

HERALD of HOLINESS

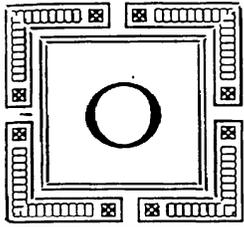
"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

The Greater Miracles



OVER and over we have said that Christian people are the Bible which the world reads and by which sinners make up their verdict as to the divinity of our religion. A Christian man is the greatest and most convincing miracle which confronts the unbeliever. He can in some fashion do away with, or at least evade, the force of the New Testament miracles; or thinks he can do so; but when he sees his neighbor, his own familiar friend, changed from a sinner into a Christian, from an indifferent, unbelieving, or wicked man into a humble, trusting, pious man — this is a living, present, visible miracle which stamps as divine the mighty agency by which the change was wrought.

It was the theologian, Vinet, who wrote: "The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see; I was a slave and I am free; I was an enemy of God and I love Him; prayer, the Bible, the society of Christians — these were to me a source of profound *ennui*; whilst now it is the pleasures of the world that are weariness to me, and piety is the source of all my joy. Behold the miracle! And if God has been able to work that one, there are none of which He is not capable."

To doubting, trembling John in prison the Savior sends the reassuring message by which to dispel the clouds and renew and revive his threatened faith: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."

The Master thus authorizes an appeal to His miracles for confirming a wavering or endangered faith in Him and His work. It was an exalted privilege to be one of John's messengers and witness these miracles, and then appeal to them in confirmation of the deity of our Lord. To thus witness His miracles and proclaim a personal knowledge of them was a distinguished honor. But to become a miracle one's self is even a much greater honor. It is God's crowning distinction to thus constitute us His miracles by whose convincing and invincible force sinners are to be brought to repentance and faith. Thus the Savior says of the regenerated: "Ye are the salt of the earth;" "Ye are the light of the world. Let your light so shine before men that THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER WHICH IS IN HEAVEN."

Thus the apostle declares believers to be epistles of Christ, "written not with ink, but with the Spirit of the living God."

The need of the world today is a revelation or manifestation of this miracle-working power of God in believers. The world needs to see in professing Christians that transformation of character and conduct delineated in Scripture as characteristic of those who have passed from death unto life. It needs to see that they walk uprightly, work righteousness, and speak truth in their hearts; that they backbite not with their tongue, do no evil to their neighbor, nor take up a reproach against their neighbor; in whose eyes a vile person is contemned, but who honor them that fear the Lord; who swear to their own hurt but change not; who put not out their money to usury, nor take reward against the innocent."

These old homely virtues of uprightness and integrity of character, and purity and charity of speech, and condemnation of vice, however gilded and lofty in position and character, and honor and esteem for the good however obscure and unknown — these virtues must distinguish the children of God. They must be proof against the blandishments of earthly pomp and splendor, or the temptation of place and

position offered by the unrighteous hand of power to swerve them from the scriptural discrimination in the bestowment of their respect and esteem.

This world needs church members whose word is as good as their bond — who are cautious in making promises, but who will accept bankruptcy rather than break their promise. It needs church members who will not use their money to oppress their neighbors — who have not an individual and also a commercial or a corporate conscience. The world loses faith in religion when they see churchmen controlling trusts and combines and corporations which violate the laws of God and man, deeming any means just and legitimate which tends to success in business.

A sudden return to primitive honesty and cleanness and uprightness by the professing Christians of this country would create a shock far more terrific than that of wars or panics or earthquakes, and a commotion or revolution in the social and economic and commercial and financial world would ensue such as the world never witnessed. But what a reign of gospel power and triumph would ensue! Would God the revolution might come!

The True Definition

FOR all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away, and the lusts thereof." This may be called a divine definition of the world. It is thus declared to be only three unfulfilled desires or lusts — a desire to gratify the appetites, please the mind, and to make a good show in the world. The world is only three failures — three colossal disappointments. "What is a man profited if he shall gain the whole world and lose his own soul?" How strange that intelligent men and women in the face of this divinely authoritative description of the world, and its empty, evanescent character, will continue to pursue it with a zeal and an enthusiasm worthy a noble and divine end. There is nothing abiding, stable, and satisfying for which we can aspire and labor, and which will recompense us here and hereafter for our expenditure but God. Nothing lower than the divine Father would be a worthy goal to invite the seeking of intelligent human beings made in His own image and redeemed by the precious blood of His own Son. Man is spirit, and God alone can feed and satisfy spirit. The world, with its transitory pleasures and employments and rewards, is no food for spirit, but only husks which shrivel and dwarf and starve the immortal spirit which thirsts for the living God. O, the folly of trying to satisfy the infinite divine longings of spirit with earthly fame, worldly pomp, or riches or pleasures. Man is spirit and made for God. "There is a spirit in man and the inspiration of the almighty giveth them understanding." Made spirit and made inspirable by God — susceptible of taking in, of tabernacling or domiciling the infinite Father — the soul loathes and spurns all inferior food, and dwarfs and dwindles when denied its proper sustenance.

Christ and the Home

JESUS was made of a woman — born of a woman. He had a father. He lived some thirty years in obscurity in the home of His parents, almost ten times as long as He spent in His active ministry. He "was subject unto [obeyed] them." In the first recorded sermon He preached, and the first part of that sermon, He announces in clean-cut terms the sanctity and inviolability of the marriage covenant by making unfaithfulness thereto the only justi-

fiable grounds for divorce (Matt. 5:32). And his first recorded miracle was performed in a Christian home, in His mother's and disciples' presence.

WHY?

Now, why should Jesus have become a child member of a human family and a human home? Why should the details of this be so carefully preserved in revelation? Why did He not appear upon the page of biblical history at the scene of His baptism by John? Why does revelation pause to tell us of His long obscurity in the humble home of Nazareth? Why does Luke add the still stranger touch that "He went down with them, and came to Nazareth, and was subject unto them?" What means the picture of the world's Redeemer being subject to the discipline, the instruction, and the recipient of the love of human parents—of a human home? Why is the laxity of divorce one of the first evils against which He hurls His corrective mandates in the first part of His first sermon, and that to multitudes of people? And why is the first miracle He ever performed wrought at the first Christian marriage, in the first part of His ministry, and in a Christian home, and in His mother's and the disciples' presence?

THE ANSWER IS DEMANDED

To assist in answering these questions, let us consider for a moment: The age of the world in which He came. The Roman Empire, in whose dominions He was born, had long felt the ominous precursors of dissolution. Disintegration had begun. The foundation was shaken, for it had received two blows whose touch has always shaken. These blows came from opposite directions—from abject poverty and selfish luxury. The rich had grown richer and more beastly lustful and wasteful and selfish, while the poor had grown poorer and more sensual and brutally desperate as they saw hope die and their doom of misery and squalor fixed for ever.

FAMILY LIFE

Family life, which had long been sacred among the Romans, had degenerated, and was become a thing of the past. Divorce, which had not been known among them for over five centuries, was now common and practiced on the most trivial grounds. The popular sentiment viewed marriage as a needless restraint on the lusts of a depraved human nature. In the language of a historian of the time: "To have a family was a grievous misfortune, but to have had a dozen wives in as many years or months carried no stain with it, but credit." Most naturally, the progeny of such people with such views and habits were unloved, and became the subjects of the grossest neglect.

Home had sickened and died, and was hastening to its burial. Motherhood, God's benignant gift to man, and the only star which can penetrate all darkness and drive back all despair, was dying a painful, lingering death whose shadows mantled the proudest of empires with the certain presage of speedy dissolution.

GOD'S CHOSEN PEOPLE AFFECTED

God's chosen people had caught the foul contagion. Hillel, who led one of the two chief schools of her learned doctors of the law, openly taught his followers that the Mosaic law on divorce, which Christ commented on in His Sermon on the Mount, allowed divorce for any defect in person or disposition as well as for adultery.

THE ANSWER AT HAND

By the aid of these contemporaneous facts let us answer the foregoing questions. He was "made of a woman" that He might be man and God, able to represent both God and man, but also that He might be a child in a human home. Why His long obscurity in the home of Nazareth? To put honor on motherhood, on home, on the family, and establish it in its normal, fundamental place in the hopes and destinies of the world.

Why "subject unto them?" To adorn and dignify the family. To raise the home from its dishonorable grave, and ground it upon the only true basis in reason or revelation—*filial reverence and obedience*. Why the early animadversion on the divorce customs by the Lord? To check this hydra-headed monster in its murderous march

of ruin to home and woman, virtue and heaven, and to perpetuate the institution of the family with all the authority and sanction of the love of God who had come, and the divine blood which was to be shed. The same benign and gracious purpose entered into the miracle of Cana. This was no freak of infinitude. The very foundation of the social fabric which was decaying was by this miracle designed to be honored. It was an object lesson on the necessity and the sacredness of marriage, of family, of home.

THE PLACE AND POWER OF HOME

And as Jesus paused in His busy work of redeeming a world to grace this scene with His presence and power, so God would teach us that the gospel needed a home before it could offer a heaven; it required a cradle before it could offer a crown. The lesson of the miracle is that the humblest home is linked in obligation and influence with the destinies of the world, and is one force God designs shall help lift the race back to himself.

The statesmanship of the world has always recognized the vital relation of the Christian home to the safety and perpetuity of our civil institutions. During the darkest days of French history, when her government was uprooted, her temples of worship closed, and Paris became a slaughter-house, her neighbor, England, appalled by the tragic spectacle, very naturally began to look to her own securities from such horrors, and parliament gravely considered the question. The words of one of its distinguished members were wise and significant, and should profoundly impress the thoughtful. Said he, in trying to allay the fears of the alarmed: "We have no cause for alarm. France has no homes—England is bulwarked by Christian hearthstones." The character of its homes determines the character and destiny of any nation. It therefore becomes a question of the most serious nature: What is the character of our modern home-life? If no church is safe without Christian homes, if her future is dark and uncertain in proportion to the laxity and feebleness of her home influence, it becomes a vital inquiry: Are Protestant homes scripturally sound and strong? Is our church home life exerting its normal influence on our young people?

To a careful study of these vital questions let our church turn its most serious attention.

COIN CONDITIONS crime nowadays.

If Pope were with us yet he could say:

A little theft is a dangerous thing,

Steal big or touch not the forbidden thing,

Pigs or puppies stolen, will get you in the pen,

But stealing millions is simply making gain.

SYMPATHY IS A GRAND, good thing, but, misplaced it can become a very pernicious thing. When a man systematically robs a great bank, wrecking scores of widows and other innocent ones, and people apologize for and condone it, and sympathy for the scoundrel is so great that volunteers flock in to go on his bond and defend him before the court, it is a case of misplaced sympathy. In the same community an innocent, good woman, under the promise of marriage and the artful devices and influences of a man she trusts, is led to the loss of her virtue, and society turns away and draws up its robes, and remands her to the bagnios, while it pets and patronizes and pampers the villainous seducer. Things are wrong when there is sympathy for the thief and the seducer, and only contempt and coldness and isolation for the seducer's victim.

GOD DOES NOT PROMISE to give us everything for which we ask. Ruin alone would result in having everything given us for which we ask. God protects us mercifully from our own ignorance and gives us only "good things," even when we blunderingly ask for what would hurt or destroy.

A VERY IMPORTANT duty rests upon the pastors in caring for the young converts. Thousands have been brought to Christ within the last few months and added to the church. Their religious character for life will be largely determined the first few months after conversion by the wisdom and fidelity of the pastors who are to feed and nurture and train them.

For to be carnally minded is death (Rom. 8:6).

CARNALITY is the corruption of the nature whereby man is very far gone from original righteousness and of his own nature is inclined to evil continually. This corrupt nature is the seat of every impure thought; every unholy desire; and every wicked deed that is committed. Jesus uttered this same truth when He said that out of the heart of man proceeded evil thoughts, murders, adulteries, fornications, thefts, blasphemies, etc. Hence the reason why every life is clean when carnality is eradicated.

In the beginning of this discourse we want to notice the proofs of carnality, as some folks are incredulous and demand irrefutable proof; we delight to give it, although I suppose the doctrine of depravity is generally accepted by all Christendom.

The first proof that we shall notice is the universality of actual sin. The Psalmist says, "the wicked are estranged from the womb: they go astray as they are born speaking lies." God saw that every imagination of man's heart was evil before the flood. What was true before the flood and in David's day has always been true since carnality was introduced into man's heart, and will be true so long as carnality lurks in the nature of man.

Look at those two brothers who went before the Lord with their offerings: one's being accepted and the other's rejected gave occasion for offense, which resulted in the murder of the righteous one. This would never have occurred if carnality had not existed in the heart of Cain. Carnality was the primary cause that ripened the antediluvian world for destruction. That incorrigible something which dominated the lives of men then and drove them into gluttony, sensuality, and licentiousness is the very thing that will not be subject to the law of God today, and will soon bring down the judgment of God on the people of this age. Every oath that is sworn, every drop of blood that is shed, and every evil deed of which we read witnesses to the fact that carnality is extant in the heart of man. The following well known illustration will illustrate my point.

A gentleman was one day walking up a stream where muddy water was running down; wondering at the phenomenon, he kept walking till he reached the spring from which the stream started; and there he saw something which revealed the whole thing. An old sow lay in the spring muddying the water as fast as it poured in. Should any one marvel at the wickedness of the present day, let him look at the heart of man and all will be explained. Christ says, "How can ye, being evil, speak good things: for out of the abundance of the heart the mouth speaketh." Jeremiah says, "The heart is deceitful above all things and desperately wicked."

The next proof we shall notice of carnality is the spiritual indifference of the race, spiritual apathy. Why is it that people are so unconcerned about their soul's welfare? Why is it that there are people who live almost under the church building's eyes, and never darken its doors? Why will people prefer fishing, hunting, and pleasure seeking on Sunday to worshipping God? The only solution is, carnality is controlling their lives.

Men are awake to other interests, such as farming, speculating, and various other pursuits, which concern only the material things of life; but when it comes to spirituality, lethargy has settled over them like a nightmare. As every phenomenon must have a cause, we trace this to an abnormal natural condition. O God, send the Holy Ghost with old-time conviction, mid peals of lightning and claps of thunder from Sion, to break this drowsiness caused by the spirit of carnality that men and women may see their need of Thee!

Carnality originated in the fall of man. No man can keep pure without the constant indwelling of the Holy Spirit. When Adam sinned, the Holy Spirit left him, and that

CARNALITY

Pascal P. Belew



caused the depravation of his nature. Imagine some one forsaking their house and ceasing to keep it in repair; the paint washes off, the windows get broken out, the doors come open, and the birds and bats make it a roosting place; soon the weasel, muskrat, and skunk take up their abode and the desolation is complete. So it was with the fall of man. When the Holy Spirit was driven from man, because of his disobedience, man's nature became corrupt and the debris formed a lurking place for anger, wrath, malice, blasphemy, and every evil deed. This corrupt nature is from Adam to every man.

Carnality always results badly. We will notice only a few of its consequences. The first one is backsliding. The Christian who harbors carnality will soon lose his regeneration. Carnality is the most detrimental thing to Christian living. Carnality causes backsliding of the present day. Hence the injunction in Hebrews to lay aside the sin which does so easily beset us. Church divisions result from carnality. Men and women who are carnal some-

times are filled with an inordinate desire to be leaders, and like Diotrefes of old, who loved pre-eminence, cause trouble. This was one trouble with the apostles, while carnality remained in their hearts; they disputed who should be the greatest. All wire pulling for position goes when the "old man" dies.

Carnality produces family feuds, which are a curse to the land. Many a good wife works and toils all the day, and at night is rewarded only by the return of a scolding, abusing, and probably drunken, tyrant, who is called a husband. Carnality leads men into things which they would have at one time recoiled from. When Elisha told Hazael the way that Hazael would do the children of Israel when he became king, he exclaimed, "Is thy servant a dog that he should do this great thing?" Yet he did it. Recently I received a letter from my mother telling me of a certain man with whom I am acquainted, who had killed his wife and shot himself. Had any one intimated on their wedding day that their life would end by such a tragedy, doubtless it would have aroused his animosity. Then why did it occur? Carnality is the only answer.

Trouble between neighbors is prevalent these days. I once knew two farmers who lived on adjoining farms who did not speak. How awful! Yet these men were members of the same church. Had they been free from carnality, they might have lived together like Jonathan and David. If it were not for carnality, nine-tenths of the lawyers would have to seek another occupation.

The last consequence which we shall notice of carnality is death. The text says, "To be carnally minded is death." When carnality originated in the hearts of the primitive pair, they died a spiritual death, then being kept away from the tree of life, physical death followed as a normal sequence. Then had they not repented (but it is generally believed that they did repent) eternal death inevitably would have ensued. We are not punishable on the ground of having inherited the carnal nature. That was not left to our option. But we are responsible for retaining it since provision has been made for its destruction. Carnality can never be admitted into heaven, therefore to be satisfied with anything less than its utter destruction means to miss heaven, stand guilty before God, and make our bed in hell.

In conclusion we want to speak a word about the remedy for carnality. The Scripture says to put off the "old man," and that is the only thing that will effect a permanent cure. Regeneration, while it is a glorious work and holiness is impossible without it, yet in itself it can not destroy carnality. A friend of mine was once operated on for cancer, but before operating on him they kept him under medical treatment a few days to tone up his system. So it is spiritually, regeneration can not reach the deep seated disease of carnality; but it must be wrought in the heart to put it in condition for the all-sufficient operation, sanctification. Some have claimed to get it all at once. But Scripture authority is against it, the traits of carnality in their lives is against it, and human experience and observation is against it.

A foreigner, having been converted, but had never heard of holiness, started for this country and suffered shipwreck; and while in mid-ocean hanging on to a piece of the wreck to keep from drowning, the Holy Spirit showed him the corruption of his nature. He called upon God and was cleansed immediately. When he finally landed on the American shore and went to a holiness school and heard the doctrine preached and taught, he said that was exactly what he got out in mid-ocean. Of all the souls that Mr. Wesley saw saved and sanctified, he never saw one get the two blessings at once. There is not a man living who can prove that men get sanctified only as a second work of grace; therefore we arrive at the conclusion that the only remedy for carnality is old-fashioned, second blessing holiness.

What Think Ye of Christ?

BY E. D. MESSER

A PREACHER in one of our large southern cities in the state of Texas recently went out in quest of material as subject matter from which to illustrate his sermon, and he fell upon the plan of finding out what men in all walks of life thought of Christ, by approaching them without formal introduction and asking them the question, "What think ye of Christ?" The answers are given below as near as possible in the exact words of each one thus approached:

- A **LAWYER** — I think He was the most sublime character in history.
- A **LAUNDRY MAN** — I think He is the greatest of God's gifts to man.
- A **JITNEY DRIVER** — The best Ruler the world has ever had.
- A **PROFESSOR** — I was sick for years and spent quite a lot of money on physicians, but to no avail; finally I went to Christ and told Him all my trouble, and He healed me.
- A **POLICEMAN** — I believe that Christ is the Son and I accept all the Bible teaches concerning Him.
- A **BARBER** (*excitedly*) — I don't know Him.
- A **BANKER** — Too busy, mister.
- A **MERCHANT** — I think He is all right, but I am too busy to study about Him.
- A **TRAVELING MAN** — My brother, you are all wrong. I am a Dawnist.
- A **TRAMP** — Oh, yes, He's all right, but the folks who follow Jesus make religion mighty cheap.
- A **ENGINEER** — My wife is a good Christian; I would like to be. I have been under conviction for years.
- A **HARLOT** — Oh, well, He knows we are weak; nobody cares for us. He will take us when we are finished here.
- A **DAIRYMAN** — I mean to serve Him some day.
- A **STREET SWEEPER** — My children are in Sunday school.
- A **COMMISSION MERCHANT** — You are the first man who ever asked me that. Questioned further as to what he thought of Christ as his personal Savior, he replied, "We all trust Him. He can take me if He wants me."

It goes without saying that all men in each respective vocation would not have given the same answer to the above question, but summing it up, the answers given above would be what you might term a synopsis of how and what the world in general thinks of Christ.

Regeneration

BY REV. J. WESLEY HENRY

THE divinity of the Bible is a beautiful and harmonious system, consisting of a variety of important principles, closely connected and mutually dependent upon each other. As the malformation of a single wheel would derange all the parts of a complicated piece of machinery, so a radical error in relation to one important doctrine generally extends its influence throughout the entire gospel system. This truth is nowhere more manifest than in connection with the subject now to be considered.

Regeneration is a grand focal point, occupying a central position in theology. Here all the important doctrines of the gospel meet; and any radical error in the theories of men may generally be detected. For it may well be said that whoever is sound in his entire view of the doctrine of regeneration can not be seriously erroneous in any essential doctrine of salvation; but on the other hand, a radical error in this doctrine will not only extend its influence to almost every leading doctrine of Christianity, but it will endanger the salvation of the soul (Ralston).

If men are really and truly regenerated they have a spiritual appetite (Matt. 5:6) and a clear vision of heavenly things, but as there are false conceptions in nature, so there are also in grace; by these many are deluded, mistaking some partial change made upon them for this great and thorough change. To remove such mistakes, let these few things be considered:

THE NATURAL STATE OF MAN.

(a) It is a state of spiritual death. "God created man in his own image, in the image of God created he him" (Gen. 1:26-27). Not barely in his natural image, a picture of His own immortality; a spiritual being, endued with understanding, freedom of will, and various affections; not merely in his political image, the governor of this lower world, having "dominion over the fishes of the sea, and over all the earth"; but chiefly in His moral image; which, according to the apostle is "righteousness and true holiness" (Eph. 4:24).

Yet while man was made in the image of God, he was not made immutable. He was created able to stand, and yet liable to fall. And this God himself apprized him of and gave him a solemn warning against it. Nevertheless, man did not abide in honor; he fell from his high estate. He "ate of the tree whereof the Lord had commanded him, thou shalt not eat thereof." By this wilful act of disobedience to his Creator, this flat rebellion against his Sovereign, he openly declared that he would no longer have God to rule over him; that he would be governed by his own will, and not the will of Him who created him; and that he would not seek his happiness in God, but in the world and in the works of his own hands; and he died to all that was Christlike and holy (Gen. 2:17). Here man lost the life of God: he was separated from Him, in union with whom his spiritual life consisted.

The body dies when it is separated from the soul; the soul when it is separated from God. So by this act of disobedience death entered into the entire human race, and the human family has been going downward ever since without God. "In Adam all died" (1 Cor. 15:22) and every one who descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; entirely void of the life of God; void of the image of God: of all that righteousness and holiness wherein Adam was created. Instead of this, every man born into the world now bears the image of the Devil, in self-will, pride, sensual appetites, desires, etc. Our entire nature is corrupted. (Isa. 1:5-6). And we are dead in trespasses and sins (Rom. 5:12; Eph. 2:1; Rom. 7:9).

(b) As to the understanding, it is a state of blindness.

Matt. 13:14-15, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Also see Scriptures: Mark 8:18; 2 Cor. 4:3-4).

(c) The affections are alienated from God and fixed on the creature. The Word says, "Men shall be lovers of the world rather than lovers of God," and truly this is the state of the human family today. Of this Adam gave immediate proof; presently showing by his behavior that the love of God was extinguished in his soul, which was now "alienated from the life of God." Instead of this he was now under the power of servile fear, so that he fled from the presence of the Lord. Yea, so little did he retain even of the knowledge of Him who filleth heaven and earth, that he endeavored to "hide himself from God, among the trees of the garden" (Gen. 3:8) so had he lost both the knowledge and the love of God, without which the image of God could not subsist.

The life or activity is devoted to things seen and temporal (2 Tim. 4:10). "For Demas hath forsaken me, having loved this present world." The world without God and in an unregenerated state is pleasure mad, and its heart, mind, and life are toward worldly honors and things temporal, and all its activities are turned that way. We can get a faint illustration from the present conditions of the world today.

2. THE TRANSLATION FROM THIS STATE INTO A STATE OF SPIRITUAL LIFE IS REGENERATION.

It is called in the Scripture by different names. Thus it is called a "passing from death unto life"—a being "born again"—"born of the Spirit"—"Born of God"—being "in Christ"—"a new creature"—"created anew"—"resurrection," "changed heart," etc. With regard to this change, it is

(a) Not an outward reformation. Many call the church their mother, whom God will not own to be His children. "My mother's children," i. e., false brethren, "were angry with me" (Cant. 1:6). All who are baptized are not born again. Simon was baptized, yet still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:13-23). It is said by one of the writers, "Where Christianity is the religion of the country, many are called by the name of Christ, who have no more of Him than the name": and no wonder, for the Devil had his goats among Christ's sheep, in those places where but few professed the Christian religion. "They went out from us, but they were not of us" (1 Jno. 2:19).

One may engage in all the outward duties of religion, and yet not be born again. Though lead be cast into various shapes, it remains still but a base metal. Men may escape the pollutions of the world, and yet be but dogs and swine (2 Pet. 2:20-22). Hypocrites may have the counterfeit of all the graces of the Spirit; for we read of "true holiness" (Eph. 4:23); and "faith unfeigned" (1 Tim. 1:15); and "religion pure and undefiled" (Jas. 1:27), which shows us that there is a counterfeit holiness, and a feigned faith, also an impure and defiled religion.

To have a good education is not regeneration. This may chain up men's lusts, but can not change their hearts. A wolf is still a ravenous beast, though it be in chains. Joash was very devout during the life of his good tutor Jeholada; but afterward he quickly showed what spirit he was of by his sudden apostasy (2 Chron. 24:2-18). Good influence is a mighty good help to one, but a change

of company will change the man. It does not mean a mere conversion from infidelity to an historical belief of the fact, and a theoretical belief of the truths of the gospel. Regeneration presupposes, but does not consist in mere orthodox views in religion. A person may understand and believe, theoretically, the doctrines of the gospel, and yet be an utter stranger to experimental and practical godliness, and consequently in a state of alienation from God, and exposure to His wrath and righteous indignation.

A person may have conversion (which really means only "change") without regeneration. Conversion is included in the idea of regeneration; but the words do not mean the same thing. The danger is that the distinction may not be observed and that, because there is a visible conversion (change) it may be supposed that there must be a preventient regeneration. Conversion may be a mere mental process; the understanding convinced, but the heart unchanged. It may be effected, as education and refinement are effected. Regeneration involves a change of mind; but conversion may be effected while the moral condition remains unchanged.

Regeneration implies a new life, eternal life, divine life, the life of God in the soul of man, a divine sonship, the continuous indwelling of the Spirit. Conversion may be like that of King Saul, when he took a place among the prophets of Jehovah, or like that of Simon the sorcerer, who said: "Pray ye the Lord for me, that none of these things which ye have spoken come upon me." A person may repent and yet not be regenerated. Judas repented himself, and under terrors of conscience gave back his ill-gotten pieces of silver. We may have sharp soul exercises and pangs and yet die without the birth. There may be sore pangs and throes of conscience, which turn to nothing at last. Pharaoh and Simon Magus had such convictions as made them desire the prayers of others for them. We then need more than all this, for while these are good and one must repent and turn from their sin, as the Spirit convicts and convinces, they also need pure faith in the blood of Jesus Christ in order for regeneration.

Then regeneration is not an outward change, nor is it a natural one, but a supernatural, both as to its nature and its origin. It is not a mere change of purpose, or of opinion, or of feeling, but it is the infusion of a new spiritual principle. Regeneration is a real thorough change, whereby the man is made a new creature (2 Cor. 5:17). The Lord God makes the creature a new creature, as the goldsmith melts down the vessel of dishonor, and makes it a vessel of honor. Man is, in respect of his spiritual state, altogether disjointed by the fall; every faculty of the soul is, as it were, dislocated; in regeneration the Lord loosens every joint, and sets it right again.

Now this change is, or may be defined to be, a radical change in the moral character from the love, practice, and dominion of sin, to the love of God, and to the internal, and external practice, of holiness. This is sustained by the following passages: 1 John 3:9, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he can not sin, because he is born of God." Rom. 6:14, "For sin shall not have dominion over you; for ye are not under the law, but under grace." Ver. 18, "Being then made free from sin, ye became the servants of righteousness." Ver. 22, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end everlasting life."

(b) A change of qualities or dispositions: It is not a change of the substance, but of the qualities of the soul. Vicious qualities are removed, and the contrary dispositions are brought in, in their room, "The old man (or life) is put off" (Eph. 4:22-24), and the new life is put on that is created after God in righteousness, etc. Man lost none of the rational faculties of his soul by sin: he had an

understanding still, but it was darkened; he had still a will, but it was contrary to the will of God. So in regeneration, there is not a new substance created, but new qualities are infused; light instead of darkness, righteousness instead of unrighteousness.

(c) It is a supernatural change. He that is born again is of the Spirit (Jno. 3:5). Great changes may be made by the power of nature, especially when assisted by external revelation. Nature may be so elevated by common influences of the Spirit that a person may thereby be turned into another man, as Saul was (1 Sam. 10:6), who yet never becomes a new man. But in regeneration, nature itself is changed, and we become partakers of divine nature; and this must needs be a supernatural change. How can we, who are dead in trespasses and sins, renew ourselves, more than a dead man can raise himself out of his grave? Who but the Spirit of Christ can form Christ in a soul, changing it into the same image? Who but the Spirit of Christ can give the new heart, (Ezek. 36:25-27).

It is a change into the likeness of God. "We, beholding, as in a glass, the glory of the Lord, are changed into the same image" (2 Cor. 3:18). It is said by Thomas Boston "Everything that generates, generates its like; the child bears the image of the parent; and they that are born of God, bear God's image. Man aspiring to be as God, made himself like the Devil. In his natural state he resembles the Devil as a child doth his father. "Ye are of your father the devil" (John 8:44). But when this happy change comes, that image of Satan is removed, and the image of God restored. Christ himself, who is the brightness of His Father's glory, is the pattern after which the new creature is made." "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son" (Rom. 8:29). Hence He is said to be formed in the regenerate (Gal. 4:19).

NORFOLK, VA.

The Reality of God

MISS Z. I. DAVIS

THE Bible says "the fear of the Lord is the beginning of wisdom." When we realize that God is everywhere, we will do nothing when we are alone that we would not do if some one were watching us. If everybody had the right kind of fear in their heart, what a beautiful place this world would be! There would be no need of policemen, or jails, or military power, because every one would live to please the King of kings.

"God is a spirit, and they that worship him must worship him in spirit, and in truth." The infinite One who is supreme in spirit is also supreme in personality. Life is essential to individuality.

The nature of the divine spirit is reflected in the revelation of God as found in the Bible, including both the Old and New Testaments. He has all power, and from the creation of the world until now, the elements of matter have been ceaselessly at work to perform His will and purpose.

The highest angels in heaven, and all obedient spirits speed joyously on their way to do His bidding. He is just, we know, because evildoers and those who work iniquity do not go unpunished. The righteous are kept by the power of God. Every man shall receive the reward of deeds done in his body. The flood came and destroyed all those who disobeyed Him. Greatness is the natural result of goodness.

The person who pays no attention to the laws of gravitation will sooner or later repent of his rashness. God holds in loving remembrance those who are His friends, and visits them with royal favors. The life of a poor woman in Jericho was spared because she helped the servants of the living God in their time of need.

Abraham was called the friend of Jehovah. Moses, Elijah, St. John, and St. Paul belonged to that shining circle of the Lord's living friends on earth. Their greatest desire was to do His will, to serve Him, and please Him.

The one who lacks personality, lacks the capacity to win and hold friends. We see the wisdom of God in His dealings with His servant David, and with His chosen people. The Spirit of Christ impels men to please God, so far as they have received His grace.

There is a sleepless eye "that runneth to and fro throughout the whole earth." Man can only look on the outward appearance, but the great Creator sees the heart. Darkness and light are both alike to Him so far as mere physical sense is found, because He is a Spirit. The almighty One has power; so has man as far as God has given him, but the weakness of the infinite One is greater than man's greatest strength.

God has revealed Himself to man in history.

World Conquerors

BY MAX STRANG

Be of good cheer: I have overcome the world St. John 16:33.

THE life work of Jesus was done. The eventful years of His earthly ministry, with all they held of pain and joy, of song and sorrow, of loving ministrations and glad self-denial, are now ended. As one who calmly waits his last, clear call, Jesus engages in conversation with His disciples. Unmindful and unheeding of the base intrigues that are being consummated in the darkness without, His voice steady in anticipation of His coming vindication, Jesus gathers His faithful disciples around Him and gives to them His final instructions and admonitions. What a solemnly sacred scene! How incapable is the mind of man to properly interpret it!

That which engages our attention upon first consideration of this passage is the serenity of the spirit of Jesus. He has been conversing with His disciples concerning death. We are persuaded that it was a subject about which the disciples would fain have little interest; for in their days, death was a state hedged about with fanciful ideas, and clothed upon with divers superstitions. They could not clearly see beyond the narrow house to the many mansions of God. But in the face of His impending crucifixion and pitiless death, the spirit of Jesus is unruffled. There is not the slightest trepidation, there is no indication of even the least fear. But with a calmness that took much of the sting out of the dismal looking future, Jesus conversed concerning His transition from time to eternity.

And Jesus has given to His followers this same serenity of spirit in the dying hour. These same disciples who now sit in the Jerusalem room in quaking fear, in later years counted not their lives dear unto themselves if so be they might finish their course. The note of courage and fortitude here sounded by Jesus was raised to a major chorus by each of these same disciples. Each sealed his faith with his blood. And to those of us weeping, toiling, men and women, who work on from day to day, possessed of strange misgivings, yet ever and anon hearing angel calls from the summer lands of God, there is given to us, through Jesus Christ our Lord and Savior, a serenity of spirit in the face of inevitable death which comforts and sustains.

Moreover, Jesus at this time talked to His disciples concerning a future that was by no means promising. He knew their weakness. Peter had made a high sounding boast, but Jesus knew better. John, the beloved, who was shortly to lean his head upon the bosom of his Lord, slept while Jesus agonized in the garden for his soul. Jesus knew that the crucifixion hour would terribly strain their faith. He could see beyond that moment to

We can trace His footsteps all along the pathway of the centuries. Whom He would, He has raised up, and whom He would He has put down. Nations, kingdoms, and peoples who have opposed Him, are sunk in oblivion. Who that truthfully tells the story of our nation's birth, can leave out the touch of our mighty Maker. His promise is true, "Lo! I am with you always, even unto the end of the world."

The supreme revelation of God to the children of men is in the person, Jesus Christ, His only begotten Son. Our hope rests in Him, and in His atonement. He satisfies the need of the soul completely. There is no friend like Jesus. Oh, that men would be reconciled to God's plan of salvation. In the touch of His loving hand there is healing and power, just as much today as when He was on earth, if only those who come to Him will have faith. He is able to save every sinner who comes to Him in the spirit of humility and obedience.

BIG RAPIDS, MICH.

the years ahead, as they came sweeping in, bearing upon their crest malignings, deprivations, persecutions, with countless other woes. He knew that ere the close of life had come to each of them, they would greatly long to hasten on to Father's house, like weary children, when twilight gathers fast. Yet he was not disturbed. He knew His men. He felt sure that His three years of unceasing training and shaping, and the bestowal of the Holy Spirit, would hold them fast in spite of any tempest shock. Their committal of themselves into His hands fully secured them against peril.

We can not see beyond the present hour. The next day the clock shall tell, may work us change of good or ill we little dreamed or scarcely thought. . . . We walk day by day in a tangled maze of uncertainty, an impenetrable veil ever before us, ever lifting, ever remaining, filling us always with wonder and awe. But Jesus gives peace in the midst of perplexity, calm in the midst of confusion, assurance in the face of uncertainty. And to us, as well as to those disciples who were beginning a career unparalleled in the history of the world, Jesus says: "Be of good cheer: I have overcome the world."

This expression of Jesus is the sign of His life. He was an overcomer. His life was one of victory. No inclination, having its genesis in wrong and its expression in sin, ever found a welcome in His heart. Briefly, He overcame. Through His constant communion with the Father, Jesus became the great Savior of the world, who never knew defeat. And as the Father sent Him, so, in turn, has He commissioned us. It is the intention of Jesus that we shall overcome. The implication is: Because I have overcome, so shall ye overcome.

Jesus declares that He overcame the world. By what power was such a miracle wrought? How comes it that this Jesus of Nazareth, with an insignificant following, with no material resources, with no soldiery, can make such a boast? Had not imperial Rome, with all her magnitude of wealth and power, dreamed of world domination, yet dreamed in vain? Such questions are carnal, and spring from a fleshly conception. The means by which Jesus overcame the world were a pure heart, a holy life, and implicit confidence in the Father. And it needs not the pomp of battle, nor the clash of arms to overcome the world, but he or she who, faithfully and true, lives the Christ life, is a world conqueror.

And though it at first appears an easy matter, it is really not so easily disposed of. For the world is subtle. It is formidable. It exhales an atmosphere far more deadly upon the souls of men than gas flames upon their bodies. It manifests itself at so many points,

and when stricken at one, forthwith reveals itself at others. It makes an appeal to sentiments and motives within us. It lures our vision, it awakens our pride, it feeds our vanity. It is characterized by greed, which soon produces selfishness, and this, in turn, results in religious detachment.

God's Care for His Children

BY F. N. DEBOARD

WE notice, first, the care, or protection, of our government. The government throws a protection around its citizens. This is what has caused us to be in war today, the government trying to protect its citizens.

Second, Again, we have the protection of the home, or care of the father. The father, if a real loving father, would lay down his life, would spill the last drop of blood to care for and protect his home. No invader, robber, or murderer could come into the home without meeting the opposition of the loving father. But I am persuaded that God's care for His children is far greater than that of the government. Though the government may sacrifice blood to care for and protect its citizens, yet it could not be compared to the care that the loving, heavenly Father has for His own. The father may be very kind, loving, and true. It may be he would lay down his life in caring for and protecting his household, but still this can not be compared to the care God has for His chosen ones. God has promised in His Word to care for and protect His own.

Third, We notice a few of God's promises: 1 Pet. 5:7, "Casting all your care upon him for he careth for you." Casting all care upon Him. Thank the Lord, there is nothing too small, if it be a bother unto us, but that God takes notice to it. It may be very childish and only a trifle, but if we are troubled over it God also is touched, and gives a helping hand, for He cares for His own. Not only at times but He cares for us continually. "Careth" — *eth* is an English suffix which means a continuation of anything. So He does not promise to care for us at one time and fail us at another, but to continue to care for His own.

I hear the Lord saying, "Behold the fowls of the air which sow not, neither do they reap, nor gather into barns, but the heavenly Father feeds them." And He says we are worth more than many sparrows. Why, then, should we be afraid of starving or going half dressed when God cares for us with such tender care? He again says, "Consider the lilies of the valley how they grow but they spin not nor toil." Yet He says, "Solomon in all his glory was not arrayed like one of these." Thank the Lord, He says, "If God so clothe the grass of the field, shall he not much more clothe you, oh ye of little faith?" There is where the trouble is. We fail to trust Him to care for us and we undertake to care for ourselves, and we make a very poor out at the job.

Once more, He has promised to supply all our needs. He cares for us with such tender care. He did not promise to supply our wants, only our needs. So when we need anything, if we trust Him He will supply it. It may seem at times that we need a thing when God sees that it would only be a drawback and a detriment to us. So we should be contented, trust God, and let Him care for us.

Fourth, We next notice some examples of God's protecting care. We notice the prophet Elijah when it seemed he was alone, when he thought he was the only man who was standing for God. We see him as he met the four hundred and fifty false prophets and four hundred prophets of the grove. Just the one man alone, but God was there to care for him. He then left and fled from the queen, Ahab's wife, and went down by the brook, where God sent the birds to feed him, and after the brook had dried up God sent him to a widow woman's

house, who was ready to eat the last bite and then die. So God sent him up there so He, in caring for Elijah, could also care for the widow and her son. Thank God, He will see to it that we are cared for if we give Him a chance.

TRENTON, TENN.

Again, we see three boys who refused to obey the king and bow down to the statue that was erected. They were cast into the furnace which was heated seven times hotter than it was needed to be heated, but thank the Lord, the Son of God was there to care for them. So they came out without the smell of fire on their garments. We may be placed in a very severe test. We may be tried as by fire, but God will see us through. He will stop the lions' mouths, as He did for Daniel. He will cause the enemies to slay each other, as He did for Jonathan and his armor bearer, or as He did for Gideon.

The children of Israel once were put to shame by not being able to meet the Philistines. I see David, the shepherd boy, as he asked to go against old Goliath. He said, the God who delivered into his hand the bear and the lion, would deliver the uncircumcised Philistine into his hand, also. So he went against the great giant with his sling and stone, he won the battle, and had four rounds of ammunition left ready for four more giants. This is what it means to be more than conquerors

Jesus Is Coming Again

BY HARLAND E. FITCH

JESUS is coming. He's coming again; Brother, believe it, the Scripture is plain: In that blest Book it is written for you, Do not reject it, the message is true.

Say not, "My Lord doth His coming delay," Or from thy watchfulness turn not away. Ever "be vigilant," "hope to the end," Ready to greet Him when He shall descend.

Jesus is coming. Oh, isn't it grand! "Night is far spent," and "the day is at hand," Darkness shall flee. "There shall be no more night," "The Sun of Righteousness" shall give light.

Jesus is coming. He's coming down here; Thus it is written -- "When he shall appear We shall be like him" — all we that are His. For we shall see Him just as He is.

If we are clothed with those garments of white; If we are walking each day "in the light"; Naught shall condemn us, we've nothing to fear. We shall rejoice that His coming is near.

Let us "be ready" and watchful each day, For our Lord's coming is not far away; Shall we behold Him with fear or delight, When He "shall come as a thief in the night"?

Jesus is coming. Oh, let us rejoice! Coming with trumpet and archangel voice; Thus shall He come from beside the white throne Coming to take to Himself His own.

Thus it is written in God's holy Word, They "shall rise first" who are "dead in the Lord," "We shall be changed," and "caught up in the air," With those who have risen, and meet Him there.

Come, blessed Jesus, we're waiting for Thee, Thy blessed face we are longing to see. We shall indeed then "look up and rejoice" When on our ears falls Thy loving voice.

and overcomers. God will care for, protect, and help the man who will trust Him, and who will undertake great things for Him.

Again I see Paul and Silas, who were cast into prison, but they sang and prayed about midnight. God spake and literally shook the whole place, the prison doors flew open, and they had a great salvation time. The jailer and all his household got saved and they had a great time. It was only God caring for two of His chosen ones. Peter was placed in prison one time and God dispatched an angel to go down and bring him out. Martin Luther one time was called before the Diet of Worms under old king Charles, and made his defense when he had fasted so long until he was so weak he could barely stand on his feet. He was released and on his return was captured by his friends, whom he thought to be his enemies and was placed in a monastery, but while there he translated the Bible, which was the greatest year's work he ever did. John Bunyan was placed behind the prison bars, but there he wrote the book, *Pilgrim's Progress*, and he said the walls of that old prison literally shone with the presence of God.

If God could take care of these men behind prison bars, what could He do for us, if we but only trust and cast all our care upon Him? So cast all your care upon Him for He careth for you.

"Visions"

BY L. A. BOLERJACK

Where there is no vision, the people perish (Prov. 29:18).

VISIONS may be defined as supernatural presentations of certain scenery or circumstances to the mind of a person while awake. In the periods of progress of the world's history, not only in the spiritual realm, but in inventions and great enterprises, there was advancement made only as visions were experienced.

The architect must have a mental picture of the gigantic skyscraper before he can draw the plans. The machinist must have the bridge completed in his imagination before he starts to span the deep waters of the Mississippi. Isaac Watts was the boy who, while sitting in his mother's kitchen watching the water boil in the teakettle on the old-fashioned fireplace, as the lid kept bouncing, got a vision of the power of steam if properly controlled, and as a result we have the steam engine in every civilized nation.

Cyrus Field got a vision of the possibility of a direct communication across the great Atlantic, and set about the task of stretching a cable the 6,000 miles; this the world said could not be done, but after many attempts and thousands of dollars spent, the undertaking proved a success, and Cyrus Field was applauded by all nations and recognized as a genius. Eli Whitney, while teaching school in the north, saw that if cotton, the greatest staple of the south, was made a commodity of value, there would have to be machinery to take the lint from the seed, instead of by hand, and the cotton gin in untold numbers is the result of his vision. Nehemiah, while a slave in the king's household in Babylon, got a vision of the dilapidated condition of his home city, Jerusalem, which put him to his knees in prayer, and he prevailed with God and the king and accomplished what would seem an impossibility.

By way of inference, we would draw from this text one fundamental truth, which is this, "Our Need of a Vision."

1. OF CHRIST.

Men are blinded by the gods of this world, have lost their bearings, and are drifting aimlessly, they know not where, through life. The church having unconsciously drifted into worldliness and formality has, to a large degree, lost that clear vision of Jesus Christ.

and with it that Spirit which makes Christlike. Man becomes most like what he fixes his gaze upon. Hawthorne's allegory of the "great stone face" illustrates this truth very forcibly.

There was a great stone face on the side of a mountain overlooking the village where a young man lived. The face had a local prophecy concerning it, that a pure and noble man bearing an exact resemblance to the great stone face would some day come to the village and be a blessing to everybody. Somehow this prophecy sunk into this youth's heart. Others let it touch only the surface of their thoughts, but he would go out and look up at the stone face, and think at length what it stood for: the pure, noble man who was to be a blessing to everybody. As he thought he wondered whether he should not prepare the way for the coming of the good man. So he began to be a toiler for the good of his village; he tried to be himself what the great stone face would wish him to be. He let helpful words drop from his lips, and kind looks go from his eyes. Lo! what came about? As the young man grew old, and the gray about his face was like the mist about the face in the mountains, the people began to say, "The prophecy is fulfilled; the man resembling the great stone face is with us." So thoroughly had the gaze of hope and the gaze of admiration configured his features that he had been changed from feature to feature into "the great stone face."

A vision of God's holiness, and the prophet Isaiah was made to realize the unfit condition of his own heart, and to cry out for divine help, which was granted, that made him one of the mighty fearless prophets of the Bible. It was the power of the living Christ in the gospel preached by Peter on the day of Pentecost, which gave the people a vision of Christ, and caused them to cry out for deliverance from their sinful bondage. A vision of Christ in the miraculous deliverance of Paul and Silas from the Philippian jail caused the jailer to confess his sins and accept Christ.

(a) A vision of Christ, and one gets a vision of himself. Never till you see Christ can you see yourself; this truth is very vivid in the case of Isaiah, of Simon Peter at the miraculous draught of fishes, and the people on the day of Pentecost.

This vision may be the direct operation of the Holy Spirit on the heart, or the living power of the written Word, or the holy life of a loved one, or it may be some acknowledged working of providence; by whatever channel this vision is produced, the result is just the same, a picture of one's own condition. This is what is termed in theology as conviction of sin.

(b) Again a vision of Christ, and we get a vision of our dependence. A vision in its clearness, and we recognize His omnipotence in creation, in preservation, and also in His atonement for sin. We are dependent on Him for the air we breathe, the sunshine and rain, for health, food, and raiment; in fact, our very existence is absolutely dependent on God.

(c) Again we would say, a vision of Christ, and we get a vision of lost souls. Never till we see Jesus Christ in His holiness can we see lost men as they stand in the balances of God's eternal justice. There is only one answer to the great decrease in conversions the last few years among the leading churches, and that is, a faded vision of Christ. Worldliness, formality, the love for pleasure, and seeking popularity, as well as a burning desire for financial gain, has clouded the vision of many churches and individuals, the result of which are fruitless efforts in the salvation of lost men. The burden for souls ceased with the vision of Christ.

To be an efficient soul winner one must live in the noontide sun of God's marvelous glory. This has been demonstrated in the lives of great men. Take D. L. Moody, the greatest soul winner of the nineteenth century, and not till on his way to preach to a large congregation, when he stopped to pray, did he get a

clearer vision of Christ, and with that vision a burden for souls which changed his method of preaching and Christian work. His converts were numbered by the thousands, when before the number was small.

This vision of Christ was what sent David Livingstone to the interior of Africa. When only a boy he worked in the cotton factories to support a widowed mother, pursued his studies against many odds, and became a medical graduate as well as a graduate in theology. What but a vision of Christ could have turned the Water street thief, who had spent one-half term of fifteen years in Sing Sing prison, into an earnest, intelligent Christian worker; and Jerry McAuley became one of the greatest mission workers in New York City. His influence will never die. Not only these we have mentioned, but multiplied thousands have been transformed from a life of sin to bright, self-sacrificing Christian characters, whose influence the world will never get over.

2. OF OUR POSSIBILITIES.

We may, in the fullest sense, never know our possibilities. We may never know till too late what we could have been, or done, had we used the means at hand in developing our mental, physical, and spiritual natures. But there are three things which lie in the reach of all, made possible through the redemption of Jesus Christ, which are,

(a) The possibility of overcoming temptation. To say that temptations and trials are a necessity is not exaggerating. We can never develop into a strong, hardy Christian character without opposition. It is the tree in the forest which stands alone, and is exposed to the sharp gales, that makes the strong oak. The constant use of the arm will develop the

Gems of Truth

DAVID D. HOWLAND

INSPIRATIONS that come when we are at our best and in our quieter moments are the most strengthening and uplifting.

THE LIFE that has no aim is the one that is most easily led astray.

IN THE SIMPLE things of life the deeper truths often lie.

THE BEST MANNERS are those that come from right thinking and plain living.

THE GREATEST BLESSING is not only in being a blessing, but in making one out of, or finding one in, whatever comes to us.

WE CREATE a sense of God's presence with, and in, us, by conversing with Him.

IN THE MIND where the most complete quietness, trust, and confidence in God is found, His voice is heard most clearly.

PERFECT FREEDOM in the spirit can not come to us while we are slaves to ignorance.

UNION WITH GOD gives us a sense of joy, peace, and power; that causes us not only to see the best in others, but to bring it out in a way that will help them to see the light and have the same union.

A LOVE OF TRUTH and beauty enables us to see more clearly God's love in all things.

THROUGH SPENDING a little time now and then in the silence we gain renewed strength and power.

THE MIND that is most ready to receive what God has for it, is the one that always seeks the best and acts the better part.

AS TRUTH and virtue enter in they beautify our influence and increase our usefulness.

CREEDS DO US GOOD only as, and in the degree that, they instil into our hearts a desire, ambition, and love for the truth and righteousness.

IF YOU would be a hero, do your best.

THOSE WHO DO us the most good are the ones whose lives are an expression of truth, love, and beauty.

BY HAVING our hearts and ears open to the good, getting nearer to nature, and listening to her whispered message of love, we not only are led to know more about God's love for us, but to a greater realization of our dependence upon Him.

muscle. A mind that is not actively engaged becomes dull; just so no Christian trying to sail through on flowery beds of ease will ever make or develop into a strong, useful, Christian character. Then temptations will soften the disposition, make the individual more humble, and fit him for the companionship of men and angels.

(b) The possibility of being holy. The doctrine of holiness stands out mountain high throughout the Bible. It was foreshadowed in the law, the burden of prophecy, and preached by the apostles, provisions having been made for it in the atonement of Jesus Christ. It was the crowning motive of the epistles of St. Paul. The Scriptures declare that great is the mystery of godliness; and indeed holiness is a mystery unsolvable by human reason. It can only be understood by experiencing it. Oh! if the church could only get the vision.

It is a direct command from God, was God's choice, and declared by the prophet that this way should be "called the way of holiness." And last, but not least, it is made the only requisite for heaven. What God has commanded He is able to make possible. Friend, you need not be afraid to trust the blood of Jesus for complete cleansing.

(c) The possibility of reaching heaven. At the mention of heaven our finite minds fail to comprehend that sphere of heavenly bliss free from the toils, struggles, and sufferings of this life. The apostle Paul has said that it has never entered the heart of man, the things God has prepared for those who love Him. But indeed we only see now through a glass darkly, then face to face. Jesus, the author of our salvation, left the comforting words with His apostles that He was going away to prepare a mansion for us, and that He was coming back again after His own, that they might be with Him.

We have already mentioned that holiness was the only requisite for heaven. John the Revelator, when cast upon the Isle of Patmos for his testimony of Christ, when the curtain was cast aside, and he was given a panoramic view of the heavenly world, declared there has nothing entered into it that was mean, or defiled, or that told lies. The blood of Christ is a complete remedy for all those things, "bless the Lord."

The hope of heaven to the Christian is not a mysterious superstition. Thousands have enjoyed the realities of heaven even before death took them away. D. L. Moody, the great evangelist, when at the last moment as friends and loved ones stood around his bedside he was told that he was dying, exclaimed, "Why, is this death? I see no dark valley. I see nothing to dread. Earth is receding, heaven is opening, God is calling, and I must go." And he was gone to be with Jesus.

The great apostle to the Gentiles, Saul of Tarsus, as he was nearing the end of life's journey, and sentence had been passed that his head must fall from Nero's chopblock, he saw it. Every means of defense had been exhausted, but his faith took a flight above the clouds, his mind plunged back over the last thirty years of his life, and he was made to shout what has been heard wherever the Bible has gone, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." And then he thought of the many who loved not their lives unto death, and he continued by saying, "not to me only, but unto all them also that love his appearing."

The possibility of reaching heaven is in the power of all. The command is, "Come unto me all ye that labour, and are heavy laden, and I will give you rest."

The promise is, "Whosoever will let him take the water of life freely."

NETHANY, OKLA.

THE OTHER CHEEK

Some years ago a man by the name of Weaver was converted in Iowa. He had been a great fighter. One day a man called him a name. Weaver knocked him down, but in a moment he was sorry, and asked the man to forgive him. He saw he needed something more. He sought and obtained the blessing of holiness. After this a man in the mine wanted to take one of his coal cars, and Weaver said, "No, I have just enough for my day's work." But the fellow undertook to take it, but Weaver was as strong as he, and he held it. Then the man became angry and struck Weaver on the cheek and Weaver turned the other and he struck that; then Weaver turned the first cheek for him to strike again, but the fellow sneaked off to his room without the car. Directly Weaver heard him crying, "O, Weaver, come here," and with two bruised cheeks and a heart full of love, he dropped his pick and went over and said, "What's the matter, Jack?" "Oh, I'm so sorry I struck you. I want you to forgive me and pray that I may have what you have." And there was a prayermeeting and a soul saved.

He simply lay still under fire and God gave him the victory.—Sel.

VALUE OF WORDS

Words are but servants for the soul's expression. They go at their master's bidding; then who is responsible for their effect, the words or their master? What motive prompts the writer to send his message through the press? Mastery needs some searching and revolutionizing, perhaps. John Wesley said on one occasion when submitting his manuscript for publication: "I seek the honor that cometh of God only. What is the praise of man to me, that have one foot in the grave, and am stepping into the land whence I shall not return? Therefore, I dare no more write in a fine style than wear a fine coat. But were it otherwise, had I time to spare, I should still write just as I do. I should purposely decline, what many admire, a highly ornamented style."

The opposers of the teachings of St. Paul and John Wesley on the subject of Christian holiness have unconsciously been the advance agents preparing the way for Eddyism, Russellism, destructive criticism, and all sorts of devilism. When you turn the minds of the people away from hungering and thirsting after righteousness, from pressing on with eager hearts for a full deliverance from sin, you depress and stultify the entire spiritual life of the church. The false teachings among us have left the sheep starving and hungry, and prepared them to follow off after all sorts of "doctrines of devils and old wives' fables."—Sel.

THE BEST CHURCH

A man moving to the city told us that he wanted to get into a church where he could have plenty to do. His theory was that the best church for him and his family was one in which they were needed. Very often when people move to cities the choice is between a weak, struggling church and a large, strong, and influential church. The question is not where am I needed, but where can I find the best preaching and society. As a general rule, the more one puts into a church in service, the more he gets out in comfort, instruction, and spiritual help.—Herald and Presbyterian.

You can set a good example only as you follow good examples.

Nothing buys so much at so little cost as courtesy.

"Heaven is not gained at a single bound," but it may be lost by one.

"Dispose thyself to patience, rather than to comfort, and to the bearing of the cross, rather than to gladness."

DYING WORDS OF SINNERS

"I am suffering the pangs of the damned."

"Give me laudanum that I may not think of eternity."

"I am taking a fearful leap into the dark."—The Atheist Hobbs.

"Oh, my poor soul, what will become of thee? Whither wilt thou go?"

"I would gladly give thirty thousand pounds to have it proved that there is no hell."

"All my possessions for a moment of time."—Queen Elizabeth.

"The Devil is ready to seduce us, and I have been seduced."—Cromwell.

"What blood, what murders, what evil counsels have I followed. I am lost. I see it well!"—Charles IX of France.

"I am abandoned by God, and man; I shall die and go to hell!"—The Infidel Voltaire.

"Until this moment I thought there was neither a God nor a hell. Now I know and feel that there are both, and I am doomed to perdition by the just judgment of the Almighty."—Sir Thomas Scott.

"Oh, that I were to lie upon the fire that never shall be quenched a thousand years to purchase the favor of God and be reunited to Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity! For ever and for ever! Oh, the insufferable pangs of hell!"—Sir Francis Newport.

"I would give worlds if I had them if the Age of Reason had not been published. O Lord, help me! Christ help me! Stay with me, it is hell to be left alone!"—The Infidel Tom Paine.

"I know the day of grace is past; gone—gone, never to return. God has said of such, 'I will laugh at your calamity and mock when your fear cometh.' Oh, the hell—the burning flame! the pain I feel! Oh, Eternity! Eternity! To dwell for ever with devils in the burning lake must be my portion, and that justly."—The Infidel William Pope. Sel.

DYING WORDS OF CHRISTIANS

"How bright the room! How full of angels!"

"The best of all, God is with us."—John Wesley.

"Eternity rolls up before me like a sea of glory."

"Lord Jesus, receive my spirit."—The Martyr Stephen.

"Oh how beautiful! The opening heavens around me shine!"

"The battle is fought, the battle is fought; the victory is won."

"The sun is setting, mine is rising. I go from this bed to a crown."

"The next time I sing it will be when Jesus folds me in His arms."—Shoeblick Jim.

"I am sweeping through the gates, washed in the Blood of the Lamb."

"Can this be death? Why, it is better than living! Tell them I die happy in Jesus."

"I wish I had the power of writing; I would describe how pleasant it is to die."

"I am in perfect peace, resting alone on the Blood of Christ. I find this amply sufficient to enter the presence of God with."—Sel.

Grow tall—tall enough to look over Mount Difficulty into Hope City.

Grow broad—broad enough to bear with people whom God has made different from ourselves.

Grow deep—sending roots downward into perpetual springs. Come to know God.

Grow straight—measuring right up to the line of duty.

Grow stout—ready for burdens, and ready for fruit.—Sel.

A VITAL QUESTION

There is such a thing as professing holiness, the highest state of grace, and at the same time acting like the Devil. Jacob, when he wanted to deceive his father, put on goatskins, and when his father asked him, "Are you my very son Esau?" he said, "I am." He had an object in view that it took deception to gain, he supplanted with a lie. The Devil is not disturbed about a fellow professing holiness or calling himself a holiness preacher as long as he doesn't live to the Bible standard of perfect love. The great apostle John asks all professors this pertinent question: "If we love not our brother whom we have seen, how can we love God whom we have not seen?"—J. A. Sneed in Church Herald.

TRUST IN GOD

Written by Madame Guyon while imprisoned in France, (1688) for conscience' sake.

A little bird I am,
Shut out from fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee.

Naught have I else to do:
I sing the whole day long;
And He whom most I love to please
Doth listen to my song:
He caught and bound my wandering wing,
But still He bends to hear me sing.

Thou hast an ear to hear,
A heart to love and bless;
And though my notes were e'er so rude,
Thou wouldst not hear the less;
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round:
Abroad I can not fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls can not control
The flight, the freedom of the soul.

Oh! it is good to soar,
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.

THE HEAT AT THE CENTER

A young man with his family moved into a remodeled house, and settled down for a comfortable winter. But the first cold snap brought great discomfort. It seemed impossible to heat the rooms. The hot-air furnace produced only cold air. All his efforts to obtain sufficient heat were in vain, and at last he called in an experienced furnace man. "Your furnace is all right," said this wise worker, "but the pipes are not. They do not go straight up from the furnace through the center of the house and radiate from there. They go to the outside of the cellar and circulate there, and all the air becomes cooled before it gets a chance to warm the rooms above. The only remedy is to change the position of the pipes."

This is the fault that spoils many lives—their heat is wasted on the outside. Their enthusiasm is genuine, but it is spent on surface matters, it does not reach the deep-seated realities of life.

The sorrow that has no sin nestled at its core can not be unbearable. The great Physician can heal every grief, but cherished sin bars the door against his ministration.

No one is useless in the world who is helping any one else to be more useful or more happy.

"More foolish words are spoken in earnest than wise ones in jest."

SUNDAY SCHOOL LESSON

God's Gracious Invitation

Isaiah 55

July 29

GOLDEN TEXT—*Seek ye the Lord while he may be found. Call ye upon him while he is near.* Isa. 55 : 6.

THE LESSON OUTLINE

B. F. HAYNES, D.D.

This is a magnificent chapter, full of beauty, elevated thought, gracious invitation, and glorious promise. There is in it

(A) *An invitation to the Neediest.*

The thirsty, those with no money, are urged to come to an abundance which is offered free of all cost (v. 1).

This free and rich abundance is compared with those things purchased at great cost, but which afford no satisfaction. The freely tendered abundance enables the soul to "delight itself in fatness" (v. 2).

This invitation is repeated and urgently in vs. 3, 6: "Incline your ear, and come unto me. . . Seek ye the Lord while He may be found, etc."

Behold the great Benefactor—the God of heaven—waiting to enrich paupers and entreating and begging them to accept abundance and wealth and satisfaction!

(B) *Conditions Stated.*

We are only to give up what hurts and injures and destroys us to enjoy this wonderful benefaction. He says (v. 7): "Let the wicked forsake his way [which leads to death] and the unrighteous man his thoughts [which only corrupt and blight]; and let him return unto the Lord, and he will have mercy upon him; and to our God and he will abundantly pardon."

What we give up is only the sure and swift road to eternal destruction to take the road to endless joy and peace and blessedness.

(C) *His Word Sure.*

Our folly is made the more glaring by the assurance of the inflexible and immovable character of His word of promise. Our satisfaction is absolutely certain, and can not fail if we meet the conditions.

The words and the similes employed to impress this steadfastness of His word are striking indeed (v. 10, 11). As rain and snow descend from above to water and make productive of fruit and food, so certainly shall His word accomplish His designs and His promises.

(D) *The Consummation.*

This wonderful chapter of invitation, which it can appropriately be called, closes with a most glorious promise of triumph. This glorious consummation includes the believers subjectively, and immediately is made to spread until it is all-inclusive, until the whole realm of nature becomes involved in the glories portrayed (vs. 12, 13).

It begins with believers personally, with "For ye [yourselves personally] shall go out with joy, and be led forth with peace."

LED, AND WITH JOY AND PEACE

But instantly the prophet's eye sees beyond, around, and about these believing ones, mountains, hills, and trees singing, shouting, clapping their hands, and the earth so marvelously transformed that its productive powers become so augmented as to become "a new earth" until "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

NOTES : QUERIES : QUOTES

E. F. WALKER, D.D.

God's great proffer of salvation is utterly independent of any merit on the part of the sinner (v. 1).

The rule of restless humanity is that there is vain pursuit, in the things of time and sense, of that which will give rest (v. 2).

The Lord entreats men to hear what He has to say, and to those who incline their ear He promises life and sure covenant of grace (v. 3).

Even in Old Testament times, we have in David an illustrious example of salvation by grace through faith (v. 4).

When we get where we ought to be before God, we shall be possessed of the spirit of missions, and we shall become effective in bringing others to the God of our salvation (v. 5).

There is a time limit to the grace of God that bringeth salvation; and God calls men to seek Him ere that time limit has expired (v. 6).

All that God requires that He may show His favor unto salvation is that the wicked man forsake his wicked way and the unright man give up his erratic notions, and return unto Him who all day stands with His outstretched hands (v. 7).

God and man are not in agreement either in thought or in ways (v. 8).

God's thoughts are high, and His ways are heavenly; while the sinner's thoughts and ways are low and groveling (v. 9).

God has purpose in all the movements of nature (v. 10).

The God of truth is sure that the truth of God will succeed in the purpose for which it was given (v. 11).

YOUNG PEOPLE'S SOCIETY

Its Place and Opportunity

C. E. ROBERTS

The Pentecostal Church of the Nazarene has one of the greatest opportunities before it of any church that has ever gone forth to hold up the blood-stained banner of Jesus Christ. It has not only one of the greatest opportunities, but one of the most difficult tasks of any church. We have felt called to establish a church which is sound in the doctrines of the Bible, such as: Regeneration, the witness of the Spirit, the cleaning blood of Jesus from all sin as a second work of grace wrought by the baptism with the Holy Ghost, and to be uncompromising on worldliness of every sort. We have felt that we should be intensely evangelistic. That we are not called to build a small church away out on one side of town and be satisfied to go to heaven "with the despised few," but that the Holy Ghost wants to so fill us that if the people do not come to our meetings we are to go to them with a message of full salvation and have the vision of the "Uttermost parts of the earth." And yet while we are to be definite in doctrine, uncompromising with truth, and evangelistic in effort, we are not to be narrow, but to have charity for all and liberality for every nonessential.

For the age and size of our church, we are doing comparatively well on missions, schools, publishing interest, and erecting comfortable and commodious churches; but we are sadly neglecting our young people. Any effort put forth on this line is at once looked upon as the starting of a movement like the Young People's Societies of the older churches. It is a land with walled cities and full of giants. One thing sure, it is an unexplored territory compared to its field. Some pastor who has a small church may say, "Well, we have solved the problem down our way; we do not have any Young People's Society. We mix them all together and our young people are doing fine." But how many has he? A half dozen, perhaps, and hundreds or thousands in the community who never come into the church. The field is unexplored.

Of course, to be consistent to our calling for this age, we can not afford to build up a worldly society and let down our standard so our young people can come into our church or society and dance, play cards, go to the theaters, and such like, but we must put some movement on foot to reach these young lives. They are the ones who are to compose the church tomorrow. They must be the pastors, missionaries, teachers in our holiness schools, and have our publishing interest in hand.

Here is a great question to place before every pastor: How many children do you have in the Sunday school? Then how many young people do you get to come out of that Sunday school into the church and make real, vital Christians? If we are not taking them from the Sunday school and our holiness homes into the church, there is a lack somewhere.

I do not know of any one who has solved this very difficult problem of reaching our young people for God. On the Southern California District a few of us have become burdened over this problem, and in our last Assembly a committee was appointed to try to work out plans leading to the solution of this problem. A District chairman was appointed by the Assembly to go over the District and hold conventions in behalf of the young people. The plan is to have two and three days' conventions in all of our churches, and where a group of churches are close together, have the young people to come together from these different churches and have a convention that will attract many young lives. At such meetings have papers read as to the best method of reaching young people, preach on missions and have evangelistic services. We are also endeavoring to find a suitable name, that will not be too long but suggestive and full of meaning, that we might adopt, so all of our societies could take it up and some day let it become national or even international.

While we are planning and praying and working to see if we can not do something to reach these dear young people in a sensible and deeply spiritual movement, I would like to be permitted to say a few words to the pastors.

The young people, however much religion they have, are not old people. They have a social nature, and they are full of life, if they are healthy. If we do not do something to develop that social nature under sanctified environments they will either suppress the social side of life and therefore become abnormal, or break over and find some unsanctified environment to satisfy themselves. Then they are gone. The next evangelist will have them at the altar, and after making a few starts and not being able to suppress the social side of their nature, they will give up altogether.

Do not wait until the society meets to get up your evening sermon, but be on hand and help them have the most spiritual and lively society in town. One pastor told the writer that "He was called to pastor the church and preach on Sunday, and not to fool with the Sunday school and young people's meetings." Arrange for your older people to hold a class meeting at the same time, or else sit back and let the young people train for God. Many places the older people take up all the time with a long exhortation or dry testimony that will kill the meeting. Do you wonder that the young people's meetings are dead when the pastor never goes and the older people take up all the time? Have a young people's meeting. The war is on. Our government will soon have a million young men ready for the trenches of France. The war of sin is on, the enemy is entrenched against God's purpose in the earth. Let us get God's mind as to how to reach the young lives of our land and bring them into the kingdom.

POMONA, CAL.

THE WORK AND THE WORKERS

EVANGELISTS LEWIS AND MATHEWS

Ours was a hard fought battle in Bloomfield, Iowa, yet that made the victory sweeter. We praise the Lord for at least twenty different seekers, some of whom really met God. Bloomfield has some choice saints. How they did stand by us as we preached to kill! Brother L. E. Goode entertained us in his fine home, and gave us the largest offering one man ever gave us. For all of which we certainly praise the Lord. The Chicago church received us in the usual cordial, hilarious manner, and made us feel that they loved us out of a "pure heart fervently."

We are at present in a campmeeting near Caro, Mich. We planned to close last night, but could not. During the ten days we have had over sixty different seekers. Yesterday was a great day, with large crowds and about twenty seekers. There was holy laughing, weeping, and shouting and all done in the Spirit. Thank God for the real demonstration in the Holy Ghost. The sweetness of it lingers. Our plan for Lansing has been changed and we are to move the tent to Caro proper and begin July 13th, the Lord willing. Please pray for Lewis and Mathews.

EVANGELIST HENRY BELL

We began a meeting here June 27th in our new church, that was organized last winter by August N. Nilson. There have been no converts in the thirteen days of the revival, but we had eleven in the two Sundays before this that we supplied. The saints here are only nine in number, but they are the liveliest little band we ever saw. There were twenty-five in Sunday school last Sunday, and the collection is rarely ever less than \$1. The Swedish mission church is the only church standing by us. The saints are looking for a pastor, and we say God bless them.

FROM LYMAN BROUGH

The Mouse river holiness campmeeting closed Sunday night, with fifty at the altar. There were seekers most every service. This was the most powerful campmeeting held yet. W. R. Cain and Charles Stalker, evangelists, are powerful men of God, preaching the old-time gospel with the Holy Ghost sent down from heaven. We truly can recommend them to all the Pentecostal Nazarene church. They have a message our churches should hear. Brother Bates, who was elected District Superintendent over the Dakotas-Montana District, arrived to be with us through this camp. Brother Bates is loved much, and we believe he is the man for the place. We departed Monday, July 9th, with our family for Burnas, Ore., where we have accepted the pastorate for one year. We truly have enjoyed the blessed privilege of laboring for God and true holiness on the Dakotas-Montana District eleven years.

When we got our marching orders to come to the Dakotas-Montana District, from God, we just went. No church board sent for us, no missionary sent us, no one paid our transportation, we had no parsonage to go to, but we went out under the blue skies alone with God, preached, and wept and cried unto our Father to save and sanctify the people. We saw this come to pass, and we do believe God gave us some of the best people. We are in for spreading true holiness up and down the land. One brother said to us, "How can you leave these people?" Only by the help of the Savior. For they are as near to us as our own life, but as the Lord has directed elsewhere we say, Thy will be done. We never sought this place, and we were not disobedient to the heavenly calling. We always want to be kept in His will. Our address is Burnas, Ore.

NEBRASKA DISTRICT

I am glad to be able to announce that we have the date of the camp and Assembly, the place and the workers decided upon and secured for the Nebraska District. We have been many weeks working on this problem in co-operation with the campmeeting board, and believe the Lord has been hearing and answering prayer. The date of the camp and Assembly will be September 11-23, the Assembly the last five days of the time. The place is Fairbury, Neb., and the workers, General Superintendent Williams, Rev. John Matthews, and Brother and Sister Rhineberger, in charge of the music. Personally, I feel the Lord has helped us in getting this corps of workers together, and I can humbly say that for this special camp we could not do better, though we were to search over the whole movement. We should not spare ourselves in any way to make this by far the greatest camp and Assembly we have ever held. The work of the District is moving along much as usual, with some good reports by the way, good times of preaching, praying, shouting, singing at the points visited, encouraging evidences of Holy Ghost life and fire among pastors and people, so that the Devil is kept busy watch-

TELEGRAM

DONALSONVILLE, Ga.

HERALD OF HOLINESS:

Wanted a good bookkeeper. Pentecostal Nazarene with children to educate. Good position for right person. Write at once.

E. P. ELLYSON, *President.*

TELEGRAM

SEYMOUR, Ind.

HERALD OF HOLINESS:

Greatest day here Sunday in the history of the church. Church debt of long standing raised in full, in cash and good subscriptions. One hundred and twenty-two dollars subscribed for Miss Pearl Denbo, outgoing missionary to China. District Superintendent Harding and wife and Miss Denbo were with us.

C. PRESTON ROBERTS.

TELEGRAM

GREENVILLE, Texas.

HERALD OF HOLINESS:

Peniel campmeeting August 2d to 12th inclusive. W. R. Cain, B. F. Neely, and H. B. Wallin and wife will be the special workers. A host of other preachers and Christian workers will be present to help push the battle. Everybody come to this great feast of tabernacles. We are believing for and expecting the greatest outpouring of the Holy Spirit that this old historic camp has ever known.

STEPHEN S. WHITE, JR.,
Reporter.

ing the trail of some Nebraska Pentecostal Nazarenes.

I think I should make some mention of the campaign at University Park, which was held the last half of May and first half of June. We have no elaborate things to say relative to its being the greatest or one of the greatest we ever held, but we could have boasted of a large attendance had the people all come out at once. The rain was much more regular in attendance than the people. We had quite a number of curiosity seekers, and I have not yet learned what they found. There were, perhaps, some twenty earnest seekers, and some real finders. Brother Hunter, with some faithful assistants, pushed the music, and wife and I preached the Word. Expenses were paid, and there was a little left over to divide with the workers, and we serve notice on the Devil right here that we are still in the fight.

M. F. LIENARD, *Dist. Supt.*

SAM THE NAZARENE

I just closed a meeting at Plackville, Ind. The Lord gave us a few souls. We have a fine class of people there, who have only been organized since December. At the close of our meeting they called Brother Stephenson, one of the Olivet students, to fill the pulpit until the Assembly. They are true Pentecostal Nazarenes, and believe in helping every cause that we have in the church. They are few in number, yet have raised more than \$200 for Olivet University. God being my helper, I will be one of the hundred who will raise \$1,000 for our dear Olivet University, which has been already a blessing to our church. I believe if every Pentecostal Nazarene pastor, evangelist, and layman would put their shoulder to the wheel we could raise that \$100,000 before Christmas. When I see and hear the teaching of modern colleges I feel like putting my head in the dust and crying to our God to help us to have

a few more holiness colleges that will send out holiness pastors and evangelists. We are in the battle at Westville, Ill., with Brother Sharp, and from here we go to Mohawk, Ind., and will be there until August 5th.

EVANGELISTS M. T. AND LIDA BRANDY-BERRY

It was our privilege to attend the Olivet campmeeting, which was a glorious, rich feast to our souls. We greatly enjoyed the preaching of the gospel by Evangelist Curtis. At the close of the Olivet meeting we went to our home town, Monroe, Ind., for a few days' rest and visit. While resting we preached three times in Monroe and had charge of three services in the Friends church, in the country, where a number of wide awake people from Monroe were conducting a revival meeting. God answered prayer, and in the three services gave us thirteen souls. It was also our privilege to attend an all-day meeting in Ft. Wayne, where another Pentecostal Nazarene church was dedicated to the preaching of holiness. Thank God that in this wicked city, where Catholicism and rum have had sway so long, there is a church that stands for the vital doctrine of the Bible, and opens wide its door for all classes of people to come and find Jesus precious to their souls. Rev. Mr. Kirst, the sacrificing pastor of this church, and his wife are building up a good work in this city. Bluffton is only twelve miles from our home town, so we had the privilege of preaching one night in the Pentecostal Nazarene church there. We also attended the all-day fourth of July meeting, held in the city part of Bluffton. We were delighted to meet some of the new pastors on the Indiana District. District Superintendent Harding, amid the shouts of victory, preached both morning and afternoon. Brother Green, pastor of Bluffton church, impressed us deeply. He seems to carry enough glory in his soul to supply a whole campmeeting.

In the evening of the fourth we, with Brother and Sister Harding, drove to Muncie, where Brother Harding was slated to preach. We were pleased to meet the wide awake pastor of the church, Brother Chalfant, and his people.

We are now in Roachdale, Ind., where the crowds are coming and God is giving liberty in the preaching of His Word. From here we go to Hull, Ill., where Miss Laura Trueblood is pastor. Our District Superintendent, W. G. Schurman, is to be the preacher. We expect to conduct the singing, and fit in most anywhere to help push the battle for God. We are glad we are in this holy war, and we feel more like fighting sin than ever before in our lives.

EVANGELIST C. L. WIREMAN

We are now in the battle at New Philadelphia, Ohio, in a tent meeting with the Pentecostal Nazarene church. A goodly number have already prayed through, either for pardon or purity, and new seekers are at the altar every service. Rev. R. J. Kirkland is pastor of the flock here, and he is a real Pentecostal Nazarene. Unless the Lord undertakes, your humble servant will be compelled to take a rest soon, as my strength is fast giving way. Let those who read these lines please remember me at the throne; there is so much to be done.

FROM JOSEPH N. SPEAKES

The blessing of the Lord is most signally resting upon the work in this fine capital city, Oklahoma City, Okla. Seekers are finding God in the regular services. The membership has been almost doubled since last Assembly, and the finances are coming with ease and great increase. A commodious church building and six-room parsonage have just been purchased for \$7,000. The church has worshipped in rented buildings, since its organization, and there is great joy over the prospect of worshipping under our own vine and fig tree. It will be a few weeks before the church can be occupied, on account of its now being used by the Christian church. Rejoice with us and pray the Lord to more richly bless and prosper this promising work. It is a pleasure to serve such a great people.

EVANGELIST J. H. GRAY

We are in the commencement of another great revival. Great interest was manifested last night. Thirty were forward for prayer, and a number were weeping. The greatest difficulty is to make room for the large crowds. A goodly number of the young converts from the Ellendale new church were present and gave strong testimonies. We take courage. Our faith is in God, and we expect great things in this meeting. The people here have given us a new 1917 model Ford car to carry the gospel.

MISSISSIPPI DISTRICT

Since our last report we have visited some of our churches and find our people and pastors with the real Pentecostal Nazarene spirit. Some of our pastors are beginning their revivals with bright prospects. Good reports are coming in.

We are now engaged in a revival near Houlika, where Brothers Saxon, Stafford, Kimbrough, and Westmoreland have been conducting a weekly prayermeeting through the winter months. The people are prayed up and are ready for a revival. We are expecting a real salvation time. We held two revivals in Alabama during May and June.

Although it was stormy and our tent was torn to pieces by the wind several times while at Townley, the people aided us in mending the tent, and many seekers were saved. We hope to see an organized church in Townley in the near future.

Our second meeting was at Sipsey, where the people had been tormented with tongues and other heresies, but in spite of it all God gave us a most glorious victory. May His blessings be upon all the readers of the HERALD of HOLINESS.

S. E. GALLOWAY and WIFE.

EVANGELIST CHARLES H. SMITH

Our meeting north of Nashville, Tenn., closed Sunday, the 8th, with great victory and a number at the altar. The saints were shouting all over the house. These people see the need of a holiness church, so one brother that does n't have the blessing, but whose wife has, says he will give the ground on which to build a holiness church. The best men of this country say they will do their best, so it's going through.

RHODE ISLAND CAMPAIGN

Sunday, July 1st, was a busy day for the Pentecostal Collegiate Institute band. Professor Duffer, Brothers Brown, Pronto, Ireland, Fitch, Mat-thewson, Peter Tourinho, the Portuguese from the Cape Verde Islands, Mrs. Maynard, Fauny, and Martha Ide, Florence White, May Livingstone, Mrs. McKinney, Miss Monroe, Miss Madeline, Nostrand, Ernest Ling, Rev. W. A. Millet and wife, with Doctor Archibald, president, have joined the band. We spent ten days at Peace-dale and Wakefield, R. I., May 21st to 31st; sixteen days at Scituate, June 1st to 17th; and fourteen days at Chepachet and vicinity, June 17th to July 1st. We closed with a tremendous day's work with three automobiles.

We began at 8 a. m., Sunday, enroute to Green-ville, with two services, street open air rally at East and West Greenville, thence to Harmony, and dinner at Chepachet. From there to Maple-ville (for an hour in each place) at noon, and a fine crowd of people, mostly with bands, gathered round the "baby" organ and listened to the sweet old story of the cross. They stood on the side-walks, sat on their piazzas, or leaned out of the windows. Over a score of nationalities were represented in this New England village, with its stone church, bells, chimneys, summer perfumes from beautiful gardens, and the soft hush of the holy Sabbath inviting all to worship Jesus. Especially do the children everywhere crowd close around us to listen to the organ and hear the testimonies to Jesus' saving power from the glad lips of the Cape Verde student and the converted Catholics, as well as the converted Protestants of the party. We went to Oakland and Glendale next. For an hour the crowd gathered round our auto asking and answering questions, as in the glorious old days of Galilee. One "rookie" in naval uniform was especially vigorous in his language, and in-quisitive, but our kindly replies and Bible refer-ences mollified him, and we left him smiling and, we trust, with many others, under deep convic-tion.

Thence onward an hour to Herring Pond, where thousands visit every Sunday to bathe, sport, and gambol away the holy hours in the "pleasures of sin for a season"! Surely the judg-ments of God are being poured out in the (seventh and last) "vials on the air." Men and women, boys and girls, in scanty bathing dress, together sporting in the water, rolling in the sand, eating and drinking in the cafes, strolling in the woods, a bacchanalian riot of debauchery, as in-famous as the reveling that brought the destruction and wrath of God on the ancient nations of Babylon and Rome, that has brought upon our own land the world-wide war and slaughter of Armageddon. Here for an hour we stood and cried and wept and exhorted them to "flee the wrath to come," and a multitude "heard of the word of God." Five of us stood up in our car and in turn delivered our souls. We sang our gospel hymns as the vast procession marched in and straggled out the dusty highways seeking pleasure in sin. The cars choked both sides of the road, the crowds swarmed for a mile, leaving the trolleys, getting on foot to the "pond." It was a sight that wrung our hearts; it must make angels weep! We believe many were awakened, and when we make our second tour, next Sep-tember, we expect to harvest many souls from these seed sowing days.

Thence we went to Harrisburg, only ten miles from the old Douglas campground, famous sancti-fied spot started forty years ago. Here our two cars and workers united, and for over an hour

Important Announcement!

The Board of Publication at their re-cent meeting in Kansas City authorized the setting aside of a day to be known throughout our connection as "HERALD of HOLINESS Day." Sunday, September 16th, has been decided upon as such day, and every pastor is urged to make this a great day in his church, in the inter-est of our church paper. Make a mem-orandum of the date that it may not be forgotten.

An extended announcement will ap-pear on the last page of the HERALD of HOLINESS in next week's issue. Watch for it and read the great plan to put the HERALD of HOLINESS into every Naza-rene home as well as into the hands of Holiness people generally. Every pas-tor will be addressed personally on the subject by mail and sample copies sent out.

The time is ripe for a great campaign. The church expects every member to be loyal to such an undertaking. Pray much that the plan may be a great suc-cess.

held a large concourse of very attentive, hungry, well dressed people, strung along the streets on both sides for a block. The glory fell on our souls. We sang, prayed, and shouted the victory. We repeat our slogan everywhere, "Three hundred students for Pentecostal Collegiate Institute, and Rhode Island dry." We hope to see by Christmas 10,000 saved, and pledge and raise \$10,000 for Pentecostal Collegiate Institute.

EVANGELISTS MISSES DAMRON AND VERNER

We have recently closed a very successful rev-ival at Womble, Ark., with the Pentecostal Naza-rene church. It was a stubborn fight, but victory came. There were a number of professions, and ten additions to the church. We were entertained in the home of Brother and Sister Lane, who stood nobly by us. The church is small in number, but the faithful few have stood together. They re-warded us well for our services, and have called us back for another meeting next June. We go next to the Hayhurst camp at Home, Texas.

NEW ENGLAND CONVENTIONS

After the spring Assemblies, through the urgent invitation of the pastors, I arranged to hold sev-eral conventions and visit a few of the churches in New England. I could meet the desires of only a few for want of time and previous engage-ments. Between the various conventions and meetings I have visited my old home and a few relatives and met many friends of other years. The brethren have kept me very busy preaching most every evening except Monday, and often twice a day and sometimes three times on Sunday. But we have had a most delightful time, and the pastors have given us royal welcome and the most thoughtful entertainment in every place. Old New England friendship never ends, but clings closely to the memories of the past like the twining ivy around a great oak.

Here I have seen many whom I baptized in other days, and some whom I united in marriage. What changes! How the children have grown into noble manhood and womanhood! Many are still holding to their Christian vows, for which we are indeed thankful. The visit to the place of our childhood was a little disappointing, the old elm trees were gone, the buildings old and changed, no familiar faces or voices to greet us—we were compelled to hasten away by the mem-ories of our boyhood days—it was no longer home. We met a few old neighbors and school-mates, but thirty years makes a great change, so many have died and others have moved away. The old church and schoolhouse is now closed, and the young people are left without religious in-fluence. How I longed for a little time to preach the real gospel to these friends of long ago! But I had only forty-eight hours to cover forty miles with horse and buggy, and stop at ten different homes, and speak with many other old friends—endeavoring to tell them of Jesus.

It was a real pleasure to spend a week at Lowell, Mass., with our church, where Brother Riggs has spent twenty years of faithful service, and now assisted by Sister Curry, so well known in the evangelistic field. They are both loyal sup-

porters of the evangelist, and make one feel at home with them. This church is filled with young people, some of whom were blessed in the meet-ing, and there was a good tide of blessing in every service. While the closing day was very stormy without, yet a fine congregation was present to hear the Word, and there was a good altar full of seekers at night. Sister Curry was taken sick the last of the week and was not able to attend the closing services, and has been obliged to take a much needed rest since. Brother Riggs, who is always so full of fire and energy, has built up a fine work here, and they will soon be obliged to plan larger and better accommodations for the Sunday school and church work. This live pastor seems to grow younger with the passing years, and always carries the interests of the general church upon his heart. Wife and Elizabeth were with me in this meeting, and we were most royally entertained at the home of Brother and Sister Sleeper.

It was a joy to visit our work in Malden, where Pastor Borders, now of Chicago, spent seven suc-cessful years in building up the church. Rev. I. G. Martin spent only a few months here, but we were able to discover his footprints, having led some into the fulness of the blessing. The present pastor, Rev. F. C. Norcross, and his good wife gave us a most hearty welcome into his home, and they spared no pains in their efforts to make us feel at home, providing for our every comfort. Brother Norcross is a new man among us, having come a few months ago to our work from the Methodist Episcopal church. He is a strong man, a very able preacher, and gifted in prayer. He is much liked by all the people and is doing fine work in gathering the people together. He is fast catching the step of the movement, and we bespeak for him a large place of usefulness in the work. God gave us a most precious convention and some were much helped and blessed. The meeting closed with a good tide of blessing and seekers.

We gave the West Somersville church a short convention, and were much pleased to find this church in good condition, holding steady while without a pastor. We were most royally enter-tained in the home of Brother and Sister Quimby, our old friends, of Manchester, N. H. This church has a very fine property in one of the very best locations in the city. The membership is not large and there is a very heavy debt, and this property must be saved to our work. To save the property some \$4,000 must be raised at once. Our people here are not strong financially, but they are doing their best. Forty people with only \$100 each can care for this burden. We have already ten who have pledged to give assistance. Can we not have the thirty? If you feel led to help in this matter, write me at the Publishing House, and the church will arrange to give se-curity if you desire and interest at 6 per cent. This beautiful property should not be lost to our work in this city.

We are having a most delightful time in the work among the New England people, and ap-preciate the loyalty of our people to the general interests of the church. There are many large cities and towns all unreached by our work, and there is a great opportunity for live, earnest, heroic men who think and study, to take our message into these cities and towns. How we need men who can bring things to pass! The harvest truly is great, but the laborers are few. O Lord! send us a few hundred fire-baptized men who will help build the work in these places. Our District Superintendents are doing most ex-cellent work on these eastern Districts, but the needs are very great for men who can build city churches and maintain centers of holy fire.

JOHN W. GOODWIN, Gen. Supt.

WASHINGTON-PHILADELPHIA DISTRICT

We want to report that on this District at this writing there are two mighty campaigns in progress; West Philadelphia church, with Rev. J. T. Maybury as pastor, is entering an all-sum-mer campaign under a large tent, and expects to keep at it until it is too cold for the tent, and then go to a building, and take a new hold and start in for the winter.

Here in the great capital city we are entering on our fourth week in our mighty campaign for souls. Our tent is stretched on a lot only seven blocks from the capitol, and we are preaching the old-time gospel. It is having its effect, and souls are praying through, quite a variety of seekers having come to the altar, preachers, professors, backsliders, and sinners, and the end is not yet; for we have the privilege of the lot all summer, and we expect to keep at it until the snow falls, if Jesus carries.

The writer opened the campaign on June 17th, and then we had Rev. S. W. Beers of Lynn, Mass., Rev. Warren Posey and wife, and Miss Madge Savage, of Ashland, Ky. Mrs. Posey and her sister, Miss Savage, won the hearts of the Washingtonians, and drew the crowds, and Brother Posey gave out the gospel with no uncertain sound. It brought seekers to the altar, and many found the blessing sought. We start off this week with Rev. J. T. Maybury and Rev. I. G. Martin following, and we surely look for great things.

We want also to report that there are tent and campmeetings going on in many other parts of

the District. E. C. Krapf, pastor of Bloomsburg church, begins this month, also the Chicamuxen pastor, Rev. D. W. Sweeney, called on us this week, and informed us that he is planning for a revival this month, and we hear from Brother J. W. Henry, from Norfolk, that they have bought a tent and are planning for great times. Hollywood has about settled on a pastor, and we are planning for a great time there. We had the pleasure of calling on the folks at Hollywood, and found them ready for their pastor, with plenty of vegetables growing in the parsonage garden. Rev. Mr. Nielson has just closed a tent meeting with Rev. W. H. Hudgin, of Rodgers, Va., and we look for a good report from there. Rev. C. R. Mateer, of Park Lane, is planning for a camp there next month. The LaPlata camp, with Rev. J. H. Penn in the lead, are doing all they can to make it a great camp. Sister Pelly, our outgoing missionary to Africa, has been visiting our churches in behalf of the work. May God's blessing be on her and send her out in the power of the gospel to the precious black people, is my prayer.

Before closing, we will mention the meeting we had with our Chicamuxen church. The writer arrived June 2d, and on Sunday listened to a very interesting children's day program, preached in the afternoon, and at night. It began pouring rain, and for nearly all week it kept it up. Not many came out when it did not rain, on account of the mud, but God gave us about four good preaching services, and some found God. We are trusting to return there some future day, and hope to have a better report.

We are looking forward to our District camp with great anticipation. Our new grounds are ideal and well located, and as we are now permanently located, we are planning to build cottages, a permanent tabernacle, and make this one of the great camps of the East. The writer has met with the different boards, both the local and the District, and find all in good spirits, and looking forward for a blessed time from August 24th to September 3d, closing on Labor day. Plan to be there, and pray that God will have His way. This camp is situated just between the two railroad stations of the Baltimore & Ohio, and the Pennsylvania. The two stations are one and one-half miles apart, but nearest the B. & O. (Leslie) and Penn. station is (North East).

W. W. HANKES, *Dist. Supt.*

DALLAS DISTRICT

We closed our missionary campaign of the District in the interest of Brother and Sister Franklin, outgoing missionaries to Central America, June 17th. We raised more than \$1,000 in cash and subscriptions. Peniel church has raised \$500. for Brother Neilson's equipment and passage to Africa, including a liberal part of this amount being given by Brother Neilson himself. Brother and Sister J. M. Nickels have recently made a liberal donation to the African work by the gift of some valuable real estate to be sold, and proceeds applied on the support of Brother Neilson. Our District is at last getting a touch of the real missionary spirit.

We will open the battle July 13th at Shiloh, with Rev. and Mrs. I. W. Young assisting, and will continue till the 29th. We are looking for great victory, and a number of campers are expected on the grounds.

The Fisher brothers, Virgil and Thompson, will begin a meeting at Illinois Bond the 14th. They are just out of a meeting at Batson.

Evangelist Mrs. E. H. Sheeks is in a meeting at Flint. She is assisted by Sister Brackin.

Rev. B. F. Neely goes to Altus, Okla., for a meeting the 14th.

Evangelist A. G. Jeffries is abundant in labors, and we are glad to note that his health is much improved. He goes to Oklahoma for some meetings before some summer camps he is to hold on our District.

Rev. I. W. Young and wife are in a good meeting at Ren Franklin.

President J. B. Chapman has begun his summer campaign of revival work.

Evangelist W. E. Bennett has just had a good meeting with the Kirbyville church. He will conduct a meeting for our church at Eaton, July 20th to 30th.

Revs. Toney and Farmer with their band of workers did fine work at McKinney, which resulted in the organization of a new church which promises to develop a strong center of holy fire.

Brother and Sister Hudson have had a good meeting at Cooper, and opened the way for a church to be organized there as soon as we can get to them.

Pastor Lee reports that the new church building at Grand Saline is about complete, except paint and paper, and they have started painting.

The church at Cedar Hill has called Rev. W. B. Pinson to supply the work as pastor, since Brother Daniel resigned for work in Arizona. Doctor Pinson and the Cedar Hill church are a good combination, and we are looking for good results.

Pastor Hancy is in a tent campaign in Dallas which will strengthen the aggressive and growing church there.

The Sherman church continues to enjoy salvation services, and new members are being added.

Rev. Harry Wiese is now serving the Lissie church as supply pastor.

We are looking forward to the great annual feast of the District camp at Peniel, August 2-12. You can not afford to miss the meeting this year if it is at all possible for you to come. If you want special information about this camp, write Brother J. H. Smce, Peniel, Texas.

Arrangements are being made for a District convention to be held at Gause, to embrace the fifth Sunday in September. Let all pastors make their plans to be there.

A word to our church treasurers: When you send money to be applied on subscriptions to the Franklin missionary fund, be sure to give the name of each subscriber, and the amount paid by them. This is important, and please do not overlook this request. Send all missionary money to our District treasurer, E. H. Sheeks, Peniel, Texas.

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

PLANS FOR OUR WORK IN ARKANSAS

To our Arkansas brethren: On account of my being a new man in the work in this state, I feel a delicacy in taking the initiative in the following suggestion, but my eighteen years of work in the church has given me some experience that I desire to use here for the work of God.

It is the consensus of opinion among some of our leading preachers and laymen that a reuniting of the work in this state will be a great blessing to our church work here. The works as they now stand are too weak to support our Superintendents. We now have two strong men in these places who are not getting the support such men need. One man can have a good support and give every day of his time to this much needed field of labor.

Brethren, pray over this; and if it seems to be best, plans for a joint session of the Arkansas and Little Rock District Assemblies can be easily arranged.

T. C. LECKIE, *Dist. Supt.*

EVANGELIST URAL HOLLENBACK

The Lord gave us a good meeting at Winchester, Ind., in spite of the rains twice a day for the first two weeks. Some souls were reclaimed, saved, and sanctified. Conviction was deep and pungent. I found Pastor H. E. Cox a man of God, sweet-spirited and self-sacrificing. He recently came to us from the Methodists, and any new church would do well to call this young man as pastor next year. On July 9th the Pentecostal Nazarenes dedicated a church which they purchased, repaired, and "fixed up." Rev. U. E. Harding gave one of his lightning streak sermons about the Pentecostal Nazarene church which knocked prejudice down fast, though there is plenty left in the town for several sermons yet. The band of Pentecostal Nazarenes have been working against great odds, but they are true to the spirit of the church, and though poor they are doing their best and giving as best they can to help things along up the hill.

July 4th we filled an engagement with Pastor Clyde Green at Bluffton, Ind., in an all-day meeting in the city park. Preachers and workers from all over the central part of Indiana were present. Rev. U. E. Harding, the District Superintendent, preached twice, and the writer once. Pastor Green is one who knows how to "get things up" that are interesting.

If you need any evangelistic help, pray through about it, and write me at Greenfield, Ind.

IN THE INTEREST OF OUR SCHOOLS

I am delighted that in a recent issue of the HERALD of HOLINESS there were two voices speaking forth a conviction that has been on my heart for some time.

In harmony with the tenor of the article by President N. W. Sanford of Arkansas Holiness College, comes the announcement by President J. B. Chapman, of Peniel University, that it has dropped its larger pretensions and is from henceforth to be known as a college; and setting forth in a clear, sensible way the reasons for the change. Now let the good work go on.

A year or so ago our Kansas Holiness "College" made the ill-judged and abortive attempt to bring itself out in college cap and gown, but it has been painfully evident to its best friends ever since that its diploma was never earned, and that the new attire was large and ill-fitting. Now the board of trustees has recognized the mistake, and the school no longer lays claim to any more than academic grade, though we have not yet taken the necessary steps to change the name.

As a teacher in the school for four years, and as president of the board since that time, I have ever advocated that, in the interests of honesty, common sense, and real efficiency we should do more than we advertise, rather than advertise more than we do, or are equipped to do.

When the men having the direction of our schools, and the shaping of their policy, will act in accordance with this principle, our Pentecostal Nazarene schools will certainly be headed toward the attainment of the respect and recognition of worthy educators which will be our due.

With a well defined connectional educational system in action, we shall, as a church, be able to accomplish far better our appointed task of girdling the globe with salvation, with holiness unto the Lord.

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

MISSIONARY RALLY

An exceptionally good missionary rally of center No. 1 of the Northwest District was held at First church, Portland, Ore., July 5th and 6th. The officers for the coming year were elected at this time.

Our District Superintendent, Rev. J. T. Little, was with us throughout the convention. He gave us a splendid talk on the subject, "We are not doing our best for the foreign field, for the home field, and local church." He clearly showed how we could and would do more for each, financially and by our prayers, if we knew Jesus would come again before another week. A paper on the subject, "Should our Sunday schools be like other Sunday schools?" was read by Mrs. Striker. There were many interesting and helpful discussions on both subjects.

We were especially favored by having with us Rev. K. H. Jackson, a returned missionary from Central America, who preached each afternoon and evening. His sermons were all good.

The Lord's blessing was upon every service, some knelt at the altar for spiritual help, others as a living sacrifice for the home or foreign field.

The next convention is to again be at First church, Portland, September 5th to 8th, in connection with the other three centers, at which time General Superintendent Reynolds, Rev. K. H. Jackson, and delegates from the four centers will be with us.

Pray that many who have never caught the missionary vision will get it at this time.

DAISY PUTNEY, *Reporter.*

EVANGELIST ARTHUR F. INGLER

While at the Assembly in Spokane last month we heard that the tent meeting arranged for by the Second Pentecostal Nazarene church of Seattle had been called off, and we went to the Orchards campmeeting with that understanding. After returning home to Everett, Wash., we learned that the Seattle meeting was in progress, as originally planned, and forthwith we went down to see the brethren. We found Evangelists St. Clair and Galloway on the job, blowing the full gospel trumpet with no uncertain sounds. The altar was filled with seekers both afternoon and evening. Souls found the Lord in saving grace and sanctifying power.

We are with the brethren for the balance of the meeting, which is in a tent near the church, and at night the tent is well filled, and sometimes many people stand around the outside and look on the service with wonder and amazement. This is but the repetition of St. Paul's experience, in a measure, when he said, "We are a spectacle (theater) unto angels and unto men." There is nothing that attracts the lost world like the preaching and singing of the old-time religion with the Holy Ghost anointing upon it. Brothers St. Clair and Galloway expect to begin a tent meeting in Everett about August 5th, to close the 19th. It will be the missionary District campmeeting of the Seattle District, as we now understand it, and the District Superintendent, Rev. John T. Little, and other ministers and workers are expected to be present. For further information, write Rev. D. Rand Pierce, 2201 Oakes avenue, Everett, Wash. Remember these meetings in prayer.

EVANGELISTS THEODORE AND MINNIE E. LUDWIG

As we have not reported since our Montana meeting in March, you may wonder what we are doing. We are praising God for giving us strength to still remain in the battle. After coming from the cold north, we were unexpectedly called for a meeting near Stoneham, Colo. This meeting was in a new country of homesteaders. We drove seven and fifteen miles to services each night. Not many attended, but we did our best. A few souls were forward as seekers, and God knows the number that really prayed through. God had a few souls in this community who were letting their lights shine and had not bowed their knees to Baal. God bless them.

We then went to Etna, Neb., to assist our pastor, Brother A. Essley. The first two weeks we were almost snowed and rained out. We continued over two weeks longer, but there was no break, and only little visible results. We rejoiced to see the friends who had been saved and sanctified in our former meetings standing true to God and holiness. We were glad to be with Brother and Sister Essley again and enjoy their hospitality, with their little son, Charles, and we certainly felt at home. Sister Essley was afflicted during the meeting and could not attend much. We trust she may soon fully recover.

Soon after arriving home at the close of our Etna meeting, a call came from Dr. W. T. Craft, of Foster, Neb. We were home about a week arranging matters to leave for our summer's

work. Our son, Sylvester, accompanied us to the Foster meeting, and will be with us all summer assisting in our tent meetings with his cornet. We began at Foster, June 1st, and continued till the 17th. The rainy weather greatly interfered the first week. The meeting was held in the Methodist church. Brother Craft and his wife, who called us, are Pentecostal Nazarenes, and want to see things accomplished in that place for the salvation of souls. God bless them. There were a number of seekers, and some that prayed through definitely and heard from heaven, especially one family, parents and two children. The father and two girls were baptized in a little stream on the last Sunday.

We hurried on to our next engagement at Grand Island, Neb., with Brother Evans, our pastor, who had begun the meeting a few days before. The tent was pitched in rather an unfavorable locality, nevertheless there were quite a few seekers, and some definite cases of praying through. There were several on the last night, among them a mother from out of town who had attended the last few days. At the close of the services she came to the altar all broken up, saying that she just discovered that she had never been converted, she had been a church member for twenty-five years, but without salvation, and had never seen any one converted in her church in that time, but thank God we could help pray her through, and she went on her way rejoicing. May God bless the faithful few in this wicked city. If the Lord can have a few who will be true here and walk with God, there is no reason why there should not be built up a strong holiness church in this city of 13,000. It is the only place where salvation is being preached. Oh, that a few more would go through with God and put their life and means into the service of the Master in this city. God sent a brother in to the first part of the meetings, who became interested and left a check of \$200 for this church in their struggling needs.

From Grand Island we came on to Muscatine, Iowa. We began here with the Pentecostal Nazarene church July 13th, and expect victory in the name of Jesus. Will be here till July 29th, then on to Martintown, Wis., till August 19th. Mail will reach us at the above places. All glory to Jesus. "Hid with Christ in God."

ARKANSAS HOLINESS COLLEGE

Since our last report our meeting has come and gone. On account of late crops and the meeting being so early in the season, the attendance was not so good as we desired; but the people made some effort to get to every service.

The preaching by Brother Neely was good, and a number were definitely blessed in the meeting. The saints were greatly helped by our good day services. Brother Neely has been recalled for the camp next year.

Brother D. S. Corlett, a former student of Pennsylvania, was with us and led the singing. Brother Corlett is a good singer, and leads the choir well. His work added much to the interest of the meeting. We are glad to report that he will be with us during next term of school, and will be a blessing to every student who may come this way.

We have had two good rains since the meeting, and crops are growing fine. Two men have come to see the country since I announced a number of good places for sale. One rented and the other bought. I have a number of good farms for somebody else who wants to get into a good neighborhood to raise his children. Remember, our services will cost you nothing. Come on and see what we have, buy you a farm, and educate your children in a school where every teacher prays and believes that God is still living and will hear them.

We are looking forward to a good year in the school work.

N. W. SANFORD, President.

EASTERN AND NEW ENGLAND NOTES

Rev. John N. Short, of Cambridge, Mass., will be the leader of the Douglas, Mass., holiness campmeeting, as he has for many years gone by. Rev. J. W. Goodwin, General Superintendent of the Pentecostal Nazarene church, will be one of the special workers.

Brother R. H. Whitman of Providence, R. I., helped at the St. John, New Brunswick holiness camp. He helped the camp with his labors in prayers and faith and helping souls at the altar.

The Delanco, N. J., camp was blessed of God this summer. Brother Hammell and his workers were in labors abundant and saw a number of precious souls saved to God. Delanco camp always stands true to the Wesleyan (and better still) Bible doctrine of full salvation. These New Jersey holiness pushers are men who give their time, strength, and means to get folks wholly sanctified to God.

Evangelist B. S. Taylor called to see us after his meeting at Chepachet, and told us he had one of his great days on the closing day of that campaign.

Brother L. D. Peavey, of Malden, Mass., writes us of the blessed time they are having at the Grandview park, Haverhill, Mass., holiness camp.

"Inasmuch"

And the King shall answer and say, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Bible.

As day after day we read letters from our dear people up and down the land, telling us the story of crop failures, sickness, death, and kindred reasons why it is impossible just now to send in renewals for our church paper, we wish we could pass these messages on to the church at large, that it might be stirred as never before, to the needs of the ones so situated.

Beloved, the "Inasmuch Fund" is a ministry of which we need not be ashamed, for it is a divine one, and puts into action the teaching of the Master as recorded in 1 John 3-17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

Ask the Lord what He would have you do to put a holiness paper into the hands of some hungry one who is now denied the privilege of receiving its weekly vistic.

Offerings to "Inasmuch" Fund

Previously Reported.....	\$25.04	Mrs. Edith Kellogg.....	.50
Mrs. Stella Spencer.....	.50	H. B. Macrary.....	1.00
H. Douthitt.....	2.00	H. S. Hadsell.....	5.00
Mrs. Wm. Roberts.....	1.50	T. W. Erb.....	.50
Martin Hoblitzel.....	3.00	Miss Carrie Graves.....	.30
W. T. Stockett.....	2.00	Mabel T. Woodward.....	.15
Miss Nannie Carpenter.....	.50		
Mrs. Lydia Thomas.....	1.00		
Mrs. Jennie Anderson.....	1.50		
			\$44.49

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I desire to become enrolled as a member of the "Inasmuch" Band, organized for the purpose of sending the HERALD OF HOLINESS "unto one of the least of these my brethren," and am inclosing herewith the sum of.....Dollars to apply on said fund.

(Signed) NAME.....
ADDRESS.....

Brothers Goodwin and Martin are the special preachers there.

Rev. W. H. Hoople writes us of the holiness camp at Groveville, N. Y. They are looking for a gracious camp this year. This is the New York District camp of the Pentecostal Nazarene people. General Superintendent Goodwin is the special preacher. Brother Hoople will be in charge of the spiritual department of the camp.

Doctor Archibald and several of his students at the Pentecostal Collegiate Institute helped in the Taylor tent meetings at Chepachet, R. I. All speak of a gracious meeting.

Brother Thomas Edwards, of the writer's church, is ever awake to labors for lost and perishing souls. If all the Christians in Providence, R. I., were as anxious to get folks saved to God as Brothers Edwards and Whitman, the city of Providence would see multitudes of souls saved to God.

The Providence, R. I., Saturday night holiness meeting in Sister Potter's home, under the leadership of Brother E. H. Whitman, is one of spiritual power and strength. The saints who gather there each week get a good start for the Sabbath. Sister Newton, one of the "mothers in Israel," is one of the strong supporters of the meeting. God bless all the Saturday night holiness meetings all over the land.

Miss Myrtle Pelley, one of the outgoing missionaries to Africa, had a good missionary service in Pastor Norberry's church. A number of useful gifts were given to her for her work in Africa, besides a good cash offering was given her.

Doctor Archibald, principal of the Pentecostal school at North Scituate, R. I., is busy planning for a good opening of the school next fall. Any parents desiring to send their children to a holiness school will do well to write him at the above address.

Rev. B. S. Taylor, with two students of the Pentecostal school, are pushing a vigorous campaign against the Devil and his forces at Fairhaven, Mass. The rum devil and the lodge devil will be exposed in these meetings. God bless them.

Word comes to us from our holiness church at Saratoga Springs, N. Y., that while there is no stated pastor there as yet, Miss Dr. Gibson and Rev. W. E. Riley are in charge of the work there.

Brother Riley was ordained at the New York District Assembly last spring.

The dates of the Marion, Mass., holiness camp as given in these notes, August 17th to 27th, are incorrect. They should be 10th to 12th. Let all the holiness folks in and near that part of the country try and arrange for these dates.

Grandview park camp closed in good shape. Word comes to us that it was a great meeting all through and the best camp ever held there. Thank God for it. Brothers Goodwin and Martin did good service at the camp.

Evangelist B. S. Taylor writes us from the battle field that Brothers Bearse, Beebe, Island, Duffee, Brown, Ransom, and Murray have helped him push the battle in New Bedford, Fairhaven, and surrounding country. Let the good work go on.

Brother Duryea, president of the Long Island, N. Y., holiness association, sends us a notice of their campmeeting at Woodbury, Long Island, N. Y. Rev. Fred Anderson, Rev. S. A. Sands, Rev. George N. Buell, and Rev. D. C. Haven are to be the special preachers. Miss Ruth Harris will lead the singing. This camp will be the last part of July. May God greatly bless them in giving them many souls.

"Keep on believing."
JOHN NORBERRY.

EVANGELIST AUGUST N. NILSON

The meeting at Lynn Center, Ill., in the Swedish Free mission church was not what we would have lived it to have been. There was no pastor in charge, the people did not care to come into the church, but most of them stood on the outside and listened. We did our best, got blessed, shouted the victory, and went to our next meeting at the Swedish Methodist Episcopal church at Andover, Ill., Rev. Mr. Wells, pastor. Here we had better crowds, the Lord blessed a few folks, and we were invited to come back to hold another meeting for them next September.

We are now in St. Louis, Mo., with Rev. Mr. Linza, pastor of the Pentecostal Nazarene church, and his good people, and the outlook is fine, and the uplook is finer! God alone knows what is going to happen in this meeting before we get through. The spirit of prayer is on some folks, and when the travailing spirit of prayer is on

God's people we know that God is at work doing His part, bless His dear name!

GRANDVIEW PARK CAMPMEEETING

It was my privilege to assist in the campmeeting at Grandview park, Haverhill, Mass., this year. I have never enjoyed services with a finer class of men in my ministry. Of course this was right in the center of my old stamping ground, having served as pastor in the city of Haverhill nearly seven years in all. Here God has given me some of the best and dearest friends of my life, and it was a joy to look into their faces once more.

This campground is beautifully situated on the Merrimac river between Haverhill and Lawrence on the electric line, and easy of access. The land is high and beautifully elevated, affording a most delightful view of the river and the surrounding hills, making the scenery most charming. They have a good auditorium and hotel, and they arrange to pitch tents to accommodate the people. There is one of the finest wells of pure spring water I have ever tasted, which was much appreciated by all the campers.

The leaders, Brothers Bears and Fogg, and their strong co-workers surely make everybody feel at home, and create a most precious atmosphere of holy freedom in which to preach the gospel. I have never seen greater tides of freedom and liberty. The crowds were good, and the altars well filled with earnest seekers, there being over 160 different seekers throughout the camp. Brother Bears is one of the strongest campmeeting managers I have ever seen. He has everything up to date and complete in every particular. Brother Fogg, the aggressive pastor of the local church, is a great leader of song, and has great evangelistic gifts.

My co-worker in this camp was Rev. I. G. Martin. I have never seen Brother Martin more tender in his spirit, or with a greater burden for the lost. He endeared himself to all the people, and has many calls for evangelistic meetings in New England which will keep him busy for many months. He is now holding forth in the tent campaign in Washington, D. C.

The Haverhill camp closed in a blaze of glory after a most impressive sermon by Brother Martin. The closing moments of that precious camp will not soon be forgotten. Those in charge are making larger plans for a greater meeting next year. God is greatly blessing in all this eastern country. There is a great tide of unity and a greatly increased tide of aggressiveness among all our people of the East. For this we greatly rejoice. God seems to be blessing this year in all the campmeetings.

J. W. GOODWIN, Gen. Supt.

BETHANY TRAINING HOME

We are praising the Lord for the abiding Comforter in our own souls, for the way He is blessing for the Pentecostal Church of the Nazarene, and for the HERALD OF HOLINESS, for the feast of fat things it brings us each week. How we are praising God for ever saving and sanctifying us and permitting us to become a member of this holy family. Bless His name!

The rescue work is moving on nicely, with real victory in every department. We have girls from five different states in the home. We are running the factory, making pillow cases at eight cents a dozen, making about fifty dollars a month for the home. We are still in debt for \$175. The state is compelling us to incorporate the home. That will take \$25 more. The articles of incorporation have been drawn up, the home to be under the auspices of the Pentecostal Church of the Nazarene.

On account of the sale of the war liberty bonds, and the Red Cross campaign, all the charitable institutions in all large cities are suffering. Ours being young, and run on straight holiness lines, is suffering from the effects. I now appeal to the readers of the HERALD OF HOLINESS to assist us. I would not do this, but only for the reason that I shall have to undergo an operation, which the doctor says should have been done long ago. It is not a dangerous operation, but I will have to be shut in for at least ten days. Now, unless those of us who are interested in rescuing poor, unfortunate girls stand by the institution, its

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Rev. W. B. Dunkum, M.A., B.D., Pres.
Kingswood, Ky.

progress will be badly hindered. Even as it is, we can't take another girl unless we buy more furniture. Every bed in the home is filled, and they are doubling up, and even making beds on the floor. I believe the Pentecostal Nazarene people to be the greatest people in the world. As a denomination, we are about the only people in the world, so far as I can learn, who are interested and doing real practical rescue work among the fallen. So glad the Lord has ever counted us worthy of calling us into this great work. Beloved in the Lord, will you earnestly pray for us and help us through this trial. The Lord will bless you for it. Our address is 901 Chelsea avenue, Memphis, Tenn.

A. J. VALLERY and WIFE.

CHURCH NEWS

Muncie, Ind.

We are glad to report victory on every line. We have lately had a two weeks' meeting. Sister Eva Norris was with us and gave us an interesting week, with a lecture on the last Sunday on rescue work. Brother Harding, our District Superintendent, gave us a week, and brought us some very helpful and useful messages. Brother Harding always brings things to pass, and is bringing things up all over Indiana. We are pushing the work here all over town, and in several places in the country. Brother Herbert Groves has just closed a very successful meeting seven miles south of Muncie, and no doubt a Pentecostal Nazarene church will be organized and a house purchased. Brother Groves will start another meeting soon, eight miles north of Muncie. Brother Gray is now holding a meeting in the south part of our city. He is being assisted by Evangelist Hughes, of Kingswood, Ky. We are intending to have one thousand souls in and around Muncie. Last week the board and church gave us a call for another year. My salary was raised \$5 a week. We have lately painted our church. I say Amen. — EYERETTE O. CHALFANT, Pastor.

Andover, Ill.

We have had five powerful services with Brother August N. Nilson, of Portland, Ore. He is a mighty preacher of holiness unto the Lord, and he is bound to hit the sore spot of sin. We are planning to have him come back later in the fall. — CARL J. WELLS, Pastor Swedish Methodist Church.

Greencastle, Ind.

Greencastle, Ind., is a town of nearly 4,000 people, the county seat of Putnam county, situated in the midst of a farming community. De Pauw university (one of the oldest colleges in the Methodist church) is located here. The large denominations have church buildings here. But no aggressive effort is being made to lead people into a life of entire sanctification. The Lord has led us to pray for a revival in Greencastle. In an endeavor to do our part toward the answer, we have communicated with Evangelist August N. Nilson, Brother Jack and Sister Pheobe Sanders, and Miss Juanita Carter. These friends will be the workers, and we hope that others who read this may find it possible to drop in and give us a lift. The meeting begins Wednesday, August 1st. We solicit the prayers of all the saints for this meeting. — GUY C. MCHENRY.

Collingswood, N. J.

Fletcher grove campmeeting, Delanco, N. J., closed Sunday night. The camp was the most successful in the history of its twenty-two years' existence. One hundred and fifteen seekers were at the altar, and some hard cases of the town were reached. Evangelist Fred DeWeerd, of Olivet, Ill., was the chief worker and did splendid service throughout the camp. Evangelist Edward L. Hyde, of Conshohocken, Pa., was his colaborer until the last day or two, when he was obliged to leave, beginning his work at Ridgewood camp, Pa. Miss Clara Boyd, of New Jersey, conducted the 1:30 holiness meeting each day with splendid results. The children's meeting, in charge of Miss Bertha Woodrow, had one of its best seasons, and several converts were numbered among its attendants. The singing was one of the leading attractions. Rev. H. P. Beck, of Delanco, was in charge and ably assisted by Mrs. George C. Miller, of Wolcott, N. Y., and Mrs. T. I. Gifford, of Jersey Shore, Pa. These two singers won the crowds in their spiritual solos, duets, and instrumental selections, and have secured several engagements as a result of this meeting. The finances came up in splendid shape, notwithstanding the abnormal conditions. At the stockholders' meeting, held last Saturday, Rev. George Q. Hammel, of Delanco, N. J., was re-elected president. W. B. Woodrow, of Collingswood, N. J., vice-president. F. E. Perkins, of Delanco, secretary, and A. C. Ridgway, of Delanco, treasurer. Brothers Hammel, Woodrow and H. C. Snyder, of Pitman, N. J., are in the leadership of the holiness work in this part of the country and are conducting, in addition to this camp, an annual camp at Reading, Pa., this month; National park campmeeting, National park, N. J., in August; and local preachers' campmeeting the

latter part of August at Delanco; a local preachers' day at Pitman campmeeting; five-day local preachers' camp at Malaga Camp, N. J., and local preachers' day in connection with Seaville campmeeting. Kindly remember these meetings in prayer. — W. B. WOODROW, Vice-President.

Higgins, Texas

We are having a real battle here. This is the first holiness meeting ever held at this place. I came at the call of the stewards of the Methodist church. They are standing by the meeting. The two pastors in town are letting us alone. The presiding elder visited us last Sunday. People are coming from a distance of eighteen miles in the country. They say these are the largest crowds ever seen here at a meeting. We go next to Paradise camp on northwest, and from there to Milton, near Paris. I will continue in the revival work. — B. F. PRITCHETT.

PERSONALS

Brother Peter Nielson, one of our outgoing missionaries from Penick, Texas, stopped off at Headquarters this week on his way to San Francisco, where he expects to sail for Africa on the 29th of this month. Let us pray that our dear brother may have a pleasant voyage and reach his destination safely.

Pastor W. L. Fear, of Chariton, Iowa, in sending an order for a nice line of books to use in the campmeeting August 16th to 20th, says, "We are having good meetings, sinners being saved and believers sanctified wholly." This is surely a good start for a great campmeeting.

Rev. C. E. Shaw, of Crest, Ga., has recently assisted our pastor at Texarkana, Rev. Mr. McLen-don, in a revival meeting resulting in about twenty professions, which was no doubt a great uplift to our church at that place.

ANNOUNCEMENTS

Campmeeting Announcement—Pilot Point thirteenth annual missionary camp is near at hand. August 16th to 28th is the date, under the big tabernacle is the place. Rev. William E. and Mrs. Annie May Fisher, of San Antonio, Texas, will be the human leaders. Evangelists Tony and Farmer

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with their band of six young people will have charge of the music, street services, etc. As usual the camp will be preceded with a siege of prevailing prayer at the tabernacle at sunrise each morning. We urge God's people far and near to join us in this one more campaign for God and souls. Preliminary services begin with a rousing street meeting August 11th at 2 o'clock. This camp stands for the Bible doctrines of old time repentance, the new birth, and holiness as a second, definite work of grace. Free room, free water, and free grass for camping purposes. For further particulars write J. P. Roberts, chairman of committee.—Mrs. E. J. Harrell, Pastor.

Announcement—I shall have three weeks of spare time in August that I can devote to campmeeting or pastoral supply. Any pastor or church needing my services address Dunkerton, Iowa.—Rev. L. C. Kirby.

A Correction—In the issue of July 11th in President Sanford's article, entitled "Our School System" the word "ghostical" should read "gnostical."

Resignation—I have resigned the presidency of Olivet University and will make my home in Nashville, Tenn., for the present. Address me at 1617 Seventeenth avenue, South. I will continue my editorial work on the Herald of Holiness at Kansas City, Missouri.—B. F. Haynes, D.D.

Holiness Campmeeting—The twenty-first holiness campmeeting of the Beulah Park holiness campmeeting association will be held in Beulah Park east of Allentown, Pa., on the trolley line to Central Park, Bethlehem and Nazareth, stopping at Melrose avenue, beginning Friday evening, August 10th, and ending Sunday evening, August 13th. Preachers and workers for the campmeeting are members of the Philadelphia and Washington District, with pastors and workers of other denominations. The special workers engaged are Revs. J. W. Goodwin, General Superintendent of the Pentecostal Church of the Nazarene, Los Angeles, Cal., W. W. Hanks, of Kentucky, District Superintendent of the Philadelphia and Washington District. Singing will be in charge of Rev. J. Nielson and wife, of Darby, accompanied by praising band, Mrs. Hanks, who is an accomplished musician and evangelist, will have charge of the children's meeting at 1:30 p. m., assisted by Mr. Hanks. For further information apply to T. L. Wleand, 115 North Eighth street, Allentown, Pa.

Wedding Announcement—Rev. Ralph E. Surber, pastor of our Pentecostal Nazarene church at York, Neb., and Miss Lollia Howe, at the home of the bride's parents, Mr. and Mrs. J. M. Howe, July 10, 1917.—Mrs. Martha Howe.

Young Women's Opportunity—Military calls young men. Women must fill their places in office, bank, business, and profession. Meridian College offers wonderful opportunities in business course, teachers' training, music, domestic science, expression, and art. Special inducements to talented students, boys or girls. Good positions are waiting. For particulars and view book write Meridian College, Meridian, Miss.

Request for Prayer—Will the readers of the Herald of Holiness please pray for my mother, Mrs. M. A. Gibson, who has been an invalid for six years?—Grover H. Gibson.

Announcement—We have received a letter from Sister Vera M. Fouts, in behalf of the church board of Louisville, Ky., church, stating that they have a note of \$900 coming due soon on the church debt. These good folks have done a great and noble work in establishing a Pentecostal Church of the Nazarene in the city of Louisville, and are worthy of help and assistance in paying off this note.

Announcement—The Pleasanton, Neb., camp, September 6th to 10th, with Evangelist Rev. J. R. Patrick. Plan to come! Address Lillian Lewis, secretary, Sartoria, Neb. This camp is for the purpose of spreading holiness under the leadership of the people's mission work.—W. H. Lee, Superintendent.

Notice to the New York District—The New York District preaching meeting will be held in the Danbury church, September 13th to 14th. The traveling expenses will be equally divided. An interesting program of papers and addresses is being arranged. Those who intend going please notify Rev. Lillian Henderson, Danbury, Conn.

A Correction—The closing date of the Nebraska District camp will be September 23d instead of September 25th, as previously announced.

To the Pastors of Louisiana District—We are now entering into the last quarter of our Assembly year, and thus far we have noticed few reports of revivals on our District. Every church should put forth a special effort for a great revival before this Assembly year comes to a close. We must have revivals in our churches or they will become formal and lukewarm, the burden for souls, and become weak in the faith. Hundreds of young men will be called to the colors in the next few weeks; they should be won for Christ before they go. Let every pastor and church unite their prayers for a great revival and gather up the fragments. Remember our financial obligations for missions, General Superintendents, District Superintendents, and other appointments. The Assembly meets the last of October at Jonesboro, Dr. E. F. Walker presiding.—B. F. Pritchett, Dist. Supt.

Announcement—The Panhandle campmeeting association and the Central Plains holiness association will unite in holding a joint campmeeting in Plainview, Texas, August 23d to September 3d. Dr. H. C. Morrison, of Louisville, Ky., Rev. J. T. Upchurch, and the Berachah Crusaders, of Arlington, Texas, are the united workers. Free entertainment will be provided to all coming from a distance who are unable to camp, providing names are sent in at once. Special prayer is requested for this camp because of the great possibilities before it. For further information address Mrs. Euia Merrill, Secretary, Plainview, Texas.

Announcement—There will be a holiness campmeeting at Cromwell, Iowa, July 28th to August 12th. Rev. E. A. Clark, of University Park, Iowa, Superintendent of the Pentecostal Church of the

Nazarene of the Iowa District, and Rev. William McFarland, of Creston, Iowa, will be the evangelists in charge. The purpose of this meeting is for the conversion of sinners and sanctification of believers, and for the edification of the church of Jesus Christ. All Christian people are cordially invited to attend. There is good shade and water on the grounds. All wishing tents please notify A. R. Downard, Cromwell, Iowa. The Glorious Gospel Songs, No. 2, song books will be used. No modern tongue movement tolerated. For information address Mrs. Lizzie Johnston, 616 North Vine street, Creston, Iowa, or A. R. Downard, Cromwell, Iowa.

Notice—A campmeeting conducted by the Topeka group, Kansas District, with the preachers of the group as evangelists, will be held at Lawrence, Kas., beginning Thursday, July 19th, and running over three Sundays. Splendid camping facilities, next to the church building, are provided, and many families of the group will no doubt arrange to camp during the meeting. Full particulars can be obtained by addressing Rev. J. B. Mickey, chairman, Lawrence, Kas.

Announcement to Nebraska District—The date of the Nebraska District campmeeting and Assembly will be September 11th to 23d. The Assembly date will be September 18th to 23d. The workers for this year are General Superintendent R. T. Williams, Dr. John Matthews, and Brother and Sister Rineberger, who will have charge of the music. The place is Fairbury, Neb.—M. F. Lienard, Dist. Supt.

Announcement—The southern Maryland holiness association will hold its fourteenth annual campmeeting at LaPlata, Md., August 10th to 19th, inclusive. The workers are Revs. James M. Belt, of Washington, D. C., who will have charge of the spiritual part of the meeting, assisted by J. E. Forrest, of Gynn, Va., D. W. Sweeney, C. J. Penn, and others. A special singer will lead the singing. All trains stop at the camp ground, also daily bus to and from Washington, D. C. The public is cordially invited. For further information address Rev. J. H. Penn, president, Martinsburg, W. Va.

Wanted—Central Nazarene University wants a bookkeeper, some one who wants to pay their way through school by office work. Write, giving reference, to J. C. Henson, Hamlin, Texas.

Announcement—Cool Spring holiness campmeeting will be held August 11th to 25th, with Evangelists Moffitt and Hanks, at Park Lane, Va. It is one car fare from Washington, D. C. Lodging

free. Meals, 20 cents. For information write C. R. Maiter, Cherrydale, Va., R. F. D. 1.

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

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Muncie, Ind.....Aug. 8
Richmond, Ind.....Aug. 9
Connersville, Ind.....Aug. 11-12
Indianapolis, Ind., First church.....Aug. 14
Indianapolis, Ind., Westside.....Aug. 15
Flackville, Ind.....Aug. 18
Iowa—E. A. Clark.....University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple ave., Hutchinson, Kas.
Kentucky—J. G. Nickerson, 710 S. Twenty-fourth, Louisville, Ky.
Little Rock—T. W. Sharpe.....Dellight, Ark.
Louisiana—B. F. Pritchett.....Homer, La.
Manitoba-Sask.—Mission C., Thompson, Box 293, Regina, Saskatchewan, Canada.
Michigan—Ira E. Miller.....Caro, Mich.
Mississippi—S. E. Galloway.....Houston, Miss.
Missouri—J. D. Scott.....Des Arc, Mo.
Nebraska—M. F. Lienard.....Burr Oak, Kas.
New England—N. H. Washburn.....Beverly, Mass.
New York—Paul Hill.....Clintondale, N. Y.
New Mexico—R. E. Dumbam.....Artesia, N. M.
Northwest—J. T. Little.....Newberg, Ore.
West Oklahoma—J. I. Hill.....Ponca, Okla.
Pittsburgh—James W. Short 351 S. Broadway, Dayton, Ohio.
San Antonio—William E. Fisher, 138 Princeton ave., San Angelo, Texas.
San Francisco—D. S. Reed.....Oakdale, Cal.
Southern California—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
Tennessee—F. W. Johnson, Trevecca College, Nashville, Tenn.
Washington-Philadelphia—W. W. Hankes, 1011 W. Allegheny st., Philadelphia, Pa.

Evangelistic and Campmeeting Dates
C. W. Ruth

- Gate, Okla.....July 20-25
Hannibal, Mo.....Aug. 3-12
Old Orchard, Me.....Aug. 17-27
Winchester, Ind.....Aug. 31-Sept. 9
Louisville, Tenn.....Sept. 14-23

Julius Miller and Wife

- Wheeling Camp, Princeton, Ind.....July 27-Aug. 5
Campton, Ky.....Aug. 11-Sept. 2

Ural Hollenback

- Mitchell, Ind.....July 7-Aug. 31

Theodore and Minnie Ludwig

- Muscataine, Iowa.....July 13-29
Martintown, Wis.....August 1-19

Song Evangelist A. H. Johnson

- Sharon Center, Ohio.....July 27-Aug. 5
Toronto, Ohio, (Hollow Rock).....August 9-19
Akron, Ohio.....August 21-30
Adrian, Mich.....Aug. 31-Sept. 16

Evangelists Allie Irick and Wife.

- Vincent Springs Camp, Dyer, Tenn.....July 20-30
Uda Springs Camp, Union City, Tenn.....Aug. 3-13
Goss Camp, Mo.....August 17-27
Honey Grove, Texas.....Aug. 31-Sept. 10

H. C. Lytle

- Toledo, Ohio.....July 1-29

Howard W. Sweeten

- Lansing, Mich.....July 20-Aug. 6
Richland, N. Y.....Aug. 22-Sept. 3

C. L. Wireman

- Akron, Ohio.....July 17-28
Campton, Ky.....Aug. 11-Sept. 2

W. H. Hudgins

- Bloomsburg, Pa.....July 20-30
Toronto, Ohio, Hollow camp.....Aug. 9-19
Street, Ind., camp.....Aug. 23-Sept. 3
Baltimore, Md.....Sept. 9-23
Martinsburg, W. Va.....Sept. 28-Oct. 14

G. O. Crow and Wife

- Greenbrier, Ark.....Aug. 1-13
Morrilton, Ark.....Aug. 16-27
Union City, Mo.....Sept. 1-13
Wilson Creek, Mo.....Sept. 14-24

New Mottoes! We illustrate here a few of our beautiful wall mottoes. The space is too small to list them all. Our catalog shows a large assortment, priced from five cents up. A postal request brings the 32-page Catalog.

RULES FOR TO-DAY
DO nothing that you would not like to be doing
WHEN JESUS COMES
DO not do what you would not like to be doing
WHEN JESUS COMES
SAY nothing that you would not like to be saying
WHEN JESUS COMES

No. 5402. Rules for Today. Size 10 x 12 inches. 30c each. A striking motto for the home. Ivory white letters on art velvet board.

NOT MY WILL BUT THINE BE DONE

No. 5515. "Not My Will but Thine Be Done." No. 5516. "Even Christ Pleas'd Not Himself." Size 10 x 13 inches. Price 35c each. An especially attractive motto. Has 5 x 7 panel in colors showing Christ in Gethsemane. Panel is ornamented with spray of passion flowers. Velvet board.

The CHRISTIAN'S AIM
The AIM of LIFE is to SERVE CHRIST.
The LAW of LIFE is to OBEY CHRIST.
The JOY of LIFE is the PRESENCE of CHRIST.
The CROWN of LIFE is GLORY with CHRIST.

No. 633 "CHRISTIAN AIM MOTTO" Size 12 1/4 x 9 1/2 in. Corded. 25 cents each

THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL SIN

No. 5301. "The Blood of Jesus Christ Cleanseth from All Sin" No. 5302. "Whosoever Will Let Him Take the Water of Life Freely" Size, 8 x 10 inches Price, 25c each

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

JESUS CAME TO SEEK AND SAVE THE LOST

No. 5120 "Jesus Came to Seek and Save the Lost." No. 5121 "Seek the Lord While He May Be Found." Size, 2 1/2 x 10 inches. 12 cents A pretty motto with effectual design. Velvet background.

WE LOOK FOR THE SAVIOR

No. 5220 "We Look for the Savior" No. 5221 "Behold the Lamb of God" Size, 6 x 9 inches Price, 18 cents

BE STRONG IN THE LORD

No. 5225 "God Hath Power to Help" No. 5226 "Be Strong in the Lord" Size, 6 x 9 inches Price, 18 cents A very pretty design showing a spray of flowers or a scroll ornamentation. Velvet board.

GOD BLESS OUR HOME

No. 5402. "God Bless Our Home" A velvet motto with panel showing a pretty country scene. A favorite text, stamped in white letters. Size, 6 x 12 inches. Price, 18 cents

HE WILL NOT FORSAKE THEE

No. 5030 "He Will Not Forsake Thee" No. 5031 "Lo, I Am with You Always" Size, 4 x 6 inches 6 cents An inspiring little motto on art velvet board. White letters.

JESUS ONLY

No. 5025 "Jesus Only" No. 5026 "Christ Died for All" Size, 4 x 6 inches Price, 6 cents A delicate little velvet motto. Has embossed design showing a cross entwined with ivy vine and leaves.

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