therefore, be it

Resolved, That we accept the resignation which severs our relation as pastor and people, with feelings of heart-felt sadness.

WHEREAS, That the three years of faithful service rendered by him to this church, have been greatly blessed in upbuilding our church, increasing its membership, and creating feelings of Christian fellowship and goodwill among other denominations.

Resolved, That for his ministering to the temporal wants of the poor, and the spiritual needs of all, and for the tender solicitude and earnest sympathy which have always brought him to the bedside of the sick and dying; for his efforts in behalf of the education of the masses, and for his exertions to ameliorate the condition of suffering humanity under all circumstances, the members of this parish and the people of this city, owe him a debt of gratitude they can never repay.

Resolved, That, in parting, our kindest wishes will ever attend him, and his faithful wife, who in a measure has made possible his success, and that we recommend them to the parish to which they are to minister, as worthy their full confidence and highest esteem.

W. A. JONES.

Mrs. E. W. WHITNEY.

Mrs. E. S. DRUMMOND.

Committee.

Mrs. E. S. DRUMMOND, Reporter.

Seattle (Wash.) Second Church

We have just closed a wonderful revival at Second church. Some of the people of the North-

west District know what condition this church was in when Brother Vert Anglin took charge in June, but God led him, and he planned a revival, and sent for the writer. There was no break the first week, but we spent Saturday night in prayer, and on Sunday evening there were eleven seekers, and some at every night service since, but two. Fifty or more bowed at the altar, and thirty-three of these plowed through. The attendance was fine, the best in the church for years. We sang and played our own songs, mostly, every night, and the Lord sent an arrow of conviction to their hearts. It was a sight to see a society woman kneeling and repenting by the side of the down and out, and both getting the victory. One girl came seventy-five miles and was saved. One man came 2,000 miles, and said he had hunted everywhere for what he got here. It cost one woman \$350 to pay the price. All the expenses for the meeting were raised in one day, and \$14.50 for missions. We took twenty-one subscriptions for *The Other Sheep*. The last day of the meeting the Lord lavished His Spirit upon us. The little church is in fine spiritual condition, and my brother expects to take a nice class into the church soon.—JOHN ANGLIN, JR.

Newcastle, Texas

Sunday, September 24th, was a great day in the Lord with us. We preached at Bollnapp schoolhouse to a hungry people, and left them praying for a meeting. Since our last letter in August, we have been preaching in Oklahoma, Arkansas, and Texas. We began a meeting at this place last night, with a house full, and excellent attention. We will leave in a few days for Oklahoma and Arkansas, and would like to get some meetings in eastern Oklahoma or western Arkansas. Write us at our home at Pindall, Arkansas.—W. BULLOCK.

## PERSONALS

General Superintendent E. F. Walker was in the city last week, attending a conference of the General Superintendents.

Evangelist L. Milton Williams was a caller between meetings last week.

Announcement is made of the marriage of Miss Mae Schofield to Rev. Lewis S. Redwine, at the home of the bride's parents, Mr. and Mrs. R. J. Schofield, West, Texas, September 24, 1916. Rev. T. L. Dunn officiating.

Evangelist C. W. Ruth called upon the Publishing House folks between trains during the week. He had just come from a delightful meeting at Lewisville, Tenn., and was on the way to hold a three weeks' meeting with First Church, Los Angeles.

During the month of October Evangelist B. S. Taylor will hold meetings at Blountsville, Harrisville, and Stringtown, Ind. He writes that at the recent Indiana District Assembly steps were taken looking toward the establishing of a Home for the Infirm and Aged, with a proposed \$25,000 fund.

## ANNOUNCEMENTS

Thanks.—I want to thank the dear members of the Minister's Mutual Aid Society of our church, for \$328, sent to me by the secretary, Rev. A. H. Kauffman, of Grand Rapids, Mich. I can not find words to express the gratitude of my heart to my dear heavenly Father for this money. I feel that He provided it for me. Pray for me, I am so lonely since my husband is gone.—Mrs. Emma Wright, Booth, Ark.

Recommendation.—I am well acquainted with Rev. Ira D. Archibald, a Pentecostal Nazarene preacher, who feels the call upon him to the evangelistic field, in which I believe he will make a success. I heartily recommend him as a good preacher and singer. Address him at Burke, N. Y.—Rev. A. B. Riggs.

Recommendation.—Rev. Louis W. Scott, pastor last year at Talbuh, Ill., informs me he is going to do evangelistic work this year, and any communication addressed to Olivet, Ill., will reach him. W. G. Schurman, District Superintendent.

Ministerial Convention.—All those expecting to attend the Pittsburgh District ministerial convention November 16-19 inclusive, will do us a favor by notifying us immediately. Plan to stay throughout. Rev. Ephraim Wordsworth, 504 North Water street, Churchville, Ohio.

Correction.—On account of wrong information given me, I said in my article of June 25th, that twenty bungalows had been built. The facts were that only three had been, or were building. I very much regret the error.—Wm. A. White, Secretary, New York District camp.

Evangelistic.—After six years in the pastorate, doing most of my own evangelistic work, and holding meetings for others, it seems wise for me now to give my entire time to evangelistic work. References, District Superintendent, W. G. Schurman, Olivet, Ill.; District Superintendent, E. E. Harding, New Castle, Ind.—Rev. Charles A. Gibson, Auburn, Ill., Box 74.

To Licensed Ministers, Little Rock District.—All preachers who expect to have their licenses renewed

## Record of Examinations

We have prepared a set of blanks for use of examining committee, both for permanent record and for the students. The sheets for permanent record are punched for loose leaf binder.

Prices (post paid)

Loose leaf binder.....\$ .50  
Permanent record sheets 100 for \$1.03  
Student's record sheets, 100 for \$1.80

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next year should be at the Assembly at Mena, Ark., Tuesday, 10 a. m., November 1st. You must either be present, or have an acceptable excuse, in order to have your license renewed.—B. H. Haynie, District Superintendent.

Wanted.—Sanctified young lady, who is willing to teach primary work and fourth grade piano in exchange for other college work. Must have good references. Write Mrs. A. T. Shingler, Donaldsonville, La.

Evangelistic.—After nine years in the pastoral work, and one year in the evangelistic, we feel God has called us to evangelize. Any one wishing my services may address me at 2555 Potter St., Lincoln, Neb.—H. C. Williams.

Dallas District.—Will all the pastors please send in a list of your delegates who are to attend the Assembly. Please state the number and give the name of each delegate; also what time you will arrive in the city, and over what road. If you do this, I can place you before your arrival, and meet you with a car; otherwise you may find it a difficult problem to get to your room. Please co-operate with us by sending the names of all who are coming, and at what time. Address all communication to the pastor.—B. F. Pritchett, 117 N. Walnut St., Sherman, Texas.

Song Evangelist.—I want to enter the evangelistic field with some preacher who is filled with the Holy Ghost, and preaches old-time religion. Have had two years' experience. Sanctified now. References exchanged upon request.—J. Warren Lowman, 2401 Harrison St., Kansas City, Mo.

Great Meeting.—Evangelists St. Clair and Gallows will be at the People's Pentecostal Church of the Nazarene, Everett, Mass., from October 8th to the 20th. Great all-day meeting, October 12th.—A. K. Bryant.

Rates to Humili Assembly.—The railroads within the territory of the Humili District have granted excursion rates to the Assembly at Abilene. Tickets on sale October 23d and 24th, and for trains arriving in Abilene on the morning of the 25th. Ask your agent about it and buy roundtrip tickets. Let every member of the Assembly come, and pray for a great Assembly.—J. C. Henson, Dist. Supt.

Bad Robinson Coming to Baltimore!—We are glad to announce that Brother Bud Robinson and C. C. Rineberger and wife will hold a convention at the Pentecostal Church of the Nazarene, West Cross and Nanticoke streets, Baltimore, beginning November 3d, and continuing eight or ten days. We invite all friends on the District to meet with us. This will be a rare opportunity to hear this marvelous man of God. We hope to entertain at very low rates all coming from a distance. Any further information write me at 905 Monroe street N. W., Washington, D. C.—L. B. Williams, Pastor.

Notice, Hamlin District.—In the last two issues of the Herald of Holiness we asked the licensed ministers to meet the Board of Examiners on Tuesday, 8 p. m. Since sending that notice, we find the Assembly will open Wednesday morning, so let the preachers meet us Monday night, October 23d, at 8 p. m. In order that we may get through before the Assembly opens.—J. E. L. Moore, chairman, Board of Examiners.

## DIRECTORIES

### General Superintendents

H. F. REYNOLDS.....Kansas City, Mo.  
Res. 4924 Agnes ave.; office, 2109 Troost ave.

E. F. WALKER.....Glendora, Cal.

J. W. GOODWIN, 1825 Delta St., Los Angeles, Cal.  
Address mail to 2109 Troost Ave., Kansas City, Mo., for forwarding.

### District Assemblies

Missouri, St. Louis, Mo.....October 4-6  
Mississippi, Ector over November 5th.....October 25-29  
Louisiana, Sureport.....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.....Pencil, Texas

### District Assemblies

East Oklahoma, Ada, Okla.....October 4-8  
West Oklahoma, Altus, Okla.....October 11-15  
Dallas, Sherman, Texas.....October 18-22  
Hamlin, Abilene, Texas.....October 23-29  
Little Rock, Mena, Ark.....November 1-5  
Arkansas, Vilonia, Ark.....November 5-12  
San Antonio.....November 16-19

Each Assembly opens Wednesday morning at 8 o'clock, of the first day given in the state, and is to be preceded by a great religious service on Tuesday night.