

HERALD of HOLINESS

OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, Mo., AUGUST 4, 1915.

NUMBER 17

Comparing His Thoughts and Ours

MAN thinks upon merely human lines. He can not penetrate into the realm of the divine and the supernatural, save by the merest speculation. He can only think under the limitations of his nature, which are bounded by time and sense and the region of human intellectuality. God is unhampered and unlimited in His thinking. He is the source of all power, of all mind, of all light and life and truth. God in thinking is thinking on original lines. He borrows nothing. He needs not, and hence is debtor to no man or angel or principality or power. Man borrows from his peers, and tries to go on to higher heights by his strength. Sometimes he does, and often he does not. God dwells in a realm infinitely superior to man, and thinks, necessarily, on infinitely higher levels than man ever did or can think.

God says, by the mouth of Isaiah, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." The Psalmist seemed to catch something of the idea of the majesty and transcendent superiority of God's thoughts when he exclaimed: "Thy thoughts are very deep." Micah says, "They know not the thoughts of the Lord, neither understand they his counsel." So true it is that God's thoughts are not as or like or on the same plane or basis as our thoughts.

What we need is to be brought into a state where we can begin to understand and come into sympathy with the thoughts of God. We need elevation and uplift until we can grasp something of the divine. God wants us to get out of and above ourselves and our limitations where He can commune with us as friend with friend, so we can feel His impulses, think His thoughts, be moved by His emotions and purposes, and be swayed by His movements. He has arranged for this. He has sent us a message which teaches us His thoughts; which palpitates with His own impulses; which swings and sways with His own mighty movements; which resounds with the rhythm of heavenly music, and sings songs which holy angels alone have as yet learned to sing in unison with Him. Here it is in His Holy Bible, brother. Believe us and learn the wondrous secret of thinking with and as God, and having Him talk with us familiarly, and teaching us as a father teaches a dutiful son. Listen to Him while He talks to you from His Holy Book! Hear Him as He talks back to you in answer to your prayer, and tries to direct your uncertain steps along the pathway of life! Feel the inward thrill and the intellectual tonic as this Holy Word does its benign work upon and within you. Let it broaden and elevate your vision and your sympathies until they touch the very hem of Jehovah's garments, and you are thrilled with the very thoughts of God, and come into a mystic fellowship with the divine and the supernal — with the *Mighty God Himself*.

A SIMPLE REASON FOR IT

WE HAVE insisted in these columns that a reverent and believing study of the Bible as the inspired Word of God tends to the development of real brain power in the individual, in addition to the manifold benefits accruing to the reader in the way of devotion and uplift of soul and spiritual blessings, as promised in the Bible itself. We have cited St. Augustine, of the ancients and G. Campbell Morgan and D. L.

Moody and others as recent samples of men who were literally made by the study of the Holy Book.

It has occurred to us in thinking, that there is a very simple philosophy underlying this great truth. It is a fact that our associations largely determine our character and tastes and tendencies. Association with the vicious and profane inevitably tends to trend one toward the vicious and the profane and coarse. On the other hand, association with the pure minded and the chaste and the intellectual tends naturally and inevitably toward rendering one like his associates. From a moral and upright man or boy one can be brought to very low and debased sentiments and tone and practices. Contrariwise, men with tastes and tendencies in the wrong direction, or with these in a largely unformed state, can be by association brought into tastes and sentiments and habits, and a character moral and elevated and noble. We do not mean, of course, that association has intrinsically the ability or virtue to thus transform character. We mean simply that it begets within the mind and heart of people a desire and determination to want and obtain such different characters, and they will naturally trend to the influences which possess the power to do the work of transformation.

It is just here that we wish to make the point that Bible reading does much of its sublime work. To illustrate: Take such men as Lecky and Buckle, two of the greatest minds who ever wrote on the philosophy of history. In the region of mere mind we could scarcely get two better illustrations of men of gigantic intellectuality. We do not present them as samples or exemplars in the realm of faith or ethical teaching, for these are realms which they do not profess to enter in their works. They simply wrote history, and traced the underlying philosophy of history, and in these realms they were master minds.

Any man who ever read the great works of these two men could not fail to be conscious of an intellectual uplift. There was a sense of elevation and toughening of mental fibre patent to the mental consciousness of the reader, whatever may have been his agreement or disagreement with the reasoning or conclusions of these men. This was simply the impact of mind on mind. On this plane these men become mental tonics to their readers. It is the same with any really great writers along any lines. Mind impresses mind and leaves its stamp more less sensibly always.

If this principle be true in the realm of mere human intellect why is it not true in the realm of the divine mind and spirit? We submit that it is absolutely true that the mind of God and the heart of God can impress the mind and heart of man in like manner. And this with the accelerated momentum of the power of the Holy Spirit which accompanies always the devout and reverent and believing reading of the Bible which He wrote by the mind and pen of holy men, who wrote as they were inspired to write.

The reason we are impressed and toned up mentally by Lecky and Buckle is that they deal in great lines of thought, and carry us down into the realms of great things seldom entered by ordinary men. The writers of this Holy Bible deal in divine thoughts and truths, which *no other writers, found anywhere else in the universe, ever enter or ever can enter*. This field is alone entered by these inspired writers. Reading them we are

brought into sympathetic touch with DIVINE THOUGHTS and divine conceptions and truths, which elevate and thrill and carry us up into regions of the supernatural and the divine. We thus come to think in channels of the supernatural, and to feel impulses of the divine which swayed these holy men of old who were supernaturally inspired to utter God's thoughts and speak God's truths for the ears of men. Thus upon grounds of naturalism, as well as upon the basis of God's plan and promise, we are assimilated and made to assume the nature and the character of God who wrote the Book. We are trended by the reading of the Bible to the character of the God above. By such communion and fellowship with these productions of the mind and heart of God, we are brought into communion with the thoughts and impulses and plan and spirit and purposes of the God who sent us the Holy Book.

Why is not this true as well as of the books of mere men? We submit that it is true, inevitably and invariably, whenever it is read believingly and reverently, and with absolute submission to its authority. In addition to this, there is the absolute, direct promise that we shall be brought into actual spiritual life by this Bible. It is declared to be able to build us up, and to make us perfect, and to render us fruitful in the life and work of the Lord. The Holy Spirit who wrote the Book becomes the friend and co-worker of him who rightly reads the Book and commits fully to it, and thus it becomes a divine ally and force in a human life. Thus upon the double basis of the natural and revealed law, we are assured of the most marvelous and magnificent heritage and blessing from the diligent study, and the most reverent belief in this Holy Book of God.

MADE SAD
BY A
LETTER

OUR VERY DEAR BROTHER, E. G. Anderson, our General Treasurer of the Missionary Board, wrote the letter. We forgive him, for we love him. Besides, the matter about which he made us sad is a cause which lies near his and the editor's heart. Further, the necessity which led to the letter was a heart trouble of our dear brother, and he proceeded to make it the heart burden of the writer. Now this editor intends to pass along the sad news in this sad letter, and try to make it the heart burden of all our readers:

Our brother wrote that the Missionary Board's fund from which our missionaries are paid is already overdrawn *fifteen hundred dollars!* Think of this, dear brother! We mean by "brother," every District Superintendent, every pastor, every officer and teacher in our Sunday schools, every member of our church, everywhere, in all the wide world. Let all listen to this and remember that we are within a little over two months of the General Assembly. This must be remedied, for it can be, and we believe it will be, and that very promptly. It will cost activity on the part of all. It will cost liberality on the part of all but we believe we have the people who will respond to the heroic and bring things around straight and sound. It may cost self-denial to some, but what are we for or what are we worth unless we grasp opportunities to exercise self-denial?

What do we need, do you ask? We reply we need first of all that every pastor go to preaching about this business. We need that every District Superintendent take up this matter, and take it on his already overburdened heart, and press it before his preachers and people with vehement earnestness. We need that every member go to praying about this matter, and pause not until heaven opens and light comes. We mean this for all, but of course especially and particularly those who are behind with this missionary offering. Those who are up, can help along by an extra collection to insure everything in full for the entire church.

Now with everybody to the wheel and with a general push, a vigorous push and a steady push, until you begin packing your grip for the General Assembly, we believe the entire church will be shown to be up in full on missions at the coming session of the General Assembly.

LIVING
THE
LIFE

AFTER ALL it is the holy life that counts. It is the absolutely unworldly life—the life hid with Christ in God, the holy, harmless, undefiled life—which tells most mightily for God and for salvation. This is the aim of God in sanctifying men and women. It is to get a people on whom He can count at all times and under all circumstances, and for any and everything that may arise. It is to get a people who will stand all kinds of testings and endure as good sol-

diers without murmuring or complaining. It is to have a people ever ready, and who can never be surprised by the enemy into a defeat or a failure. It is to have a people brave and true—a kind of Napoleon's guard who will stand unflinchingly and invincibly always and everywhere.

God wants a people informed and drilled and trained, and thus ever prepared for His work, whether of offense or defense. He wants a people saturated with the drill book, so informed and indoctrinated with this Holy Book that they will be walking Bibles, known and read of all men; people whose spirit and walk will be but incarnations of this Holy Book. This kind of a people will do more than all argumentation and reasoning about the Bible to convince gain-sayers in or outside the church of the absolute truth and divineness of this blessed book.

Lycurgus would allow none of his laws written. He wanted the principles of his government so interwoven in the lives and manners and spirit and thought of his people that they would naturally and inevitably tend to their observance, and find in this kind of a life their own highest happiness and joy. So God would have His Word become the warp and the woof of our spirit and thought and walk until it becomes to us more than our necessary food and sweeter to us than the honey and the honeycomb—our very life and blood and bone and the atmosphere in which we breathe. He wants us to feel evermore and live the exclamation, "O how delight I in thy law!"

We are to be the living incarnations of the Word. We must be holy exemplars of this blessed inspired law. We are to be the revealed Word, read of men and which convinces men of the divineness of its revelations. This is our high mission and our supreme opportunity. Let us rise to its majestic heights and glorious privileges!

HOLINESS
AND THE
BIBLE

IT IS A MATTER of profound astonishment how Bible readers can doubt the truth of the necessity and divinely declared condition of holiness as a condition of acceptability with God and meetness for heaven. It is absolutely the refrain of this Word from Genesis to Revelation. We have been surprised, after believing and enjoying the great grace for years, to find upon a careful and microscopic study of the Bible throughout with special reference to this specific truth, that the divine Book was actually radiant with this transcendent truth. We found that the revealed Will and Word of God was given especially to impress and illustrate and enforce and ground this great fact and truth and experience of holiness in all of us. This was God's great purpose in the whole of His Revelation. He is a Holy God; He gave us His Holy Child Jesus as our Redeemer; He revealed this wondrous plan in His Holy Bible; He did all this that we might be prepared for a Holy heaven; He sent us Holy prophets and Holy apostles to teach these great truths to us.

Holiness is found all through the plan and the Word and the whole providence of the Father. No wonder that He has raised up a people in these last days to republish this marvelous but neglected truth to the world. No wonder that He has put it into the hearts of holy men to leave all and go through the world proclaiming this glad message of full salvation as the heritage and the privilege of all in the blood of the Holy Son of God.

No wonder that Bishop Foster exclaimed, in preaching on this mighty theme of holiness as the central theme of the Bible, that "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the Alpha to the Omega, from its beginning to its end. Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wonderful theme! It is the truth glowing all over, welling all through revelation; the glorious truth which sparkles and whispers and sings and shouts in its history and biography and poetry and prophecy and precept and promise and prayer."

IN THESE LAST DAYS the church is in a struggle dire and terrific against the powers of earth and hell. There is no doubt about it: there is a fight to the very death going on, and we need every man and woman who knows and loves God to stand true and fearless before the enemies, come from any and all sources whatsoever.

THE EDITOR'S SURVEY

News and Notes

An attempt is to be made to raise funds with which to buy a farm for Asbury College, Wilmore, Ky., which will give employment to a number of young men who work their way through college, and also will enable the re-arrangement to raise the provisions for college students. We wish the institution success in this laudable and needed enterprise.

"Big Business" keeps going dry in an increasing number of places. This is a hard blow to the liquor traffic. If these big enterprises recognize the use of intoxicants as dangerous to their business, to the point that they are prohibiting their employes using it, then we have a most practical and potent argument against rum which the rum lords can not answer. The Wisconsin Steel plant, in Chicago, now prohibit their men using intoxicants, claiming they can not afford to have their men reduce their efficiency as their use will do.

At their recent meeting at Nashville, Tenn., held by Rev. Roy Williams, of Peniel, Texas, there were great victories reported as the result. Brother Williams did splendid work, from all reports. In connection with the meeting, the mid-year Convention of the Tennessee District was held, at which pledges for missions were taken amounting to \$1,200. This was fine, we trust the good work may go on. All meetings should stress missions as the real and fundamental purpose and work of the church of Christ in this world.

Rev. E. P. Ellyson, writing in *Living Water* on "Spirituality and Demonstration," closes with the wise words: "Friends, we need the presence and work of the Spirit rather than the manipulations of men. A crowd moved by a man will not bring lasting and wholesome results. Unless God comes, we had as well quit. Let us then seek no humanly worked up conditions, but covet earnestly the Holy Spirit's workings. God uses men, but it is hard for men to keep from having ways of their own, and trying to bring things to pass according to their way of thinking."

The opportunity now comes for the United States to institute suit against that politico-religious system called Mormonism for defying the laws of the United States against polygamy. This opportunity arises from a suit at law over some property between Mormons in which the Secretary of the President of the Mormon church declared on oath that one of the parties to the suit told him that a certain party was a child of a plural marriage, which is in direct violation of the thrice-made renunciation of polygamy by the Mormons, and of the direct laws of the government against it. This monstrous system is a running ulcer on the body politic and should be scourged to its very death as an enemy to the government and to all civilization.

Zion's Herald says that prohibition has now definitely passed into a political issue and must be taken seriously. This achievement, the editor avers, or rather the fact was brought to the front, by the recent great convention of the Anti-Saloon League at Atlantic City. The convention asked Congress to submit the question of a constitutional amendment to the people for a vote. The sentiment is sufficiently

strong now to command respect for this request.

According to the recent report of the British and Foreign Bible Society, that great institution had the pleasure the past year of witnessing the rise of the issue of the Scriptures under its benign work to the number of ten million, for the first time in its history. What a tribute to the most ardently hated and opposed and the most marvelously loved book in the universe. This wonderful Book is not dead, and will never die while God lives. Thank God for this matchless gift to the sons of men!

Africa is said to be extending her railroads at the rate of two thousand miles a year. This indicates progress in that country where camels and negroes have been accustomed to do the carrying business of the nation.

The sweep of progress of this country can best be seen by looking at figures like the following, which were the salaries of a new state formed in the year 1784. In that year the new state determined that the salaries of the state officers should be as follows: For governor, 1,000 deer skins per annum. For chief justice, 500 deer skins per annum. Attorney general, 500 deer skins per annum. Secretary to the governor, 500 raccoon skins per annum. State treasurer, 450 otter skins. Each county clerk, 300 beaver skins. Clerk of the house of commons, 200 raccoon skins. This certainly sounds very ancient but it was only 131 years ago that this law was passed.

It is a very trite objection to the Bible on the part of many very wicked men and infidels, that this holy book has so many indecent things in it, which should never be read. They say it should be refused the privileges of the mails of the country. Answering this old and disgusting saw of the infidel and desperately wicked men, *Herald and Presbyterian* says very aptly:

The only objectionable things in the Bible are the descriptions and denunciations of the sins committed by various infidels and other wicked men in Bible times, and that are still committed by these same people today. As it has been and is highly important to warn the inexperienced and unwary as to these evil things, they had to be mentioned in the Bible and they have to be read about and preached about today.

That ought to be an astounding question asked the *Kansas City Star* by some one as to where the ten commandments could be found, and requesting that they be published in full. We hope such ignorance is rare, but we greatly fear it is larger than we would enjoy admitting. God holds a controversy with any people that will neglect His inspired Bible to the point of shame, such as this question indicates. There is slim excuse for such ignorance today, when the Bible societies are doing their utmost to furnish every human being with a copy of this book free, if people can not pay cost for it.

The reaffirmation of the decision against Caminetti in the White Slavery charges against him, settles again the stability of that law. It should now be pushed with tremendous energy for general enforcement everywhere. This is a crime where no mercy should ever be shown guilty parties, but the law should be enforced with absolute and unvarying severity against all offenders.

That bishop was right who said that the church paper was the mouth and eyes of the church — its business being "to keep posted as to the great events of the kingdom, and in turn to be the organ of expression, whether of wonder or consecration." The *Christian Guardian* was equally correct when, in commenting on the above, it said: "It is a matter of comment that the men who are the best informed in the church, the most loyal to its institutions, and the most enthusiastic on its support, are almost invariably readers of the church paper."

Large plans are under way in New York for the evangelization of the largely increased number of Russian immigrants expected to come to this country as a result of the close of the present war. Five Russian centers will be established in New York immediately; also a Bible school to train young Russians for the evangelical ministry. There will also be founded a Russian newspaper Christian in character, and a Russian home for immigrants.

Personal

Rev. Vernie Clark visited the Publishing House, having stopped over on his way to Belleville, Kans., where he is to hold a series of evangelistic meetings. Brother Clark evidently believes in spreading scriptural holiness through the printed page as he purchased a good supply of books and holiness literature to take with him on his trip to Bellville.

We were glad to have a pleasant visit with Brother C. Haynes and Sister Anna B. Haynes, of Sawtelle, Calif. Sister Haynes holds evangelistic commission from the Southern California District, where she has recently been engaged in mission work, and is to hold a camp-meeting in Missouri, beginning next week. We were glad to see the interest and enthusiasm they manifested in the Publishing House.

Brother O. J. Copeland, of John Wesley church, Brooklyn, N. Y., visited Kansas City last week. He visited Brother Reynolds, who with him, was among the pioneers of the holiness work in New England. He also went through the Publishing House, and at night attended the prayer meeting of the Kansas City church. Brother Copeland has for two years superintended the Sunday school of John Wesley church. He is now on a tour through the West. We were pleased to have him visit the work here.

Evangelist Fred St. Clair gave us a call as he passed through Kansas City on his way to Vilonia, Ark., where he is now in a meeting. Although his stop was necessarily brief, he stayed long enough to leave a list of twenty new subscribers for the *HERALD OF HOLINESS*. May the Lord increase the number of such boosters as Brother St. Clair. It don't seem to make any difference about local conditions; he gets the subscriptions. He believes that the people ought to have the paper, and he is not at all afraid that the people will be impoverished by spending one dollar a year for such a real necessity as the *HERALD OF HOLINESS*.

The Mesch-Wilde evangelistic party passed through Kansas City on Thursday, enroute from Little River, Kans., to Springfield, Ill. They were welcome callers at the Publishing House. The Lord is abundantly blessing their labors, and they are happy and zealous in their labors for Him.

A Common Mistake

It is a very common mistake to suppose that one must have leisure to be happy. The fact is the very contrary— one must be very busy to be happy. Leisure is very, very far from being a condition of happiness. Idleness is of all things the most tedious and dangerous state in which to be placed. Time needs to be scarce, so to speak, for us to be happy. With time hanging on our hands, with no special demand for its immediate and continuous employment, is one of the most conducive means for unhappiness and misery. This mistake is so common that it is strange people have not and do not see it in its outworkings in others, and steer clear of it themselves. Old Dr. Johnson had a prescription which was the very opposite to this, which we recommend to all. It is brought out in the following incident related by an exchange:

But I haven't time to enjoy anything much outside of my work," said a girl, complainingly. "Office work is monotonous and one needs leisure in order to be happy, you know."

"Not according to Dr. Johnson's prescription," said her friend.

"What doctor is that?"

"Oh, I mean old Samuel Johnson, whom Boswell wrote about. He was very hard-working and very wise, you know, and he set down the ingredients of happiness in one of his essays. One of them was, 'A little less time than you want.' That prescription has always helped me. When I look around, I don't find that the leisurely people are happy. It's usually the busy people. They enjoy things all the more because they have to plan how to fit their pleasures in. If you always have something ahead that you would like to do if you could find time for it, tomorrow is always interesting to you. Then from that idea, I've gone on to others. A little less money than you want isn't a bad thing. It keeps you active and planning and saving and self-reliant. A little less goodness than you want keeps you up to doing better and striving harder every day, and never lets you sit down to criticize other people. When you're satisfied with your own amount of goodness you're getting in a bad way. It's the going on the getting away from stagnation, that makes for happiness."

An Effectual Prayer

There is no pillow like the promises of God. There is no security like faith in God's Word of promise. There is no gateway like prayer by which to enter this elysian field of joy and delight and wealth of God. How often have men and women found it their only succor. The following incident pathetically shows a case where prayer opened the gate into the blessed wealth of God's boundless power and love. Let us ever trust Him and His Word and His promise, and we will be safe indeed:

"No," said the lawyer, "I sha'n't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be a little money in it, but it would come, as you know, from the sale of the little house the man occupies and calls his 'home.' And I do n't want to meddle with the matter."

"Got frightened out of it, eh?"

"Not at all."

"I reckon the old fellow begged to get off?"

"Well, yes, he did."

"And you caved in, I suppose?"

"Well, yes."

"What did you do?"

"I believe I shed a few tears."

"The old fellow begged hard, you say?"

"No, I did n't say; he did n't speak to me."

"Well, may I ask, whom did he address?"

"His Father in heaven."

"He took to praying, did he?"

"Yes; however not for my benefit. You see, it was this way; after finding the little house, I knocked on the outer door which stood ajar, but no one heard me, so I stepped into the little hall and looked through the crevice of the door into the sitting room, and there upon the

bed with her silver head high on the pillows, was an old lady who looked just like my mother did when I last saw her on earth. I was going to knock again when she said, 'Come father, begin; I am ready now.' So down on his knees went the silver-haired man, still older I suppose than his wife; and I couldn't have knocked then for the life of me. Well, he began: first, he reminded God that they were still His submissive children, mother and him, and no matter what He saw fit to bring upon them they would not rebel against His will. Of course, it was going to be hard for them to go out homeless in their old age, especially with poor mother so sick and helpless; but still they had seen sadder things than that. But oh, how different might it now be, had even one of their boys been spared to them! Then his voice somewhat broke, and a thin white hand stole from under the coverlet, and moved softly over his snow-white head. Then he went on to repeat that nothing could be so sad again, as the parting with their sons— unless mother and himself should be separated! But at last he fell to comforting himself with the fact that the gracious Lord knew that it was no fault of their own that mother and him were threatened with the loss of their little home which meant to them beggary and the alms-house—a place they prayed the Lord to deliver them from

You and I

Our home is empty and we are alone—

Just you and I.

We listen in vain for the tireless feet,

For the prattle of childish voices sweet.

While our hearts grow numb in the waiting;

For we are alone—

Just you and I—

We are all alone.

The children you loaned us we've given to thee,
And our home is as cheerless as the frozen sea,
While our sorrowing hearts are breaking.

Yes, we are all alone, all alone—

Just you and I.

Is it true? All alone?

Just you and I?

Listen! The bells! The Christ-Child is here,
And wipes from our eyes every sorrowing tear,
For the Christmas carols in our hearts are now ringing;

We have love for our Guest—

Both you and I.

— A. H. Williams, in the "Advance."

entering, if consistent with His will. Then he quoted a number of promises concerning the safety of them that put their trust in the Lord. Yes, I should say he begged hard. In fact, it was the most thrilling plea to which I ever listened. And in conclusion, he prayed for God's blessing upon those who were about to demand justice.

Pausing a moment in silence, the lawyer continued slowly, saying, "And I believe I would rather go to the poor-house myself than stain my heart and hands with the blood of such prosecution as that."

"Little afraid to defeat that prayer, eh?"

"Bless your soul, man, you could not defeat that prayer. I tell you, he left it all subject to the will of God; yet he did not fail to make known his desires, claiming that we had been commanded to make our requests known unto God."

A Complete Remedy

It is a complete remedy men need for the sin trouble. No man would be satisfied with a partial cure when he found himself afflicted with a deadly malady. He would seek a complete cure. He would want a physician who could do the work thoroughly and effectually, and such alone would satisfy the sick man. This is true with men everywhere about the things of business or of the body, but when it comes to the affairs of the soul men are so much more quickly satisfied with quack prescriptions. They so much more readily take to incomplete restoratives in soul matters. They are so much more quickly satisfied with physicians who will heal their hurt lightly. Why will men do this when they know the soul is of millions times

more importance than the body or business or any other things whatsoever? C. F. Wimberly in an exchange illustrates this principle in the following:

Let us reason a moment with an illustration. Dr. A. moved into a town, bringing with him the highest medical endorsements of the world. He claims to be an expert in all lines—a specialist and surgeon; claims to cure all chronic, malignant, hereditary, infectious, and contagious diseases. He soon gains a large following, professionally and socially. These friends are his witnesses—boosters. All have taken treatment and claim to have fallen in love with the great physician. As his reputation spreads the multitudes hear and come seeking his power and skill; they hunt up those who "know him," inquire as to the great things about him. But upon inquiry, this is what they get from his friends: "Oh, yea, he is the greatest doctor in the world; none like him. He will do you good—more good than any other." "But how about the wonderful cure?" "Well, he is great, but he never quite cures any; a few he helps so that they wear the disease out by the time they die. He can help you. It is just wonderful how he can help, etc. But he can not entirely cure. The drugs remain so that one never feels entirely well."

What doctor would regard such folks as friends or boosters? Would they not do him a great injustice; would not every anxious seeker after health experience a feeling of disappointment upon hearing such reports from those who had tested his cures? Can anyone find a difference in the above parable to the religious propagandists who claim to be followers or converts of the Great Physician—claim to be His friends, His witnesses—then tell the hungry, sin-sick, devil-ridden world that Jesus can help, but not entirely cure?

Where Strength Lies

Strength lies not in muscle or in size of body but in another realm altogether. It lies in spirit—in the soul realm where true manhood resides. A man is strong only as he is strong in true character. A boy is strong only as he is strong in the elements of true heroic manhood of spirit and character. This truth is made plain by the incident which follows:

A lad of Boston, rather small for his years, worked in an office as errand boy for four gentlemen who did business there. One day the gentlemen were chafing him a little about being so small, and said to him:

"You never will amount to much; you never can do much business, you are too small."

The little fellow looked at them. "Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah! what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

Self-Mastery the Key

The key to all real conquest is self-mastery. Only the man who governs himself can govern others. Only the self-governing man can control situations and handle adverse circumstances and wrench success from apparently insurmountable difficulties. There is a power in temperance or self-control, as the word really means. It is declared in the Bible that "He that ruleth his own spirit is greater than he that taketh a city." This is the highest and noblest conquest in all the catalogue of battles. An exchange puts this truth with force in the following:

The conquest of the world is first of all the conquest of ourselves. We are not ready to issue orders in the warfare until we know how to heed orders. No member of an army needs so deep a sense of obedience as does the commander. The Captain of our salvation learned obedience through the things which He suffered. And the servant is not above his master. Any church which is conquering itself for Christ is on the way to conquering the world for Christ.

THE OPEN PARLIAMENT

IN Isalah, fifteenth chapter and seventh verse, we read, "The Lord God will help me, therefore, shall I not be confounded."

The Bible has much to say about being confounded. David prayed for the enemies of the Lord to be confounded if not dumfounded.

To be confounded is to be "rattled," confused, "wool-gathered," mixed, and have one's "wires crossed." The confounded person does not know which way to turn, or what to do next. His mental machine has all but stopped for the time being. There is an oversupply of blood rushing to the brain. The orderly procedure of the intellectual faculties has been interrupted. This is mental confusion. Then there is such a thing as moral and spiritual confusion. The one thus confounded is at the crossroads of some great moral question, and does not know which way to go. He is confused. His spiritual vision is not clear. The path of duty is anything but a plain path. He does not hear the voice saying, "This is the way, walk ye in it."

This is an age of confusion. People are confounded on every hand. If many false spirits had entered into the world in John's day, how much more is this true of the twentieth century. The command is to try the spirits of what sort they are. Today there are "all-sorts."

By what rule or standard, by what means are we to test these doctrinal spirits of falsity? The Higher Critics have tried to steal away the spirit-level of inspiration and the touchstone of an eternal standard. They declare that the day of proof texts is past. That we can no longer prove or disprove a thing or a theory by subjecting it to the test of "Thus saith the Lord." The book, chapter, and verse method, they tell us, is no longer in vogue. The Bible, they say, is no longer the final arbiter of religious disputes. In their opinion there is no absolute criterion of truth—no infallible standard to which we can appeal. This would leave the world in "confusion worse confounded."

But we can better approximate the truth, we are told, by the instinctive sense of autonomous mind. As Dr. Shailer Mathews, head of the Divinity School of Chicago University, recommends, we can *feel our way through the Old Testament*, taking as truth that which favorably impresses our intuitive sense of rightness, and rejecting that which does not square with the internal dictates of the autonomous mind. In other words, reading the Bible is like eating chicken: we eat the meat and throw the bones away.

The Higher Critics, instead of testing modern scientific scholarship by the Word of God, test the Word of God by modern scientific scholarship. If, in their opinion, the Bible does not agree with present-day science, so much the worse for the Bible. The critics never try to harmonize the various parts of the Bible which seem to conflict with each other. They take these apparent (not real) contradictions of the Bible as *a priori ad prima facie* evidence that the Bible is not supernaturally inspired; that it is mainly the work of men, that it is like any other mere religious book: far from being verbally and infallibly correct.

The origin of the Bible may be considered in three different ways:

1. It may be regarded as altogether human, the work of man alone, without any joint-authorship with God. If the Bible is to be considered a human production, and a human production only, then it is false on its very face. For it claims to have been written by holy men of God who spoke as they were moved by the Holy Ghost. It poses as the oracles of God. If God had nothing at all to do with it, then the Bible is a *prima facie* lie. It wears the indubitable marks of falsehood upon its very face, and is the biggest pious fraud ever palmed off on the world. Will the critics dare take this position? I trow not.

The Confusion of the Higher Critics

Written by ANDREW JOHNSON

2. The Bible may be regarded as altogether divine, without the least trace of the human element in it. Just as completely and exclusively divine as if God had written it in heaven and dropped it down upon earth. Will any one be so fanatical as to claim this much for the Bible?

3. The Bible must be human without the divine, or divine without the human, or both human and divine. All practically agree that the Bible is a divine-human book, that God and man conjointly produced it.

Now suppose that this book, which is the effect of the joint authorship of the human and divine, contains errors in history, science, geography, and biology. Who then is responsible for these errors? "Man," answers the Higher Critic. But hold a minute. God was with man and knew better. Why did He not call man's attention to the error and correct it there and then? For if God had any hand in the Bible at all, He would doubtless take enough interest in it to preserve it from error.

If man alone wrote the Bible, man alone would be responsible for the errors. If God alone wrote the Bible, God alone would be responsible for the errors. But if God and man conjointly produced the Bible, then God and man are conjointly responsible for its errors.

The infidel, who claims that man alone produced the Bible, is more consistent than the Higher Critic, when he affirms that man alone is responsible for the errors of the Bible. Man can only be made responsible for all the errors of the Bible in the event that man alone produced the Bible. This is a plain and incontrovertible proposition. Just here is where the critic gets confounded and ought to be dumfounded. He dare not say that man alone produced the Bible. This would take the last vestige of Christianity from him and constitute him an out and out thoroughbred Atheist, or coldblooded deist.

His confusion consists in trying to explain how God is conjointly responsible for the Bible, and at the same time not conjointly responsible for the errors of the Bible. He might argue that a person could dictate to his stenographer and make the dictation correct, but the stenographer might fail to copy correctly, and be alone responsible for any possible error. This would not be taken in law, as the author of the letter is supposed to look it over before he signs, seals, and sends it forth. As being head of the firm he would be more to blame than his amanuensis.

So in the case of God speaking through man in the production of the Holy Scriptures: if there are errors, God is more responsible for them than man, for His eye was on every word, His presence was ever near, His commands were implicitly obeyed, therefore it was His prerogative to prevent any error from creeping into the original record. Hence, we conclude that if God and man produced the Bible, and it contains errors, as the critics affirm, then in order to be consistent, they must likewise affirm that God as well as man committed these errors.

Hence again, there is no alternative for the critic but to admit that the Bible as it originally came from God through man is without error, or affirm that God (as well as man, and even more so) is in error. So the critic unfortunately puts himself into this dilemma—he must choose between an errorless Bible or an errorless God. He may have his choice; but it must be a sharp and exclusive one. If

he chooses an errorless Bible, then and only then, may he logically postulate an errorless God; but he can not, in the very nature of the case, *post* an errorless God and an erroneous Bible. For like begets like, and we have already agreed that God primarily produced the Bible. So it sifts down to this: either an errorless Bible and an errorless God back of it, or an erroneous Bible and an erroneous God as its author. In other words, if there is error in the Bible, there is error in God. If there is no error in God, then there is no error in the Bible. They stand or fall together.

The critic might contend that this would be the case if God alone wrote the Bible; but since the accident of a third party, man, must be considered, the thing is different; that all the error in the Bible is traceable to man and not God. We answer, man can not be blamed for all the error unless man is responsible for all the Book. To blame man for all the error is equivalent to saying that man alone produced the Book. This no one but the most pronounced infidel will affirm. The Higher Critic who is a professed believer, as we have said before, can not and dare not take this position. Hence, he deprives himself of the conclusion to which this position logically leads. He can not be granted the conclusions of the infidel unless he assumes the premises of the infidel. Hence the critic can not affirm that God and man wrote the Bible and make man responsible for all the errors which he claims are in the Bible. To do this would be to put all the blame on the junior partner of the firm, whereas the Senior partner was a present participator in the entire production.

God, therefore, is either to be eliminated entirely from the Book, or made conjointly responsible for the errors it contains. Just to the extent that God assisted in producing the Book, just to that extent, *at least*, is He responsible for the errors in the Book.

Let us grant for the sake of argument, that while God and man conjointly produced the Bible, that man alone made all the errors.

What shall we say then? This would be equal to affirming that God entered into direct partnership with that which contained error. If He tolerated error in a book which bore His name, and looked on the error with complacency while it was being written down, He is entirely different from the character assigned Him in the Book itself: for therein He is described as a Being of too pure eyes to behold iniquity; as a Light in which there is no darkness at all; as having the attributes of truth.

Is it reasonable, then, to suppose that such a God who "hates every false way," could remain passively silent while witnessing the entrance of an error in the revelation of His will to man? Would any truthful man in this world permit a vital error to pass uncorrected before his own eyes when it directly concerned him? Can we charge God as having less concern for truth than man? And on the other hand, to say that God *could not* have prevented the error from being made is to deny His omnipotence. Either case is fatal to the critic's position.

Hence, God is so connected with the Bible by the common consent of all Christians, that, this relationship being once granted, it is impossible to think of a faulty Bible as produced by a faultless God. The only way, therefore, that the ideal God of the Bible can be fully vindicated and truly glorified is to affirm an inerrant Bible. This is the only real, respectable way that any Christian can consider the matter. Look at it in any other way you please, and it unavoidably reflects upon the wisdom or power of God.

If God does not tolerate error, if God does not commit error, if God can prevent a divinely inspired prophet from error while recording the words of divine revelation, then we have an infallible Bible. "All this I steadfastly believe." The error is not in God, the error is

not in the Bible; but the error lies in the brains of the confounded Higher Critics. And why are they thus confounded? It is simply because they want to play the double role between the most advanced forms of modern scientific scholarship and Christianity.

They endeavor to explain everything from the natural standpoint, and yet at the same time hold on to the Christian system which is shot through with the supernatural. They can not serve God and mammon. They are in a strait betwixt two, having a desire to depart, and be with the theory of evolution, which they think is far better than the theory of first creation.

The General Superintendency

Written by P. F. BRSESE, Gen. Supt.

ONE of the important measures to come before the General Assembly is the adjusting of this branch of the service. I do not now speak of its importance and necessity to our work, in adding to the forces which are making us one homogeneous body; the overlooking and helping all departments of church work and arrangements for its accomplishment, the pushing on of the work in all ways and places, etc. All these things are patent to every observer and need no discussion. But it falls to the General Assembly to say how many General Superintendents shall be elected, and to arrange in some sense for their work.

It seems to me especially desirable that the unity of our Superintendency be maintained. That whatever number be elected, they always act as one man. That any tendency toward Division Superintendency—if there should ever be such a tendency—be avoided. The greatest unity of the church—so essential to its largest success—is best served by a General Superintendency that is a unit in all its work, and the best interests of the whole church are thus best subserved. But the parts of the church in which they shall live, that they may be convenient for extra service and care of the church, might be, possibly, prescribed.

The desirability and necessity of this might depend somewhat on the number of General Superintendents which the church should determine upon. In reference to this, different possibilities await us, and these are differentiated by the question of support. Up to this time with our whole ministry—though the support has been an important question—as food and raiment and shelter have been necessary—yet it has not been a dominating question. Men have gone forth with a truly Pauline spirit, preaching the Word, and if they must at any time stop for a little while and make tents, or do such work as has been possible to them, that they might go on and fulfill their ministry, they have followed the law of necessity. Thus sometimes they have emerged from

Our advice to them is, "Get out or get in." There is no peace saith my God to the confounded ones who are halting between two opinions. Their wires are crossed, confusion belongeth to them. We believe in science, in philosophy, in scholarship; but if these should clash with God's Word (we do not believe that true philosophy or science ever does) the Christian with the "unconfoundable blessing" knows just exactly which side to get on, and he loses no time in mobilizing his spiritual troops. He shall not be confounded by Eddyism, Russellism, or modern Higher Criticism; therefore he has set his face like a flint, and he knows that he shall not be ashamed.

between the cotton rows, from the harvest fields, from the carpenter's bench, and other places, to preach the Word, feeling that "these hands have ministered unto my necessities," and have rejected in the privileges thus purchased, and have been able to establish new centers of fire and build up the kingdom. This may not be ideal, but it has been found practicable, and thus the walls have been built.

Our General and District Superintendents have borne their part in this kind of provision, making the work possible. Being a little farther removed from the churches, perhaps they have borne sometimes an undue share in this matter; but of this from them we have heard little. We have heard only the outward tramp of victory.

If in the next interim between General Assemblies, the General Superintendents do only the direct work of superintendency, and confine that to the attending and presiding at District Assemblies and overlooking the work essential thereto, probably two General Superintendents could do the work. It would be possible for the church with the arrangements for provision for their traveling expenses and support, now in vogue, if they were men in middle life, who could travel alone, with economical arrangements, to pay their traveling expenses and give them as much to live upon as the average of our preachers receive. This might be the better way.

Some have thought that it would be better to have a larger number, say about four; that one live in the East, one in the South, one in the Center, and one in the West; that what the church pays be divided among them, and that doing evangelistic work, or such work as providentially opened to them, they supplement the amount to what is necessary for their support. This is the policy so far as support is concerned, with the present Board.

We do well to think and pray in reference to this, as to other parts of the work.

away, and keep safe." If our preaching does not make a division, then something is the matter with us or the preaching. In times past, it was all your reputation was worth to be a Methodist. To be one of those "Methodists" was to be looked upon as the despised of earth. It is said of the early Christians that you could tell one as far as you could see them, by their mode of dress. Is that true now? God help us not to lower the standard. The great danger now is that we will get so worldly that any one can join us, and the world can see no difference.

But I hear one say, "We ought not to preach so as to drive people away from us, but so to preach as to get them coming our way, win their confidence, then after we have gained their respect and membership, preach the gospel to them." Brethren, this argument smells of compromise and brimstone. If we have gotten to the place where we have to pat sin, sinners, and worldly preachers on the back to win them to God, let us close our churches, go back to the plow and office, and quit playing church and religion. That kind of business has the appearance of mud pies and playhouses. If the preaching of the old gospel, redhot and freighted with the Holy Ghost sent down from heaven, does not make men forsake sin and flee to the mercy of God and the blood of Jesus Christ, we are defeated. Mr. Wesley said, "I am not afraid that the Methodist church will not become a great church; it will that. But I am afraid that we will become large in number, build large churches, making rich men a necessity to us, and thereby become formal, dead, and backslidden." Form your own conclusions.

2. *Failing to keep the blessing of God on our own individual hearts, and the glory on the church.* The true church of Jesus Christ ought to be on fire all the year round. Our condition ought to be like a pastor wrote his church was in when writing in regard to holding a meeting with him. He said, "When you come, you will need to have lots of grace on board, because our people are wonderfully blessed of God, and will be liable to take the meeting out of the preacher's hand. And the best of it is, they get blessed every time they come together." That is the condition all of our churches ought to be in. Have the glory on them at all times. This is the kind of church Paul is talking about in Ephesians 5: 25-27. Some churches never reach this altitude but once or twice a year; and that is when the evangelist comes around and holds a meeting. Our business is to keep redhot all the time, and when the special meetings come the evangelist will not have to spend the first week or so getting the church blessed and whipped into line. Our revival meetings ought to be a time of ingathering of souls of lost men and women, and not a time to get the church straightened out. No one knows more of this condition than the evangelist. Sometimes we go to our rooms after meeting, prostrate ourselves on our faces, and weep and cry over the condition of the church. And instead of being able to pray for the lost in the town, we are compelled to pray nearly all our time for the members of the church. God help us not to lower the standard by failing to keep the glory on our souls, and the glory on the church.

3. *Jealousy and ill-feeling between preachers.* This lynx-eyed monster, elbowing itself in between ministers of the gospel, causes more downfalls and tragedies than any other two causes put together. How the heart of God must be grieved as He looks over the battlements of the skies, and sees His messengers of salvation, on earth, engaged in petty quarrels and unnecessary squabbles, brought on by bitter jealousy! Let us hold up the standard here even should we be compelled to give up our own ideas, even though we be in the right. God has called us to spread scriptural holiness over these lands, and as one brother has pertly said, "Let us do it if it takes our hides!"

Nothing will do more to convince the world that Christianity is a glorious reality, and not a mere system of beliefs, than to see among its devotees the baptism of true brotherly love.

Lift up a Standard for the People

Written by EARLE F. WILDE

EVERY movement that has been launched in the name of Jesus Christ, has had not only its great blessings but also its curses and defeats. All have had their blaze of glory, and all have gone through their dark places, or are going through them. Every movement of this kind has lifted up the standard in its infancy; but sooner or later has let it trail in the dust. We believe this standard is the blood-stained banner of holiness, purchased through the Blood of Jesus Christ. And furthermore, we believe God has raised up the Pentecostal Church of the Nazarene to carry this standard to great and glorious victory.

But I hear some say, "Oh, yes, it is all right. But just watch them. They will go just like the rest." God forbid the day shall ever come when this prophecy will become true! Let us hold up the standard, even should we go to the poorhouse, die penniless, and be buried in the potter's field, unknown by the world but known

by God. With this great and awful truth staring us in the face, let us notice some things that cause a church to backslide, entertain worldliness, and lose its power.

1. *Pastors allying themselves with worldly church federations, and inviting holiness-fighting pastors into their pulpits.* Something must be wrong when men and pastors of other churches pat us on the back and call us "Hail fellow, well met!" This was not the case with the early Methodist pastors. No other preacher would even come to their church, let alone enter their pulpit. They were despised, cursed, ostracised, and were not given the privileges of fellowship with other denominations (if there were any privileges). Whenever we can find the time and place to deviate from the old and tried highway, we are on dangerous ground. "It is not our business," as one pastor has said, "to see how close to the danger line we can come, and not fall off; but how far we can keep

"See how they love each other." Paul says, "Follow peace with all men and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." The spirit of unity, love, and harmony will carry any organization to glorious and triumphant victory. "Love, Wisdom, Humility, thou triune jewel, how we need thee!" God forbid we should let the bloodstained banner of King Emmanuel drag in the dust, because we have failed to love like we ought to, and like we will wish we had loved when we face the great Judge on the last day.

4. *Losing the burden for the lost, and thereby becoming a prayerless, tearless, and fruitless crowd.* Nothing should be allowed to come between us and our prayer life. It is said of E. M. Bounds, author of "Preacher and Prayer," that he could be heard as early as four in the morning, pouring out his heart to God in agonizing for a lost world. Do we hear much of that now? Very seldom. A bishop riding in his carriage on the Isle of Man came to a convict in his striped clothes on his knees, breaking stones in the road. The bishop talked to the convict a little while, giving him some advice and encouragement. Then, as he got ready to drive on, he said, with a smile and a sigh, "Ah, my man, I wish I could break up the stony hearts of my people, as you break up those rocks on the highway." From his lowly attitude the convict looked up at the proud bishop and said, "Perhaps, sir, you do n't work on your knees." A very timely rebuke indeed.

Some preachers know more about theology than they do about kneecology. The former is probably necessary, but the latter is indispensable. Some of our campmeetings have become mere jollifications. The predominant thought in the mind of the committees is to get a fine, scholarly preacher, eloquent, and a great orator, whether he gets any one saved or not; to have the best singing the country can afford, and then have a kind of jolly affair. Lots of things to tickle the ears of the crowd, but sadly bereft of the spirit and glory of God. In reality it ought to be a place and time of ingathering of souls. Beloved, this sad and solemn truth ought to drive us to our knees in sackcloth and ashes, to stay there till God comes back to us as in times of yore. I am afraid in some of our campmeetings God is shut out and man is defiled.

I must not only give an account on the judgment day of my life in outward activities, but I will be held accountable for the fact of how I have spent my leisure time. If I spend it sight-seeing, playing tennis, standing on the street corners talking to men of the world about things of the world, when I ought to be praying, God will not be pleased with me. Beloved, let us be pleasing in the sight of God.

"But," I hear some say, "we must have some recreation." Certainly, I agree with you, just so long as it does not come between you and your prayer life. If it does, God have mercy on you. The early fathers knew nothing but pray, preach, cross swollen streams, and pray and preach. But we have fallen on strange times. The modern preacher must be a kind of a cross between a sport and a worldling. I hear one man say, "Oh, yes, I used to spend from two to three hours every morning in prayer, and I used to have great revivals." Why don't he have great revivals now? Easy: he does not spend the time in prayer like he used to. The saddest words that come to my heart are "I used to have great revivals." That sounds like a funeral dirge.

Where is the Jeremiah of today that spends hours crying over the slain of the Devil and crying out, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Some say it is a sign of weakness always to be crying. Where is the Moses of today that will cry out, "Forgive their sin [save them] and if not, blot me, I pray thee, out of thy book which thou hast written"? Brother, can that be said of you? Where is the Paul

of today who can, and does, say, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh." Beloved, that is real travail. We ought to be so burdened over the lost that we would not be satisfied unless God saves them.

These are perilous times, both in religious and in national circles; and a time when we, as God's sanctified children, ought to pray as never before. But I hear some pastor say, "The multiplied duties of the pastorate take so much of my attention. There are so many things to do in my church work, I can't seem to find the time to pray like I ought to." Well, this state of affairs came up just after the day of Pentecost. We read about it in the sixth chapter of the Acts. Trouble arose over the fact that some of the members were a little neglected. Did the apostles say, "Well, we will have to give up our time for praying and take care of them"? No! Decidedly, No! They said, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom [note the qualifications] whom we may appoint over this business, but we will give ourselves continually to prayer and the ministry of the word." That ought to be the practice of every preacher today. What were the results of that action? Read Acts 7.

These remarks come not with any degree of sarcasm or fault finding, but from a heart stirred over the sad and lamentable conditions all about us, of which every honest man and woman is well aware. God help us so to live that when we come to the end of our journey we can say with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

"The Home of the Friendless"

Written by E. D. RUSSELL

THE above words were written in large letters just over the door through which we passed out at the close of a religious service which we had conducted in a southern jail. These pitiful words arrested our attention; they had been written there by a prisoner.

Reader, can you imagine the strong spirit of despondency that must have dominated that boy's heart when those words were written there? Perhaps in days past and gone he had moved in the most refined circles of society; he had associated with the best and purest of both sexes, but the enemy, the Devil, that old deceiver of our foreparents, came to him, deceived him, robbed him of his manhood, and led him into crime, and thus as he sat there in that desolate abode of disgrace and reflected on the past and looked out into the future, all is dark. Not a ray of light penetrates that darkness, and it seems as if that sweet angel we call Hope had spread her wings and taken her eternal departure from him. Then the black clouds of despair settle down upon him; and the Enemy keeps all hope shut out of his heart by causing him to believe that he has fallen to so degraded a plane that no one has any interest in him; that even God no longer loves him.

Reader, could you think of a period in any one's life when the Savior was more needed, to comfort and cheer, than at this hour? In Proverbs 18: 24, we read, "There is a friend that sticketh closer than a brother." When all earthly friends have fled, and hope has vanished, even in that deplorable condition God still loves us with a never-dying love and with mercy that endureth for ever and ever.

He bade all men come to Him and be saved. "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 10: 28). He has said that He would not cast out any that would come unto Him.

Christian reader, can't you send the sunshine of God's love and of new hope and promise into these desolate places the "Home of the Friendless"? Do unto others as you would that they should do unto you. Help somebody today. Be a good Samaritan, and God will abundantly reward you in this life, and then in the life to come.

Perverting a Great Hymn

Written by Rev. C. E. CORNELL

THERE is no hymn in the collection that is more beautiful and more expressive of doctrine and experience than the great hymn of Charles Wesley, known as "Love Divine." This hymn begins with

"Love divine, all love excelling,
Joy of heaven to earth come down."

The second verse is very clear that after regeneration there is yet a "bent to sinning" remaining in the "troubled breast." Here is the verse in full:

"Breathe, O breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty."

A great, popular Baptist church of this city (Los Angeles) uses this magnificent hymn, and prints it on their Sabbath *Bulletin* to be sung at a morning service. But the hymn is so perverted that it is almost completely robbed of its original meaning. They change the fourth and fifth lines to read,

"Let us find that promised rest,
"Take away the love of sinning."

"Promised rest" is not Charles Wesley's meaning at all. He was not referring to heaven, but to the "second rest" or rest of soul here and now. The love of sinning is taken away when one is regenerated; but the bent to sinning remains until the heart is cleansed from inbred sin and sanctified wholly. But to get rid of this much-hated experience, these excusers and explain-away-preachers will commit the unpardonable crime of twisting a great hymn to suit their theology and experience.

Then, in the last verse, Charles Wesley bursts forth in a mighty acclaim, and sings,

"Finish then Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation,
Perfectly restored in Thee.
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee:
Lost in wonder, love, and praise."

This was too strong for the Baptists, so this verse suffers ignominious slaughter, and when they are through with it, it practically means nothing. Here it is, changed to suit their notion:

"Finish then Thy new creation,
Pure and spotless may we be;
Let us see our whole salvation
Perfectly secured by Thee!"

This great salvation of having the heart cleansed from all sin is not to be a thing of present attainment. The Baptists think it "may be"—some time in the future, but nothing definite. "Restored" is changed to "secured," and the meaning of the hymn thus destroyed. How hard many preachers and churches are working to avoid or eliminate the "second blessing" properly so-called! If they would put forth half as much effort to obtain this glorious rest of soul, how much more useful and happier would they be! Thank God! the Pentecostal Church of the Nazarene has no need of "hymn tinkers," but a great hymn like the above is revered and enjoyed because it expresses the gospel we preach, and the experience we have obtained.

MOTHER AND LITTLE ONES

A BRAZILIAN MONEY-LENDER'S CONVERSION

Samuel Mello was a money-lender on a large scale—a successful man, of very attractive personality. He was first drawn to us through receiving some tracts and a Gospel, with which we canvassed the town.

When I first saw him enter our coffee warehouse, I felt a little satisfaction. "Here is a man of a class we can not reach—a successful business man of the world," said I, and I wondered he condescended to enter such a place as ours, and thought it must be mere idle curiosity. Still more did I marvel when he returned the next meeting, and continued to come regularly. We found out in the meantime who he was, and realized somewhat the difficulty of his position.

He had been reading the Bible, and was evidently already under deep conviction; so I lent him a copy in Portuguese of the "Pilgrim's Progress."

This broke him up completely; and when he returned the book he declared with emotion that he had seen in the "Christian" of the "City of Destruction" a replica of his own lost condition; but something kept him back—"he had great possessions."

One night my helper, Jose, preached, and chose for his subject, "The Rich Young Man."

At the end of the service it was evident that Samuel Mello was going through a great struggle.

Nothing we could say seemed to move him, however; there seemed so much to give up—so much to face. He trembled, but held back.

At last his unwillingness to kneel was overcome, and as we three knelt at that form, the power of conviction overwhelmed him. He burst into tears, and the seat shook with his deep emotion. Then he was induced to pray. I had to help him just like a little child, for this clever, eloquent man of the world was helpless to say a word for himself in his hour of supreme need.

Very definitely, however, he asked for forgiveness, and he as definitely trusted in Jesus, thanking God. Then he rose, and saying "Good-night," he quietly left us.

Jose and I looked at each other with mingled joy and surprise in our minds, and a shade of doubt, too, I fear.

Was it real? Should we ever see him again after what must have been to him such a humiliating ordeal?

Anxiously we waited the next meeting, and—praise God! there he was in his place. Passing his important place of business in the city a day or two later, I saw large bills posted across the premises, and this is what I read: "No more loans on securities. This business is in liquidation."

Shortly after, at one of our meetings, Mello rose, and quoting the text, "Let the dead bury their dead," gave a remarkable and stirring testimony that filled our souls with joy.

Samuel Mello went straight forward from that hour. He wound up his business with great sacrifice, renounced doubtful things, and gave himself, his family, and his all to God. His old friends thought him demented, but in reality he had "come to himself."

Within three months he was preaching the gospel with wonderful freedom and convincing power, and our hall in Sao Paulo was nightly thronged with eager hearers. He became a man of prayer and was mighty in the Scriptures; and he was an ardent winner of souls. His earnest, forceful presentation of truth proved irresistible, and souls were saved whenever he spoke. He undertook several evangelistic campaigns, conducting services in the villages and towns with much blessing, although accompanied with much privation and hardship.

He kept nothing back, and spent to the very last penny the whole of his fortune in God's service. In addition to helping with the maintenance of the work directed from Sao Paulo, he expended a considerable amount in the erection of a church building in Paranaque, where he was successful in gathering around him several hundred of

converts during the few years he was permitted to labor there, these being formed into a church under his care. The building was also used as a school, and Samuel Mello took upon himself the duty of educating the children of the believers, thus adding to his burden of responsibility. He helped to finance the second important pioneer journey to Goyaz, which proved so wonderfully fruitful.

He not only devoted his wealth to the cause of Christ, but literally spent himself in His service to such an extent that his health was affected, and after passing through a great period of temptation and suffering, it pleased God to call him home. His deathbed scene was glorious, and a never-to-be-forgotten spectacle. He sang himself into the heavenly kingdom, full of joy unspeakable, with glory lighting his face.—FREDERICK C. GLASS.

THE JOY OF THE SECOND MILE

I met, as the day was closing,

A pilgrim weary and worn,

And he looked so very tired,

With the burden he had borne.

And we sat at the foothills together,

Far off we could hear the sea;

And he asked, as he took up his burden again,

"Would you walk a mile with me?"

And when the mile was ended,

We took up the burden once more,

And another mile I walked with him,

And part of the burden bore.

Then a smile came over His face divine,

And His countenance shone as the day;

And a light illumined His path from above,

Like the path from the milky way.

And the stars came out and sang to us

And anthems came up from the sea,

And I knew from His voice and the light in

His face,

'T was the Master of Galilee.

Then, oh! the joy of the second mile,

As I walked with my Master along;

For instead of carrying a burden now,

My heart was bearing a song.

Had I all the riches of Ophir,

And all the wealth of the Nile,

I'd give them all—bear the burden alone,

For the joy of that second mile.

And now I know the meaning,

And the blessing that each can gain,

If thy brother ask thee to go a mile,

Go with thy brother twain.

—ALBERT L. BERRY, in *St. Louis Christian Advocate*.

-RESCUING MARY ANN

Mary Ann was Tom's own cat, a soft, pretty black-and-white pussy with affectionate manners and a very nice purr. Indeed, she was the family pet, and roamed about the house and slept on soft cushions and did just about as she pleased, like most family pets.

Tom was an only child, and he was devoted to cats; so when a poor, hungry waif crept timidly up to the back door one day he coaxed it with a saucer of milk, made it understand that it would not be hurt, and persuaded the cook to adopt it for a kitchen cat. The newcomer was a striped cat, so Tom named it Tiger. It was always a little wild and timid, but proved an excellent mouser, and was pathetically grateful for any attention.

Mary Ann arched her pretty back and spat at poor Tiger at first; but she found him so quiet and unobtrusive that she could n't keep up any jealousy she may have felt, and the two pussies became friends after awhile.

But there came a dreadful day when Mary Ann disappeared. She did not come in at night nor the next day nor the next. Several days went by, and, search where they would, nobody could find a trace of the lost

cat. Tom was very sad. He would have been almost glad to find a little black-and-white body; anything would be better than the dreadful uncertainty and the fear that Mary Ann was suffering.

One morning Tiger behaved very strangely. He seemed greatly excited, and kept going to the door and begging to be let out. Cook thought he must be sick, and decided not to pay any attention to his performances. But after a while she opened the kitchen door to get something from the stoop, and Tiger ran after her and begged her so plainly to follow him that she finally did so.

With evident purpose the cat that had once been a tramp led the way down a road bordered by stone walls. On and on he went, followed by the cook and by Tom and the gardener as well, for they had heard the former's exclamations and run to see what was going on. After leading them a full quarter of a mile, Tiger stopped before an empty house.

"Mary Ann! Mary Ann!" cried Tom.

A faint cry answered him—such a faint, pitiful cry! But it was strong enough to follow, and the rescue party pressed forward. There under the porch of the empty house, caught in a trap and nearly starved, they found poor Mary Ann.

One foot and one leg were badly hurt by that cruel trap, but poor pussy's troubles were nearly over. Tender hands carried her home, made her a soft bed by the kitchen fire, brought her warm milk, and soothed and petted her. It was not long before she slept and slept and slept—not for hours, but for days. Sleep and food and her own little tongue soon accomplished a perfect cure, and Mary Ann was her soft, pretty, happy self again.

As for Tiger, he was no longer just a "kitchen cat." Nothing was too good for him, you may well believe. Mary Ann seemed to appreciate his gallantry in finding her, and became very fond of him. If you ever visit the house where they live, you may see the two pussies eating out of the same dish or lying close together in the sunshine. They hold long, low-toned conversations, and Tom says the subject of them all is "Rescuing Mary Ann."—*Christian Intelligencer*.

THEIR HOSPITALITY

"I never enjoyed a meal so much in my life," said a woman who was telling of her visit to a celebrated author. "I didn't expect to stay to lunch, but his wife asked me so cordially that I accepted. They are the most delightful couple, friendly and hospitable, and made me feel entirely at home."

"What did you have for lunch?" asked the one to whom she was telling her experience.

"What did we have? Why, I don't know—oh, yes, I remember. We had cold mutton, and currant jelly, and baked potatoes, and ginger cake and tea."

"Was that all?" said her companion. "I would n't ask any guest to sit down to such a meal!"

"No, you would n't!" said the other, looking frankly at her, "and neither would I have done it before this, and there's where we make a mistake. I have seen true hospitality, and enjoyed it, now, and I mean to try it. I felt so much at home, so much accepted as a friend—I can't tell you! Their hospitality was n't cumbersome, but perfectly genuine and simple. It's what you think and feel, not what you eat, that makes a meal joyous, after all."

That is Christian hospitality; and, by the way, the host and his wife were enthusiastic workers for young people in the church. They always brought some lonely boy or girl home from church to dinner on Sabbath. They had the habit of hospitality, which many Christians leave out of their lives. The household that only "entertains" with troublesome fuss, now and then, does not know real hospitality, that brotherhood toward the stranger, that kindness toward the lonely, that friendliness to all within its gates, which expresses the spirit of Christ even in the homely terms of food and drink.—*Forward*.

THE WORK AND THE WORKERS

Announcements

CAMPMEETING—The annual campmeeting will be held at Hamlin, Texas, August 19th to 30th. Rev. J. E. Gaar will be the evangelist. Come and be fed by his messages of gospel truth, and visit the C. N. U. Rooms furnished in the dormitory. Plenty of camping room and pasture for stock.—I. M. Ellis, Committee.

CAMPMEETING—The twenty-seventh annual campmeeting of the Kansas State Holiness Association will be held in Linwood Park, Wichita, Kas., August 19th to 29th. Workers: Smith, Robinson, Gouthier, Miss Stella McNutt, and W. B. Yates. To get to the grounds, take a Pattie Avenue car, go to end of line, then four blocks east. Song book to be used, "Best of All (Complete)." Year books containing information concerning camp expense, etc., may be had by addressing the secretary, W. R. Cain, 415 S. Vine avenue, Wichita, Kas.

APPOINTMENT—Rev. H. S. Hester having found it necessary to resign from the superintendency of the Missouri District, and his resignation being accepted, I have this day appointed Rev. G. O. Crow, District Superintendent, for the unexpired term on the said District. All churches on the above-named District, will address all business matters to Rev. G. O. Crow, 7403 Lohmeyer avenue, St. Louis, Mo., Maplewood Station.—H. F. Reynolds, *Gen. Supt.*, Kansas City, Mo., July 28, 1915.

NOTICE, KANSAS DISTRICT—All persons to be examined in the Course of Study for Licensed Preachers, meet the Board of Examiners at the church at McPherson, Kas., Tuesday, August 10th, at 9 a. m. Let all pastors please see that Church Boards have given due attention to recommendations for (1) Orders, (2) Recognition of Orders, (3) Evangelist's Commission, (4) License to preach or renewal of license, (5) for the eligible list. Proper attention to these matters will greatly expedite the business of the Assembly.—H. M. Chambers, *Dist. Supt.*

NOTICE, INDIANA DISTRICT—The Annual Assembly has been changed from Connersville, Ind., to Indianapolis, Ind., to be held in the First Pentecostal Church of the Nazarene, September 1st to 5th, Dr. E. P. Walker presiding. This change was made by the District Advisory Board, who received a call for the Assembly from the Indianapolis church, to which the Connersville church gladly consented. The Indianapolis church will furnish entertainment free. Let us pray and plan for a great Assembly. For further information, write E. B. Freshney, 1616 E. New York street, Indianapolis, Ind.—U. E. Harding, *Dist. Supt.*

TO THE CHURCH AT LARGE—It gives me great pleasure in recommending Rev. W. U. Fugate, of Sylvia, Kas. We have had the pleasure of personal association with Rev. Fugate and family, and find them to be the "salt of the earth." If you want a real God-called and Holy Ghost anointed pastor, one that has made good—a deeply spiritual, efficient, and capable shepherd for your flock—con-

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sider him; you will make no mistake—Rev. Miss Essie Osborne and Mae Salle, Evangelists.

CAMPMEETING—The Central Plains Holiness Association will hold its annual campmeeting at Plainview, Texas, beginning September 10th and continuing two weeks, with Rev. I. M. and Rev. W. E. Ellis as leaders. All who are interested, please pray for an ingathering of souls.—Mrs. Eda Merrell, *Secretary*.

TO COLORADO PREACHERS—I would be pleased to correspond with any persons within the bounds of the Colorado District who are expecting to take any of the Course of Study for preachers. Would be glad to help arrange for a midyear examination if it be so desired.—E. T. French, *Chairman of Examining Board*.

NOTICE, MISSOURI DISTRICT—The Annual District Assembly will convene August 25th-29th, inclusive, beginning with a preliminary meeting Tuesday night preceding. All preachers to be examined in the Course of Study are expected to meet the Board of Examiners on Tuesday preceding the opening of the Assembly, as the Examining Board and Committee on Orders and Relations are expected to report in the afternoon of the first day of the Assembly. While we all are oppressed by the financial depression of this year, let us do our best in our apportionments for different departments of our work, and thus keep the work of the Lord in the Missouri District on the move. As I have but recently been appointed to fill the unexpired term of H. S. Hester, who resigned, it will be impossible for me to render much assistance to the District, as our time is so limited. But I will endeavor to assist in any possible way.—G. O. Crow, *Dist. Supt.*

District News

ARKANSAS DISTRICT

The Arkansas District Assembly will be held at Ozark, Ark., September 15th to 18th. The great preparatory service will be held the night of the 14th. All licensed preachers are expected to be present on the 14th to meet the Examining Board. The work will be heavy this year, so be on time if you want to pass. Let all churches come up with their apportionments for missions without fail; also the amount for the entertainment of the General Assembly. Send to the secretary of the Assembly, Mrs. E. J. Sheeks, Peniel, Texas, the list of your delegates, so that she can make out the roll.

I have recently been with pastor Jobe at three of his churches. There were thirty at the altar during the services, and eight or ten prayed through. I am delighted with his work. He is a young man with great prospects ahead of him.

At Murfreesboro there had never been a holiness meeting, so our ten days was just enough to get the people started good. Our meetings in new ter-

ritory should be at least thirty days long. Revs. Sharp and Gilbert were with us.

At Beebe the Lord was with us in a great way. Our pastor stood by us, and the Word had its effect. There was deep conviction with strong crying, and a goodly number in the fountain. Rev. J. S. Moir is our good pastor there.

At Westmoreland church Rev. J. E. Moore is pastor. He has farmed and taught school and preached holiness to these people, and everything was ready for a revival. So the fire fell under the arbor the first night. It was a great meeting in many respects. Old, white-headed men were saved, whom everybody had given up.

I go next to Sutton, on the work of Rev. T. W. Sharp.

B. H. HAYNIE, *Dist. Supt.*

General Church News

EVANGELISTS WILLIE H. and LILLIE B. NERRY

We closed our tent meeting at Tick Ridge, Pulaski County, Ky., on July 13th, with glorious victory. This was a Hardshell Baptist community. They would not let us have a place for the tent on the main road, as they owned the land, so we had to go a quarter of a mile off the road in the woods and pitch the tent on land owned by a good Methodist brother. The Lord repaid this Methodist by saving and sanctifying his wife and children, and now they are all Pentecostal Nazarenes. The opposers made all manner of fun of the meeting, but many of them came out for curiosity, and of course the result was that the Lord got hold of their hearts. They got saved and sanctified, and confessed publicly that all they ever had was sinning religion. The meeting was remarkable because of so many men being saved. There were twice as many men as women saved. Among the number was a man who was known in the country as an infidel. This same man now rides five miles to meeting and five back each night, and you can see the shine when he comes under the tent. When we cleared the ground and put up the tent, we had four men to help us; when we took it down we had at least twenty men to help. A goodly number prayed through the last night of the meeting. The folks had a prayer meeting the next two nights after the meeting closed in the tent, and seekers and finders were at the altar, so the good work goes on. The last night the people who had gotten through came up front, and with waving hands they shouted, "We are done with the sinning religion!" We got a number of subscriptions to the HERALD OF HOLINESS. We are now at Eli, Ky., about thirty miles from a railroad. Great crowds are coming to meetings, and we are expecting glorious victory. We go from here back to Faubush, Ky., to organize a Pentecostal Church of the Nazarene in the center of the country where we have been laboring this summer.

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Every family in the Pentecostal Church of the Nazarene should have the HERALD OF HOLINESS. It is always an essential, but at this time it is doubly important that every Pentecostal Nazarene be a reader of the church paper.

The General Assembly will soon be in session. There are many things which will come before the General Assembly that will be of vital interest to every member of the church. The HERALD OF HOLINESS will contain full reports of the proceedings of the General Assembly, and this service alone will be worth the price we ask for the paper for the remainder of the year. Our annual fall number will be better than ever, and that one paper alone will contain matter which will be well worth the twenty-five cents.

Every pastor should begin at once to secure the subscription of every person in the congregation who is not already a reader of the HERALD OF HOLINESS.

It is a matter of great importance that every member of the church be thoroughly informed concerning all our general work. It is impossible for them to manifest the interest they should without the knowledge which alone can be obtained by a constant reading of the reports from the various departments of the church.

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VALLIANT, OKLA. WATERMILL CHURCH

The revival is on in a wonderful way. Although our summer meeting is to be held yet, the people are so hungry for salvation that they are not waiting for the big meeting to get saved and sanctified. Last Sunday, July 18th, was truly a high day in the Lord. We filled our regular appointment at this place, and the glory of God came down on the services and seekers fell in the altar, prayed through to victory, and arose with shining faces and shouts of praise. There were five sanctified, three converted, and three additions to the church. Some are giving up their lodges, others their tobacco. We have taken in ten new members this year into this church. We had a special season of prayer for Brother and Sister Prince's daughter, who has lung trouble. They are loyal Pentecostal Nazarenes, and God gave the witness that she would be healed. I love the HERALD OF HOLINESS. It is like getting a letter from home to read the reports of the faithful workers on the battlefield.—GUSSE MORRIS, Pastor.

TACOMA, WASH.

We are in a siege meeting in Tacoma, Wash. We have no Pentecostal Church of the Nazarene here, but God has a people scattered throughout the city who know the joyful sound. We began a tabernacle meeting here July 15th. The meeting has only been running three days, and we hear the sound of an "abundance of rain." Some have manifested their desire to know God in His sanctifying grace. We see victory ahead. We close here about August 8th.—OLE and WESTFIELD, Evangelists.

OAKLAND, CAL.

A new field of labor has been opened up in Fitchburg, one of Oakland's suburbs. A hall owned by the Fitchburg Improvement Club has been secured free of charge, and our pastor, Brother O. F. Goettel, assisted by a number of the Oakland members, goes out every Sunday afternoon for a Sunday school, followed by a preaching service. The opening day sixty people were present. This is a

wide field wholly untouched, and we expect to see fruit for our labors. Our Sunday school in Oakland is increasing in interest and numbers. Teachers and officers are taking on new life. Last Friday evening at the home of Sister Williams a splendid reception was given to Rev. and Mrs. Goettel, who have already been with us three months. This was postponed on account of such busy times since they first came with us, the Assembly and camp-meeting being on. They seem quite at home with us already. God is putting His seal to their ministry. Pastor and people are looking up.—CHURCH REPORTER.

NEW BEDFORD, ME.

While several of our city churches are closing up for the summer, we are making special efforts to get the people. I have been giving addresses Sunday night on "The Pre-Adamic Creation of the Earth; the Cause of the Fall of the Angels; Where They Fell; Why There is No Redemption for Fallen Angels," etc. The results have been a full church, with a lasting impression on the minds of the people. The Lord God is with us in spite of the enemy's efforts to destroy the cause. I baptized nine in Mattapoisett last Sunday. It was a very impressive service. Some three hundred people witnessed the baptism. Some who never saw anything like it before. The seal of the Spirit was on the service, and due respect was manifested by all present. More are to obey this divine command in the near future. We had over seventy in prayer-meeting Wednesday night.—F. W. DOMINA.

From Evangelist SOLOMON IRICK.

We just closed a precious meeting near Mountain View, Okla., with the Pentecostal Church of the Nazarene. The interest was fine, and the attendance, conviction, and results all very gratifying. At times the long altar and back in the aisle would be filled with seekers. Thirteen in the altar the first call. Several united with the church. Rev. McKinney stood nobly by us, and did valiant service to make the meeting a success. We go next to Eagle City, Okla., under the auspices of the Pentecostal Church of the Nazarene, for a campmeeting, July 23d to August 2d, with

Rev. M. D. Barnum, pastor. Home address, Maysville, Okla.

RIDGEFIELD, WASH.

At Ridgefield, five miles northeast of where I live, we have two prayer-meetings a week at the schoolhouse, and cottage meetings. There have been as many as forty in attendance upon the cottage meetings. There is quite an awakening among our young people; several have been converted and sanctified. I preach at the schoolhouse twice a month, and once a month in Ridgefield in a private house, as we have no other place in which to worship. At the Lewis and Matthews meeting on the street, there was an old man came to me and said, with tears in his eyes, that these meetings reminded him of when he was a young man back East. There was another man standing near who was said to be an infidel. I said to him, "God has given you a nice little child. Are you raising it for Him? are you right with God?" He said, "No; I would like to be prayed for." We thank God for the preachers we have had, like McBride and Lewis and Matthews and Nilson, who have preached the truth, and sown the seed that is beginning to germinate and bring forth holiness. Our dear Brother Little, District Superintendent, is to hold a meeting in Ridgefield, in August, if the Lord will continue to improve him in health.—E. F. TAYLOR.

From Evangelist C. F. PRICE.

Brother Swim and I and Brother G. C. Ralston, Methodist pastor of Inman, Kas., were in a two weeks' meeting at Madara, Kas., where the Lord gave us a gracious time. More than a dozen souls prayed through and really found the Lord. Two young ladies and one young man out of a Catholic home, prayed through and gave good testimonies. Sunday, July 4th, the people came and brought their lunches and stayed all day. Sisters Hoke and Imhoff and Nettie Ballard came from Hutchinson, and Sister Ballard gave an excellent rescue service and received \$6.43 offering for the Home. Other Hutchinson people drove over and helped in the battle. That night four prayed through, and the testimony meeting ran until midnight. There were good services all the following week. On the closing Sunday Sister Logue and Maraman came over from Hutchinson, and Sister Logue held a good service in the interest of the Bible School. Brother Bassett and I are now in a meeting at Oaks, Okla.

CHICAGO FIRST CHURCH

Sunday, July 18th, was a great day in the First Pentecostal Church of the Nazarene in Chicago. We started the day by having a prayer-meeting at 6 a. m., which warmed the spiritual atmosphere for the entire day. Sunday school at 9:30, as usual. At 11 o'clock a good congregation assembled for morning worship. Brother Kinsey led the congregation in song, Brother Messenger led in prayer, after which Rev. A. G. Crockett, the pastor, preached from Daniel 12:3, which resulted in five people at the altar. The meeting ended just in time for the afternoon praise and testimony service at 2:30, which went on with the same sweet spirit. At 6 o'clock the people gathered for prayer, in preparation for the great march and street meeting, which was held at the corner of Sixty-fourth and Halstead streets, where a large crowd gathered, attracted by the playing of the band, and for one hour a solid stream of Scripture, testimony, and song was poured forth into the ears of the attentive listeners. Conviction rested on the crowd. Two raised their hands for prayer, and all were invited to the church for the closing service of the day, where a large crowd had already gathered. Brother Mames led the chorus choir and the congregation in song, after which Brother F. M. Messenger brought a helpful message, which brought seven to a realization of their needs, and they came to the altar and several prayed through to victory. Brother Crockett has the work well in hand along all lines. The church is in a good working condition under his leadership, and the finances well taken care of. This young man since becoming our pastor a few months ago, has brought many things to pass by the help of the Lord, whose servant he is. We were very fortunate in securing Brother Crockett for the remainder of the church year.—Mrs. G. S. HICKS.

ASHLAND, ORE.

I arrived in Ashland, June 16th, my new field of labor, with Rogue River to look after. This is a small town about forty miles north of Ashland, where we have a class of nine members. This work seems very promising. Brother Jesse N. Bleakly is helping in the work there. A few seekers have found salvation, and there has been one case of remarkable healing. The Ashland church is forging ahead along all lines; every meeting gets better. The Ladies' Missionary Society is doing

splendid work, and we look forward for the best year of all our life. The Sunday school, under the superintendency of Thornton Wiley, with an excellent corps of teachers, is making good progress. The Sunday morning preaching service is especially encouraging to the pastor, because of the unity and love among the members, and the new faces in the congregation.—C. B. LANGDON, *Pastor*.

TOPEKA, KAS.

The Lord is blessing in Topeka. I have been here three weeks, and the Lord has given us three seeking souls at the altar. The people who are hungry for the real gospel are coming out to hear about this uttermost salvation. We are expecting a number of folks to join us soon, some who have been worshipping with us for some time. We are now praying for a revival campaign and siege for souls which is to last through the month of September, if Jesus tarries. Pray with us and for us that God may continually make us a rebuke to sin, a terror to the Devil, and a winner of many precious souls in the capital city of Kansas.—A. F. BALSMEIER, *Pastor*.

MANSFIELD, ILL.

We are glad to report victory in our work here. The presence and glory of God is in the camp. Our congregations are on the increase. Many unsaved folks are coming, getting under conviction, and are finding pardon through the Blood; and believers are being sanctified. Sunday was a good day with us. The glory of God was upon us, in the morning service, and Sunday night, at the close of the message, five seekers knelt at the altar—three for pardon and two for heart purity. They all seemed to come through nicely.—MARTHA HOWE.

LOS ANGELES, CAL.

EAGLE ROCK AVENUE CHURCH

A message from Brother Jeff Rogers says that he is very poorly, and asks our prayers. May God's richest blessings be with this faithful man of God at this time. We have been several weeks getting acquainted with the folks at Eagle Rock, and have found them to be truly a fine folk. We have a nice little bungalow church, nearly all paid for, and are looking forward to a prosperous year. We had a good day last Sunday, closing in the evening with good victory and four seekers at the altar. One young man was gloriously saved, and another re-established. One woman, in the church for the first time, brought her little daughter and came to the altar where she was beautifully saved. Some of Brother Rees's folks were over and helped us about the victory. Thank the Lord for this man of God. We feel his influence all over the District. We haven't had the privilege of hearing him preach for some time, but we read his sermons in the Pasadena papers each week. They publish him in detail. He has well trained some of us to hate sin, and love God, and keep redhot. We feel greatly encouraged and are pressing on. We all miss Brother and Sister Sanders out here. Take good care of them.—M. F. GROBE.

SARAGOSSA, ALA.

The meeting in Dalomite, Ala., was blessed of God from the beginning. One characteristic of the meeting was its unity. Methodists, Baptists, and Nazarenes yoked up, and made a pull for lost souls. How the Lord did bless! The Baptist people were so kind as to let us have the seats and organ from their church for the tent. God bless them. The meeting was marked by Holy Ghost conviction; people were so disturbed that sleep went from some of them; confessions were made, and letters written to make straight crooked paths. The results were forty-five were either saved or sanctified. The Saragossa campmeeting starts well. Large crowds; some good cases of salvation. We go from here home to join Brother Whitehead for a great revival.—H. H. HOOKER and WIFE.

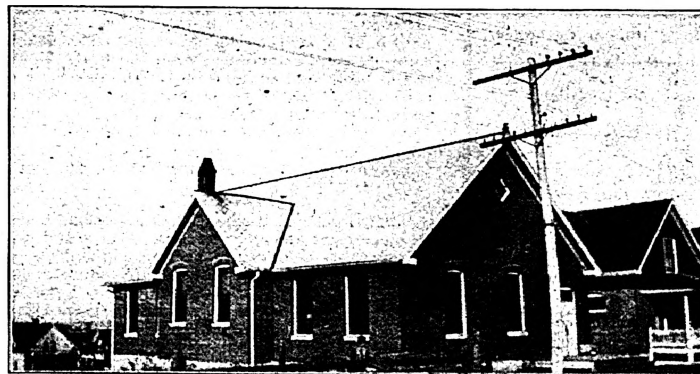
FT. JESSUP, LA.

The Lord continues to bless us at the old Fort. We had good services Saturday night, Sunday morning and evening. We licensed another lady to preach the gospel, and received four members into the church. We are trusting in the Lord for a great time in August. I had the pleasure of attending a holiness meeting at Mineral camp. The preachers were filled with the Holy Ghost, and sinners were being saved, and believers sanctified. Brother and Sister Burnett from Shreveport were there two days, representing the rescue work.—F. G. WELCH, *Pastor*.

ROOSEVELT, OKLA.

I am now in a meeting with the church at Glendale. I have been in a good revival with Brothers Gray and Huffman for about two weeks at Spring Valley. The meeting is good there. They are expected to come on up here from there.—JAMES R. McCLUNG.

BELOW is a cut of our church which stands for full salvation and which is preached from its sacred desk every Sabbath by consecrated men and women of God. We are now under a tent one half block from the building in a special effort to win souls. The crowds are large, and we never heard the pastor, Rev. G. O. Crow, preach with such power and unction as he



FIRST PENTECOSTAL CHURCH OF THE NAZARENE, ST. LOUIS, MO.

brings the messages these nights. The Lord is graciously working in the hearts of men and women. The saints from other parts of St. Louis are getting under the burden for the lost at Maplewood, and are coming night after night and are helping push the battle. The building of this work means much to the District. Let us pray and agonize before God as never before until the Assembly for these services will last that long. We are asking largely these days. The more workers we have the greater amount of work will be done and the King's business requires haste. Sister Crow, the pastor's wife, has been holding a meeting for Brother Mason, pastor at Fredericktown. She will be home this coming Monday. Also our Sister Linza, the pastor's wife at Malden, is here just now out of the hospital. We expect her with us in the battle a few days before she returns home. We are asking the entire church to send up an urgent petition for this field of labor, that it can not be said by this people, "You never told me anything about my soul."—RUTH HOPKINS.

MARTINSBURG, W. VA.

Brother Yeakley and I have been running a tent meeting here in a neglected part of this city for over three weeks. We closed last night with victory. Quite a number were either saved, reclaimed, or sanctified. As a number of those who were reclaimed had been backsliders in other churches, and wished to stay in their old churches, we did not add to our church roll as many new names as we had hoped. Some who were saved a few months ago from a life of sin, but were still holding to their tobacco and lodges, have gotten light on these things and given them up, and will now be clean Nazarenes. I go to LaPlata, Md., next week for our annual camp, at the close of which I will return to my work here, and hope to continue the battle for lost souls. As Brother J. T. Hickman, whom we had engaged as the leading worker at our LaPlata (Md.) camp, has written that he will not be able to be with us, my son, Rev. J. F. Penn, of the Knoxville (Tenn.) Pentecostal Church of the Nazarene, will be with us, and take his place. You will please note the change.—J. H. PENN.

MONROE, OKLA.

We have just closed a sixteen days' tent meeting at this place. Brother Smedley, a young Nazarene preacher, called Brother McCanlies and the writer, also Miss Lawrence, of Waldron, Ark., as organist. It was a hard fight, but our Christ gave us the victory. Brother McCanlies was only with us ten days, as he had to go to another meeting. Up to that time there had been one sanctified and three saved. We stayed six more days, and the Lord gave us nine more souls. Brother Baldwin, of Webster, joined us in the fight for the last few days. He is full of faith and the Holy Ghost. He and the writer visited a railroad camp, and read a portion of the Word, and had prayer. At the close of the prayer, we saw that the Spirit of the Lord was working on a young man, so we asked him to give his heart to the Lord. He at once confessed his sins, and our God lifted the burden. We have pitched the tent near Poteau, Okla., until victory comes.—S. II. ERWIN, *Evangelist*.

From Evangelist ANDREW JOHNSON

The Boonesboro (Ky.) camp was a success. The tent was located near the famous old fort where Daniel Boone, the noted pioneer, fought the Indians. The meeting was a blessing to many. The camp at Guthrie is taking on interest, and victory is in sight. Professor W. B. Yates is leading the hosts in song.

HICKORY RIDGE, MISS.

We have just closed an old-time revival at Hickory Ridge, Miss., about seven miles southwest of Houka, Miss. We began our services in a schoolhouse, but the congregation increased so that the people built a brush arbor, which was filled with people eager to hear something of holiness, and to see the presence preacher. We praise the Lord for His presence in convicting and saving power.

About thirteen were converted, backsliders were brought nearer to God, and quite a number are pressing on to obtain full cleansing. We praise the Lord for the hospitality shown us by the good people of that place. They were so kind to us. We had with us as coworkers, Rev. John Saxon and Rev. P. West. We go from here to a place five miles east of Pontotoc, where we begin our next fight against the enemy of souls.—Rev. D. H. McGONAGLE and WIFE.

HUTCHINSON, KAS.

We have been having some good times, but on last Sunday God gave us a sudden inflow of salvation. The morning service was blessed and owned of God, but the evening service brought us a landslide from glory. Our pastor, Rev. H. N. Haas, brought us a message on the Ark. As he preached under the power of the Spirit, picturing the refuge of the soul in Jesus from the storms, waves of glory swept over the saints, and conviction seized the unsaved. At the close of the sermon nine knelt at the altar, and most of them prayed through to victory. Among the seekers were five girls from Refuge Home. How we all rejoiced with the matron, Miss Florence Smec, as one by one those precious girls found Jesus! Truly, "Where sin abounds grace doth much more abound." Another one who was saved was a man, the husband of one of our members who had left us on July 19th to join the church triumphant.—ANNA M. LOGUE.

NAMPA, IDAHO

On Saturday, July 3d, a number of our people decided to celebrate their liberty, and in various conveyances crossed the sage brush desert to the famous Old Snake river, and there spent the day in an old-fashioned picnic. Good Nazarenes never think a picnic complete without religious services, and this band of folks were the good kind of Nazarenes. They held a precious religious service, which settled some folks on the Rock, and convicted others, who prayed through Sunday night. On July 4th we celebrated our glorious liberty as the sons of God, whom the Son had made free indeed. Brother Hays, our District Superintendent, was with us Sunday night, and preached on religious freedom, and ten people found their way to the altar and prayed through to real victory. Thus the Sunday services closed at high tide heavenward. Monday, July 5th, continued our celebration, and about sixty-five people, mostly Nazarenes, gathered on our ten-acre school ground, where, with mingled feelings of solemnity, reverence, and joyfulness, the grounds were dedicated to God. District Superintendent Hays made an unctuous prayer of dedication, following which Brother Hays and pastor Hadley, with shovels in hands, broke the ground, singing as they spaded, "Victory ahead, victory ahead! Trusting in the Lord we mean to push ahead! By faith we see the Victory ahead!" A commodious building is being constructed, and so arranged that additions can be made to it as needed, which we fully expect will

Tracts

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God's expectation. We want and pray there may be one meeting and school where Christ will find faith when He comes.—LEWIS I. HADLEY, *Pastor*.

AN OLD-FASHIONED BRUSH ARBOR MEETING

I am in the battle front, and doing damage to the Devil's kingdom. We opened fire Tuesday night in a brush arbor in the city of Pasadena, and will hold a two weeks' meeting. The people are coming; good attendance from the first. Last night the fire fell, and four bowed at the altar for pardon or purity. Thank God for the second work of grace! It starts the wheels turning in one's soul. Let us take courage and push the battle. God is on our side. The time will not be long, and the homecoming will be glorious.—J. T. BLACK.

KNOWLES, OKLA.

The Lord is blessing us in western Oklahoma. Thank the Lord for the best paper and the best editor that it has ever been my privilege to read after. We begin to build our church at once. There are but a few of us, but we have a great God, and we undertake the building in His name. We undertake this without the solicitation of the world. It is the Lord's, and we will build in His name.—D. M. COULSON, *Pastor*.

EAST SAN DIEGO, CAL.

We find this a most fertile and promising field. When Sister Blessing took the pastorate here immediately after the University Commencement, the little band of ten was shepherdless, but hopeful and strong in faith. The church membership in two weeks increased to seventeen. A two weeks' evangelistic meeting conducted by Miss Blessing, assisted by Sister Yorba, Emma Spring, and myself, was blessed of God and brought forth fruit which we pray may abide. Some interesting instances of conversion, sanctification, and healing have come within our observation here. One was the healing of an elderly sister who had given herself the name of "The groaning martyr." Her instantaneous healing was the means God used to convict her husband. It was a beautiful sight to see the old man being led meekly by his happy wife to the altar, where God sanctified him wholly. He had been a stubborn holiness fighter for thirty-five years. The couple are lovers once more, and joined the church together a few weeks ago. Their parrot does not understand the new program in the home, and still says, "Groan, mama, groan" but he has added "Glory! Hallelujah!" to his vocabulary. Our days are full of opportunities of ministering in Jesus' name, and we praise Him for directing us to needy homes. The doors of the poor and afflicted are open to us on every hand, and sad, disappointed, and thirsty souls accept the sweet old story, finding it precious. While preaching on the street, singing in the death chamber, giving to the poor, weeping with the sorrowful, and praying with the sinner our own souls have been enriched beyond measure.—PEARL DIXON.

IAWORTH, OKLA.

I came from Idabel, Monday. The Lord gave us a fruitful service; two additions to our church, and several seekers. On July 11th the Lord gave us a gracious meeting at Pine Grove. I baptized one by immersion. Two came to us from the Presbyterian church. I will go to Valiant tomorrow to help Sister Morris in a meeting. My work in my churches is looking up.—FANNIE D. TANNER, *Pastor*.

HUGO, OKLA.

We held our regular services here yesterday. The night service was especially a blessed one, with earnest seekers at the altar. It was after 10 o'clock when the service closed. Four hours later, our beautiful church building, which was paid for, was destroyed by fire; also one piano and an organ burned. In fact, everything was destroyed. No insurance. We will continue to worship God in the beauty of holiness. We have the building lot left us.—J. L. McLENDON.

CONDON, ORE.

We just closed a two weeks' meeting with Brothers Lewis and Mathews, evangelists. These two young men are truly anointed of God in an unusual way. They came to us after a few of the saints had prayed for some time for a Holy Ghost revival. Conviction seized upon the people until a goodly number who saw their condition came to the altar and ploughed through to victory. Several who got saved were not satisfied until they were baptized with the Holy Ghost and fire. The Lord gave victory in the street meetings, where large crowds gathered to hear the message in song and testimony. Sometimes there were nearly three hundred people listening. Some of the redeemed ones are coming into the church, and others are looking our way. We closed the series in a blaze of glory, and are looking forward to greater victory in the salvation of souls this year than ever before. The Lord has called the writer to act as

supply pastor in addition to the church at Winlock, Ore., for a short time.—LEE DAVIS, *Pastor*.

COPPEROPOLIS, CAL.

God has been blessing our labors since coming to California. We spent eight months in charge of the City Rescue Mission, Stockton, Cal. While there we had a great number of seekers, and some we trust really found God. Our hall proved to be too small to seat the large numbers who would come each night, therefore we were obliged to secure larger quarters. We closed our labors at the mission in time to sing for the San Francisco District campmeeting at Stockton, June 22d to July 1st, with Dr. E. F. Walker in charge. While at the campmeeting the District called us as evangelists, equipped us with gospel and living tents, and started us out by sending us to Calaveras County—the county that made California famous in '49, gold first being discovered in this county. We are at Copperopolis, engaged in a real battle. This is a neglected field; many towns where there is no preaching, not even a Sunday school. Copperopolis is noted for its copper mines. This work was made possible through the Milton church, of which Rev. M. R. Dutton is pastor.—F. B. SMITH and FAMILY.

SPECIAL MISSIONARY TO GUATEMALA

I am enroute to Guatemala to hold a Bible conference for native preachers, and visit several missions, among them the mission of the Pentecostal Church of the Nazarene at Coban. Your prayers are greatly needed for that dark land. If you remember to ask Him, God is going to send a heavenly breeze to refresh many souls. I am privileged through the kindness of several Nazarene friends to take a number of presents to your missionary. Brother Rees's church at the Nazarene University, Pasadena, had a large part in this.—J. WILLIAM CHANEY.

TROY, IDAHO

We came from Garfield, immediately after the Assembly held at Walla Walla, to Troy. We left some good pilgrims in Colfax and Garfield, but found when we got here that the Lord was here. We truly praise Him for the love and fellowship of the saints. At the Sunday morning service the fire fell, with two seekers for sanctification at the altar. At night the house was filled, and great conviction was on the people. We are looking for great things in Troy, as the pilgrims are sinking deeper and deeper into the will of God. We love our people here, and feel at home with them.—Brother and Sister FOWLER.

Book Bargains!

In this column we will offer special bargains in books which we desire to close out or to reduce the stock. The prices quoted will only hold good until the present stock is exhausted.

A Better Country, by M. E. Borders; 77 pp.; cloth, with gilt stamp; postpaid.....30c
A book on heaven, the better country. It regularly sells for 40c.

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not be long. Nampa is on the Nazarene map. We have an unusually fine natural and spiritual climate, which makes it healthy for body and soul. The membership is as loyal as can be found anywhere, the outlook promising, and the opportunities great. We feel the responsibility placed upon us, and ask you to pray for us, that we may meet

SIoux CITY, IOWA

On June 13th, as Mrs. H. C. Hoyt, a member of the Pentecostal Church of the Nazarene, was on her way to church, she took seriously ill with pneumonia and heart failure. On Tuesday morning she passed to her reward. She is missed, as she was a devoted Christian and a faithful attendant at church. Our meeting with Brother Weigele was a good one; two claimed victory the last night. We were getting well started when Brother Weigele had to leave for Sawyer, N. D., his next place, where he has had a great meeting. His meeting with us broke down much prejudice, and put the church in a better light before the public. Sunday, July 13th, we received two more into the church, making a total of ten since last Assembly. One of these two was a preacher who had blazed the way for holiness in this part of the country.—S. M. LEHMAN, *Pastor*.

WHITNEY, TEXAS

We just closed a great meeting with Dr. Mangum and his church at Concho, Texas. This was one of those meetings like they had years ago. People threw away their tobacco, confessed out, and struck fire. At this place they have the finest band of young people I have seen at any place. They know how to fast and pray and believe God for great things. Their pastor, Dr. Mangum, and his faithful wife know how to hold on to God for victory. The church and the people love them. We predict a great future for them. We are now with the Yates church with our pastor, Brother W. M. McMahan, near Whitney, Texas. The fire fell in the first service, and our faith claims a great meeting.—E. W. WELLS.

From Evangelist J. A. PRUETT

We closed a good meeting at Big Springs, Texas, in which God gave us eight souls. This place is one of Brother Bud Robinson's old camping grounds; he preached here twenty-one years ago. We made our home with the family of dear Mother McCoy, who treated us as a son and brother. We find the field there white unto the harvest, but the laborers few. We are now in a meeting at Eaton, Texas, where holiness has never been preached. Our first service was last night, the 24th, with twenty-five in attendance. There was conviction on the people. We will be here ten or twelve days. This old world is dying for the gospel. Let us get right in the front of the fight, and God will give us victory.

The White Slave Traffic

versus

The American Home

By

M. Madeline Southard

From GOVERNOR CAPPER

Dear Miss Southard: I have just read with much interest your splendid little volume on "The White Slave Traffic vs. the American Home." It is a great message, and should appeal strongly to every lover of purity and goodness in our homes. I hope it may have wide circulation, and wish you unbounded success in the great work in which you are engaged.

Very Respectfully,

ARTHUR CAPPER.

From DR. B. F. HAYNES

"The White Slave Traffic vs. the American Home," by Miss Southard, is terse, true, timely, and terrific. It is in as brief a compass as so full and forceful a treatise could have been put. It is perfectly true, horrible as are the features of the awful portraiture she draws. It is most opportune in view of the persistence of this nefarious traffic. It is terrific in its arraignment of an evil which calls for the unanimous enlistment of America's manhood and womanhood for its destruction. Miss Southard deals in a masterly, yet elegant and chaste, manner with the most delicate and revolting issues involved in the question. Hers is the strongest treatment we have yet seen of this subject.

B. F. HAYNES.

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BON AQUA, TENN.

Sunday, July 4th, was a time of refreshing from the presence of the Lord with our Jason Chapel congregation. Notwithstanding our disappointment in not having our missionary, Miss Bessie Seay, with us as we had expected, we were favored with the presence of our dear Brother E. T. Moore who preached for us with unction and power. The children rendered a short program on the subject of missions, and we secured in cash and pledges for missions more than has been paid by this congregation in any previous year. We began our revival service with our Pine Hill congregation on July 10th, and were assisted by evangelists C. R. Pollard and wife. It was a time of spiritual awakening, and we expect great results for the good of the community in days to come. We heartily recommend Brother and Sister Pollard to those in need of Spirit-filled evangelists. There is a steady and permanent advancement on all lines of our church work in this section, as our preachers and people are getting themselves established in the hearts and confidence of the most spiritual people everywhere.—O. O. SMITH, *Pastor*.

BUTLER'S FORD, ILL.

A revival meeting of three weeks' duration has just closed at this place on the Fairmount (Ill.) work, in which the Lord let the writer be a helper. Truly I can say the Lord was present in sin-destroying power. Of those who were at the altar, at least thirty were blessed with salvation. Of this number thirteen were sanctified. The pastor began the meeting on the evening of July 3d. On the 4th they had an all-day service in which Revs. M. T. and Lida Brandyberry took part, which was a great day. The writer did not get to the field until Monday, July 6th. This church is the result of the untiring efforts of our Brother Rolla Morgan, who is now pastor at Chariton, Iowa. Some three years ago he pitched a tent in the vicinity, and preached the Word in its fulness and purity. A more humble, prayerful, God-fearing band of people you will find nowhere than at Butler's Ford. The 10 o'clock prayer hour, which was daily observed, as the people met in groups in homes to pray, were seasons of divine downpour. Those who were too busy to leave their work to gather in the homes, went on their knees where they were, and poured out their hearts to God, imploring His blessing upon the night services. The first Sunday we were with them, we had an all-day meeting with a basket dinner. The Lord let us deliver three messages throughout the day. The last two weeks the meeting was held under a tent pitched by the side of the church, which added greatly to the comfort of the people. Their pastor, Miss Laura Trueblood, is a humble, sweet-spirited woman, one who carries the work on her heart. She is a woman of much prayer, and is loved by her people. Miss Charis Lile, who was also with us, labored faithfully at the organ and around the altar. While we were there, Mrs. Robert Wade, one of the charter members, slipped off to glory, on July 20th. Her funeral was preached at the home by the pastor in the presence of a large crowd of friends and loved ones. The last night, July 25th, closed with nine at the altar, and seven of these got through to God. May the tide sweep on till Jesus comes.—CHARLES A. BROWN.

WEBBS, KY.

Our last meeting was in Pierce, Ky., with Brother Robert Marrs, pastor of the M. E. church, South, a blessedly sanctified man. He stood by us nobly while we did our best to preach an old-time gospel that saves from all sin and sanctifies wholly. This was our second engagement in Pierce. We enjoyed meeting and laboring with people that we had helped lead to the cross, and now see them established. The church was somewhat divided when we got there, but when we prayed the fire down, and people saw themselves in the light of the judgment, they began confessing out, asking forgiveness, and praying through in the old-fashioned way. In all, there were some thirty or forty that were either saved, reclaimed, or sanctified. We were called back for 1916. We are now in the midst of the Glennview camp. God is with us; conviction is deepening, and seekers are praying through. Our faith claims great things from the hands of our Lord. Brother T. P. Roberts is our colaborer here. This is our first time to meet Brother Roberts. He is a man of God, and loves souls. We are enjoying our labors together. Miss Mahard is used of God in the song services and children's meetings. Often as she and Mrs. Roberts sing, folks will get blessed, weep and shout the victory.—ERNEST G. and JAMIE ROBERTS.

GREELEY, COLO.

Yesterday, July 25th, was a precious day with our Greeley church. The blessing and favor of God was upon all our meetings. Four persons were received into the church, two of them by letter from the M. E. church of a neighboring town.

Especially for the Preachers

We have many books in our catalog which will be a great help to ministers. We herewith present a list of four of which we will make special mention. Preachers who are looking for something helpful will find any one of them very good. If you wish to make a helpful present to your pastor you can not fail to please him by giving him one of these books.

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In twenty-five interesting chapters the author discusses the preaching of Jesus. It can not be anything but helpful and stimulating.

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These, with the members of the pastor's family were cordially welcomed by the church and congregation while singing "Blest be the tie that binds our hearts in Christian love." The young people's meeting was especially blessed of God, and really looked like victory and advancement. One of our young men made us glad by stating that the way had just opened for him to attend one of our schools to prepare himself for the work of the ministry. While we shall miss him, we are glad to know he is on the way to fields of greater usefulness. We are looking for and expecting a revival of the Bible type.—E. T. FRENCH, *Pastor*.

Authorized Evangelists

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

ARKANSAS
J. D. Edgin.....Ozark, Ark.
Vallery, A. J.....Hamlin, Texas
Waggoner, D. J.....Vilonia, Ark.

ALABAMA DISTRICT
J. L. McLendon.....Ozark, Ark.

CHICAGO CENTRAL DISTRICT
Will O. Jones.....1102 South "A" Street, Elwood, Ind.
Angle, Miss Virgie.....6580 Yale Ave., Chicago, Ill.
Floming, B. A.....R. F. D. 1, Wayne City, Ill.
Gilmore, B. E.....Olivet, Ill.
Williams, L. Milton.....Olivet, Ill.

DALLAS
Franklin, J. D.....Trinidad, Colo.
Williams, E. T.....Peniel, Texas

HAMLIN
J. A. Williams.....Connerville, Ind.
Joseph Horne.....1901 West Maple St., Wichita, Kas.
Irick, Allie and Emma.....Pilot Point, Texas
Roberts, O. E. and May.....Pilot Point, Texas
Sowell, W. J.....Hamlin, Texas
Wells, J. M.....E. F. D. 1, Box 4, Reby, Texas

IOWA
W. D. Merryman.....309 Third Ave., Oakloosa, Ia.
McFarland, Will.....Creston, Iowa
Sutton, D. B., and wife, song evangelists,
724 H Avenue West, Cedar Rapids, Iowa
Wines, Mrs. Mattie.....303 West Church Street,
Marshalltown, Iowa

KANSAS
Balsmeier, A. F.....Wilmore, Ky.
Bassett, H. M.....513 East Sixth, Hutchinson, Kas.
Demoret, J. G.....McPherson, Kas.
Imhof, C. A.....215 East Fourth, Hutchinson, Kas.
Whitney, Mark.....Newton, Kas.

KENTUCKY
Norry, Will H. and Lillie.....Wilmore, Ky.
Sweeton, Howard W.....Box 153, Ashley, Ill.
Wells, L. T.....Whetstone, Ky.

MISSISSIPPI DISTRICT
E. A. Breland.....Poplarville, Miss.
W. B. Jay and wife.....Molokan, Miss.
Gosey, S. B.....Millport, Ala.

MISSOURI
G. C. Crawley.....Bedford, Mo.
Crow, Bertha.....7403 Lahmyere Ave., Maplewood, Mo.
Davis, Clarence L.....Eassey, Ind.
Eudolph, P. A.....Keosauqua, Ill.
C. A. Wright.....Des Arc, Mo.

NEBRASKA
Ludwig, Theodore and Minnie.....Yerk, Neb.

NEW ENGLAND
E. S. Phillips.....Burlington, Vt.
Fogg, L. N.....Samborville, N. H.
Ingler, Arthur F.....1312 East 23d St., Kansas City

NEW MEXICO
Saffell, T. D.....Farmington, N. M.

NORTHWEST
Baltzore, M. L.....Walla Walla, Wash.
Dilly Clyde T., and wife.....Albany, Ore.
Elliott, Harry J.....757 East Davis St., Portland, Ore.
Elliott, Wm. A.....General Delivery, Spokane, Wash.
Ethel, M. C.....Springfield, Ore.
Lowe, E. Arthur.....6600 Perry avenue, Chicago, Ill.
Mathews, Ernest S.....Winnick, Ore.
Nelson, Aug. N.....1823 Sleikyou St., Portland, Ore.
Wallace, DeLancey.....P. O. Box 304, Walla Walla, Wash.

NEW YORK DISTRICT
Miller, F. E.....173 Dayton St., Lowville, N. Y.

PITTSBURGH DISTRICT
David G. Bacon.....735 Woodland, Alliance, Ohio
H. G. Thomas.....Pulaski, Pa.

EASTERN OKLAHOMA DISTRICT
Miss Essie Osborne.....Hugo, Okla.

WESTERN OKLAHOMA
Jones, Lum.....Kingston, Okla.
Oilver, J. W.....1310 West 3d St., Oklahoma City

SAN ANTONIO DISTRICT
Mrs. Beavis Williams.....Lockhart, Texas

SAN FRANCISCO
St. Clair, Fred.....Los Angeles, Cal.
Smith, Frank B.....543 E. Hawthorne, Stockton, Cal.

SOUTHERN CALIFORNIA
V. E. Clarke.....824 Emerald Ave., Chicago, Ill.
Lillian, Harold and Bertha.....Olivet, Ill.
Meach, Fred, Jr.....1252 Sierra Bonita, Pasadena, Cal.
McBride, J. B.....1251 Sierra Bonita, Pasadena, Cal.
Robinson, Bud.....E. F. D. 1, Box 215, Pasadena, Cal.
Ruth, C. W.....1833 Nowland Ave., Indianapolis, Ind.
Shepard, W. E.....E. F. D. 1, Box 228-E, Pasadena, Cal.

Black, J. T.....695 Atchinson st., Pasadena, Cal.
Wilde, E. F.....1554 Penn St., Glendale, Cal.

WASHINGTON-PHILADELPHIA DISTRICT
M. L. Yeakley.....709 N. High St., Martinsburg, W. Va.

RED DEER, ALTA.

By a majority of 22,570 the province of Alberta voted dry on Wednesday, July 21st. First province in the Dominion to pass a province-wide prohibition law by vote of the people. The province of Saskatchewan went dry July 1st by action of the provincial legislature, during the war, and must remain dry unless a vote is called for by the vets.—W. B. TAIT.

DAYTON, OHIO

We secured the large Friends church here for ten days, and we have L. Milton Williams with us. The meeting has started off with good interest and attendance, and the outlook is favorable for a great revival.—J. W. SHORT.

EUKABA, MISS.

Our meeting at Eukaba Chapel, near Mooreville, Miss., has just closed. Several prayed through to victory. Brother I. W. Young, one of the students of Peniel University, assisted in this meeting. He is a fine man and a good preacher. He is greatly loved by the people of this place. He is so kind and good to every one. It seems to me that if the young men of this country would consider this young man, it would make them anxious to get in a school like Peniel. I have a boy eleven years old, and if he and I live I purpose to put him in a school like this one. I am delighted in what God has done for us at this place. Our people are more settled, and more determined to stand for holiness. A few of the holiness-fighting people crossed over on our side and declare they are determined to have the victory. My work is in fine shape. Our people are on the move for God.—J. W. DODD, Pastor.

From Evangelists ESSIE OSBORNE and MAE SALLEE
God's smiles and blessings are upon us at Throckmorton, Texas, and we are now in what promises to be the best meeting of our season's work. Crowds large, interest increasing, and every indication points to success. We are doing pioneer work in West Texas, and God is helping us build holy fires that will burn until Jesus comes.

PLAINVIEW, TEXAS

Several excellent meetings have been held in the Plainview church in the last year. One of the best closed a short time ago with our beloved District Superintendent J. C. Henson as evangelist. The power of God came upon pastor, people, and evangelist, for the three days. This was the first time Brother Henson was with us, and truly we all loved him. Our hearts were stirred as we listened to his messages of full salvation. New members were added to the church. We are expecting great things from God. Looking forward to the coming of Brothers I. M. and W. E. Ellis, September 10th to 23d, as a time of great ingathering of souls.—W. H. PHILLIPS, Pastor.

NEWTON, KAS.

The blessing of the Lord is resting upon His work here in a marked degree. In one of our recent cottage prayermeetings, two were reclaimed and two sanctified. On Wednesday night, July 28th, the Mesch-Wilde evangelistic party were with us, and had charge of the service at the prayer-meeting hour. The house was crowded, many were turned away, while others thronged about the door, and the street before the church was filled with auto and carriage loads of listeners. How the Lord did bless! At the close of the service, two seeking souls professed to find the Lord as their sanctifier. Yesterday, Friday, another sister, who is confined to her home with a crippled foot, prayed clear through and through clear.—FRED H. MENDEL, Pastor.

BLOUNTSVILLE, ALA.

We have just closed a great meeting in a country schoolhouse a few miles out from Blountsville.

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Quite a number were saved and three were sanctified, and one man was sanctified the next day after the meeting closed while plowing in the field. This was the first time these people had heard holiness preached. Brother Lancaster, our District Superintendent, did some fine preaching, and many got their eyes open to the truth, and are hungry for more. We bought a farm and moved here just a year ago. I saw the field white unto harvest, so I began to pray and plan for a meeting, and had Brother Lancaster come over in February. He preached three sermons for us, and arranged for a week's meetings this summer. I stood alone with this blessed experience of holiness of heart with only two or three to help in any way, but we have built up a fine Sunday school, Bible study class, and prayermeeting. Brother Lancaster is a fine man, and the people here are anxious to have him come back again.—MRS. NUSIE McMURRAY.

YOKOHAMA, JAPAN

We landed safely at this place after a most pleasant voyage. The Orient is very interesting to me. Have visited some places of interest, especially the Oriental Missionary Bible School. Made my first address through an interpreter. Many new experiences.—GEORGE J. FRANKLIN.

GRAND SALINE, TEXAS

We have just closed our revival meeting, with Rev. C. C. Cluck and wife, at Dodd City, as evangelists. Brother Cluck came to us full of fire and the Holy Ghost, and God gave victory in the old-time way in the salvation of the lost and the sanctification of believers. As a result of this meeting five members were received into the church. There has also been an increased membership in the Sunday school. We are having seekers at our midweek prayermeetings. We have called Brother Cluck for another meeting in 1916.—MRS. B. MORRIS, Deaconess.

DEMING, N. M.

We are glad to report victory in the Mexican Pentecostal Church of the Nazarene of this place. We have pastored this people now a little more than a year, during which time God has blessed and the labor is not in vain. Recently the church has enjoyed a great spiritual uplift. On the night of July 11th God came in marvelous power and demonstration. A young man fell under the power of the Spirit, wrestling in the altar with his arms around the neck of a friend. The demon was cast out, and Jesus came in. Then he shouted and pulled folks into the altar. Backsliders were broken up and fell in the altar. Prior to this the church was seemingly at a standstill. Folks refused to obey God and walk in the light; a league of hell was formed, four young men having determined not to go to the altar. Three of these young men have been reclaimed and sanctified, and others also have gotten through to glorious victory. Every family in the church has been graciously blessed and strengthened. Thank God for the sudden outbursts of His power. At the present time, however, though blessed spiritually, wife has suffered

poor health now for some months, having never rallied from a breakdown last winter. For some time she has been unable to attend public service. Will you not join your prayers to ours for the restoration of her health?—J. H. ESTES.

KINGSLAND, ARK.

We just closed our summer meeting with victory. Rev. John D. Edgin did the preaching. Folks got under conviction and came to the altar, made restitution and confession, and prayed through to victory. Between thirty-five and forty were reclaimed, saved, or sanctified. The crowds were large, and the interest was good. We had nearly all denominations present, and they all shouted alike. There was not one barren service. God put His seal on the Word. The Holy Ghost came down, the saints would shout, and sinners would be melted to tears. I am glad that folks are getting their eyes opened to the fact that the great need of the day is organized holiness. We received fourteen into the Pentecostal Church of the Nazarene. The time has come when we should shepherd our own sheep, and not leave them out among wolves.—S. H. CLEMONS, *Pastor*.

CHERRY HILL, VA.

We are trying to build a church at this place, and have part of our lumber, but need help in finishing. The people are very poor. If there ever was a place that needed a true church, it is this place. There is one church in Cherry Hill, but it will not allow holiness to be preached in it; so we are determined by God's help to build a Pentecostal Church of the Nazarene.—WILLIE DOTSON.

NORTH YAKIMA, WASH.

The Lord has been good to us in sending a wonderful revival to North Yakima. A few weeks ago our pastor wrote Rev. Fred St. Clair, then laboring in Idaho, concerning a meeting with us. He wrote back that his slate was full until some time in 1916, but now he had two weeks he could give us, and we knew that this was God's time. About the fourth day the break came, and the altar was lined. From then on the Spirit of God was poured out upon us without measure; seekers at every meeting until we lost all trace of numbers. The writer would say at least one hundred were at the altar in the two weeks, and scores prayed through to victory. The wonderful thing about this meeting was the way the Spirit of the Lord settled down until God's children would groan and seekers would fly to the altar, lift up their heads, and cry to God until the glory came. The neighborhood for blocks around is stirred as never before, and the Devil was so stirred that he moved upon the people to prepare a petition to stop the noise; but we never saw it. Our little church could n't begin



FINANCIAL REPORT OF THE GROVEVILLE PARK CAMPMEETING

Please allow us space in valued paper to report to the friends and members of the New York District, the treasurer's report of our campmeeting at Groveville Park, Beacon, N. Y.

| | |
|-------------------------------------|----------|
| We received in collections..... | \$180 87 |
| We received in pledges..... | 350 90 |
| We received in board and meals..... | 146 38 |
| We received in rent of tents..... | 79 05 |

\$757 20

Disbursements—

| | |
|---|----------|
| Dining hall..... | \$214 57 |
| Help in dining hall..... | 51 00 |
| Labor: putting up tents, carting, and sundries..... | 79 67 |
| Rent of tents..... | 51 91 |
| Freight on tents..... | 16 10 |
| Rent of beds and cots..... | 77 25 |
| Police watchman..... | 20 00 |
| Rent of water wagon..... | 16 00 |
| Printing..... | 12 00 |
| Brother Schurman, evang..... | 61 00 |
| Brothers Hoople and Mills, on account..... | 100 00 |
| Miscellaneous..... | 21 85 |
| Missionary collection..... | 21 10 |
| Pledges for home church..... | 120 00 |

We have unpaid bills to the amount of \$271, and pledges made to cover same.

Also wish to report on the lots. We have a number of lots. We can sell and pay off the mortgage of \$3,000, if every member gets busy. If you can't buy a lot, try and sell a lot. Let us try and sell enough lots to pay this mortgage. We have forty-two very fine lots facing Washington avenue, a public avenue. Good prospects, good investment for you. Size of lots, 25 x 100, for \$75; \$5 down, \$5 per month. We sold eight lots while at camp. If we can get all this money in by the first of January, 1916, they will give us \$200 off; so let us do our best. Write me about other lots at \$25 and \$50.—JOSEPH FLETCHER, Spring Valley, N. Y.

Nazarene University Recognition Day

At a recent meeting of a number of the members of the Board of Trustees and Faculty, plans were laid for a great opening day, September 2, 1915, this day to be known as "Recognition Day." The purpose of this day is to bring into prominence, and give proper recognition to, the work of the Nazarene University in its various phases and departments. An interesting program has been prepared, and those attending will have opportunity to hear the work of the university presented in an entirely new manner with proper emphasis upon the various schools and departments. The program is as follows:

- RECOGNITION DAY, NAZARENE UNIVERSITY, THURSDAY, SEPTEMBER 2, 1915
- 10:00 a. m. The Educational work of the Pentecostal Church of the Nazarene. *By* P. F. Bresee, D. D.
- 2:30 p. m. Student Life. A brief address to incoming students. *By* President H. Orton Wiley.
- The Working Ideal of the Deets Pacific Bible College. *By* Dean A. J. Ramsey.
- The Interpretation of English and History. *By* Professor George V. Fallis Secondary Education. *By* Principal H. M. Hills.
- The Study of Sociology in a Christian College. *By* Professor Paul J. White.
- 8:00 p. m. Public Reception.

In addition to the above there will be several musical selections by Professor Jones of the Voice Department, Mrs. Nellie Goodlander, Miss Effie Goozee, and Miss Effie McConnell of the Piano and Violin Departments. The new members of the Faculty—Professor Benjamin F. Sutton of the Oratory Department, Professor C. Warren Jones, Miss Eda McConnell, Miss Ruth Moore of the Art Department, Mrs. Nellie Goodlander of the Piano Department—will also be introduced at this time. We consider ourselves peculiarly fortunate in securing these able professors and teachers as members of our Faculty, and we are planning to give them a hearty reception.

The increased attendance at all the exercises of Commencement week this year, and the large and enthusiastic audiences on Baccalaureate Sunday and on Commencement Day, lead us to believe that the people of this community are greatly interested in the work of the Nazarene University, and are being drawn toward the institution as never before. Recognition Day will be an opportunity to hear the work presented in an entirely new manner. Bring your lunch and stay throughout the entire day if possible. Rest rooms have been fitted up for those who come from a distance, and a committee will give every attention to our visitors. Remember the date: Thursday, September 2, 1915.

H. ORTON WILEY, *President*.



Great Rescue Workers' Convention

During the Rescue Workers' Convention at the Lighthouse Mission in St. Louis, last October, the International Rescue Workers' Association was organized, and the Executive Committee instructed to arrange for a place and select the time for a general convention of rescue workers this year.

Invitations have been received from a number of cities. The Executive Committee have accepted the invitation of the Rocky Mountain Rescue League to come to Colorado Springs, Colo., and the time is set for September 23d to 27th.

Free entertainment has been promised for Christian workers who send their names and addresses at once to Rev. William H. Lee, 539 West Dale street, Colorado Springs, Colo.

Low railroad rates are in effect covering this time, and a good representation is expected.

Subjects will be discussed bearing on the problem of redeeming the wayward girls of our land. Not for human show nor display, but to exalt the blood of Christ. Redeemed girls are invited to come and mingle their songs, prayers, tears, and testimonies with the other workers.

The work of the Holy Spirit will be emphasized and the coming of the Lord discussed.

Every rescue home in the land ought to send its matron and superintendent, and one or more girls, if possible. The money and time will be well spent, for it is to be a sure enough Rescue Workers' Convention, and rescue work will have the right of way in all the deliberations.

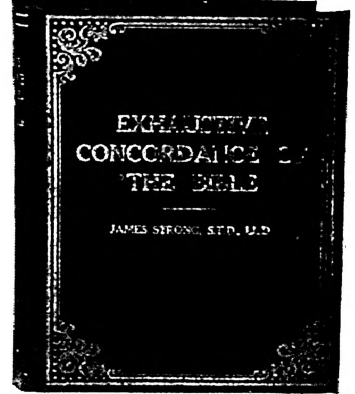
Persons going to the Pacific Coast may arrange to stop off at this convention. Will you please pray for this convention that God may be honored in all that is done? Do not neglect to send your name at once, and prepare to go for one of the greatest blessings of your life.

THE EXECUTIVE COMMITTEE.

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HERALD of HOLINESS
OFFICIAL PAPER PENTECOSTAL CHURCH OF THE
NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
C. A. MCCONNELL, Asst. Editor

Subscription Price—\$1.00 a year in advance;
to foreign countries, \$1.50.

Change of Address—Name the Postoffice and
State to which the paper has been sent, and the
Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are pay-
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request made to have the paper continued, it
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How to Remit—Send money order or bank
draft, payable to KINNE & SANDERS, Agents.
Entered as second-class matter at the Postoffice
at Kansas City, Mo.

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2109 Troost Ave., Kansas City, Mo.
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Subscribers' Wants

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ments of our subscribers, subject to the following
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to accommodate the crowds, and there seemed to be
nearly as many outside looking in at doors and win-
dows as there were in, some nights. Brother St.
Clair is a mighty man of God. His Bible readings
are a feast.—VERT ANGLIN, Secretary.

FIRST CHURCH, PASADENA, CAL.

The revival spirit which was manifested in the
Assembly, when a goodly number were at the altar
as seekers of full salvation, continues with us. The
first Sunday night after the Assembly we had about
twenty at the altar, and the following Sunday six
more, and so on. Several of our good people have
gone from us to other parts, and some more are
going; but thank the Lord, He is sending in new
ones to fill their places, and the battle goes stead-
ily on. The church owns its own tent, and we are
now holding tent meetings at Lemanda Park, where
much interest is manifested. We believe in keep-
ing the preachers and all the rest of our people busy
for the Lord. This is the best way to keep a good
experience of full salvation—all be at it, all the
time, with all your might and soul. We are sorry
that we felt compelled to withdraw our name from
becoming a delegate to the General Assembly, for
we surely would have taken delight in going; but
providential circumstances hindered, and so we will
remain at home by the stuff to pray for the rest
of you who go forth to battle. Remember what
Brother Bud Robinson told us in the last General
Assembly that he had come furnish the "axle
grease," and how truly he did it. Let every dele-
gate come to this great coming General Assembly
ready to stand for his convictions and do his part.

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New Mexico District Assembly,
Montoya, New Mexico. September 16-19
- H. F. REYNOLDS—Kansas City, Mo. Res., 4924 Agnes ave.; office, 2109 Troost ave.
District Assemblies
- Kansas District, McPherson, Kas. August 11-15
- Nebraska District, Lincoln, Neb. August 18-22
- Missouri District, Des Arc, Mo. August 25-29
- Tennessee District, Paris, Tenn. Sept. 1-5
- Western Oklahoma District, Bethany. Sept. 8-12
- Arkansas District, Ozark, Ark. Sept. 15-19

All to open at 9 a. m. on first day given. Examina-
tion Board and Committee on Orders and Relations
expected to report afternoon of first day.

- E. F. WALKER—Glendora, Cal. Dakotas-Montana District Assembly,
Velva, North Dakota. August 4-8
- Wisconsin District Assembly,
Racine, Wisconsin. August 12-15
- Campmeeting, Millersport, Ohio. August 17-29
- Indiana District Assembly,
Indianapolis, Indiana. September 1-5
- Chicago Central District Assembly,
Olivet, Illinois. September 8-12
- Michigan District Assembly,
Lansing, Michigan. September 15-19
- Iowa District Assembly, Chariton. September 22-26
- General Superintendents' and General Mis-
sionary Board Meetings and General As-
sembly, Kansas City, Mo. September 27

District Superintendents

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- ALBERTA MISSION—W. B. Tait, Box 694, Red Deer,
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- ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5
Cullman, Ala. August 2-8
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- COLORADO—L. E. Burger. Greeley, Colo.

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- DAKOTAS-MONTANA—Lyman Brough, Surrey, N.D.
- HAMLIN—J. C. Hanson. Roscoe, Texas
- IDAHO-OREGON—Harry Hays. Nampa, Idaho
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- MISSISSIPPI—J. D. Farmer. Houston, Miss.
- MISSOURI—G. O. Crow, 7403 Lohmeyer Avenue,
St. Louis, Mo.
- NEBRASKA—Q. A. Deck, 617 W. Fifth street, Hast-
ings, Neb.
- NEW ENGLAND—N. H. Washburn, Beverley, Mass.
- NEW MEXICO—R. E. Dunham. Artesia, N. M.
- NEW YORK—E. J. Marvin. Mount Vernon, N. Y.
- NORTHWEST—T. Little. Newberg, Ore.
- EAST OKLAHOMA—L. F. Casler. Shawnee, Okla.
- WEST OKLAHOMA—S. H. Owens. Ryan, Okla.
- Ryan Campmeeting. July 23 to August 8
- Oak Grove. August 10-11
- Delhi. August 13, 14, 15
- Erick. August 15, 16, 17
- Sayer. August 18-20
- Olive Hill. August 20, 21, 22
- Harmon. August 22
- Reason. August 23-24
- Fairbank. August 25
- Pleasant Ridge. August 26
- Leedy. August 27, 28, 29
- Pacific Gem. August 30, 31, September 1
- Bethany State Camp and District
Assembly. September 2-12
- PITTSBURGH—N. B. Herrell. Olivet, Ill.
- SAN ANTONIO—William E. Fisher, 1719 North Col-
onial street, San Antonio, Texas.
- Brooksmith. August 5-6
- Indian Creek. August 7-8
- Placid. August 9-10
- Locker. August 11-12
- Red Creek. August 14-15
- Cedar Grove. August 18-19
- Waco (Dist. Preachers' Meeting). August 20-29
- SAN FRANCISCO—H. H. Miller, 2328 McKinley ave-
nue, Berkeley, Cal.
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 E.
Thirty-ninth st., Los Angeles, Cal.
- SOUTHEASTERN—W. H. Hanson. Glenville, Ga.
- TENNESSEE—J. A. Chennault. Murfreesboro, Tenn.
- WASH. PHILA.—J. T. Maybury, 1917 Allegheny ave-
nue, Philadelphia, Pa.
- WISCONSIN—F. J. Thomas, 1540 Thurston avenue,
Racine, Wisconsin.

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Rev. Lewis I. Hadley, is at Burns, Oregon, assist-
ing Rev. Harry Hays in the campmeeting, and
Rev. Sherman Ludlow is shepherding the flock and
directing the work on the new school building.
We note an increase in our Sunday school and
church attendance, even in the hottest weather.
We are erecting a large school building, expecting
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coming year. We need a few more consecrated
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pects for next session good.—Z. B. WHITEHURST.

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We began a meeting here July 30th, with Joseph
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are expecting a great time of victory in salvation
before the close of the meeting.—C. A. PETERS.