

HERALD of HOLINESS

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

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The Master of My Boat

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat, and mine the air,
And mine the sea, not mine a care.

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground.
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man who spoke as never man before;
I followed Him — new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine the choice.

Ah, 't was a fearful night out on the lake!
And all my skill availed not at the helm,
Till Him asleep, I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat, and His the sea,
And His the peace o'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat, and His the skill,
And His the catch, and His my will.

Joseph Addison Richards

EDITORIAL

WE IMAGINE few questions would be more difficult for the skeptic to answer than: How was it possible for Jesus to be a Jew, and yet be the model man for all the ages? How is it that there is absolutely nothing of the kind of Jew that lived in His day in the Man of Galilee? Who taught Jesus the maxims of the Sermon on the Mount? Whose example of altruism did Jesus copy? From whom obtained He the sublime sentiments and mandates He enjoined of charity, kindness, and compassion? How happened it that He alone of all Jews—yea, of all human beings, conceived, propounded, practiced, and propagated a spiritual religion? How or whence did He obtain the idea or the courage to dare project a religion which in its very lineament and feature invited prompt defeat and absolute failure, by slapping in the face squarely every prevailing influence and agency for successful launching of a philosophy or a religion? It is a fact that every principle of the religion He proposed and enjoined was in direct and diametrical opposition to the regnant and controlling sentiment and influence and maxim of the Jews among whom He attempted to gain a following. Was this not phenomenal; and was not His success something absolutely unaccountable upon any rational hypothesis?

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Take for one illustration the fact that the Jews among whom He grew up were noted for being intensely mercenary. This vice corrupted and debased every class of the people and every rank of society. Josephus gives a gruesome portraiture of the awful debasement of this universal vice of his race. Everything in His day, and even yet in oriental countries, among this people, hinged on money. It was and is money, money, money always and everywhere. Avarice is their national trait, and their racial vice, and hangs to them like the color of our eye hangs to us. The very atmosphere of the Jews was surcharged with this infamous vice. There was no retreat where one could hide from its blight and curse in the days when Jesus walked the shores of Galilee, and taught the sublime lessons which struck at the very roots of this tree of diabolical lust of avarice.

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Jesus was an oriental and was reared among just these very people. He had no other social influence about Him. Yet no man can say that there was the least shadow or taint of this mercenary spirit upon Him. And in this respect, be it remembered, He was unique. He was the solitary Jew about whom such a thing could be said. With power to own everything, He had absolutely nothing. He had not where to lay His head. He had no spot to be born save another's stable; no cradle to pillow His infant head but a manger; no place to die but on the cross of His enemy; and no grave except one lent by a friend. At His death He had no legacy to bequeath His mother for her sustenance, and had to commit her to the care of a disciple. He was as innocent of property ownership as though there were nothing like property rights in the world. He was as free from the mercenary spirit as if He lived in a world where there was no idea or thought or fact of property value whatever. And all this, remember, was not of necessity but from choice. The history of man affords nothing like this in the world's recorded annals. It stands out unique and solitary and divine—perfectly and beautifully original and unprecedented. Is not this necessarily divine? Can it be otherwise than this?

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Especially is this conclusion inevitable when we consider the progress of the system He introduced under these seemingly invincible obstacles of universal national habit and racial ingrained virus. What power could He summon by which to give to His despised teachings of opposition to avarice, and of unselfishness and altruism, such a phenomenal impetus as to astound the world and overspread the Roman empire with its benign influence so quickly? Whence came the wondrous transforming influence by which such a marvelous spread of His doctrines was effectuated? Can there be any other answer but that there was a divine power accompanying Him and His words, unlike, and infinitely higher, than all human powers, by which such marvelous results were accomplished? Can any one dare hint that Jesus was only a Jew—a splendid type of the race, and yet only a human Jew? Perish the thought! Every fact about His career confutes the slander. He came as the founder of a new religion. Any mere man would have quickly coupled its acceptance

with some worldly advantage or pleasure, to give it quick and ready acceptance, and to hasten the number of its disciples. Yet this man Jesus did the very thing which would have, upon all human calculations, retarded its acceptance, and made slow its votaries enrolling under its banner. From the very first Jesus took His position above the human race, and erected His divine ideal and standard, and maintained it without compromise to the end. Yet despite this, His success was most remarkable for the earliest centuries until the Roman empire was practically overspread with its benign influence, and His disciples preached His divine message throughout the empire, even in imperial Rome itself. No answer can be made to this, save an admission of its divineness and His own essential deity. He was the eternal Son of the eternal God, beyond all question.

A Mercenary Religion

IT MAY be profitable to give some illustrations of the Jewish mercenary spirit which prevailed in the days of Jesus' walk among men, and which He had to meet. According to one of His parables, some will even claim admittance to heaven because they had eaten and drunk in His presence, and because He had taught in their streets. It is familiar to Bible readers how a mother came to Him asking for the chief places at His right and left side for her sons. It is well remembered how He rebuked their mercenary spirit, charging that they followed or sought Him for the sake of the "loaves and fishes." Again, another on one occasion called Him "Master" in order to obtain a favorable verdict against his brother in a dispute over the division of an estate. They sought to make Him king, not because of their faith in or love for Him, but that they might revel in ease and splendor, and enjoy the emoluments of the offices which would be involved in an earthly reign. They crowded around Him that they might be healed of physical maladies, often not mentioning their spiritual needs.

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Missionaries tell us that this spirit curses the oriental peoples to this day. They say that they are besieged constantly by natives who are influenced by selfish considerations of profit. They want food or clothing or medicine, or some temporary or material help. The missionary has to be tactful, and handle them carefully and prayerfully, and seek to lead them step by step to higher conceptions of the gospel than bread and meat and medicine. They can not be as impatient as Dr. Chalmers is reported to have been on one occasion. A certain man visited him several times as a religious inquirer. Finally, imagining he had awakened sufficient interest in his behalf, the visitor cautiously let out the fact that he was in need of money. No sooner did his object become apparent, than the good old doctor burst forth in a furious blast of indignation and almost kicked the mercenary from his house.

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This spirit is not unknown among our own people in the boasted Christian civilization of America. How often has it been known that men have joined some branch of the church for the gain they would receive in patients or clients or customers of business of some kind? Is there a preacher who has not met such cases? But more especially this evil curses oriental countries and peoples. They seem to have no higher conception of religion than pleasure or profit of a material kind. They measure religions by the material advantage they can make them to be to them in their lives or business or society.

We can readily imagine how acutely this sordid spirit pained the sensitive, pure heart of the Son of God, who emptied Himself and suffered death upon the cross that we might have life everlasting. How this mercenary spirit, which violated every principle which He came to establish and teach, pained the tender spirit of the Master! And yet with what infinite patience and tenderness He dealt with it. He did not grow indignant or impatient. He bore with it, and tenderly led the deluded on and on by easy acclivities to higher things and nobler conceptions, until He could get them to the sublime conception of spirituality and holiness and unselfishness. The same tact is needed by the missionary today in dealing with this same disease in the orient. They have to remember that it is innate and must be dealt with as such. By almost infinite tact they must lead these people gradually to higher notions and loftier views of the Master

until they will no longer follow Him or seek to follow Him for the sake of the loaves and fishes but for the Bread of Life which He has for them.

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It is worthy of note that this perversion of the religious instinct Jesus alone of all religious teachers sought to correct. Mohammed dared not attempt to correct it. Confucius did not try to stem the tide. No leader or teacher or founder of a religion ever yet attempted to correct it except Jesus. He did it radically. He went diametrically against it, and not diplomatically. He struck at its roots and denounced and condemned it and blasted it with the fire of His wrath and indignation. It was not His place to temporize with it. He could be tender with individuals thus deluded, but was terrific in announcing the antagonistic principles of His holy religion to such mercenary motives. The missionary must be tactful, for he is not founding a religion but propagating one already founded. Jesus was doing foundation work, and was meeting a vice innate and He must radicate the altruistic spirit of His proposed religion in the mind of orientalism for its education and national effect educationally, and for the proper projection of the system on the world. His missionaries can tenderly and tactfully, without compromise at all, be patient and tender and exhibit such traits which would have been entirely misunderstood in Jesus.

The very fact, however, that Jesus was willing not to compromise or temporize, is absolute evidence of His infinite wisdom and faith and power, and divine nature as founder and leader of the new religion, which was essentially intolerant. He voluntarily renounced the most hopeful means for rapid spread of the system and rested its claims upon its intrinsic merit, as the only revealed religion, and the only one meeting the needs of the human race.

In the editorial immediately following this one we discuss the cause of this mercenary spirit among oriental peoples.

A Still More Interesting Question

THERE is a still more interesting question concerning this mercenary spirit which especially cursed the history and life of the Jews. This question is: Whence came this spirit? How are we to ascertain the origin of this mercenary spirit of the orientals, which measured every religion by what it was worth to them along material lines? This is a great question, and one of interest and profit to us as a study.

Primarily and generically we might answer, that it is and was part of that innate corruption of man with which he is born into the world, whereby "man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." This, however, does not satisfy the human mind. There must have been a racial or a social or national occasion for its development somewhere or somehow, even if we remand it to man's original state by his fall. We think there is to be found such an occasion for it.

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It is to be remembered this vice fundamentally and generally prevails in its worst form in oriental countries, and among oriental peoples. It is to be remembered also that these Eastern peoples and countries have been and are yet mostly under despotisms, or under anarchic conditions socially. It is also true that under these forms of society men naturally are most prone to seek additional forms of security for property and life and liberty. These interests are most unprotected in despotic governments and in anarchic conditions. In the first, property and life and liberty are held at the will or caprice of the despot, and in the other there is, if possible, less semblance of protection for either life or property or liberty. Under these conditions men instinctively resort to religion as their last and only asylum of safety. In the religious obligation and sanction they seek to find the only protection possible for these three sacred interests. Hence it is, they come to measure the worth of a religion by what it can do for the protection of their lives from the fury of the despot or the anarchist; their property from their rapacity; and their liberty from their malign and fatal touch.

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The East has always been cursed with one or both of these tyrannies of despotic or anarchic conditions. Hence, in the East, the people have resorted to religion as their only recourse from both. They regard that religion as the best which will secure for them the greatest protection or safety of person and property. Hence, they will change their religion in a moment to be relieved of some civil injus-

tice, or for some trivial advantage, with an utter disregard as to its claims for truth or divinity. Their minds are turned entirely to self under their galling yokes.

Under these conditions we find the real solution of our problem, we believe. In the country which the evil peculiarly distinguishes, and where conditions governmentally prevail most broadly, we find the reason for the widespread evil of the mercenary spirit which debased religion, and which, in our Savior's time, so debased it that He was intolerant and uncompromising and absolute in His demands of entire unselfishness and spirituality in His new religion.

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* It was for this reason that He laid the ax at the root of this materialism, and hewed it to the ground, and decrees its utter destruction, as a condition prerequisite for the adoption and enjoyment of the religion He died to furnish mankind. He established a religion which was not of this world. His ways were not our ways, and His maxims and spirit were not ours. With the world and all its system and entanglements renounced, He tolerated nothing but truth and candor. This fundamental and sweeping principle cut up by the roots, at one fell sweep, the whole brood of state religions and systems founded on fables and falsehoods and force and superstition. He spurned the methods and diplomacy of priests and politicians, and boldly proclaimed that His kingdom was not of this world, and disdained all worldly means for its propagation.

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How complete, how unnatural, how divine, how Godlike was this wonderful work in the establishment of this new religion! Can any man dare say the Founder was only a mere man? Does not any man pay a very poor compliment to his intelligence who would insinuate the least doubt as to the essential deity of the Christ, the eternal Son of the eternal God? What more conclusive evidence can a rational man or a sane man ask than the facts to which we have adverted in the foregoing? Where will one be able to construct a doubt based on the least phase or semblance of foundation as to the deity of Christ? No, beloved readers, there is nowhere in the whole range of reason or common sense or fact of history the least scintilla of ground for the absurd and blasphemous doubt sought to be injected in the public mind on this subject. Jesus was the divine and eternal Son of the God of heaven. On this rock we may plant our feet, and exult, and rejoice, and defy earth and hell and skeptics and fools of all and every class.

War With Mexico

IT SEEMS we are not to have war with Mexico. This will be profoundly rejoiced in by all patriotic Americans. Only designing Romish Jesuits, who have doubtless done most to bring about this conflict, would rejoice at the outbreak of hostilities. For this Rome has long and devoutly wished and waited. If the war comes, and Rome manipulates the results as successfully as she did our war with Spain, she will practically bankrupt our national exchequer. She reaped untold millions through Mr. Taft from our public tills in a settlement for her "lands" in the Philippines. It will be found that if we whip Mexico it will be the dearest victory ever achieved in human history. It would not surprise us if victory should embarrass us for a hundred years, and create a most perilous complication with Rome, which is what she has sought for a hundred years or more. Of course Rome practically owns Mexico, where she has so long ruled with a high hand and an outstretched arm. She will pile up claims summing up countless millions, or even billions, which she will claim we must buy from her, if we win out in Mexico, which we will surely do after a long and bloody war. Rome will finally push her devilish intrigues to the point of forcing on a conflict with the American government, and she hopes to be richer than the government itself by her matchless financiering skill, so persistently pursued through the centuries. She counts on victory when the final conflict comes, but she may be disappointed. We are only piling up slaughter against the day of slaughter, however, by the time-serving and selfish policies of our politicians with this enemy of all human governments and all human liberties.

THE PULPIT DOES NOT NEED politics, economics, social reform, the latest novel, or any of the sensational methods for drawing back a losing church attendance. Only a return to the Bible and Pentecost is needed to bring back the old-time fire and power to the pulpit, and the old-time interested hearing by the masses.

JESUS CAME

Thank God for what is compassed in those words. Jesus Christ came. Very God, Creator of all things—for without Him was not anything made that was made—out from the worship and adoration of the myriads of holy intelligences He came down to the humility of being wrapped about with mortal flesh; came to be obedient to man; came to be misunderstood, scoffed at, scourged, rejected, slain, even while He loved with an infinite compassion; came this way to restore me to the likeness of the Father and to my inheritance of everlasting life. Jesus came not as one good man to other good men, as a teacher, example, or ideal. His ministry was not to that which had no evil—not to a race of “undeveloped good.” Neither came He to the individuals who are unconscious of their need, or who, in their pride of self-sufficiency, are their own savior. Not the righteous—not the “all right” man—could have brought Jesus down from the glory world to the humility and suffering of earthly existence. He came to sinners. Ah, there is where the heart of Jesus lay! There is no explanation of Him apart from the sin question. Again and again must we insist upon the fact—even the most patent fact of human experience—of sin; of the wickedness of sin; of the unmeasured tragedy of the consequences of sin. The hopeless lostness of the race—of the individual—demanded the exercise of the highest, supremest expression of love on the part of God, in order to salvation, and that expression is the incarnation, the sacrifice, and the indwelling resurrection life of Jesus, so freely offered to him who would turn from sin, be pardoned, cleansed, and filled.

LEAPING CHRISTIANITY

True Christianity is agile. The halting, limping, slowly-rendered obedience and service is not God's picture of the Christed man, though such is a fair description of the best of the world's benevolence. When the gospel enters and has its full way with the heart, the halting lameness disappears, and as an hart we leap and bound along the way of service to Him and to our neighbor.

LITTLE THINGS IN THE SPIRIT OF JESUS

It is a trite saying that our lives are filled with little things, but it is none the less true, that many times, in looking for some great service to render, we overlook the little kindnesses, all about us to be done, which in the doing would work in us the very character of the Master. J. W. Rogan says:

“Have you ever noticed,” questions Professor Henry Drummond, “how much of Christ's life was spent in doing kind things—in merely doing kind things?” If we will run his life over with this thought in view we will find that he spent a large proportion of his time in doing good turns to people—things calculated to make them happy. Of course, we can not do the great things that Christ did. But we can do little things in the same spirit.

SEEKING RECOGNITION

There seems to be something in human nature, not to say carnal nature, (for we see it manifested now and then among those who bear the name of Christ,) that demands we receive the attention of our fellows. At the bottom this is one of the greatest incentives in the business world; it is the very life of lodgery—that I may come to be the Chief Grand Mogul of the Umptity Umph, and have my fellows make proper obeisance before me. Perhaps it would not be wrong to say it manifests itself in contests for the bishopric—or place on the church board. And yet, when we look at it from the eternity side—from the side of heaven and Jesus, how small these

honors of man appear, and how silly such strivings for “recognition.” An exchange puts it pithily:

Can we be happy when we are ignored? Not if our chief happiness comes from our interest in self. But if that is our idea of happiness, we are satisfied with a poor counterfeit of the real thing. We have yet to know the meaning of the joy that is centered, not in what we are, but in what Christ is. Joy for the first time begins in any one's life when Christ has become the whole of his actual life and being. Charles E. Scott, of China, punctures a common failing when he says: “When one is in Him, how silly and inordinate it is to waste any time or strength in trying to get ‘recognized.’ And what joy it is to try to get Christ recognized. My experience is that the closer I live to Him, the more it is a matter of indifference whether I personally get credit from fellow workers for things accomplished or not.” To be in Christ is to be dead to self. So the struggle for self's recognition ceases after our burial with Him into death, that in all things He may have the pre-eminence.

GOING AT IT—TAKING THE PLUNGE

We may know to do right; we may want to do right; we may expect some time to do right; but the moment must come when we actually put our thinking into practice—make the plunge. To wait for some more convenient day; for some more compelling conviction; for some other leadership; for others to accompany—each and all is a fatal bar to the blessing of our soul. To give assent to truth is good, but to make that truth our own is necessary. After all, all action is between God and ourselves, alone, and knowing His truth and His will, we may not wait a moment but at once lay hold, and know the life for ourselves. A recent writer well says:

A first rate thinker is one who knows when to stop thinking and take the plunge and act.

Dr. Cabot, the physician, says that “getting the jump” on any one is an expression in modern slang of a spiritual truth that sustains the life of industry, and invigorates science as well as religion.

Take the Golden Rule, for example. All of us entertain noble thoughts of doing unto others as we would have them do unto us. We would really like to do that way, but the trouble is we want the other person to do it first. We wait for him to take the initiative in it, and in the general hesitation all around us to who shall begin to do the right, gracious thing, everybody does the mistaken thing, and each person in the group wonders pathetically why everything should go wrong when he himself really wanted it to go right. One of the main points in the Golden Rule is *when* to obey it. It means taking the initiative and not waiting for anybody else.

The people who make the joy and brightness of social life, and give the atmosphere to our homes, and save the sweetness of our neighborhoods, are not people who are so very much better inclined than the rest of us, but they are people who “do it first” and do not wait for anybody.

THE PATH OF THE JUST

The daily walk and experience of the Christian, if it is normal, will be one of increasing victory, blessing, helpfulness, tenderness, restfulness, and glory. It “shineth more and more unto the perfect day.” Not only does the Christian life make no provision for backsliding, it precludes the thought of standing still and looking back to a past experience. How is it with you, reader? Jesus said we should be the salt of the earth, but not a pillar of salt. C. S. Cooper in the *Christian Herald* views hopefully and joyfully this ever increasing, widening, deepening life:

Solomon was right. The path of the Christian should be a dawning light, brightening with ever more radiant experiences. It is truly a great adventure, for it is always taking in more and more of life in the companionship of God. No Christian should be content to live on the stale narratives of other years. Each succeeding day should be more interesting than the last, if we walk with the “Unseen Guest” who points out for us new beauty. Then death is not darkness, but a blending of lights.

NOT OUR FITNESS BUT OUR NEED

While the fundamental truth in the creation of man was that Deity might have the companionship of a personality who was like Him

in all moral characteristics, and was holy from choice and not of mechanical necessity, yet that which brings Jesus Christ to the side of humanity now is not our fitness, but our need. The end is our restoration to the image and full companionship of God, but our lostness now, our undone state, is what brings the blessed Jesus to our cry, with all the love and power of heaven. Along this line of thought the *Sunday School Times* says:

God's “favorites” are those who let Him do the most for them. It is a distinction open to any of us. A Christian man who enjoys an unusually intimate fellowship with God recently wrote to a friend: “If, as some one has said, our wants qualify us for Christ, then my qualifications are unsurpassed.” Each of us is eligible to enter the class of the debtor of the parable who owed his lord \$10,000,000, and was forgiven. If we will but see it, our sins were as great as those of the sinful woman who anointed Jesus in the Pharisee's house. And Christ has cleansed them! But more than that: Having spared not his own Son, but delivered Him up for us, God stands ready with Him to give us freely *all things*. The richest Christians are the poorest, those with greatest needs, those with largest capacity for receiving free gifts of grace.

THE PERSONAL TOUCH

If ever there was a time when men would be saved in the mass, that time has gone by. It is a business now of a strong swimmer going out into the waves, and here and there rescuing one from the ocean of death and despair. There is nothing that will take the place of the personal touch in Christian work. We may be willing to endow colleges, or build churches, or head subscription lists to charities, but unless we give *ourselves* we have given nothing. Jesus *ouched* the lepers. He came into personal contact with the sinner, and the lost one felt friendliness encircle his lostness and despair; realized that yet there was love and perhaps hope for him, in the arm that was thrown about him. Until we have gotten so full of divine love and compassion that we shall recognize and take advantage of the opportunities God throws in our way for personal work, we have not yet left the kindergarten of the school of Christ. A writer in an English paper tells of one who had learned the value of the personal touch:

On one of my visits to England I met an adept at personal work for Jesus Christ. He sent for me to come and preach in the church to which he belonged, and while there, told us of his work, and I witnessed some of it while a guest in his house. He was a cotton broker, and kept his office open each evening an hour later than all other offices. During the day he watched every opportunity to invite someone to his office to be conversed with about their salvation during that hour. One Sunday, two young men came by invitation to his home to dinner. One got saved and the other sanctified. The one who received the blessing of sanctification that afternoon, we met a year later in a train, and he still had the experience. On Monday morning this brother accompanied me to the station, and we arrived there before train time. The gate was not yet open, but it was an opportunity for him. He approached the gate keeper and began to converse with him about his soul. When the gate was opened we went up to the train, and found a young man dusting the coaches. Again my friend spoke for Jesus. He invited the young man to meet him at his office that evening. The young man consented, and the next morning I received a letter saying that he had yielded to Christ. This remarkable work was kept up for years, and my friend had the record of 5,000 people whom he had personally led to the Lord Jesus Christ. And why? Because he had kept his eyes open and seized every opportunity to speak a personal word, to give a personal invitation. I was wonderfully impressed with his method of personal work, and I begged him to write a book, and suggested the title, “Hand-Picked Fruit for Jesus”; but some way he neglected it, did not feel clear that the Lord wanted him to do such a thing, and just a little later on suddenly slipped away to heaven; but there is something sure, while the book is not in existence, the record is kept safely on high, and the hand-picked fruit of that brother will result in hundreds, and multiplied hundreds of others finding the Lord Jesus, because of his personal influence, and of his speaking to souls individually. Those whom he won for God will take up the work in like form, and invite others. O God, baptize us with a realization of what we can do for the Lord Jesus, in dealing personally, “instant in season and out of season,” with those with whom we come in contact.

EFFICACY OF PRAYER

By Alpin M. Bowes

Jesus gave His disciples plain direction of effective access to God in prayer, saying, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly" (Matt. 6:6).

The condition of the promise of reward is secret access to God. "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." A man alone with God, worshipping, imploring, listening; the world is shut out, so that no eye embarrasses him and no voice distracts his mind.

I shall never forget my first private interview with Dr. Bresee. It was when I was looking toward the ministry in the Church of the Nazarene. I had talked with him several times at the church, when the crowd was pressing to shake hands with him or say something to him. He only smiled kindly and said, "I trust the Lord may lead you." But that did not satisfy me, and I decided to call for a private talk. Dr. Bresee invited me into his study and spoke such words of encouragement, while his firm eye searched me through, that I went away entirely satisfied, and happy that I had been in the presence of so great and godly a man. God will receive us and hear our prayer if we will enter the secret place and shut the door.

However, there is a condition to an open reward to prayer that is offered in secret, namely, a relationship to God which sustains His favor and makes a private interview possible. Though Queen Esther had entered into the presence of the King with an eager desire to present her petition, she knew her very life as well as a reward to her request, depended upon his favor in extending the scepter. Hence God's favor must be sustained.

First of all, What is the effect of private prayer upon the individual? The personal effect of shutting yourself up in your closet, where you will be alone with God will be a revelation of your own heart. You may stand before men and say, "I am holy," when your heart is full of sin and your life is deceiving. But you could not, in that condition, enter into the presence of God and say, "I am holy." Secret prayer to you could only bring deep condemnation. It is the experience of many to find no pleasure in prayer because the only answer they receive is a demand that they get right with God; the only vision they have is of an unholy heart, an unsundered will. They always face some unfaithful transaction in their life, or some shrinking from an entire compliance with the call of God, therefore they seldom pray in secret.

But it is not always because of such condemnation that many Christians pray seldom in secret, for there are well-meaning persons who simply neglect prayer. Yet they can not but suffer defeat for their neglect. Perhaps we are compelled to say that the greatest fault with Christians of this age is they pray too little in earnest, secret prayer. And the results of such lack are very apparent:—professors are strangers to God, Christians follow the Lord a long way off, the church becomes lukewarm and formal, professors of holiness are powerless. Many holiness people very seldom have a season of effective, secret prayer. They are above reproach in their outward conduct, they testify and pray in public, but there is no unction, no power in their lives.

Since the effect of secret prayer is a true revelation of your own condition, if you are a seeker for entire sanctification, and have failed thus far to obtain your desire, and are perhaps in some confusion, you will very soon see the way and receive an answer if you will enter the closet, shut the door, and let the light of God shine upon you.

It was when Isaiah was praying that he saw the Lord and received that wonderful

vision of his unclean lips, which resulted in his seeking and obtaining a perfect cleansing.

Concerning the reward; it will, according to God's unfailing promise, be openly manifest that God has answered. Moses entered into the tabernacle, "and the Lord spake unto Moses face to face, as a man speaketh unto his friend." The meeting was so blessed that Moses drew nearer and asked God that He would show him His glory. Following this experience Moses was with God on the mountain forty days, and when he came down his face shone with the glory of God that was upon him. God has fulfilled His promise to every man of prayer. Hezekiah prayed and God sent an angel to destroy one hundred eighty-five thousand Assyrians. He prayed again, and God added fifteen years to his life. Daniel prayed, and God sent His angel to stop the mouths of the lions. Paul and Silas prayed, and God loosened their chains and opened the prison doors. John prayed, and God gave him the wonderful book of Revelation. Luther prayed, and God gave the world the light of justification by faith, and broke the power of the Roman church. Knox prayed, and his influence was feared by the queen more than the armies of Europe. Wesley prayed, and God gave us the light of sanctification by faith. So will God reward every faithful man of prayer.

Again, the promise of reward is not confined to an individual prayer, but applies to united prayer. Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Connect with this one other passage. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that he have the petitions that we desire of him" (1 John 5:14, 15). In these Scriptures we have the conditions of answer to united prayer, which are agreement with God, and with one another. That agreement means more than an arbitrary settlement. It means a real heart harmony. Just as it is necessary in order to make melody on the piano, to have all the notes in perfect

harmony, so, if a company of Christians is to prevail in prayer, every heart must be in perfect harmony; free from the least discord of jealousy, envy, strife, hatred, evil speaking, and backbiting. Where these feelings exist it requires a thorough straightening up, and much earnest prayer so that all hearts will be warmed to melting heat and run together. Certainly such harmony can not be produced by human organization and manipulation.

The Divine Hand must set all hearts in tune with His great heart, "according to His will." Then all hearts blend with God's will, and blend with one another. That was the blessed experience of the disciples on the day of Pentecost, when "they were all with one accord in one place," the Holy Ghost came upon them suddenly, and filled every heart. And God answered the prayer of a little praying band, and sent an angel to lead Peter forth from the prison.

"According to His will"—and how may we know that? Only by a complete surrender of our own wills and plans. Jesus had a will when He prayed in the garden, "If it be possible, let this cup pass from me," but He submitted His will to God's will; "Nevertheless not as I will, but as thou wilt." Many times we receive no answer because our own will is in the desire. "Ye ask and receive not because ye ask amiss."

When we ask according to His will we are led by a divine impulse, which impites a "knowledge of his will, an insight into his mind." But without the Holy Ghost such an understanding is impossible. Paul said, "We know not what to pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26). Carnal Christians can not discern the will of God, because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Hence the carnally minded are continually hindered and hampered by mistaking self-impelled petitions for divinely inspired prayers.

Finally, upon these conditions of secret and united prayer, God will certainly answer. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

The Religious Press, and Spiritual Experience

By George Sharpe

The chief purpose of religious papers and periodicals is the grounding of the saints in the truth as it is in Jesus, and this consists in the elucidation of doctrine, the interpretation of the Scriptures, and the enforcement of the principles of righteousness on all readers. It is argued that the position of editor of a religious paper is a position of greater importance and power than that of the preacher in the pulpit. If this is true the question then arises, Is the function of editor successfully filled? If so, would not the results be such as to give glory to God because of advances everywhere in spiritual life and power?

The comparison between the editorials in the holiness papers here and with you, and the run of editorials in the religious papers on this side of the Atlantic reveal a distinctive cleavage in responsibility of position and opportunity. We looked up at random recently the editorials of three leading religious papers. In one more than a page was occupied in discussing the subject "Evangelical and Evangelistic." The proposition was made that these two spheres were not the same. The writer execrated things evangelistic, declaring that its "theology, falls far short of a declaration of the whole counsel of God," and also that its cardinal disability was its "cheap and easy solution of sin." The theory of conversion as

advanced by the evangelistic school was climaxed with the words, "a man comes to Christ, and is happy ever after."

We now quote the writer's evangelical theory of conversion, "It is that the entrance of the new life into the soul, and the consequent abandonment of all wilful transgression, is but the inlet to a more spiritual knowledge of sin—a knowledge that keeps the man mourning, groaning, and waiting for deliverance all his days.....the theory that the groaning, wistful Christian of the old school shows a faulty type of religion is not scriptural. It is the light, easy, bustling type of Christianity which is unscriptural."

Thus the temper of the spiritual life of the people in Scotland is emphasized. The evangelistic come-to-Jesus-and-be-saved, is denominated the light, easy, bustling, shallow type of Christianity; and the normal religious experience a long, arduous, pathetic conflict of the soul—is the evangelical type, and this has been characterized as being deep; we would add that it should go yet deeper and find the victory over sin that the cross of Jesus really brings.

Any child in the holiness movement could show the fallacies of the above editorial. He would say that conversion as the result of genuine conviction for sin is neither cheap nor easy. He would also say that a state of grace

that keeps a man mourning, groaning, and waiting for deliverance all his days is a contradiction to the blessed experience expressed by Jesus when He said, "These words have I spoken unto you that my joy might be in you, and that your joy might be full." These standards are the outcome of a false conception of the blessed doctrine and experience of entire sanctification.

In the second paper the leading article was on "The Task of Christian Theology." It was a call for a theology to meet modern ideas, and then insisted that modern Christianity demands a theology that shall answer three questions. What is Christianity? How must and can Christianity be applied to the personal and social conditions of our modern days? Is Christianity true?

There is drawn from the above the inference that editors are selling out "the old time religion" to the modern forces of socialism and scholastic terminology that has eradicated the sin judgment and hell areas in the Scriptures, and acknowledged their existence a "modern Christianity." We could name theologians that have already answered the questions above, but they have not done so according to the tenets of socialists and scholastics. This is only another illustration of the misuse of position and opportunity. Do you wonder that holiness is an unknown doctrine and experience to millions in Great Britain?

The leading article of the third religious paper was entitled "After the Recess." This contained a forecast of political doings with the reopening of the House of Commons. That the daily political papers had discussed this subject thoroughly was not a sufficient reason for this leader writer to avoid the same arena

of thought and confine his gifts and graces to the business of his Master, and to the opportunity of helping his readers to understand yet more the will of God, is a sad commentary on present-day interest in the religious need of the people. Such subjects are but husks to the "finest of the wheat" as found in the Word of God. The bread and stone, the fish and serpent aspect of the spiritual hunger of the people is being enacted through our religious papers. The wind has been sown, now the whirlwind is being reaped. One illustration will suffice. For ten years the Wesleyan Methodists have reported a yearly decrease in membership. This year the decreases are both astounding and appalling. Here are the figures; full members, 5,000; members on trial, 3,000; junior members, 5,000; Sabbath school scholars, 25,713; teachers, 3,508. Through the whole of Methodism in the British Isle the total loss in membership is 15,000 and of scholars in the Sabbath schools 52,000. Many reasons are given for this sad condition of affairs, but we are of the belief that the fires of holy enthusiasm are burning low because the doctrine of Christian perfection has long since ceased to have a place of honor in the pulpits and periodicals of Methodism on this side of the Atlantic. They are strangers to their own heritage. The language of Canaan is largely unknown amongst them. Another Wesley would probably find scant recognition among the Wesleyans. The propagation of holiness in these Islands rests wholly on the great truth expressed by Jesus when He said that new wine must be put into new bottles. That proves, with what has gone before, the need of the Pentecostal Church of the Nazarene as an agent to spread scriptural holiness over these lands.

tain college. On this occasion a stenographer was present and proposed to write the sermon. The preacher was pleased to have this done, and the stenographer made a faithful report of the sermon. The typewritten copy was given to the preacher, but when he read it he disowned it. He said the stenographer did not get it at all like he preached it. The facts were that the sermon was very accurately reproduced, but the preacher did not realize how it would look in cold type.

Suppose a phonograph were concealed near the pulpit and the sermon recorded, would the speaker recognize it the next day? Would he believe that he had located the Nile River in Palestine; said Paul when he meant Peter; or used such expressions as this: "The train came whizzing by at the rate of sixty miles a second." That a certain man's wife was on the road to hell, glory to God! All of this would certainly not occur in one sermon, but such expressions are frequently heard, and the preacher does not know why he does not succeed.

Truly the Spirit helpeth our infirmities. Many truths are heard correctly that are spoken incorrectly. Truths that are shot wrong and foremost may be turned around in the mind of the sympathetic hearer, especially if he realizes that love is the propelling force. A zealous young man went back in the congregation to urge a friend to come to the altar. His last argument, as reported by one who stood by, was, "Well, come to the altar, if it doesn't hurt you, it won't do you any good." The man went to the altar never noticing that the young man got his sentence backward.

It would be a rare thing to have an entire audience thoroughly in sympathy with the preacher and his message. Sin sets up barriers to the truth. Those not in sympathy with the message are the ones the preacher is trying to reach. He must overcome prejudice, convince the understanding, inspire hope, and influence the will. If his methods are crude and his manners boorish, these may so occupy the attention of the already unfriendly hearer that the truth will find no lodgement. A merchant may sell good groceries, but if he delivers them in an open cart exposed to dirt and flies, some discriminating housewives may prefer to trade with the merchant who has an automobile and delivers everything in sealed packages.

We need to be collaborators with God. The Spirit must use instruments. If a dull instrument, is the dullness our fault? If not, then we have a right to claim God's indorsement.

"He that winneth souls is wise."

As Others See Us

By L. B. Williams

The young preacher who practiced his sermons in front of a mirror doubtless does not deserve the censure he has received. Maybe he should have been commended. He evidently had some regard for his appearance in the sacred desk, and desired to convey his thoughts in a way to impress his hearers. Probably it was not vanity. He simply wanted to see himself as others see him. The old quotation from Burns will not be given.

It would be a good thing for a preacher to have a friendly critic, one who is capable of judging, to point out kindly the mistakes that he unconsciously makes. Of course, the average preacher has many critics, and it would be unwise to encourage this class. He certainly could not follow the advice of all. These critics, that may be found in every congregation, report the mistakes and shortcomings of the preacher to the community and the preacher may be the last one to hear them.

Some ministers have wives who are very much interested in the success of their husbands, and they kindly and diplomatically—it usually takes great diplomacy in matters of this kind—bring his mistakes to his attention. The wise minister should be very thankful for this. Other ministers have wives that know how the job should be done, and rather than instruct a stupid husband they prefer to do the preaching themselves. And, again, there is the wife who has long since given up all hopes of making a great preacher out of her husband, and frankly tells him so day after day. To her mind he is the poorest stick that ever entered the pulpit. If he were chaplain of a penitentiary he would preach it empty. He bungles his grammar, he preaches too long and too loud, and his gestures are simply horrid. The poor man tries to avoid his errors; but, knowing he has a severe critic present, he begins to watch himself, forgets his theme, and makes more blunders than ever. The second state of that preacher is worse than the first.

Does the preacher who is given continually

to extemporaneous preaching know what he says and how he says it? Is there not a tendency to take on manners and expressions that hinder rather than help. Doubtless many preachers do not realize the amount of time they take in little side excursions which many times detracts from the main line of thought. An outline with a few red flags scattered throughout might save the preacher from this tendency.

A few years ago a preacher of considerable ability, one who held big campmeetings and was in demand as a revivalist, was engaged to preach the commencement sermon for a cer-

The next essential to the Holy Ghost, for the ministry, is a divine call. Every minister of the gospel should be able to say in the language of Jesus, "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel." I was profoundly impressed, when a young man who entered conference the same time I did, could not say emphatically he was called to preach the gospel. Doubtless this very thing in many instances has hindered the work of the Lord. "How can they preach except they be sent?" I fear many have taken up the ministry through personal ambition, as one would any other occupation, and have proved a detriment to the cause. The ministry not only involves personal responsibility, but there is danger of the blood of other souls being required at our hands. Some of the non-spiritual ritualists have taken up the ministry as a money making scheme. May the good Lord save us from this blasphemous crime, before we follow Judas to an impostor's hell. A gentleman once speaking to me of a certain minister said, "The Lord made a mistake when he called that fellow, for he couldn't

preach." And he had a splendid education. It is sin to impute folly to the most High. All God-called men can preach. We know backwoods preachers, almost without education to hold congregations spellbound with their non-grammatical discourse, which was unctonized by the Holy Ghost, till pungent conviction would settle over them like a nightmare. Truly, God can make a minister of His gospel. He uses other agencies beside the call in His construction, there is no doubt. Education, when sanctified, is a very important factor in the preacher's make up, and we don't believe any God called man, if true to his calling, will remain indolent and ignorant, as God can not use drones and sluggards. But in every divine call there is implanted a thirst for knowledge, which causes the preacher to peruse religious periodicals, good books, and in fact all clean literature as well as his Bible daily. Paul exhorted Timothy to study to show himself approved unto God. I believe God has raised up holiness schools throughout the land to prepare His children to evangelize the world. But the effective minister must be instigated by the

Sons of God Part 3

By Pascal P. Belew

divine call. How long will the world be cursed with a carnal clergy that knows nothing about saying grace and the call of God?

The humility which Jesus possessed has been unparalleled in all the history of the world. "He made himself of no reputation and took upon him the form of a servant." Wonderful condescension was it when he left His home in glory to bleed and die on the cross, crucified between two thieves, to compass the salvation of man. He did not run into death inadvertently. He knew His fate ere He came. He saw himself in the garden of Gethsemane on that memorable night, when the great drops of bloody sweat fell to the ground. He knew that one of his disciples would betray Him with a kiss. He saw Himself in the hands of the blood-thirsty mob who were roaring for His life, a lion for its prey. He knew He would be crowned with thorns, and scourged with rods, and that Pilate would say "I find no fault in this man." He knew He would be led to Calvary, and the cruel spikes would be driven through His innocent hands, while His mother witnessed the heart-crushing scene. He knew those heartless soldiers would gamble for His clothes, and that the sun would eclipse and the world grow dark. He knew the earth would quake, and the rocks would rend, and at last He would cry out with lamentable voice, "My God, My God, why hast thou forsaken me?"

Yes, brother, sister, He knew it would mean all of this before He could say "It is finished," but He did it freely, to save lost souls. May the Lord in His great mercy allow you and me a share in His great humility, that our lives will be pleasing to Him. Well did John Fletcher say, that "humility was the most essential grace." Humility is a sure preventative against backsliding, because when an individual gets to the bottom, like Paul, smaller than everybody, there is no place to fall from, unless he imbibes some of the Devil's egotism and begins climbing. In that case, falling is inevi-

table. Beautiful and impressive was the statement made by Mr. Wesley when he said he could learn from the smallest preacher in England. Lord save us from the idea that we can only learn from leading preachers and college professors, and grant us to sit meek and lowly at Jesus' feet just willing to do the very least things, even though our contemporaries are promoted to exalted positions.

It was a never-dying love that constrained Jesus to die for the world. Without His consent ten legions of soldiers could not have killed Him. He said no man had power to take His life, but He had power to lay it down and power to take it again. But He allowed it to be so because He loved the world and even prayed for His murderers while passing through the ordeal. Much of the boasted philanthropy of the world can be traced to a purely selfish motive. Not so with Jesus. He even lost His reputation while carrying the plan of salvation. He could have destroyed the first pair after the fall, and created another, uncontaminated by sin, and thereby saved His life. But He loved humanity and chose to redeem them with His blood. Methinks now I hear the Master calling for volunteers to lay down their lives for the cause of Christ. It matters not how unbounded human love may be it is superficial when compared with divine. The former existing in the heart of men, the latter only coming from God. Dives, (Luke 16) although in hell, had human love and wanted to send a missionary to his father's house. Paul says of all of the eloquent speaking we might do, without divine love it is as sounding brass or a tinkling cymbal. And all our philanthropy without divine love will profit us nothing. Divine love you will never have until shed abroad in your heart by the Holy Ghost. O Lord fill our hearts with divine love, that all our works will be with an eye single to thy glory, that we can be called beloved sons.

many years' experience as a Christian worker and who was a close observer. He said: "Young man, preach the Word. Pack your sermons full of it; prove your points by it. It is the Word itself people need, and are starving for, and the preacher who stumbles to preach it and not just about it, is the one who is going to win and live as a preacher, and be used of God in a mighty way."

The following quotation from Dr. Thomas Murphy is well worth our notice. Speaking of the preacher and his message he says: "The Scriptures contain the message he is to deliver, furnish models of the manner in which it is to be delivered, and contain the true excitement to his zeal. The matter of all true preaching is to be found in the Bible, and out of its sacred pages the mind of the Spirit is to be searched and then delivered from the pulpit. Every sermon should be carefully wrought out from the text; every point should be proved by a 'thus saith the Lord;' passages bearing on the subject in hand should be quoted, or at least their substance given; and the whole discourse should be saturated with the Word of God. This adherence to the Scriptures should not be merely incidental, but it should be studiously aimed at. The Bible should be made the substance of all preaching. Not merely the matter, but the manner of presenting the truth also, should be guided by the inspired pages."

Practical Holiness

S. B. Rhoads

A recent article on the work of the Kansas City church, reminds us of our lesson on the loaves and fishes, as recorded in John 6:9-14. We have observed that Jesus repeats His most practical lessons. In this we have: First, consecration; second, sanctification; third, practical work. Scene: multitudes following the most wonderful Man in the country. So interested in what He did that they had forgotten to take bread. A lad with a few fishes. The multitude seated by the wayside. A lad had gone to the market, but is now following the crowd. Dr. Bresee used to say, when with us in this world, that he had a few minnows and biscuits, that was all. He consecrates, gives up all he has to Jesus. Jesus looks up to heaven, blesses, breaks and gives to His disciples, they giving this blessed bread to the multitude.

Some years ago we saw at a hotel this motto heading of the bill of fare: "If you like my meals tell others, if not, tell me." It was said of the early Methodists, "All at it, and always at it." We've not caught up with them yet, as Nazarenes. Too many of our folks are not at it I fear. The disciples became workers together with Christ. As we work together with Him He shares His glory with us. They certainly were blessed in seeing for the time being the inexhaustible supply, until "they did all eat and were filled." And yet, there is more to follow. The climax is now reached as they gather up twelve baskets full of that which remains over. It's that faithful boy's turn to get blessed now. For I ask the question here, whose are those loaves and fishes, if they are not the boy's? Does not Jesus say, "give and it shall be given unto you, pressed down and running over." Certainly! Now the boy leaps and shouts; "Come on boys, help me carry home to mother and show her what Jesus did." That boy got a blessing that day he undoubtedly never got over. You know "us boys" as Buddie would say, sing, "I never shall forget how the fire fell."

The writer believes that returns will be given in proportion to our giving, and more so, that holiness, that is godliness, "is profitable unto all things, having the promise of the life that now is," as well as that "which is to come." God wants witnesses of authority on this question, we believe also.

Canaan is advertized as a goodly land. The

Preach the Word

By C. A. Imhoff

There possibly never was a time when Paul's advise to Timothy to "Preach the Word" was more needed than today. We shall endeavor to present only one phase of this great theme in this brief article, and that is the thought of adhering strictly to the Word in our preaching, and cease going off on side lines, making rash statements, and trying to line people up generally by our own personal opinions and ideas, many of which may be unwise and unscriptural.

Recently we were asked to be a worker in a certain meeting, and it was stated that a man was wanted who would preach the straight gospel, but one who would not make wild and rash statements that drive people away, disgust thinking people, and greatly hurt the cause. I considered that a compliment, and prayed the Lord to help me to measure up to that high standard. I presume most of us have erred somewhat along these lines in our fresh ardor and untempered zeal, and as Bro. Schurman said in his splendid article "have mistaken perspiration for inspiration," but we need to pray God to give us heavenly tempered zeal and wisdom that we may properly preach the Word instead of indulging in flights of excited imagination or misjudgment, thereby hurting ourselves, driving the people from us, wounding many times our best friends, and worst of all, injuring the cause irrevocably.

After some experience, study, observation, and many mistakes, I have arrived at the conclusion that if people will not "line up" along any scriptural line by my preaching of the Word just as it is without any alterations and modifications of my own, they will not do it on account of anything I could add to it or take from it. The Word of God, just as it is, is plain, straight, and cutting enough within itself without us adding to it to try to make it cut deeper.

I have seen so much harm done by preachers making wild, harsh and erratic statements, not substantiated by the Word, that I have solemnly vowed and prayed God to help me always and only to preach His Word, and not my personal opinions, fancies, imaginations, and the like, and if there is any lining up or cutting down or purging out to be done, to let it be done by the plain, straight giving of the unadulterated Word itself.

Many times by making the kind of statements referred to we have done more harm in a few minutes that can be undone in months or years, or maybe in a lifetime. God help us! We do not mean any harm, I know, but we allow our heated minds and enthusiasm to sweep us beyond the bounds of wisdom and propriety, and the Scriptures as well.

Then, as Nazarene preachers, I take it that we have no right whatever to preach from our pulpits views not endorsed by our church, or to preach them differently than our church teaches them. "What?" some one says, "Do I not have the right to my own convictions and to preach them?" But did it ever occur to you that if your convictions are out of harmony with the standards of the church it might be possible that the church is still right, and that you have side-tracked a little? and that you had better change your personal convictions and get in harmony with our church? But if this means the sacrifice of convictions that you consider important, and you are sure they are right, hold to them, but do not preach them if the church does not so authorize. Of course, if you just must preach them, then get into a church that believes as you do and go to it.

I hope I shall never forget the advice given me when a young preacher by a dear brother, Dr. M. Locke, of New Castle, Pa., who had had

writer has found it all that it is advertized to be, and more too. It is to be "occupied until he comes." We are to possess the land; it is all His. The earth is the Lord's. I know the country is full of Amalakites, and Hittites, Perizzites, and we might add, parasites and no-hellites. But the starving multitudes must be fed, or they perish. The preacher must take

the bread, the Word of God, and break and give to the disciples, and the disciples to the multitudes, else they faint and perish by the way.

The preacher to his work, the people to theirs, and all together "workers with God." Like the lad we shall be abundantly rewarded, in this life and in the life to come.

Chapel Talks No. 12

The Divine and Human Elements in Repentance

By H. O. Wiley

While the blessings of regeneration and sanctification are dispensed absolutely by the Spirit in answer to obedient faith, it must always be remembered that preliminary grace is always bound up with human use of it. We must recognize these two elements which are involved and give to each its rightful place if we would guard against presumption on the one hand, and despair on the other. If we would look upon repentance as a purely human act, which we may accomplish by the unassisted exercise of our own powers, we may be led to despite the grace of the Gospel and presume upon God and so perish in our sins. If we look upon repentance as a work alone, in reference to which the acts of man are perfectly useless, we may drift into carelessness or sink in despair.

A correct understanding of this subject will tend to preserve us from danger from either extreme; and while it will ascribe all the excellency of the power in repentance to God, it will place before man in its proper light, his appropriate duty. To suppose that the carnal mind can turn itself to God and by its own innate, undervived energy, work out "repentance unto salvation," is to refer to God as the author of repentance. To suppose that man can have no agency whatever in the work of repentance, is to deny his responsibility for his actions, and discard those Scriptures which call upon "all men, everywhere, to repent." He said to "give" and "grant" repentance, but in the same sense in which every good gift and every perfect gift, is from above, and cometh down from the Father of Lights.—*Ralston, Elements of Divinity, page 273.*

Watson in speaking of true repentance, says "it is forgotten that such is the corrupt state of man, that he is incapable of penitence of this kind."

In conformity with this view of the entire corruptness of man's nature therefore, repentance is said to be the gift of Christ, who, in consequence of being exalted to be a Prince and a Saviour, "gives repentance" as well as "remission of sins," a gift quite superfluous, if to repent truly were in the power of man, and independently of Christ. To suppose man to be capable of a repentance, which is the result of a genuine principle, is to assume human nature to be what it is not. The whole rests upon this question: for if man totally corrupt, the only principle from which repentance and correction of manners, which are supposed in the argument, can flow, do not exist in his nature; and if we allow no more than that the propensity to evil in him is stronger than the propensity to good, it would be absurd to suppose that in opposing propensities, the weaker should ever resist the more powerful.

In emphasizing the human element in its relation to the Divine or gracious element, Mr. Watson has the following to say.

The "gift" comes upon them all, in preventing grace, and influences of the Holy Spirit removing so much of their spiritual death as to excite in them various degrees of religious feeling, and enabling them to seek the face of God, to turn at His rebuke, and by improving that grace, to repent and believe the Gospel.

Mr. Wesley who always emphasizes both elements, never allowing himself to slip over into the Calvinistic idea of irresistible grace on the one hand, or of Pelagian moralism on the other, has this to say,—a paragraph which to my mind cannot be excelled for clearness in any of our theological writings on this subject. We quote from his sermon on Repentance of believers.

A conviction of their utter helplessness is yet another branch of this repentance. I mean hereby two things: first that they are no more able now of themselves to think one good thought, to form one good desire, to speak one good word, or to do one

good work, than they were before they were justified; that they still have no kind or degree of strength of their own; no power either to do good, or resist evil no ability to conquer or even withstand the world, the devil or their own evil nature. They can, it is certain do these things, do all these things; but it is not by their own strength. They have power to overcome all these enemies, "for sin hath no more dominion over them," but it is not from nature, either in whole or in part; it is the mere gift of God; nor is it given all at once, as though they had a stock laid up for many years; but from moment to moment.

We have long felt that the disposition of some writers to make preventent grace a natural inheritance, was far from Wesleyanism and from the Scriptures. There is danger, especially with the deceitful heart, to attribute to itself merit which does not belong to it. It lessens the sense of dependence upon God. There is not a careless sinner who does not believe that he is perfectly capable and competent of turning to God when he wills, and this resolution to repent and turn to God at some future time and this gives him a sense of security while yet in his sins. He believes that he can attend to the matter at any time and in proportion as this belief is strengthened his carelessness is increased. It is only as his true condition is revealed, and he is brought to feel his entire dependence upon divine grace that he will seek where help is to be found. We have no fear of making human nature worse than it is, or of unduly magnifying the grace of God through our Lord Jesus Christ.

I have been interested in studying this doctrine of repentance, as well as other doctrines of our church, from the genetic standpoint, comparing the various statements of doctrine as formulated by the different General Assemblies. The earliest Manual which I have is that of 1903, which defines repentance as follows:—

MANUAL, 1903 (General Assembly): True repentance is a grace of the Holy Spirit, whereby a sinner, from a sense of his sins and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sins, turn them to God, with full purpose of and endeavors after, future obedience.

The next change is in the Manual of 1907, published after the General Assembly held in Chicago where the union of the Pentecostal Churches with the Churches of the Nazarene took place. There were many interesting times at that Assembly I assure you, and the committees labored long and well. Here is the statement as formulated by this Assembly.

MANUAL, 1907 (General Assembly held at Chicago, Ill.): Repentance is a sincere and thorough change of mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin. "God commandeth all men everywhere to repent." Repentance from sin and toward God is demanded of all who, by act or attitude, have become sinners against Him. Ability of will to repent is possessed by all who know their guilt as sinners." To all who will to repent, the Spirit of God gives the gracious help of penitence of heart and hope of mercy that they may believingly receive Christ as Lord and Savior unto pardon and Spiritual life.

Antinomian teaching to the effect that regeneration is precedent to repentance is unscriptural, inconsistent, and most injurious to those who receive it, causing many to delay, if not fatally neglect, of the repentance demanded of all sinners, and without which no sinner can be saved.

Some of our early fathers, it seems were very decided in their opposition to Calvinistic or Antinomian teaching. The clause

"Antinomian teaching to effect that regeneration is precedent to repentance" refers to the Calvinistic order as pointed out in a previous chapel talk. It is interesting to note however, that in order to avoid an error of Calvinism, there seemed to be a little tendency to lean too much toward Pelagianism, as will be seen in the expression, "Ability of will to repent is possessed by all who know their guilt as sinners." This is indeed true, but Wesleyanism has always held that this ability does not spring from unassisted human nature but from the preventent grace of the Spirit. This clause was restated in the Manual of 1911, our present Manual.

MANUAL, 1911 (General Assembly held at Nashville, Tenn.): Repentance is a sincere and thorough change of mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin. God commandeth all men everywhere to repent. Repentance from sin and toward God is demanded of all who, by act or attitude, have become sinners against Him. Ability of will to repent is given all who know their guilt as sinners. To all who will to repent, the Spirit of God gives gracious help of penitence of heart and hope of mercy, that they may believingly receive Christ as Lord and Savior unto pardon and spiritual life.

The only change which was made at this Assembly, is the one which was noted above, i. e. the changing of the expression "Ability of will to repent is possessed" to "Ability of will to repent is given,"—an expression more in harmony with Wesleyanism as shown by the following paragraph, taken from Wesley's sermon of Repentance in Believers, which has before been quoted.

They can, it is certain do these things, do all of these things; but it is not by their own strength. They have power to overcome all these enemies, "for sin hath no more dominion over them," but it is not from nature, either in whole or in part; it is the mere gift of God; nor is it given all at once, as though they had a stock laid up for many years; but from moment to moment.

MANUAL, 1915. (General Assembly held at Kansas City, Mo.): The new Manual will be exactly the same as the Manual of 1911 with the exception that the words, "God commandeth all men everywhere to repent" are stricken out.

World-Wide Evangelism

Part III

J. Warren Slotte

We have in the last command of Jesus, as given in the Gospel of Matthew, the plan of procedure along the line of which His Church is to operate. The revised version gives us the original meaning as, (1) to disciple all nations; (2) to baptize them in the name of the Father, Son, and Holy Ghost; and (3) to teach them all the words of Jesus. To disciple all nations can be interpreted, in the light of other Scriptures, to mean the preaching of the Gospel to all nations; the baptizing in the name of the Father, Son, and Holy Ghost the observance of that outward sign or confession of an acceptance of Jesus Christ as personal Savior by those who through the preaching of the Gospel have come to know God as a Heavenly Father through the mediation of Jesus Christ, and by the operation of the Holy Spirit, the third person of the Trinity, and representative of the Godhead upon earth; and the teaching as the catechizing and edifying of such converts preparatory to their taking up in turn the work of carrying out this same commission of our blessed Lord and Savior Jesus Christ.

Luke gives us the provision for men, not merely education, culture, ethics, sociological development, but salvation through the sufferings, death, and resurrection of Christ; and the conditions of the acceptance of this salvation, viz; repentance and remission of sins. What a message! What a provision!

And Jesus through Matthew tells His disciples—tells them then for their generation, and commands us now for our generation—Go, to preach this message to every creature. Go does not here simply mean to carry by

word of mouth or to speed by foot or conveyance. It means that, and much more. It means that they, then, and we, now, are to undertake the work, to bear the responsibility of carrying the message of salvation to every creature.

Oh, could we but get the vision of His calling and command! How we would engage ourselves in the grandest, supremest, and most important task ever allotted to man. And how unstintedly we would devote ourselves to it!

God grant us the vision!

Phineas Bresee, the Young Man

By Mrs. S. C. Hoffman

I HAVE just been reading "Testimony and Reminiscences," written by Mrs. N. C. Radford, in the HERALD OF HOLINESS. The first HERALD OF HOLINESS I ever saw was the one which had Dr. Phineas Bresee's obituary in, sent from Los Angeles by a friend, who with myself had known him in the early days in Iowa. Our family moved from Ohio in 1855, and settled near Millersburg, Iowa. The Methodists at that time were worshiping in the schoolhouse in the small village. The country was new, and our preacher, Brother Gruber, was doing the best he could on small pay and many inconveniences. I think it was in the year 1857 that at one of our quarterly meetings at Millersburg, presided over by our dear Elder Simpson, there appeared beside the elder a youth that no one knew or could tell where he came from. He, like David, "was ruddy and of a fair countenance." In love feast he told that his parents, sister, and himself had come from New York, and settled on a farm near Dresden. He had inquired about the Methodists, and learned of this meeting, and had started early to find it. I think he walked the whole eight miles. I remember how we loved the "boy preacher," and how he attended all of the protracted meetings for twenty miles around, and how he became well known. Brother Simpson called him "my boy." He joined the Des Moines conference, and was lost sight of by us. Then I was married in 1867, and came to Des Moines to live. There he was pastor of Wesley chapel, and took me into the church by letter. Here he was, a man more earnest, if possible, than before. A gentle Christian character, with the confidence of not only his members, but of all who knew him. But not until I read of the last years of his life in the HERALD OF HOLINESS, did I know what a blessed man of God he was, neither did I know he was the founder of the Church of the Nazarene. How my heart was warmed, as I read the good things said of him.

His was a beautiful life all through, and his dear parents were so happy to have such a son. He was beautiful in youth, but must have been more beautiful in old age. I know I am happier for having known him. I know the church is better, and the world richer for having had such a life in it. Is it possible that we may dwell with this saintly man of God? I think we may, and surely his crown will have many, many stars.

HE COULD NOT GET AWAY FROM JESUS

A young Japanese hated the Bible, and read it merely that he might know how to attack it, but as he read, he saw himself to be a sinner, and Jesus to be the Savior he needed. He gave his heart to Christ, returned to his native village, and fearlessly began to speak of his new-found peace and joy.

But one of his old school friends became bitterly angry. He and others came to him and said: "Give up this hateful thing, or leave our college."

"I will go," he said, "but first let me tell you what it is I now believe."

He took his Bible in his hand, and that night he told all the village folk what he had discovered in it of the love of God in Christ. Night after night he went on till he had gathered enough inquirers to start a Sabbath school.

But his former friend got angrier still, and was filled with hatred against Christ.

Some time later, this heathen young man was drafted into the Japanese army and sent to Manchuria. But he could not get away from Jesus. To his disgust he found that the sergeant was an earnest Christian. The sergeant gave him a New Testament, which he would fain have burned, but did not dare to do so long as he was in his service.

By and by the time came for him to return to Japan. Shortly before they went home, he and his companions looted a Chinese house and carried off all the valuables that were there. The heathen soldier brought away a splendid inscribed scroll. When he re-entered his native village there was a feast held in his honor. Very proudly he held up the trophy, and praised the beautiful motto written on it. His old friend was present, and heard the words read out.

"But these are not the words of a Chinese sage," he cried out, "they are taken from the 'Jesus book' that you despise and hate." The heathen soldier was struck dumb with astonishment.

He felt that Jesus was tracking him down. He came to his old friend and said: "I surrender, I surrender; that God of yours and that Book of yours find me out wherever I go. Now I will try to know them."

He became an earnest reader of God's Word, and is now seeking to be baptized and to live for Jesus.—*The Maritime Baptist*.

BURIAL DAYS

What will be buried on the day that you die? It was a terrible truth that Mr. William H. Ridgway uttered in a recent lesson article in these columns, when he said of the death of a certain class of people, "The world has lost nothing, and buried a bad example." How different from this was the burial day of Stephen, and of Paul, and of that loved one in your home circle whose memory will always be precious. Yet it is perilously easy for any of us so to live that our going would only relieve the world of a bad example. The true safeguard against this is to have a burial day before we die. We can be buried with Christ into death, "that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." He wants us to let him bury that selfishness of ours, that "flesh" which is "enmity against God," and the example of which is always and only bad. Then Christ will gladly live His resurrection life in us, revealing Himself in us, and showing forth in us such an example that others shall hunger for that resurrection, that Easter life, in which his grace has made us live.—*Sunday School Times*.

The Master himself had to be a disciple and learn by heart what he should one day teach. He knew what monotony meant, and fidelity without applause; the sight of the trader's wealth and the rabbi's recognition, the patience of the plow and the constraint of the yoke. How hard it must have been to work and wait in obscurity all those years after the vision that came to him, when he went up to the temple and viewed the world from the portals of his Father's house. Nazareth must have been dull enough after the brilliant city of the great King.—*MALTRIE D. BARCOCK*.

BEGINNING

Delayed duty always means more difficult duty. Immediacy is the easiest way of working. We all know how we fairly dread taking up some piece of work that has remained in our hands untouched for a long time past. But it will never be done until it is started. That live, quickening magazine of business, "System," brings together three pungent sayings on "Getting Started": "Getting things done is a matter of first getting things started" (George Matthew Adams). "The principal part of everything is the beginning" (Roman law). "Begin:

to begin is half the work. Let half still remain; again begin this, and thou wilt have finished" (Roman saying). Human will-power can do wonders in enabling us to keep on beginning until our work is finished. But God's will-power in us can do still more. The life that is Christ gives us such power of initiative and completion as only God knows. It is joy indeed to do one's work when one can say daily,

Christ is the end, for Christ was the beginning, Christ the beginning, for the end is Christ.
—*Sunday School Times*.

OUR WEALTH

It is well to make deposits in a bank that never breaks. There is only one such bank in the universe, and God wants us all to be depositors there. He does not care how "covetous" we are of the wealth of that bank; but He asks us not to love any other kind of wealth. And here is his loving reasoning with us: "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in anywise forsake thee." In this he is saying to us, "Do not love money; be content with what you have; for you have me." That is wealth enough! Not only are all our deposits with that Banker absolutely safe; not only is all the wealth of that Bank at our disposal; but the Banker himself is ours: he has given himself to us forever. And eternity will not be long enough to exhaust our discoveries of the wealth that already belongs to us in Him.—*Selected*.

THE BOY'S RIGHTS

A good many boys don't get their rights. They do not get what belongs to them. I believe in standing up for a boy's rights. Let me tell you what some of them are:

First, a boy has a right to a strong body. Anything that others do to prevent this, or that he does to hinder it, is a wrong to a boy.

Second, a boy has a right to a clear, strong brain. This means that he has a right to study.

Third, a boy has a right to tools. He deserves to have his fingers educated. He has a right to work.

Fourth, a boy has a right to friends—friends that will make him more manly. Because it helps friendships as well as bodily strength, he has a right to play.

Fifth, a boy has a right to character. He has a right to be measured, not by what he can do, but what he can be.

Be sure you get your rights.—*Epiworth Era*.

OUR MANSION

"The angels from their home on high
Look down on earth with pitying eye,
That where we are such passing guests,
We build such strong and solid nests;
Yet where we hope to live for aye,
We scarce take heed one stone to lay."

The above lines are from the inscription over the entrance to a stately old Irish castle. They were translated by the lady of the castle from a cottage in the Tyrol. When she translated them, she saw the folly of her life and realized she had no mansion above. By the grace of God, she was brought to know the Lord Jesus as her own Savior, and caused the words which had awakened her, to be inscribed above her door.

Reader, what prospect have you for eternity? Can you say with Paul, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens"? (2 Cor. 5:1).—*Sunday School Banner*.

"Oh! Guiding Hand, gentle Guiding Hand,
through sunlit paths thou hast led me, through temptations, dark alleys, thou hast guided me. Thy arm has been my pillow, thy hand has been my shield, still I turn to thee with longing eyes. Oh! Hand Divine, I pray, 'Lead Thou me on!'"

Without divine reinforcement life is a foregone failure. But regeneration has repeatedly overcome the faults of generation, and grace is stronger than heredity.—*Christian World*.

THE WORK AND THE WORKERS

BROTHER NORBERRY'S NOTES

The Rev. I. T. Johnson, one of the old holiness warriors of New England, writes that he is making arrangements for his campmeetings in Richmond, Me., and Johnson, Vt.

The Rev. F. M. Messenger is one of the workers for Portsmouth (R.I.) camp for this year. His old New England friends will be glad to meet him again.

The Lord gave the Wesleyan Pentecostal Church of the Nazarene of Providence, R.I., a good day last Sunday. The open-air and the indoor services were blessed of the Lord. Seeking souls for pardon were found at the night service.

The Rev. W. H. Hoople and family, of Brooklyn, N. Y., are to spend the summer along the New Jersey coast. Brother Hoople is booked to be at the Allentown (Pa.) campmeeting the first Sunday. The dates are August 11-20, 1916.

Sister L. A. Bostwick reports good news of the blessed series of meetings the holiness folks held at Sayre, Pa. Brother Ruth was their special worker. A good company of folks knelt at the altar for both works of grace.

Evangelist Earle Curtis, of Watertown, N. Y., is to be the special worker at the holiness camps at Richmond, Me., and Johnson, Vt.

Evangelist Preston Kennedy, of Binghamton, N. Y., writes us from Port Dickinson, N. Y., that God is blessing him in meetings there. Also in tent meetings at Camden, N. J., where seekers got through to God.

Word reaches us that the Rev. J. P. Warner is to be the special worker at the holiness camp at Allentown, Pa. The people at Allentown camp will be greatly favored.

Brothers Martin and Peavey, of Malden, Mass., report a good campmeeting at Grandview Park, Haverhill, Mass. This place is always blessed of God in their summer camps.

Evangelist Hammell and his helpers are pushing the battle for holiness along the Jersey coast. Among the number of graduates at the Pentecostal Collegiate Institute, North Seitate, R. I., was Sister Lillian Duke. Our sister has been at this eastern holiness school for several years, and has been one of the most spiritual and aggressive Christian workers of the Institute. She leaves to go out into Christian work.

We have received announcement of the marriage of our precious brother, the Rev. M. E. Barrett, to Miss Ruth Telfer. They will make their home in Bloomington, Ind.

Keep on believing!

FROM EVANGELIST L. H. BACHELLER

A short time ago I broke down in my health, and am now resting and regaining strength. I will begin meetings again in West Sidney, Me., the first Sunday in August. From there I shall begin my fall work. Since I have labored in this state, I have had three series of meetings, with a few places where I have preached one or two nights, and God has blessed with 128 seekers at the altar. Most of these were seekers for holiness. Many of them came into the rich experience.

IN NEW MEXICO

Our summer's work in New Mexico has been a hard fight from the beginning, on account of the many church-ridden and holiness-opposing communities, combined with the overwhelming darkness of Catholicism. In our first meeting, at Lone Vale schoolhouse, near the town of Montoya, God gave us great liberty in preaching and singing. Sometimes conviction would seize the entire audience, and some had to resort to their old habit of drinking to drown their God-given conviction. Many manifested an interest in their soul's welfare, but would not pay the price. We went next to the Bethany church, at Hassell, N. M., for a few days' rally. God blessed our labors there with the Rev. L. P. Fretwell and wife, and gave us a great time in the Lord. Several were at the altar, and some prayed through. From there we started to Santa Fe, and God blessed us in holding jail and street services on our way. Upon arriving there our band, which consisted of ten, greatly felt the burden of the work among the prisoners in the penitentiary, and put forth every effort to secure permission to hold a meeting within the walls. We were disappointed to find that the authorities were all Catholics, and would not even permit the distribution of tracts and holiness literature. God laid it upon the hearts of the Epworth League to give us their hour on

Sunday afternoon at 3 o'clock. The majority of the prisoners are of the Catholic faith, and do not attend the services held by the Protestants; but there were over a hundred present at this service. God got hold of their hearts, and some wept while we sang and talked. At the close of the service twenty-two hands went up for prayer.

While in Santa Fe we held four street meetings. Upon our arrival there we were told by a Catholic that if we should attempt to hold street services we would be stoned, but God undertook, and gave us the heart of the police, and we suffered no uneasiness from that source. There were hundreds at our last street meeting, and the little Spanish children gathered around and begged for more songs after the service was over. After leaving there we disbanded and went to different fields to labor.

Our next meeting was near Cuervo. Here we spent nearly two weeks fighting sin, and God gave us a number of bright professions. The people were very kind to us.

We then went back to Bethany, and had the privilege of spending nearly a week in the Rev. J. Walter Hall's meeting at that place. His Bible readings and sermons were a great blessing to us.

We are now in a meeting near San Jon. This is a needy field; holiness is very unpopular here, as in most other places. Our next meeting will likely be at Bard City, N. M. We want all to remember this field when you pray.

W. J. SEWELL and J. E. WOOTON.

NEW YORK DISTRICT

The New York District campmeeting, held at Beacon, N. Y., closed Sunday night, July 16th, having continued for ten days. It was a long way from being a failure. The preaching was done by the Rev. T. C. Henderson and the pastors of the District. Brother Henderson preached every night and at some of the morning services. There was a spirit of prayer and unity throughout. The children's meetings, in charge of the Rev. P. E. Miller, and the Young People's meetings, in charge of Brother Howard Rowe, were a success. It rained some during the meeting, and once it came into the tabernacle and drove the congregation on to the platform; but God gave us spiritual manifestation of His presence.

Following the camp I held a meeting two nights at Beacon church, and one night at Spring Valley. I came to Sag Harbor yesterday, and had a meeting last night, which will begin a series of revival effort.

PAUL HILL, Dist. Supt.

FROM BUD ROBINSON

I am on my way back from the East. Brother R. M. Kell and I have been in New Jersey and eastern Pennsylvania for the last four weeks. We had our first meeting at the Fletcher Grove camp, Delanco, N. J. We had a splendid camp, with Brother George Hammell in charge. I think he is one of the best managers I ever saw, and we had beautiful fellowship together. We had some fine preachers and workers. Too many to describe. Some of the more prominent ones were Brother and Sister Huffman from Philadelphia; Dr. Wag, pastor of the First Methodist church of Collinswood, N. J.; Dr. John J. Hunt, of Bangor, Pa., and Miss Clara Boyd, who was with us all through the month to help us in the battle. She is a fine worker, and preacher, and can do things for the success of the camp. My yokefellow was Brother Kell. He is a good preacher and a good singer, and one of the best exhorters that is now in the holiness movement. I would preach and then call on him to exhort.

After we left Delanco we ran down to Collinswood, N. J., to give three days to the Methodist church of which Dr. Wag is pastor. He is one big man that has enough of God to be small enough to be straight on holiness. I have met no finer man in all of my travels. We had a delightful time there; also with Brother White of Philadelphia. Miss White was our pianist at the Delanco camp. Her mother has been in heaven for fifteen years, and Miss Mabel has been mother to the younger children. This great church has twelve hundred members, who have a great holiness meeting every Monday night that runs until 1 o'clock in the morning, sometimes. The Collinswood church wanted us for a three days' convention, so they held a prayermeeting until midnight, and then notified us that we were to come. So to

Collinswood we went. When such a band of folks want a convention there is nothing else to do only pack up and go. When our three days were up, Dr. Coffee loaded us in his big car, and took us to Philadelphia, and unloaded us at the Reading depot. Dr. Coffee, Dr. Sheldon, and Brother Woodrow are among the best men in that part of the world, and their prayers get answered.

We went on the trolley car, and out nine miles in the big hills and among the Pennsylvania Dutch. The fight is on again, but the man who has n't heard fifty Dutchmen all on their knees and at prayer, and all praying in Dutch, has n't heard all there is to be heard. There are no finer people in the world than these, in my opinion, when filled with the Holy Ghost. Brother Kell and I are now pulling westward, he to Fairmount, Ill., and I to Willmore, Ky. Do n't forget to pray for Robinson and Kell, for we need it, and both expect it, so do n't disappoint us.

TENT MEETING

We began a tent meeting at Elkhart, Kas., on June 3d. The Lord helped us to pray, sing, preach, and shout the victory. Scores were under conviction, and twenty-five or thirty were at the altar. Some got through bright. Brother Chambers was with us a few days and was a great blessing. The Devil's crowd threw down our tent twice, and the last night cut some tent ropes, and threw eggs and rotten potatoes at it. We closed after six weeks' battle, July 16th, and on the following night organized a Pentecostal Church of the Nazarene with six members. The glory came down on us, and the only person coming into the church who was not sanctified fell at the altar seeking. The fire soon fell and consumed the sacrifice, and we completed the organization in the midst of waves of glory. The Rev. Ray Poole will take the pastorate at this place.

We are now in a battle at Baker, Colo., twenty miles from a railroad. Three have been to the altar, and a number of hands raised for prayer. We are expecting great victory. — RAY POOLE and A. L. and MABEL HIPPLE.

FROM EVANGELISTS G. W. AND S. E. GAITHER

The writer and wife have just closed a glorious revival at Kerley school, near Bridgeport, Texas. The Lord blessed with the old time power. People shouted and praised God until they got hoarse. There were something like thirty-six professions. They seemed to all go down to rock bottom. We go from here to Oxford school house, near Whitt, in Parker county, Texas.

CHICAGO CENTRAL DISTRICT

The Nazarene tent meetings conducted in Danville, Ill., beginning July 2d, closed July 23d. The meeting was well attended, and interest was great. On the Sabbath it surpassed anything we dared to hope for. There were fully as many people around the outside of the tent as were seated inside. The Nazarene church at Danville has made scores of new friends. People came afoot, by carriage, and in autos to see. They heard excellent singing, and (they said) good preaching. Brother and Sister Brandyberry are the pastors here, and they make a fine team. Miss Clarice Lyle, of Olivet, Mrs. LeNeve, and Miss Lois Wise, with the pastors made up a quintet that just brought folks to hear them. Brother Brandyberry is a man who knows how to advertise to bring results. An auto with large signs on each side, telling where the tent was located, carried these singers up one street and down the other, and brought folks out of their doors or heads out the windows to see. The seekers were not numerous, but all we got were folks who had never been to a Nazarene altar before and we believe will make good Nazarenes. I believe the solution of our services in the warm weather would be to hold our services in tents during the summer months. The thermometer has hovered between 90 and 105 in the shade since June 29th, and few showers to cool the air, yet the tent was the coolest place in town during the evening, and people would bring their piazza chairs and benches to the tent and sit and listen each evening.

Brother Brandyberry with his people have accomplished great things in the last two years. Besides meeting all their many expenses, they have paid \$1,000 each year on their fine brick church, purchased from the Episcopalians; raised \$150 for missions; and only a handful of people to do it. We enjoyed our stay with them in-

mensely, and only regret we could not have done more for them. Mrs. Hoke, who has been conducting meetings at Chrisman, had to leave on the 24th for her next engagement in Kentucky, and we are closing up the services for her this week.

W. G. SCHURMAN, *Dist. Supt.*

SAN FRANCISCO DISTRICT

The blessings of the Lord be upon the church and paper forever.

God is surely blessing the San Francisco District in more ways than one.

We were called to organize a thoroughly live church at Edendale schoolhouse, five miles from Pixley, Cal., on July 11th. We went by train to Lindsay, and from thence by auto. Brother George Thompson drove across about thirty-five miles, taking the Rev. Mr. Linaweaver and the Rev. Rees Robbins, and myself. We had an enjoyable trip.

Brothers Robbins and Shanks had held the meeting that brought the work to a head at Pixley, and got it ripe for organization. Surely they are a lively class.

They also held a good meeting at Lindsay, with the hustling pastor, the Rev. P. G. Linaweaver, and are now at Exeter, and the fire is falling and souls are finding the Lord right along.

Plans are being perfected to hold a campmeeting at Lindsay October 5-15.

Thank God for preachers that are aggressive in the cause of holiness.

A splendid meeting is in progress at Santa Rosa, with Pastor E. A. Lamar and wife, aided by Brothers Mellen and Swanson. These two fine young men from the Nazarene University at Pasadena, Cal., are doing good work.

One lady, a member of the Sonnambulist church, of Santa Rosa, got under conviction for holiness, and asked her pastor what to do to get the second blessing. He told her to get a novel and read it. She then asked a lady that belonged to a class of folks that get it all at once, to pray for her, but this lady also, was too busy to pray for second-blessing holiness. So the poor woman said: "Well, I will go to the Nazarene pastor's wife, and she will tell me how to get the blessing," and she went, and got the blessing too, and is telling her church all about it. A goodly number of others have been graciously saved or sanctified.

The Rev. H. O. Wiley is going in for aggressive things on all lines. The church is getting greatly stirred for a revival, and souls are being saved or sanctified all the while.

The membership is on the upgrade, while the members are praying, working, and paying.

Brother Smith and wife, with their three beautiful children, are in the fight at West Point, in Calaveras county. Miss Viola Robie is to help them in the West Point meeting.

The Rev. M. R. Dutton, the pastor at Murphy and Angels Camp, has Brother Langdon helping him in revival meetings, and we hear that the folks never saw any one just like Brother Langdon. We are sure they never did, but we pray that a whole lot of folks may be as devoted and as willing to do as Brother Langdon.

Brothers Groat and Anderson are to begin a campaign at Mukolumme Hill, a place where there are hundreds of people and no preaching at all, and not even a Sunday school. This will be four hands at work on this District.

Brother Gross is also commencing an all-summer campaign in connection with his pastorate in Stockton. The plan is to move a tent to different parts of the city, and always go to church on Sunday mornings for Sunday school and preaching. This will get all the new converts to the church, and they will likely be there to stay when the tent comes down in the fall. This, we think, is a fine plan, for it strengthens their stakes and lengthens their borders.

While visiting Bakersfield this week I found that our beloved pastor, Brother Smith, had gone to Pasadena to be present while his little daughter is undergoing an operation. We pray God to bless him and his good wife in this time of trial.

We found a goodly number out to the Thursday evening prayer service, and we had a good meeting.

My being away so much makes it hard on my precious wife, and she has the hardest burdens to bear without the natural uplift that comes from being out in the work. We have no Nazarene work at Oakdale, and are earnestly praying that God may soon open the way for us to have a work here.

I do thank the Lord that He gave me a wife that is heart and soul with me in the work of the Lord, and is willing to bear hardships if need be, to help the work of God along.—D. S. REED, *District Superintendent.*

ALBERTA DISTRICT ASSEMBLY

The Alberta District Assembly began with a good spiritual tide, and I am glad to say it continued to rise throughout the meeting. The business was well cared for, the several committees doing hard and faithful work. The anniversaries were full of enthusiasm. Over three hundred dollars was secured for the Publishing House fund, which was \$50 more than asked for. Three hundred and seventy copies of the *Other Sheep* were subscribed for, and the cash paid at the time. The District is well organized, the District Superintendent's support cared for, and a great campaign planned for 1917, for opening up new work and developing the work now organized for aggressive pastoral work, and evangelistic. Evangelist Bell, will keep going with the tent the rest of the season, and will hold revival meetings during the winter months.

Our local work has been greatly strengthened by the Assembly and campmeeting. A nice class of people were received from the four score or more who have prayed through at the altar during the last twelve days. Pastor Thompson, and the

people of Stettler, are worthy of much esteem, for the royal way in which they entertained the workers and people. The money for all the expenses of both the Assembly and campmeeting, was freely and cheerfully donated by the congregation.—H. F. REYNOLDS, *General Superintendent.*

FROM EVANGELISTS THEODORE AND MINNIE LUDWIG

We closed a hard battle in a tent meeting at Farnum, Neb., July 26th. Great heat, busy harvest season, prejudice of the people, the effects of a popular card signing union meeting, and many things, had to be met and overcome. The Lord blessed in preaching the old fashioned gospel of holiness, and a few were saved. A class of nine was formed of those who were already Nazarenes elsewhere, but wished to start a work in Farnum. We did not get them fully organized, but had to leave it to the pastor until our District Superintendent could get there. Much of the results of the meetings is due Brother Tittmore, who has lived there since last October, and has been preaching and holding Sunday school until the union meetings came in and took our May date. So that is why we had to wait till now. Brother Tittmore gave up two of his rooms at his house for services, and lived in two rooms with his family of five. We will go to Mrs. Ludwig's father, and my mother, and will hold several meetings while in the East.

FROM EVANGELIST L. MILTON WILLIAMS

Another campmeeting has passed into history. Another battle has been fought, and eternity will reveal the good accomplished.

The Rev. N. W. Rich, of Weeping Water, Neb., and Arthur Johnson and wife, as leaders of song, were called back with us for the Miami Holiness Association campmeeting for this year.

We arrived Friday afternoon, found Brother and Sister Johnson on the ground. Brother Rich arrived later in the evening, in time for the opening service. The battle was on from the start. Sunday night the first call was given, and a goodly number of seekers were at the altar. We sang, shouted, preached, and prayed, and all hands joined in the fight. The attendance was not large during the days, but very fair at night. The first Sunday night there was as large an attendance as the last Sunday night of last year. A missionary service was held each day, and all day on Thursday, except the night service. There were eight different countries represented, fifteen states, and twenty-seven denominations. Brother Kennett was on hand, also "the committee," and all hands pushed and pulled for victory. About one hundred seekers were counted at the altar. The Devil was much in evidence at times, but we succeeded in out-flanking his moves, and souls prayed through to victory.

Brother and Sister Johnson have been called back to lead the singing for next year, with the Rev. J. L. Brasher from Alabama, and the Rev. Mr. Babcock, of California. We are not acquainted with Brother Brasher, but Brother Babcock was a coworker with us at Alexandria last year, and we enjoyed his fellowship very much. Expect to meet him at Alexandria again this year.

We can say to those brethren, they will find some good, hard fighting, but a bunch that will stay right with them to the finish. The straighter and hotter they preach, the better the Miami Valley crowd will like it, and will see to it, that they are properly remunerated for their services.

May the campmeeting for 1917 be the best yet held by the Miami Valley Holiness Association.

GROUP MEETING

The 4th Fifth Sunday meeting of Group No. 7, Kansas District, convened with the church at Newton, Kas. The Lord was there. The Rev. H. Calhoun, pastor at Wichita, and W. H. Smith, pastoral supply from Maize, brought helpful messages. The subjects discussed were sub-heads of the general topic "Missions." Sunday was an especially good day. C. A. McConnell, of the Foreign Missionary Board, was with us, and gave two helpful and inspiring talks at the preaching hours. In the afternoon the Sunday school gave the Bresee Memorial Program. God blessed the program. An offering of over eleven dollars was given for missions. God is blessing us here, and we are going on.—FRED H. MENDELL, *Pastor.*

DALLAS DISTRICT

I visited the Lissie church last week and found the saints moving on with victory. The Roberts meeting was a great blessing to this church. Pas-

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tor Douglas was off on a month's vacation, to visit his parents in Oklahoma, and assist in some meetings.

My visit to Pin Oak and Gause, was received with real appreciation, and the Lord gave us some good services. These classes are small, but they have some of the best folks on earth among them.

My next stop was with the Macy church. Here I found Pastor Sparks and Brother J. A. Pruett in a bush arbor meeting, about six miles from Macy, and the church board met me there. God was blessing these men of God in this meeting, in great crowds, deep conviction, and rich altar services. A letter from Brother Sparks says: "We closed the meeting last night with great victory. Baptized eleven, and received twenty-seven into the church. We go this week to Macy for a meeting."

Evangelist C. W. Johnson is in a good revival at Rhonesboro. He writes me that they are calling for a Nazarene church at that place, and we have arranged for their organization.

Wife and I are now at Milano, in the midst of the annual campmeeting. The Lord is blessing the work here. Some praying through to victory. Pastor White and local help are rendering good assistance in the meeting.

Evangelist W. M. Nelson writes from Ash Grove that the meeting there opens with great crowds, good interest, and fruitful altar services. Brother Nelson has some open dates. If you need a good evangelist, write him at Station A., Dallas, Texas.

General Superintendent Williams begins a meeting with the Cedar Hill church August 4th. This will doubtless be a great meeting, for this little church is made up of folks that are great in faith, and energetic in works. My recent visit to them was a time of refreshing from the presence of the Lord.

Pastor Pritchett is in a tent campaign in Sherman, and God is blessing their efforts. With the co-operation of his aggressive church they mean to hold tent meetings in several parts of the city this season.

Remember our motto: the HERALD OF HOLINESS in every Nazarene home on the Dallas District. —P. L. PIERCE, District Superintendent.

FROM EVANGELISTS SOLOMON AND ALLIE TRICK

The campmeeting of Olive Hill has just closed with telling results. This was our second year at Olive Hill, and they reported the two last days of this year's work the best camp in the history of the encampment. The interest grew from the beginning, and the attendance was good. The altar seasons were touching and wonderful. Preachers and workers came in from adjacent towns and cities. This meeting was the first we were privileged to be in together for over two years. After the close at Olive Hill, we ran over to Ashland and gave them one service in the large tent, following C. W. Ruth. The churches at both Olive Hill and Ashland are in splendid condition, and doing good work. A goodly number joined with us at the church at Olive Hill. We go next to Mt. Hope camp, July 20-30. Brother Allie and I will spend the summer together in evangelistic services.

EASTERN OKLAHOMA DISTRICT

The Ada meeting closed Sunday night with a large crowd present, and the people clamoring for two weeks' more meeting. We were hindered by some sickness in the family, and were away three services. We did our best to get the gospel plow down deep. There was one little girl that prayed through, and went and paid for a tanning shuttle she had taken several months before. Some old grudges were settled. Twenty-five or thirty prayed through to victory. The pastor at Ada did his best for the meeting, and stands straight for right. He is young, but a hero for God.

We are now at Durant in another battle. Six prayed through last night and great conviction is on the people. From here we go to Newberg camp, to help Brother Dameron in a meeting. Revivals are good over the District with our pastors. —F. R. MORGAN, District Superintendent.

PITTSBURGH DISTRICT

The tent meeting at Columbus closed with blessed victory. Brother Gould received some new members into the church. About one hundred were at the altar during the meeting. Nearly thirty were at the altar last Sunday night. Brother and Sister Gould are capturing the enemies' trenches, and are in another meeting with Brother Miller, on the south side.

The campmeeting at New Carlisle, Ohio, with

Brothers Bacon, Butler, and Cosand as leaders, was blessed and owned of God. We got there on the fourth of July, for the closing day, and it was good to be there.

At Bentonville we preached on Saturday night and Sunday morning. We had two good services, and one conversion. Brother Riffe, the pastor, is a fine young man. He has been sick for several weeks, but is again in the fight.

In the afternoon of the Sunday mentioned above, we drove to Manchester and opened a meeting in our mission there for a few days. We had a good attendance and seekers at about every service. On last Thursday night we organized a church with twenty-nine charter members. It was a gracious service. After the Board was organized they called the Rev. George Archibald, who had been supplying the mission, as their pastor. Brother Archibald is a trained nurse as well as pastor. They have a fine church which will seat over two hundred. It is all paid for, and is in the center of town.

Last Friday we took a boat on the Ohio and came here to Ironton, where we are with Pastor Miller in a good meeting. A few have gotten through; seekers every night, and the end is not

yet. Brother Miller is getting the work here on its feet, and has some new members to receive into the church Sunday.

The work on the District generally, goes well. Brother Wines has Brother W. R. Shepherd at Dayton, and they will have a great time. Pastor Parker, of Terrace, Pa., has opened up in a tent at Homestead, Pa., where I go to help him next week.

Pastor Gillie of Marion, Ohio, has Brother and Sister Julius Miller, of Stockton, Ill., in a stirring tent meeting at Larue, Ohio. Pastor Baird is holding tent meetings around New Galilee, Pa. —JAMES W. SHORT, District Superintendent.

CHURCH NEWS

Atwood, Okla.

Our meeting at Salisaw, Okla., with pastor Chism closed with great victory. About fifteen prayed through the last night. This was our fourth trip here, and we surely did feel much at home with the good people of Salisaw. We go next to Broughton, Tenn. —L. H. RITTER.

Danville, Ill.

Last night was the closing service of a three weeks' tent meeting which has been held by our District Superintendent, the Rev. W. G. Schurman. Although the heat was intense, and at times it seemed our physical strength was all gone, yet we pushed on and plowed through, and our God heard our prayers and gave us victory. The meeting was advertised extensively. We had banners printed and fixed on both sides of an automobile, and went up and down the streets, inviting the people to come to our meeting. The services were well attended. In fact, the largest meeting we have held in Danville. It was said the people stood around the tent on Sunday evening, fifteen deep, listening to the singing and preaching. We are already planning for Brother Schurman to hold another meeting. Miss Lois Wise, of Marion, Ohio, assisted us in the music, and did her part well. Six prayed through to victory Sunday night, and many were under conviction. —M. T. and LIDA BRANDYBERRY.

Smoke Creek, Mont.

We had a good day, Sunday, July 16th. Our Children's Day program was given, followed by a missionary sermon by the pastor. The offering was \$13. We are but a small band, but our people are getting the missionary vision, and love to give. The blessing of God was upon our evening service. Three seekers were at the altar, two for pardon and one for holiness. One young lady, reared a Lutheran, had been converted, but had never known that the Holy Ghost was given until she came in touch with our work here. A young man, also a Lutheran, had been baptized, but was a stranger to the peace that God can give. We are holding midweek services for the children, and are seeing the boys and girls brought into the kingdom. —FLORENCE E. BOWMAN, Pastor.

First Church, Chicago

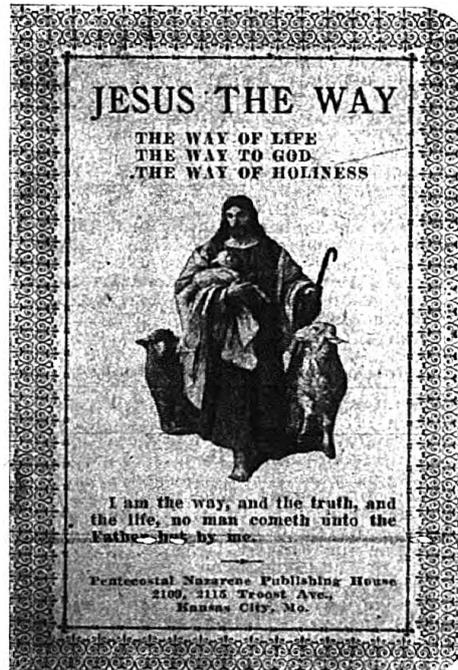
Glad to report that God is still with us, and wafts from heaven refreshing breezes through all the extreme hot weather in our city. Brother Borders has given us some great sermons on the Beatitudes that have drawn sinners and helped and strengthened believers. God honored us with a great altar service two weeks ago, and many were reclaimed and sanctified. A class of fifteen has been taken into the church, and some little ones baptized. Last Sunday, July 16, the Rev. and Mrs. Seth Rees, of Pasadena, Cal., spent the day with us. Brother Rees preached morning and evening with the power and unction of the Holy Ghost, taking for his morning subject, "The Resurrection," and his text for the evening, "I, a prisoner of the Lord." His messages comforted, cheered, and uplifted and helped us to forget the present trials and tests, and look away with Paul to the ages to come. Though cast into prison by our enemies, counting ourselves prisoners of the Lord, will change our prison cell to a palace; and from whatever grave where they may bury us, we shall rise again. Brother Rees left, exhorting us to be "fervent in spirit, sizzling, blazing, blistering, boiling hot." Sister Farquar sails soon for Scotland, where she will take up work with Brother and Sister Sharpe. She needed \$65 for the trip, and our dear people, in a few moments, raised \$105 for her. They gave more than was asked for, as they always do. We are so glad to

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"FRED ST. CLAIR."

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welcome Brother and Sister Brandenburg with their letters from the Portland church, now to make their home in Chicago. The Young People are holding street meetings through the summer months. The interest in the children's meetings does not lag. Several of the little ones were saved and some reclaimed last Sabbath. We feel encouraged to press on and push the battle to the gates of heaven.—Mrs. J. A. BERRY, Reporter.

Riverside, Ind.

We are in the midst of a fierce battle at this place. The enemy of souls is stirred, and threats are being made. Fifteen seekers have already prayed through.—F. P. KERST.

Hartford, Ark.

Our meeting here with pastor H. H. Sherrill is moving on with great victory. Thirteen were saved last night, each of whom came through with a shout of victory. Twelve of this number were young ladies. The meeting is to continue one week yet.—J. L. McLENDON and Wife.

The battle is on here. We have been running a week. The break came last night with fifteen at the altar. Thirteen received what they were seeking. We have another week yet. Brother McLendon is preaching some strong sermons.—H. H. SHERRILL, Pastor.

Woodward, Okla.

We have just closed a meeting with the girl evangelists, Lulu Dilbeck and Verdie Saltee, as leaders. There were eighteen at the altar, and most of them claimed to get victory. Prejudice was broken down, and victory was plain. Lawn parties and card parties were held in adjoining blocks. A band concert was held one evening in the park, about one hundred feet from the tabernacle. We got a good crowd from the concert, however, and the Lord helped Sister Dilbeck to be at her best. This perhaps advertised the meeting more than anything else. The Rev. and Mrs. D. M. Coulson, of Harmon, Okla., were with us part of the time. Also some of their faithful people. They were a great help in the meeting.—C. H. ALGER, Pastor.

Sulphur, Okla.

Our meeting was a success. The Rev. C. F. Haun was sick the first part of the meeting, and Sister Haun brought the message for several evenings. No church will make a mistake in having Brother and Sister Haun for a revival. Brother Haun is secretary of the Board of Missions on this District, and has proved himself a faithful steward. We came out with twenty-five bright professions. Some have united with the church. We raised \$70 in a few minutes for the evangelist and incidentals. The church has been greatly strengthened.—J. W. AMLIN, Pastor.

Houston, Miss.

We have just closed a glorious revival at Hickory Ridge schoolhouse, about eight miles northwest of Houston, Miss. Brother and Sister J. W. Dodd were in charge. Brother Dodd did some good, earnest preaching, and as a result about sixty professed pardon or heart cleansing. Our altar workers did excellent work. We thank God for the fine band of men and women at this place, who are willing to work and pray to get the lost to the Lord. We also appreciated the helpers in song service. On Sunday evening, July 23d, we organized a church with twenty-four members, twelve more joining that night, making a total of thirty-six members, who chose the writer as pastor. We are believing for a victorious work here. Pray for the Mississippi District.—JOHN D. SAXON.

Loomis, S. D.

The first Nazarene campmeeting in South Dakota has gone into history as a success. The meeting continued twelve days, beginning July 12th and ending July 23d. The attendance was good, and the spirit excellent. Sixty-two were at the altar for a work of grace, and twenty-five united with the church the last Sunday of the meeting. Brother and Sister S. M. Lehman of First Church, Sioux City, labored faithfully, and proved to be a great blessing. The camp went off harmoniously, there being no cliques, upper fours, or choice ten among us. All felt welcome, and enjoyed themselves. The liberty of personal work in the audience was remarkable. The last afternoon of the camp Brother Lehman took an offering for expenses of the meeting, which was \$250; but the subscriptions did not stop at that, but climbed to \$378.58. He then said he believed in the second blessing, and

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WRITE FOR FULL PARTICULARS

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presented a list of subscriptions which had been raised for an automobile for the writer. He soon succeeded in raising \$165, which added to the former subscription made for the car, \$460. Having over \$100 left after camp expenses were paid, the brethren decided if we could raise a few hundred more, we could erect a tabernacle at Loomis, until we were able to build a church. At the evening service Brother Lehman announced this proposition, and the good people subscribed \$1,000. Total amount of money raised was \$1,738.38. We thank the Nazarenes and all the friends who so kindly subscribed to this fund. Brother Brough, the District Superintendent, will be at Loomis to organize this work, August 6th.—JOHN NOFT, Pastor.

New Galilee, Pa.

Our work here is prospering. Every department of the church is on the upgrade. A spirit of evangelism seems to prevail among the saints here. A (tent) tent with full equipment has been purchased, and we expect to hold a series of tent meetings in different parts of this community. We will close in the fall with a great meeting here in New Galilee, conducted by the pastor, District Superintendent J. W. Short, and other workers. We closed our first tent meeting last night, which resulted in fifteen conversions and three being sanctified. The Rev. T. H. Agnew, of Jacksonville, Ill., assisted the pastor for a few weeks in this meeting, and rendered valuable service. We are encouraged to go on.—C. E. BAIRD, Pastor.

Coleman, Texas

Rev. W. E. Fisher, our District Superintendent, has recently visited our work. His visit was a great help in every way to our churches. Our meetings closed at Bangs, Sunday night. Pastor E.

W. Wells, of Austin, did the preaching. We have never had a more faithful man to work with. The church gave him a unanimous call to hold the meeting next summer. There was a goodly number of bright professions.—I. LEE GAINES.

Temple, Texas

The Lord has given us a small church organization here, and a Sunday school. The Rev. Leo F. Maedgen is our pastor. The Lord has blessed in each meeting in spite of opposition. Our Sunday school is four Sundays old, and we have an enrollment of fifty-six pupils. Temple is a needy field for workers. Our services and Sunday school are being conducted under a tent. We had three meetings here this year, with success. Our church was organized in March, 1916. Temple has a population of about seventeen thousand, and a fine location for a great work. Should a Nazarene preacher come this way desiring to stop over and preach for us for one or more nights, we will make arrangements for him, if he will let us know in time.—J. H. ANTHIS.

Manchester, Ohio

Brother Short, District Superintendent, came to our town, July 15th, and preached for us in the Nazarene mission on Sunday, Monday, Tuesday, and Wednesday nights. Brother Short was very anxious for the little band in Manchester to be organized. He and our faithful pastor, Brother G. E. Archibald, worked in and out among the people and found that the majority of them also wished to organize, so on Thursday night twenty-nine members organized into a Nazarene church.—EDITH SHELTON, Secretary.

Ballinger, Texas

We are in the midst of a hard battle at this place. About twenty seekers have prayed through.

Many are under conviction. Brother Bost and his church are doing a good work here. I had the pleasure of a trip to Connecticut with my father. We found a lovely country, but were much grieved to find so little Bible salvation. We found many hungry hearts. I hope to be permitted to go back some time in the near future to preach the old-time religion to the people of Naugatuck. One woman, a church member, told me, "If we lived like we are told to in the pulpit we will get to heaven; but if we live like our preachers, we are sure to be lost." We go from here to Swedonia, for a meeting, the place of our childhood days, and we feel thankful for the privilege. Some old schoolmates are still there. — MRS. W. E. FISHER.

Calhoun, Okla.

Wife and I just closed a meeting at Calhoun, in which thirty-five precious seekers got through to victory. The town was revived. Our next point is Braden, Okla.—J. FAGALY, *Evangelist*.

Morehouse, Mo.

The Rev. J. W. Roach and the writer just closed a meeting at the above address. The fight was hard from start to finish. The Devil did his best to down our work. The "tongues" people learned that we were coming and raised a tent, got some preachers, and all the help they could. But in spite of the opposition we raised our tabernacle, stayed on our faces, preached the Word, and God honored the truth, and vindicated His servants. We organized a church with eighteen members. There were twenty saved, and twelve were sanctified. Some of the strongest and best men in the town united with us. After we organized, Brother and Sister J. N. Masley presented the church with a nice lot on which to build, and we raised \$158.50 for building. — J. HIRNER.

Pine Grove, Idaho

We have just closed a ten days' meeting with Brother W. A. Elliott as evangelist. Sister Kohnenberger was with us during the meeting, also our District Secretary, Brother Rice, for a few days, to help push the battle. There were about fifteen seekers, most of whom prayed through to the blood. One man over sixty years of age, was wonderfully saved. Then in a few days he was sanctified. — J. L. and LILLIAN DE WITT.

Little, Texas

We are surely and steadily gaining ground here in Southern Texas. In the meeting which closed July 2d, held by the Rev. J. C. Roberts and band of Pilot Point, nearly a dozen seekers were saved. Two were sanctified. God is working among the little flock, for within a year, out of a membership of about twenty, six have received a call. While our pastor, the Rev. J. Douglas, will not be with us much the rest of the summer, we have God with us. — HARRY WIESE, *Reporter*.

Eaden, Texas

We are back in South Texas, where holiness is new. I am with Brother J. P. Sparks. We held our first meeting in Ellis county, at Bell Branch, Texas. God gave us a great meeting. God gave us a fine meeting at Eaden. Twenty-six were saved and sanctified. We had twenty-seven members in the church, and out of our converts we took twenty-three more. Brother Pierce, District Superintendent was with us two days. We will begin a meeting at Mary, Texas, Thursday. — J. A. PRUETT.

Colorado Springs, Colo.

The meeting conducted by the Rev. L. G. Milby, of Decatur, Ill., was a good one, though only a week in duration. At the time it seemed that the pressure of the enemy would overcome us, but it is working out all right because it put us on our faces before God. Dr. and Mrs. Matthews of Kansas City, are in our city enjoying the cool mountain air, and although the doctor declined the invitation to fill the pulpit on Sunday morning, God had him in the right place, for after an old-fashioned testimony meeting, the meeting took a turn, without any prearranged plan, and soon we were taking an offering for a new church building, which is much needed here. The preacher did not get a chance to preach, but we had a great time giving, until over \$650 was raised in cash and pledges. We believe we are catching the vision. — R. J. PLUMB, *Pastor*.

First Church, Kansas City

Indeed God is love, and indeed God is good. The heat is something terrific, but as the temperature rises seemingly so does the spiritual temperature of the people. The attendance is wonderful and

A NOTABLE EXAMPLE

The Book of God, in making a list of those who shall ascend into the holy hill of the Lord, mentions those "who swear [pledge] to their own hurt, and *change not*." Too often in these days a "row (pledge) is lightly taken, and is paid if convenient. There will be some startling balances struck in the day of judgment. One pastor out in the Northwest is going to stand our clear and shining among the other faithful ones. He writes as follows:

We are sending you herewith draft for \$33.35, the first payment on the \$100 pledge. I went out and shoveled gravel on the road to get this. My, how I did sweat! but how God did bless me!"

the saints, as they sit, kneel, and stand, almost in a pool of perspiration, tug and pull at the windows of heaven until the Shekinah glory falls. It is not spasmodic, but because of its perpetuity the stream of salvation seems continuous.

District Superintendent William E. Fisher was with us all day Sunday, and brought the messages. They were owned and blessed of God, and were a blessing to our people. Seekers at both morning and evening services were touched by His power, and made whole. With the assistance of the choir of young people we have the greatest congregational singing in the city.

The interest both in our gospel automobile and street work, is increasing. Men and women weep on the street, and over fifty responded with an uplifted hand for prayer. On the cobble stones

one man was saved with the saints around him, and another made a good start. All glory be to our King! At our Wednesday night prayermeetings the room is filled, great interest is manifested, and it is a time of salvation. — A. G. C.

Lake Charles, La.

Another campaign against sin closed July 16th. Beginning June 30th, with Evangelist R. H. Watson, of Uriel, Miss., the battle raged hot and fierce. The Devil and his cohorts, contested every step of the way, but God was with us. Brother Watson is a Spirit-filled man. While not a Nazarene in name, he is one in spirit and in doctrine. Brother Watson stated publicly that he was coming over to our church soon. A number of seekers prayed through to victory. The greatest victory we had at this place is the breaking down of the prejudice. Those who helped in the meeting were Brother T. C. Leekie, District Superintendent, and Sister Nora Brister, of Providence, La., and Miss Esther Henderson, of Ellis, La. For the last three days of the meeting the Rev. W. E. Burnett and wife, of the Shreveport Rescue Home, were with us. The church here is increasing in faith and power, and our Sunday school is wonderfully blessed of God. Our Young People's Society and prayer-meetings are times of power and rejoicing. The preaching services are blessed with the presence of the Lord. There were two at the altar last Sunday night. God has placed his hand on two of our young men for the ministry. One of them, twenty-one years of age, is working hard every day to earn money to enable him to go to college this fall. The other, has an accomplished Christian girl for his wife, and is studying at home, and preaching every Sunday afternoon. God is graciously blessing him with victory. Pray for us in this Catholic city. — CHAS. E. WOODSON, *Pastor*.

Ada, Oklahoma

The Ada meeting has come and gone with good results. About twenty-five or thirty claimed the power that saves and sanctifies. The crowds were large, and the interest good. District Superintendent F. R. Morgan was the preacher. Sunday was a great day. Brother Morgan preached on missions, and stirred every one present. He took an offering after the service and received about \$15 in cash. Before next day we had over \$20. Between now and Assembly we have \$60 promised. The finance for our evangelistic services was not as large as we wanted it to be. The offering was about \$50. Misses Cox, Verner, and Holsie did the singing. We invite all to attend our District Assembly, which will commence October 4th, and continue to the 8th. Free entertainment to all who come. — F. C. SAVAGE, *Pastor*.

Indianapolis, Ind.

We have been having good services, with good attendance all through the spring and summer. Brother Baker, our pastor, has been preaching constantly on such lines as are intended to help folks live holy lives every day. During the first two weeks in July Brother Baker took a rest, as his health had not been good for some time. Brother Charles Kinder and family were in several services, and Brother Kinder preached for us one Sunday morning. His mother is a member of this church. During Brother Baker's absence, the Devil tried to shut off our work entirely, by getting our church building condemned by the city inspector. He refused to give a building permit, and ordered the contractor who came to repair the building, to leave. He said the only way we could fix it was to take the roof off, but that would have cost quite a sum of money, and we were unable to meet it at this time, as we had paid \$1,075 on the church debt last May. Prevailing prayers went up to the throne, and in less than three days after the building was condemned, we had a building permit from the inspector, with permission to repair as we had first planned to do. This will cost about \$100, and we also expect to paint and paper the church. In the meantime we are going on with our services. The Lord provided us with a tent, chairs, and an organ, free of charge, and we put the tent on a vacant lot next to the church. Brother Baker began a meeting July 6th, and will hold services in the tent every night while the church is being repaired. There is conviction on the people, and we are pressing on and expecting victory. Our offerings have increased through the year, especially the missionary offerings. They have been more than double what they were last year. We are looking forward to a gracious time at our District Assembly, which meets at Anderson, September 13-17. — STELLA NEWHOUSE, *Deaconess*.

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Holtville, Cal.

Just a month ago we came from our District Assembly to become the pastor of our church at this place. We have a nice lot of people, and the prospect seems good. I have never seen as needy a field as this great Imperial Valley, with its great cotton fields and thousands of acres of alfalfa, that will keep from three to four cows to the acre, with plenty of work for everybody that will brave the hot climate and has a mind to bring things to pass. Our members here are mostly farmers, some raising cotton, and others in the dairy farming. From what I have seen this looks like a very promising field for holiness work, and very needy, indeed. Calexico, only a few miles distant, is a thriving city filled with thousands of soldiers, and is without a mission or a holiness church. El Centro is the county seat of Imperial county, where we have a few excellent Nazarenes, who are calling for a meeting, and our District Superintendent has promised to help me there, just as soon as the climate will permit. In our month's stay there has not been a day that the thermometer has not registered 100 degrees, and on several occasions running up to 116 degrees in the coolest place in town. All the towns in the valley are several feet below sea level, and everybody that can get away goes to the coast or mountains for two or three months during the hot spell. District Superintendent Eckel recently bought and sent me down a fine tent, 36 x 60. We are not down in this country for the benefit of our health, or to enjoy the climate. — C. W. WELTS, Pastor.

ANNOUNCEMENTS

Dedication—The Rev. H. M. Chambers, Superintendent of the Kansas District, will dedicate the new Pentecostal Church of the Nazarene, at Clearwater, Kas., on Sunday, August 6. There will be evangelistic services on Friday and Saturday evenings preceding.

Chicago Central District Assembly—So many inquiries have come to us as to when the District Assembly will be held, that we desire to state through the columns of the Herald of Holiness the date is set for September 6th to 10th, 1916, at Olivet, Ill.—W. G. Schurman.

Preacher's Meeting—There will be a preacher's meeting at Sydney, Ill., Nazarene church, Thursday, August 3d, at 10:30 in the morning. The Rev. C. A. Brown, of Pithian, Ill., will read a paper in the afternoon. Let all the Nazarene preachers who live near Sydney, be present, if at all possible, and give the church a lift. They begin revival services August 4th.—W. G. Schurman.

Victory for Meeting—Pray that the Lord will bless and give victory, as we go into the battle at Mount Pearl, Colo., July 28.—G. D. Bridgman.

Camp—The holiness campmeeting will be held at Nauvoo, Ala., August 11-21. Pastor H. H. Hooker and wife, and the Rev. John A. Manasco will be the preachers in charge. There will be good music. Come camp on the grounds and spend the entire ten days.—John A. Romine, Secretary.

Mississippi Preachers—The District Committee of Ministerial Relief, having been authorized by the District Assembly, request that all pastors, evangelists, licensed ministers, deaconesses, and Sunday school superintendents, take an offering at least once this Assembly year, for the support of superannuated ministers. Please attend to this at once.—John D. Saxon, Houka, Miss.

Announcement—The Rev. J. C. Bearse, former principal of the Pentecostal Collegiate Institute, North Scituate, R. I., has taken the pastorate of the church at Mattapoisett, Mass. All correspondence intended for the Institute should be sent to the office at North Scituate, and directed to the Pentecostal Collegiate Institute, or the Rev. W. A. Millett, business manager.

Dr. A. R. Archibald, formerly of Taylor University, is to be principal, and will probably arrive at the school the latter part of July. Let all friends of holiness education, and of Pentecostal Collegiate Institute, pray for the school and for its new head. He is a man of God, and an able educator and executive head of our school at North Scituate.—J. C. Bearse.

Request for Prayer—Prayer is again urgently

As thy days, so shall thy strength be.

1917	JANUARY						1917
Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.	
God is Love	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31	Commit thy way unto the Lord			

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requested for the healing of the nerves and mind of Brother Theodore W. Fly.

Oklahoma Camp—The Oklahoma State Nazarene camp will be held at Bethany, Okla., September 25th to 29th, with Evangelist J. B. McBride, of California, in charge. Those desiring information regarding room and board, write to the Rev. W. P. Olin, Secretary, Bethany, Okla.

Evangelistic—Having decided to do some evangelistic work after September 15th, I would be glad to correspond with any one who might need my service as evangelist or song leader, either in Tennessee, Virginia, West Virginia, or Pennsylvania, as I expect to make a trip through these states. Address me at Clarksville, Tenn.—Marvin S. Cooper.

Pastor Wanted—It has been our privilege to labor with the Clarksville church since our last Assembly, and to us the stay has been both delightful and beneficial. No pastor could ask a people to co-operate with him more faithfully than the saints at this place have stood by us, but the death of our companion makes it necessary that we return to Virginia, and for this reason only, we leave the work, and wish to recommend Clarksville as a place of opportunity to the pastor who wishes to do real pastoral work.—Marvin S. Cooper, Pastor.

To the Pastors of the Missouri District—The annual District Assembly of the Missouri District church of the Nazarene, of the Missouri District, will convene at St. Louis, Mo., with the Maplewood church, October 3d to 8th, instead of September 13th to 17th. The change will enable me to make another round on the District. Will notify you of my coming.—G. O. Crow, District Superintendent.

Campmeeting—The annual campmeeting at Hamlin, Texas, will be held August 17th to 27th, with the Rev. B. H. Haynie, of Little Rock, Ark., in charge. Come and camp with us, and help pray and labor for a great outpouring of the Spirit.—J. E. Gaar, Pastor.

Pastorate Wanted—The Rev. Thomas Ahern, of La Lande, N. M., would like to correspond with some church in Texas that needs a pastor. Would prefer work on the Hamlin District. Will be ready for work after September 15th. I have had one year's experience as pastor, and can furnish references.—Rev. Thomas Ahern.

PERSONALS

Rev. William E. Fisher, Superintendent of the San Antonio District, and a member of our Publishing Board, arrived at headquarters Saturday, to attend a meeting of the Board, and preached Sunday to the delight of the congregation of First church.

Evangelist Nilson will be in a tent meeting at Nashville, Mich., from August 10th to 27th. His

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General Superintendents

- H. F. REYNOLDS, Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave. Manitoba, Sask. Mission District Assembly, Regina Sask., Aug. 2-6.
- E. F. WALKER, Glendora, Cal. Gales, Mich., campmeeting, August 18-27. Lakotas-Montana District Assembly, Minot, N. D., August 30 to September 3. Michigan District Assembly, Grand Rapids, Mich., September 13-17. Iowa District Assembly, September 20-24.
- J. W. GOODWIN, Los Angeles, Cal. 1625 Delta st. New Mexico Assembly, La Lande, Sept. 7-10. Nebraska Assembly, Sept. 20-24. Kansas Assembly, Newton, Sept. 27 to Oct. 1. Missouri Assembly, St. Louis, Oct. 4-8. Angels Camp, Cal., July 31 to August 6. Los Angeles, Cal., to September 1.
- R. T. WILLIAMS, Peniel, Texas. Indiana District Assembly, Anderson, Ind., September 13-17. Kentucky District Assembly, Louisville, Ky., September 27 to October 1.

IMPORTANT

I would like to dispose of my publishing interests to some one who can give their time to it. Address with stamped and addressed envelope, S. L. Flowers, 1006 East Sherman avenue, Portland, Ore.

Evangelistic Meetings

- Theodore and Minnie Ludwig, York, Neb. Hucleg, Ill. August 1-15. Bloomington, Ill. August 15-20. Hull or Decatur, Ill. August 21-27. Danville, Ill. (probably) August 30 to Sept. 3. Solomon and Allie Irick, Pilot Point, Texas. Protection, Kas. August 4-14. Dodsonville, Texas. August 18-29. Des Arc, Mo. September 1-11. Honey Grove, Texas. September 18-23.

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