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The Second Coming

The above is the caption placed at the head of the fifth article of belief of the Pentecostal Church of the Nazarene. The wording is as follows: "We believe that the Lord Jesus Christ will return to judge the quick and the dead; that we that are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord; and that we are to comfort one another with these words. We do not, however, regard the numerous theories that gather around this Bible doctrine as essential to salvation; and so we concede full liberty of belief among the members of the Pentecostal Church of the Nazarene."

This is a wise statement of the position of the church on this question. Correctly, the article says any specific belief on this subject is not necessary to salvation, and for this reason the church does not attempt to decide for any one, or to require any one to subscribe to any form of belief on this question of the Second Coming. There should be always the largest liberty granted on all non-essential doctrines, and it would be very unwise for a church to be intolerant or dogmatic on tenets which are not placed by inspired writers among the things necessary to be believed in order to salvation.

On this subject of the Second Coming, the writer has very definite views, but he has always held with the announced statement of this article, that his doctrine was not in any sense among the essentials to salvation. For this reason, as well as because the church does not take any position in the controversy on this doctrine, but leaves every member to believe as he chooses, we have never felt authorized to ventilate our personal views on the subject. The editorial views would be taken as representative of the church's views on the matter, and it would be very inexpedient as well as improper for us to thus commit the church to any side of this question when she has distinctly and very wisely declined to assume any position on the subject.

We endorse this statement of the church's position. There are many other doctrines on which the church does not take position for the same reason, but on which individuals hold very definite views. We must not find fault with the Manual for this course, for it is founded in wisdom and charity and liberality and Christian forbearance. Sometimes we get wedded to special views as we construe the Bible, and the temptation is very strong to grow intolerant, and come to believe that every one must subscribe to the same view of the doctrine or come under the condemnation of God. God has exhibited the very spirit He would have us practice in this matter. He only demands inflexible belief in His Son for salvation and the antecedent repentance in order that we may exercise faith in Him. He is intolerant and exclusive and exacting alone on the matter of honor to His Son, and the necessity of the shedding of blood in order to remission of sins.

It is for this reason we have no compromise or toleration of Unitarianism. Woe worth the day when our breadth and toleration grow to the point of making concessions to Unitarianism and wink at their dishonor of the Son of God. An editor of a great denominational paper went so far as to say that all Unitarians who are sincere in their faith will be saved. We think he went entirely too far. No man has a right to alter the conditions of salvation which God has affixed to His atonement. Let God take care of the sincerity question in

the matter of heresy as to God's Son Who was given as the only and the necessary means and condition of salvation. We do well to hold to our one work of lifting up Christ and inviting all men to behold the Lamb of God which taketh away the sin of the world. No man is doing this when he busies himself in going about to devise means for the escape of men from these conditions who discard the Christ as the divine Son of God, and the divine Sacrifice for the sins of the world.

A Colossal Opportunity

President Wilson has a colossal opportunity which we fear he will neglect to improve. His success in forcing through Congress bills on the Tariff, on the Currency and on Canal Tolls repeal, against such manifest opposition, shows perfectly well his tremendous influence in that law-making body. He can practically carry through anything he wants to. This shows how easy it would be for him to carry through the bill for national prohibition if he desired to do so. Especially would this be a perfectly easy thing to do with the tremendous prohibition sentiment already existing and growing with such rapidity. Congress would come to his aid quickly, and we could throttle this infamy at one great stroke.

This puts upon his shoulders a responsibility which he had better look well to. At heart he is against the liquor traffic. Only question of political expediency has held him aloof from it heretofore. This we believe is now groundless for the advantage is entirely on the other side in view of the great anti-liquor sentiment, and especially in view of his personal and political influence and his prestige in the matter of his past achievements in the presidential chair.

The nation is looking to Mr. Wilson for leadership in this matter. He owes it to the people to champion this movement for the abolition of this curse by national legislation. He has the power and the opportunity to a degree never before possessed by a chief executive of the nation. Will he rise equal to the occasion? Will he make good on this his supreme opportunity?

Any success he may achieve in the matter of trust legislation will not atone for his failure to seek to remedy this monster drink evil which overshadows all other civic needs, as Pike's Peak overshadows the rivulets and grass in the valleys below its lofty summit. There is no single item of economic waste or question of financial reform, to keep the liquor question on that low plane, which compares with the prohibition issue. The President is showing immense anxiety and care in seeking the opinion of experts on his trust legislation. He is sending for such men for personal conference with them. He can find men and women who have spent lives in the cause of the reform on the liquor matter who will gladly visit him and confer with him and give such counsel as they can in this matter. The country is getting tired of seeing him strain at gnats and swallow camels. He had better wake up to his prime duty and to the supreme need of the country, and turn his attention and wield his phenomenal influence in the work of throttling his country's greatest foe, and stopping the most wanton and phenomenal waste and ravages ever wrought upon any country and people in the history of the world. The people are in no temper longer to condone either a false plea that it is a state question, or the older game of political trading for brewery and saloon votes at the cost of national sobriety and integrity and decency. It will not be long before the sentiment of the American people will reach

the position that any man of any nation and of any party and of any pretensions intellectual or religious who will dare to do either of these dastardly things in this age deserves to be buried politically so deep in oblivion that he will never be heard of again.

A
Great
Moral
Triumph

Huerta has fled. This is a complete surrender, and is characterized by the best and solidest of the secular dailies, and rightly, as a great triumph of foreign diplomacy for President Wilson. We gladly accord to Mr. Wilson his due meed of praise, and honor him for standing so firmly against the tremendous moneyed interests who sought to force war alone in the interest of their invested millions in Mexico. Had not Mr. Wilson been the strong and resolute man he is, and wedded to high moral ideals and principles, he would long since have yielded and plunged the nation into a long and needless but bloody and destructive war with Mexico. Steadily and immovably Mr. Wilson planted himself upon a lofty pedestal of moral integrity and principle, and, against a merciless siege and dire threats, and every kind of influence, he resolutely refused to be hurried into armed interference until and unless it became absolutely necessary. The issue has proven the wisdom of the President, and the world and coming ages will honor him and thank him for his wisdom and his supreme courage and marvelous diplomacy.

While according to Mr. Wilson this credit which is his due, we would look deeper and find credit that may be due other and ulterior forces behind and under and above Mr. Wilson. This triumph, we must insist, is the victory of moral force, rather than alone of human diplomacy. Had there been no Christ before and above and under Mr. Wilson, he could never have won his victory against government by assassination. Had there been no incarnation of the lofty principle of the right of the people as against the power of mere plutocracy in the life and example of the Christ, Mr. Wilson could not have won his battle for the rights of the common people of Mexico, as against the grasping and conscienceless monopolists who would exploit the limitless resources of this ~~can~~ republic for their selfish interests. Had there been no ~~of~~ justice and purity and cleanness revealed in the Christ, and breathing His Spirit upon the arid wastes of humanity's Sahara, there had been no moral triumph of international diplomacy such as now strikes the world as a wonder and an innovation in international history.

Most emphatically, without robbing the brow of our President of one laurel which is his due, we must stress this as a distinct triumph of the Cross. It is a glory of the silent but mighty force of moral truth and right implanted in our soil alone by the Christ who is the Way, the Truth, and the Life. True, Mr. Wilson did what so many other Presidents would not have done. He stood willing to represent this mighty force, against the popular clamor of vested interests. He stood superlatively great amid the din and deceit and sinuous devices of the rich and conscienceless men who would have plunged us into a war which would have cost the lives of countless thousands of the young men of the country. All this he saw, and stood like adamant against the furious appeals which flooded him by day and by night. One of the greatest, as is reckoned by the world, of the great dailies, in discussing the matter and answering this plea of the great cost in life and taxes and pensions to the masses for long years, said with a brutal candor: "Yes, that is true, but let the price be paid. The invested millions of our millionaires should be protected, and war is the only way to do it. We should go into it." And he roundly denounced Mr. Wilson for his delay and dilatoriness and amateurism in the matter. These words were written by a so-called great editor, but one renowned for debauchment in drink, and for subserviency to the plutocratic classes. We thank God for a President who withstood such wonderful denunciations and pressure from such potent classes, and who won a victory for the right and for morals and peace.

We must, however, in the same breath, remind Mr. Wilson of a needed use of these superb gifts and graces of his, in another struggle, as important and as imperious as was their need in this great crisis with Mexico. There is a struggle going on with a worse and more dangerous power than Huerta. It is the Rum Power. There are as great influences pleading for his mighty championship as were the rights of the peons of Mexico. We refer to the young

manhood of America, and the homes and mothers of our native soil. These plead for a great champion of the rights of the millions of his own country to protection from the worst enemy that ever threatened a country and a people. More potent than the cry of the Monroe doctrine, more powerful than the oppression even of the Mexican peons, is the appeal made to his patriotism for the intervention of the great President for our emancipation from the curse of legalized rum. Posterity will justly revere the memory of the President for this great triumph in the Mexican matter. If he will but come bravely forward and thrust his splendid gifts and consecrate his superb power and influence into the struggle of his own nation for liberation from the bondage of Rum, he will be embalmed in the grateful memories of his nation and of the civilized world as no man has ever yet been in any matter of civic or national reform. He can reach a niche higher even than the great Lincoln occupies. God wants Mr. Wilson to do this, we believe. Humanity's crises are but opportunities for men of great leadership. The race never got into a great need that God did not have prepared providentially some man for leadership, whom He would have come forth to champion the cause, and lead His people forth to freedom and relief and rest. Mr. Wilson is the man for a crisis. God has prepared him by a marvelous training for this work. He has come to the kingdom for such a time as this. Now is the crisis in the matter of the destruction of the liquor power. While God has been bringing to pass this crisis, he has been preparing Mr. Wilson by a matchless tutelage for leadership in this conflict for deliverance from the ruin power. May he see his opportunity, hear his call, and respond as bravely as he has in lesser matters!!

A
Christ-Like
Lesson

Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate*, who died last week, was truly a philanthropist. His claim to this distinction was far greater than we knew as well as we knew him for many years as a personal friend. We knew many years ago that he had willed his entire fortune to the M. E. Church, South. We knew he had been liberal in his contributions to his church from the beginning of his career. We did not know that he had, in the language of Dr. J. W. Lee, literally "prayed away ten million dollars," while he lived.

As related by Doctor Lee, Doctor Palmore had inherited a large body of land in West Virginia containing several thousand acres. It developed that this land proved to be very rich in coal deposits and was estimated as worth ten million dollars. Doctor Palmore on one occasion made a visit to the land to investigate and decide what he would do with it. He spent several days on the property. He found that several hundred poor people had squatted on the land. For long years these hundreds of families had had or known no other homes and had been happy and content in their ignorance of the ownership of the land as well as of its tremendous worth. The doctor quietly made investigations, and at night would go from house to house and look in through windows unobserved and see the families gathered around the firesides in the enjoyment of their homes. He saw numbers of such little flocks full of domestic happiness and contentment. He went one night back to his room and meditated and prayed over the situation. He said to himself that these poor people needed this land very much more than he did, for he had a competency without it. He tried to sleep, but there was no sleep for his eyes, for there was a great unsettled question before him. He prayed long and earnestly, and after hours spent thus in prayer and meditation he came to his conclusion. He determined that he would not molest them, but leave them in the undisturbed possession of their homes.

He went back to St. Louis and left these hundreds of poor families in peaceful possession of their quiet mountain homes. Ten million dollars worth of land was as nothing to him, when, to claim it as his own, would throw out of home and competency, and a chance to make a living, these hundreds of poor people with their families of children who had grown up in the country and knew no other land or people or homes.

When we read this account of this noble and Christ-like act of our friend and brother, we could not keep back the tears from our eyes, but wept forth our love and joy that we had had such a friend, and had loved him and enjoyed his love for these long years past. We knew of numerous acts of unselfishness and self-denial in

him, which charmed us in the past. We knew of abstemious acts which he practiced solely that he might have more to give to the church. We knew of self-denials for which we had gently and tenderly, as a friend, remonstrated with him, but in defense of which he would simply say that the mission or education cause of his church needed funds and he could give more by this self-denial, which would in no way injure him. We were often rebuked by this self-abnegation in the life of this godly man, so simply and unostentatiously practiced.

Shortly after he made a profession of sanctification under the preaching of a noted holiness evangelist, we met in the city of Louisville, Ky. We talked of the matter, and he told what this experience meant to him. He said it was an absolute death to sin and self and church and friends and position and prospects, and all he was or had. This he said was literal and real and practical with

him. The other side of it, he said, was that it was a life of uncompromising, absolute, eternal dedication to the service of Christ his Lord, regardless of cost or what not. He lived just this life. He did not feel called upon to thrust his great paper into the holiness movement. This matter he settled on his knees, but he was ever the friend of holiness and holiness people, and died in practical demonstration of the fruits of the indwelling Spirit in his heart and life.

We loved him living. We honor him dead. We can truly say that though dead he speaketh still in a life fragrant with the humble, unostentatious spirit of the Christ. He was married to his church, and to her he bequeathed all his earthly estate. He had seen more of the face and people of this world than perhaps any other living minister. He lived for God and humanity, and died in holy triumph.

:: THE EDITOR'S SURVEY ::

News Notes

Admiral Fletcher writes to Secretary Daniels of the Navy that during the nine days his force was engaged in the conquest and occupation of Vera Cruz not a solitary man was guilty of drunkenness or disorderly conduct. This is certainly a fine record. The courage of the American sailor is traditional in the service. Now if he can establish as noted a reputation for sobriety and orderliness we are to be congratulated, indeed.

Of the 50,358 petitions to the Chicago court for the care of children, it is claimed that 33,750 were the direct result of the growing divorce evil in that city, or of the neglect of parents, through drunkenness or desertion, which, under the practice, would have constituted sufficient grounds for divorce. This is a horrible fruit of a horrible practice.

The managers of the Boy Scouts movement have undertaken the task of banishing the dime novel nuisance and evil. This is a most worthy endeavor, and they should and doubtless will receive the encouragement of all Christian people.

Out of a total of 1,478 convicts in the Eastern Pennsylvania penitentiary, one thousand and eight prisoners have signed a petition for state-wide prohibition. This is probably the strongest and most telling argument for the abolition of the liquor traffic ever presented to a legislative body. These unfortunates were, most of them, brought to their desperate estate by the very traffic they would now seek to destroy to save others from a like fate.

Kansas City, by over six thousand majority, let the franchise grab for the street railway carry, thus tying up the city for thirty years to a five cent fare. The stock of the company jumped upward five million dollars immediately it was known it had been carried. This is argument enough to show the folly of the majority.

West Virginia is the ninth state to enter the prohibition column. This makes a population of 46,000,000 now under total prohibition laws. Idaho has also the prospects of early laws of a similar nature. The Democratic, Republican and Progressive parties of that state have all adopted prohibitory planks in their platforms.

Now comes news from Oxford University of the discovery of a new account of the deluge, dating from earlier than 2,000 years

before Christ. This account is in nearer agreement with the record in Genesis than it is with the Chaldean version of the flood, discovered by George Smith.

The purpose of the Knights of Columbus, a Romish organization, to boycott the San Francisco Fair is narrow in the extreme. This is done because the Italian commissioner to the fair is the anti-Romanist ex-Mayor of Rome. Let the Romanists absent themselves. Their absence will not be missed, or cause any tears to be shed by a solitary human being who loves America or American institutions.

The *Continent* says that it is a certainty that in the early future there will be sixty thousand Presbyterians in China united under one general assembly, representing nineteen presbyteries, six synods, and parent churches in England, Ireland, Scotland, Canada and the United States.

The Turkish war seems now to have been averted, by the conciliatory steps taken by that country in the matter of the expulsion of Greek subjects from Asia Minor.

The latest step in the child welfare campaign was the celebration, in New York, of what has been termed as "Baby Week." This at least indicates a decided advance in the matter of the thoughtful study and care for the welfare of the child. There can not be too much attention bestowed upon the child.

Y. M. C. A.'s have been established in six places in Korea by Japanese who have emigrated to that province. The secretary of the Y. M. C. A. at Constantinople announces a membership of 481 at the close of only three months of existence. This sounds like great success.

The *Record of Christian Work* says that in nine months the American Mission on the Kasai has received sixty-four delegations of natives asking for Christian instruction. This looks like success is attending the work of missions in Darkest Africa.

Without and resident missionary in the islands, but as the result alone of the labor of Japanese workers there, it is reported that the Baptist churches in the Liu Chiu Islands now have a membership of seven hundred. This is certainly a fine membership under the circumstances.

Over 2,900 immigrants arrived at American ports during every week day during the past

ten months. This is astounding, but not sufficient to awaken the hopelessly stupid and besotted politicians who seem to be absolutely dead to all perils from this source.

It is estimated by competent Salvation Army authorities that 100,000 salvationists will assemble from forty-six countries at the International Salvation Congress in San Francisco in 1915.

Seven hundred and seventy-five delegates from nearly a hundred colleges and preparatory schools were present at the recent Northfield Student Conference.

There are two hundred and fifty thousand young people in the colleges and universities of this country. Rightly the recent General Assembly of the Presbyterian Church has special emphasis upon the evangelization work in colleges and universities.

Fourteen of the leading nations in Europe have entirely prohibited the work of women between certain periods at night by international treaty. This is in advance of American laws on this question.

From the first of the present month the rulings in such matters are that postal money orders can be cashed at any postoffice in the United States, and not simply at the office on which they are drawn, as has heretofore been the case.

The chief of police at Mankato, Minn., recently complained to the city council of his town that so many women now went about on the streets with insufficient clothing on, that it was getting to be well nigh impossible to distinguish between women of good and bad character. This is enough to make women think, who have enough of their thinking apparatus left after the craze on the dress absurdity to think at all.

Daniel F. Kellogg, in *North American Review*, says with great emphasis, that there has been a change for the worse in the character of the American people in the last twenty-five years. Whether this change is due to the influence of the foreign elements we have gotten from immigration, he leaves unsettled. He says, "Morally, we, as a people, are no longer as religious as we used to be; no longer as honest, and no longer as frugal. We seem also to be much more emotional than formerly, much less governed by conservatism and respect for governmental and social traditions, and much less given to deliberation and reflection."

For Every Man and Every Occasion

There is an inward, an intrinsic or an inherent proof of the divinity of the Word within the Word itself. There is something in it and about it that bespeaks it as being from God. It has an unearthly and an unworldly spirit, and so impresses an earnest and intelligent and unprejudiced reader. There is a power in this Word to adapt itself to us and our need in every and in all the issues and testings and crises of life. It never fails to meet us, and it never fails to attest its fitness and fullness and directness of satisfaction of all our needs. G. H. Morrison writes of this point with force when he says:

Indeed to me one of the surest proofs that the Bible is indeed the Word of God is just the way in which it goes before us through all the changing experiences of life. Other books we leave behind. They were before us once; they are behind us now. We have outgrown them. We have reached an hour when they were powerless to cheer and guide. But always as we battle through the years, and break through the thicket into another glade, a little ahead of us, with eyes of love, we descry the figure of the Word of God. It is before us in the day of triumph. It is before us in the hour of fall. In every new temptation it is there; in every joy, in every bitterness. We move into the shadow and the heartbreak, or into the sunshine with the play of waters, and yet the Bible understands it all, and is there to meet us when we come. We are not above it when we scale the heavens, nor beneath it when we make our bed in hell. It is always a little higher than our highest. It is always a little deeper than our deepest. And that to me is an argument unanswerable that God is in Scripture as in no other book. It is not so much that I find Him there. It is rather that there He finds me.

A Lost Case Against Mr. Lincoln

It is a lost case against Abraham Lincoln which Romanists and infidels have industriously tried to win in charging that he was an infidel. This has been often disproved. Any man who reads "Father" Chiniquy's "Fifty Years in the Church of Rome" will have this matter forever settled. We first read this work some twenty years ago, and was profoundly convinced of Mr. Lincoln's strong Christian character, and of his belief in prayer. Other evidences of this fact have accumulated with us in our reading since which makes an overwhelming refutation of the falsehood which infidelity and Romanism have vainly attempted to foist upon the public for long decades. *Zion's Herald* thus mentions an incident which proves the point we mention:

That Lincoln was a thorough believer in the guiding hand of God is very certain. Unbelievers, atheists, scoffers at religion, have tried to minimize this and to say that Lincoln was an infidel. Not so the facts. It is familiar history how, during the Civil War, he often called upon Bishop Simpson to pray with him. It is also familiar history how, before leaving his home in Springfield, Ill., for Washington, he called upon his fellow townsmen to pray for him. There is another incident, not quite so familiar, published some years ago by "Father" Chiniquy in his "Fifty Years in the Church of Rome," to which reference has been made by the *Bibliotheca Sacra*. This priest who broke from Rome was made the subject of much persecution. Infamous charges were preferred against him, and the case went to trial at Urbana, Ill., at the May term in 1856. Mr. Lincoln was one of the three lawyers to defend him. Perjured testimony, as Mr. Lincoln believed it to be and as his client knew it to be, made the issue look exceedingly dark for the priest. Finally Mr. Lincoln said to "Father" Chiniquy, "The only way to be sure of a favorable verdict tomorrow is that Almighty God would take our part and show your innocence. Go to Him and pray, for He alone can save you." Accord-

ingly, Mr. Chiniquy was in prayer from 11 o'clock that night until 3 in the morning, when such deliverance appeared as secured the acquittal of the accused man, and his accusers fled. This, it may be noted, was in 1856, when Mr. Lincoln was still practicing law, at a time when it is said by some that he was an infidel.

"Prayer and Plums"

(This poem is founded on a true incident of Christian work in South Africa.)

"Is there power in prayer?"
Does any one say?
"Can we really depend
That the answer we've prayed for
The Father will send?"
Yea, verily, friends,
But the answer depends
On how, and for what, and why do we pray.
Oh, had I the time, what stories I'd tell
How prayer has oft broken the power of hell.
But listen to this, and you will see,
God answers our prayers most wonderfully.

A Christian lady whose spirit craved
To see the souls of our soldiers saved,
Serving in Africa, made a cake,
For a poor, sick "Tommy," for Jesus' sake;
And during the morn, as the cake was made,
She took the Lord into her work and prayed:
"Dear Lord, may the man who eats this cake
Be soundly converted, for Jesus' sake."
Then she said, as she gave it to one of his
chums,
"Here's a cake that's made out of prayers and
plums!"
Snowden laughed (that's his chum), but he lit-
tle knew
What a cake, made with prayer, was going to
do!

He delivered the parcel, safe and right,
But it utterly vanished during the night,
And the poor, sick "Tommy" got never a bite!
A son of Babel, a drunken sot,
As they suppose, had stolen the lot;
He'd eaten the cake, but was not aware
It had been made and baked and iced with
prayer!
A sort of a spiritual "Lyddite shell,"
To blow up the forces ranged by hell
Round the poor man's soul,
To keep out the Christ who would enter in,
And end the control of the power of sin.

And it did so, too,
As you shall hear,
And the story is true.

Seven days passed away, or it might have been
ten,
And the cake was almost forgotten, when
Snowden heard, one night, as he lay in his tent,
The voice of weeping and loud lament.

"Who's there?"
'Tis the voice of the infidel makes reply:
"I must find peace, or my soul will die."

"Ah!" Snowden cried, "you stole that cake:
It's that that makes you shiver and shake."
"It's true," said the man, "and I've had no
rest,

God's fires are raging in my breast;
For God's sake let me in!
I've never believed in God or prayer,
But you know the way, and can tell me where
I can rid myself of the burden of sin."

"Come in! Come in!"
And together they knelt
In Snowden's tent, in the lonely veldt,
And there the wonder of life was done,
The son of the devil became God's son!
The soul, besieged by the hosts of the Lord,
Was at length won for Christ by the power of
prayer.

And the unclean beasts, long rioting there,
Were all driven out and put to the sword
Oh, glory to God;
It is blessedly true,
The infidel soldier was born anew.

And this simple incident, I declare,
Should encourage us all to believe in prayer;
For there'd be less of sinners in sin a-straying,
If more of the saints believed in praying.
—Walter George Edmunds, in *Bible Records*.

The Daily Grind

Not life's great crises, not the superb demands of heroism which come now and then at rare intervals, form the tests of true Christ-

ian character. It is the grind, the daily round of duties, trivial they may seem, which are the real ordeal of Christian trial. The man or woman who is not absolutely true in these things can be depended upon to meet every demand. God has no severer trial for His saints than the homely round of petty duties and testings of the every day business or domestic life. It is fidelity to these we need to make us potential as disciples. An exchange says, on taking up the cross daily:

In the Gospel of Luke the word daily is added to John's words about cross-bearing, and very significant is its truth that there must be a daily loyalty to Christ, a daily taking up of one's duty. To take up the cross of Christ consists not in one great, supreme effort, but in countless little daily practices. How many there are who are capable of great acts of self-denial which seldom come, but who fail in the daily little acts that are always needed! As an English groom expresses it, "It ain't the jumping 'urdlies that 'urts the 'osses 'ooofs; it's the 'ammer, 'ammer, 'ammer, on the 'ard 'ighway." The constant hammering on life's highway tests the Christian's vitality more than the rare occasions when some great task looms before him.

One Indispensable Need

It is a truth taught so clearly in the Bible that he who runs may read, that the Holy Spirit is a dire and utterly indispensable need of the Christian. He can do without money or home or friends or influence or position, but he cannot get along without the Holy Spirit. He must have Him in His fullness and power and sweetness and purity if he would do his Master's work. There is not a step in his life, or a trial or a duty or a joy or sorrow, or an enterprise, or anything whatever, in which the Holy Spirit will not be absolutely essential. It is of all things therefore necessary that the child of God seek this Spirit for his equipment as a soldier of Christ. The *Telescope* tells this truth with force in its quotation from Henry Ward Beecher, as follows:

What light is to the mariner's compass, or wind to the ship's sail, or oil to the lamp, or sap to the tree, rising up softly and diffusing its life to the farthest leaf of the remotest branch, said Henry Ward Beecher, that the Holy Spirit is to Christian work. Then he goes on to say, in substance at least, that he would just as soon try to raise flowers without air, or fruit without light and heat, as to attempt to secure the conversion of men without the Holy Ghost. If that be a true estimate of our need of His presence in Christian work, especially in leading souls to Christ and in building them up in Him, then our first duty and supreme privilege is to secure His guidance and power in all our services, whether public or private, at the home altar or in the sanctuary, on the highway or in the closet. Indeed, it means that we, as Christian men and women, must woo the Comforter more fully into our lives, by day and by night, so that His presence shall be an unbroken experience of joy and peace, love and long-suffering in our souls, guiding us into all truth, and bringing to our remembrance the words of Jesus Himself. Why should I be satisfied with such a meager measure of spiritual life, since Christ came that I might have it more abundantly.

At the recent fourteenth International Sunday School Convention in Chicago it was developed that there had been, since the convention of 1911, a net gain in Sunday school membership of 1,823,686. During the past three years there have been 1,855,444 accessions to the churches from the Sunday school membership.

Sir Robert Baden-Powell has raised \$325,000 of the \$1,000,000 for which he made appeal to the British people for the purpose of endowing the Boy Scouts movement.

OPEN PARLIAMENT

The Divine Life

Col. 3:1-4.

Written by FRED MESCH, JR.

OPEN PARLIAMENT

C

CHRISTIANITY is not a set of doctrines, a system of forms or an organization.

Its doctrines, ceremonies, and societies in themselves would be dead and powerless. Christianity is a life.

All its doctrines, forms and societies revolve around and center in a glorious, personal life. A Christian is not such because he holds a certain doctrine or has participated in a certain ceremony or has joined some religious society. He is a Christian because of an incoming life. He is born again. Jesus said, "I am come that ye might have life." And to the woman at Samaria, He said: "The water that I shall give him shall be in him a well of water, springing up into everlasting life." St. Paul said: "You hath he quickened, who were dead." According to the text quoted.

I. It Is an Uplifted Life. *"If ye then have been raised with Christ."*

Much is said now days about the native goodness of man. All he needs is the fractifying influence of the sun to develop his native spark of divinity. Man's ascent (?) has been a decided descent. Man can lift his own nature into a higher spiritual realm about as easy as he can lift his own body with his boot-straps. We are dead, fallen and utterly helpless. We need the lifting hand of the living Christ.

His lift is real, as real as Lazarus coming up from the grave. Salvation is a radical boost upward. The modern church has in large measure lost this vision and has substituted the form for the power. Such a lifting as will be clearly known to us and manifest to others. Such an experience will prove an anchor to the soul. Here we can drive a stake from which the devil will be powerless to shake us. We sing:

There is a spot to me more dear
Than native vale or fountain;
A spot for which affection's tear
Springs grateful from its fountains

'Tis not where kindred souls abound,
Though that is almost heaven;
But where my Savior first I found,
And felt my sins forgiven.

Danger of the hour is the loss of this supernatural uplift.

We are lifted from death to life, from darkness to light, from bondage to liberty. We are raised above our old habits, our old life, our old companionships, our old desires, our old ideas; we are raised out of an old world into a perfectly new world. It seems like a dream when we compare our world of light and blessing and look back to the old world of darkness and misery.

II. It Is a Seeking Life. *"Seek those things which are above."*

The lifted life, vigorous, vibrant can never be still nor live on the old diet. It becomes a strenuous seeking life. It seeks new food for thought, new reading, new pleasures. It seeks new companionships. The old crowd of the world no longer satisfies.

This lifted life especially seeks Christ: His face, His smile, His presence, His love. "O God, Thou art my God! Early will I seek Thee. My soul thirsteth for Thee; my flesh longeth for Thee. My soul followeth hard after Thee." Again the Psalmist cries out: "My soul longeth yea even fainteth for the courts of the Lord. My heart and my flesh

crieth out for the living God." And again, "As the hart panteth after the water-brook, so panteth my soul after Thee, O God." St Paul, in his letter to the Philippians, expressed this idea: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in Him, etc.," and later, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which

Grit

Somebody said that it couldn't be done,
But he, with a chuckle, replied,
That "maybe he couldn't," but he
wouldn't be one

Who would say so till he tried.
So he buckled right in with the trace of
a grin

On his face. If he worried, he hid it.
He started to sing as he tackled the
thing

That couldn't be done, and he did it.

Somebody scoffed: Oh! you'll never do
that,

At least no one ever has done it;
But he took off his coat, and he took off
his hat,

And the first thing we knew he'd begun it;
With the lift of his chin, and a bit of
a grin,

Without any doubting or quiddit;
He started to sing as he tackled the
thing

That couldn't be done, and he did it.

There are thousands to tell you it
couldn't be done,

There are thousands to prophecy failure;

There are thousands to point to you one
by one

The dangers that wait to assall you;
But just buckle in, with a bit of grin,
Then take off your coat and go to it;

Just start in to sing as you tackle the
thing

That "cannot be done," and you'll do it.
—Author Unknown.

are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is a mistake to think that seeking closes with conversion or sanctification. It merely begins a life of intense longing and prayer that brings us more and more in touch with God and more and more of His touch upon our souls.

With the poet, we cry:

"My soul breaks out in strong desire

The perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love.

Give me Thyself; from every boast,

From every wish set free;

Let all I am in Thee be lost,

But give Thyself to me.

Thy gifts, alas! do not suffice

Unless Thyself be given;

Thy presence is my paradise,

And where Thou art, 'tis heaven."

III. It Is a Spiritual Life. *"Set your mind on things above, not on things on the earth."*
Seeking elevates the general temper of the life. There is something about the paintings of the old masters, which no copyist can

transfer, however accurate his forms and colors. They call it tone. What tone is to the Master's painting, general temper is to the Christian life. General temper is moulded by the kind of seeking done. "Set your minds." On what you set it, determines whether you will be a spiritual man or a worldlyling. "Things above" and "things on the earth" is the list from which you must choose. Here is where a gulf opens up between professing Christians.

The awful folly of setting affection on things below! Riches take wings; pleasure is fleeting; honor is of the hour. To set the heart on the creature or creation is "to set a diamond in lead, to lock coal in a cabinet or to throw jewels in a cellar." Every moment, things on the earth are losing their lustre, while things above are gaining in brilliance.

The glare of gold robs the soul of spiritual riches; the glitter of pleasure steals its heavenly joys; the glory of fame loses the favor of God.

Our entire being must be set on a spiritual plane and set on spiritual things. The mind with its thoughts, the affection with its love and emotions, and the will with its inclinations and desires must be spiritual. Throughout we must be weaned from the world. The higher we live, the safer we are. Birds are seldom taken at flight. It is told of Michael Angelo that he became so accustomed to looking up in painting the Sistine ceiling, that for a long time afterwards he could not view anything properly without holding it up and looking up to it.

We may develop that spiritual nature till it will be tuned to heavenly chords and be entranced with heavenly music. A blind boy was flying a kite. A stranger asked what joy he got out of it and how did he know it was there. The boy answered, "I feel it pulling." So our spiritual life may feel the upward pull.

"O, for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood,
So freely spilt for me.

A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak
And Jesus reigns alone.

O, for a lowly, contrite heart,
Believing, true and clean;
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed
And full of love divine,
Perfect and right and pure and good,
A copy, Lord of Thine."

Divine Conformity

Written by MRS. ANNIE T. ARMOUR.

DIVINE conformity is the one standard for every Christian. The Scriptures teach us that we were "predestinated to be conformed to the image of His Son that He might be the first-born among many brethren"—that is, the whole family is to bear the image of the Elder Brother. What a glorious standard! What a transfiguring ideal! To be like Christ who is "the fairest among ten thousand and the altogether lovely." Without question there is no other motive or aspiration that is equal to this in moral quality. It is when the believer is sanctified wholly that he becomes capable of the highest aspirations for the divine likeness. In this process of soul-metamorphosing,

the Holy Spirit is the active agent who "glorifies" Christ to the soul, revealing His infinite attractions and beauty. Then it is that the desire to be like Christ impassions him. And this first of all for subjective reasons. His own conscious need of divine conformity is the controlling incentive that urges him on the stretch for the "beauty of the Lord"; albeit he fully knows that this is the grace by which God will be glorified in him objectively.

When the individual reaches this epoch, he enters an ineffable realm, where the divine attractions operate upon him with an ever-increasing magnetism, and he spontaneously abandons himself to the drawing. To such an one his own imperfection—for he sees himself in contrast with the ideal before him—is almost overwhelming, at times, but in turn this humiliating view of himself only seems to nerve his purpose and faith. He here supremely appreciates and gratefully appropriates the merits and authority of the precious blood of Christ. Deeper and fuller the image of the Son is inwrought, often through exquisite pain of soul and deep spiritual conflicts, and furnace fires seven-fold heated. But the heavenly vision "holds him still in the hottest fire." Nothing can hinder the gracious process and glorious result in the heart of the one set upon divine conformity. And as he victoriously walks on with God he realizes something of the glory of conscious transformation, according to the power that worketh in him. He sees the King by faith, and exultantly anticipating the rapture of glorification he exclaims, "I shall be satisfied when I awake with His likeness."

Answered Prayer

Written by LULA A. WILLIAMS.

THIS morning as I was reading the precious Word of God, my eyes fell on this verse: "And Isaac went out to meditate (to pray, *marg.*) in the field at eventide; and he lifted up his eyes, and saw, and behold the camels were coming" (Gen. 24:63). To my mind, this is a grand, good example. Isaac went out to meditate and to pray—to be alone with God. I am sure if we would follow this example more there would be less murmuring, fault-finding and criticism among us in all lands. The one who thinks—meditates—upon the goodness of God and the many blessings received from Him, forgets the hard rasping trials and disappointments, and is filled with rejoicing.

If we would be happy, real happy, shouting happy, we shall meditate upon God's goodness and mercy toward us. There is not a moment in our life, regardless of our surroundings, when there is not good cause for joy and gladness.

Isaac went out not only to meditate, but to pray. He was in the right attitude to receive something from God, and as he lifted up his eyes, "behold the camels were coming." In other words, as he lifted up his eyes he saw an answer to prayer. As he prayed, God answered. Ah! if we would live more in the attitude of prayer, we too, could lift up our eyes and see—not Doubts and Fears, but "the camels coming."

Isaac went out to pray. He made an effort to be alone with God. He did not wait for people to leave him, so that after a time he would be left alone, but he went out; he left everything else to be alone with God. And we, too, must withdraw from those around us to be alone with God—not occasionally, but daily. It is a fatal mistake to permit social cares or even our Christian duties, however important they may be, to come between God

and ourselves. We must get alone with God, pour out our heart before Him in believing prayer; and then lift up our eyes and look, expectantly, and we will see the answers to our prayers.

Let us remember that true prayer is not only asking of, but taking from God, and it is our privilege to receive as we ask. Time after time we go down on our faces before God, and plead long and earnestly for something from Him, and then go away disappointed because we do not receive. The fault is not with God, but with us.

Beloved, is this our experience? Have we looked in vain to see "the camels coming?" Do our prayers remain unanswered? Perhaps we have only half prayed. Remember, it is written, "Ask and it shall be given you," but we must ask believingly, expectantly. Faith is the condition.

Let us not only have regular times for "going out" to be alone with God, but let every need cause us to go out to Him, and as we lift our eyes we shall see Him, and receive the answer to our prayers.

Why I Left the Lutheran Church

Written by M. I. YEAKLEY.

THIS question may appear paradoxical when compared to Christ and the church or His teaching of the great plan of salvation; but not so in its true light. The same question could be asked of Martin Luther, why he left his mother church, which was the Roman Catholic. Why not reform the Catholic church, and bring it into a state of justification?

This question has been asked the writer more than once. Why do you leave the Lutheran church? If the church is not what it should be, which may be true, would leaving it help to bring about its needed reform? This is the great question that stared me in the face over twenty years ago; while in the middle states where God gave me the experience of entire sanctification, by faith as a second work of grace.

Seemingly God's way with Martin Luther was not to use him to reform the church to which he belonged, but to reform him, and to use him for the beginning of all reformation; from which sprang forth true Protestantism of the great doctrine of justification by faith; that he no longer needed to sacrifice to "do penance," but to repent and exercise faith in the Lord Jesus Christ, rejoicing in the fact of sins forgiven. We were all Lutherans, "died in the wool" of the old sort, but not of the new. When a boy at my father's church they had revivals for three and four weeks, with seekers at the altar; prayers that prevailed, with shouts of victory, when souls were born into the Kingdom. Our theology was orthodox. Repentance and faith for a change of heart, or the new birth, which would mean regeneration. But when the church began to retrograde, and substitute confirmation for justification instead of regeneration, then we could no longer walk that way. For we believe that the proper conditions having been met for justification would mean regeneration, but when you substitute confirmation for justification without regeneration would mean damnation.

There are some ties that bind which will be broken when we walk in the light. Father, mother, home-circle mother church, etc.

To meet this it requires some consecration and praying through. Both parents and church were interested when they heard of my intent to preach the gospel.

To satisfy all, and test the matter we attended a Lutheran college for general terms. Every opportunity we let it be known that we believed in Bible sanctification by faith subsequent to justification, and had the experience now, not waiting for death to do the work. And we meant to preach the same by faith, as Luther preached justification by faith, and intended to do all our power to bring our church into the doctrine of sanctification by faith.

But alas, on account of church ecclesiasticism I was rejected, and ignored as a heretic, and could no more reform our Lutheran church than Martin Luther could reform the Roman Catholic church.

This is why we left the Lutheran church. At that time there was no Pentecostal Nazarene church. On leaving the institute we started into the evangelistic work with a tabernacle, preaching the two works of grace, and by God giving grace and glory, and souls besides, we were enabled to build a holiness church in Martinsburg, W. Va., advocating a holiness denomination. This brought on great persecution by the other churches. There seemed to be but very little objection to us getting them saved and sanctified, but when we received them into church membership to care for them, there was great objection. Later on hearing of the holiness churches coming together for a union of all into a denomination termed Pentecostal Nazarene, it met with our approval and we united with all of our forces, and are on the march for souls with "victory ahead."

Noon Prayermeeting Notes

Written by BENJAMIN COX.

IAM glad to report that interest is increasing in the daily noon prayermeeting, held in the Central Baptist Church, Memphis, Tenn. Since the meeting started on January 19th, we have received requests from thirty-four different states and other places.

Many testimonials to answered prayers are coming in. A wife who made requests for her husband, who was a drinker, testifies that he has quit drinking and become regular in Sunday school attendance. A bank director insists that the reorganization of a wrecked bank has been brought about in answer to prayer. A young man came to my office who said he had met two "hobos" near Chicago, and they told him to be sure to come to Central church. He now has a good position and takes a prominent part in church work. His mother, who lives in another state, is very cordial in her thanks. I wish that I had time and space to give quotations from many mothers' letters. A number of men who are in prosperous positions, attribute the fact to these prayermeetings. A number of testimonials to answered prayers have been received in respect to surgical operations and many kinds of sickness and sorrow.

We wish the co-operation of praying people everywhere for the following requests: From a pastor who has a daughter sick for four months; from a daughter whose father is sick and has become addicted to morphine; from a woman who says that whiskey has spoiled every plan of her brother's life; from a man in Nebraska who says: "I am eighty-eight, my wife is eighty-seven. Ever since our marriage sixty-two years ago we have had a family altar, but we have come to the conclusion that we have not been praying, only saying our prayers." For the family of a man who fell on a saw and was so badly injured that he died the next day. For a widow who has two children in a Memphis orphanage and has just lost another. For a man who feels that he has

sinned beyond hope of redemption, although he has been a gospel singer and preacher. From a mother whose daughter has gone astray. From a school girl who writes that her father has gone to drinking. From a father whose son a former postmaster, is in a United States prison. From a missionary in Shanghai, China, for domestic problems. From Virginia asking for the conversion of three hard, wicked men who are heads of families, and boys following in their footsteps.

A great deal of practical, benevolent work is being done in connection with these meetings. There has not been a day that we have not fed some hungry men. One day we gave meals to 119 men. This work is kept up entirely by voluntary offerings.

We crave a place in the prayers of the Lord's people everywhere.

A Sign of the Time

Written by REV. WM. J. BENNETT.

THE end of this dispensation is near at hand; the time for our Master's return draws very near, and one of the surest signs of His coming to fulfill prophecy is the climax of erroneous and blasphemous doctrines mingled and brought to their complete head in that colossal structure of intricate theories and maze of philosophical speculation wrongly termed "Christian Science."

Christian Science is not Christian, because a Christian is one who acknowledges that salvation is obtained only through the death of Christ, the only begotten Son of God. Mrs. Eddy denies this great fundamental doctrine of Christianity, for she states on page 23 of *Science and Health*, "One sacrifice, however great, is insufficient to pay the debt of sin," while on page 25 she writes, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree' than when it was flowing through his veins as he went daily about his Father's business." I give the full quotation here as I have often heard it misquoted.

The belief in the efficacy of the blood is really the foundation of Christianity, and to deny that great truth is to place one's theory on a level with the Pagan philosophers of yesterday and the advanced atheistic or higher critical teachings of today; for "without shedding of blood there is no remission" (Heb. 9:22). Also her statement that "One sacrifice, however great, is insufficient to pay the debt of sin," flatly denies God's Word in Heb. 10:10, which reads: "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Not by His good works, not by His teaching merely, or acting as our way-shower: as Mrs. Eddy has written on page 51, line 19: "His consummate example was for the salvation of us all, but only through doing the works which He did and taught others to do." Thereby making works to be the cause of one's salvation instead of their being the effects, or fruits of the same.

She would not recognize that faith, and not works, saves us and therefore she fell into the error from which the apostle warns us, namely, boastfulness (Eph. 2:9). For she makes herself the author of the little book in Rev. 10, and the little book she interprets as "Divine Science," the favorite name for her *Science and Health*.

It is not scientific because her psychological reasoning is at fault, for not only does she deny the three-fold being of 1 Thes. 5:23, where it is plainly stated that man is composed of Spirit, soul and body: but she is at war with all the leading philosophers of the

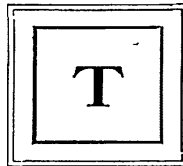
day who accept the Biblical theory; rearing its hydra-head of blasphemy, impudence and foolishness against a mass of common sense evidence she unblushingly advances her theory of man's two-fold being, denying the existence of the body, she makes him soul or mind and Spirit. Even then she does not give man a personal spirit, but endeavors to prove the only spirit he possesses came from God, and will again return to Him unchanged from its pristine purity, and unimpaired by its dwelling in, around, above and below the erroneous conception of mortal mind, commonly termed the body! Forgetting that God has said, "The soul that sinneth it shall die," she reasons that as the Spirit came from God, which being a part of Him, cannot sin; so this same Spirit cannot suffer for the same reason: while as the Spirit is the only part of man that has sensation therefor, there is no hell for the soul; while sin, being only a mortal belief, mysteriously seemingly having an existence, it is only the sinful sense which suffers and not the sinful soul."

Mrs. Eddy does not hesitate to inform the world her disbelief of the crucifixion providing a ready pardon for all sinners: she says on page 24, line 20, "Does crudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven? * then we must differ from it."

These are the weightiest proofs that Mrs. Eddy's doctrine is neither Christian nor scientific.

The Nazarene Pastor

Written by H. B. WALLIN.



THE subject stated is one of the most important with which the Pentecostal Church of the Nazarene has to deal today. When I say important, I do not mean to cast any reflection on our heroic evangelists, who have suffered and toiled in labors abundant, and who have in a very large measure made possible the planting of our churches throughout the land. But the holiness movement has awakened to the fact that in order to maintain our glorious work, we must conserve it.

In the Scripture, the pastor is mentioned as being a shepherd; what a beautiful similitude! The shepherd leading his flock into pastures green, protecting them from the ravenous beasts of false prophets, and from fierce winds of fallacious doctrines! He guides them to the beautiful shades on the banks of the sparkling stream, to protect them from the scorching heat of the sun. If any have strayed from the fold and fallen into the pit, he does not mercilessly abuse and beat him, but rather, with the shepherd's crook, lifts him from the pit into which he has fallen, puts him on his shoulder, carries him to the hospital and watches over him carefully until he is restored.

The pastor, in order to be able to successfully care for the flock over which the Holy Ghost makes him the overseer, must be pre-eminently a spiritual man. No stream ever rises higher than its head.

One cannot inspire his people to aggressive spirituality, however eloquent or brilliant he may be, unless he himself is spiritually aggressive.

There is a peculiar drawing characteristic about the spiritual life, emanating from the Spirit-filled heart, producing a power which is absolutely irresistible. One cannot have this by resting on the oars of past achieve-

ments, nor can we have it without a proper appreciation of the secret place of prayer. Therein is our success.

Much has been said about power, but we have power only as we are pure, and we are kept pure only as the blood of Christ flows through our hearts, thus keeping us connected with the eternal dynamo, sending forth an influence that shall be an incentive to others to seek a closer walk with God.

It goes without saying that the pastor who appreciates the tremendous responsibility enjoined upon him of breaking the Bread of Life to his members, must be a studious man; seeking for those truths that will fit the peculiar sphere of life. To do this, one must closely study each individual member of his church, with regard to his vocation, temptations and spiritual status.

Jesus' greatest revivals began with heart contact with the individual. After all, the choicest and most luscious fruit is the hand-picked. We must courteously enter the homes of our members and others (as may be wise), not to prostitute our profession with gossip and levity, but to inquire into the spiritual life, share their sorrows, and let them know that when they suffer, we suffer, and souls will wait on our ministry, who, otherwise would never enter the Holy Sanctuary. Then when they visit our church, let us give them such a Christian welcome that they will feel that the church is none other than the gate of heaven, and they will return again to enjoy the blessings that attend it.

We should adopt Judson's motto: "Attempt great things for God and expect great things from God." Make our preaching constructive and our services evangelistic.

I believe in an evangelistic church where souls are saved and sanctified at the regular services; this is but the normal condition. Our hearts must burn with intense desire for souls, and if we thus give our lives to God and His service, He will surely add His blessing and increase our usefulness.

No less important is the connectional interests of our church, with the support of our schools, missions, rescue-homes, General and District Superintendents. Our work has greatly suffered, in places because of a spirit of anarchy against a method in giving to the support of our various institutions, and permit me to say that we pastors are in a very large measure responsible for the conditions being as they are. We have not presented these needs with the enthusiasm that provokes response.

We must preach scriptural tithing until the people will realize they are thieves and robbers unless they pay God one-tenth, and then offerings.

The solution to the financial problem is a solution to almost every other problem. Ordinarily the man who prays will pray, and he who prays will be spiritual, and the spiritual man will set in motion waves of influence that will break only on the shores of eternity!

Our missionaries in the field have suffered because we pastors have not used the envelope-system and presented the needs in a monthly missionary sermon, with a stirring appeal for help for these consecrated, untiring workers.

Brethren, ours is a great cause, demanding men and methods. We must have a burning passion for souls, with a faith that laughs at impossibilities. Our church will be just what we make it, and with all due reverence for our evangelists who must come and help us in our revival campaign, it very largely remains with us pastors to decide whether or not our work shall be conserved and our church perpetuated.

The Plan

Cecie and Elsa were neighbors, and they often talked through the fence palings.

Elsa was always interesting, even through a fence. "Let's be naughty and selfish all day," she said one morning, "and find out what will happen."

"Very well," agreed Cecie, and she felt much excited.

"We'll begin right now," called Elsa, as she ran off, with her black curls bobbing.

"Very well, I'll begin," Cecie agreed again. While she was walking to her own door, she had the feeling that permission had been given her to do all the naughty things in the world; and it filled her with a sort of gaiety and kindness for every one. That's why she picked a dewy white rosebud and carried it to her mother.

"Why, thank you, dear," said her mother, and her face brightened. "I needed something nice to take my mind from my worries."

"What are your worries?" asked Cecie, to whom other people's worries were as interesting as fairy tales, because she did not understand them.

"One of them is that this note ought to go to your Aunt Clara at once, and the mailman has just passed."

"I can take it," said Cecie, as she danced about happily, for Aunt Clara was her favorite. "All I have to do is to go on and on till I get there. And I don't have to cross a car-track. I never went alone before, and it's time to begin."

"How can you tell when you come to her house?" asked her mother, doubtfully.

"Why, mother, didn't you know that Aunt Clara's house is the only one in town that has yellow 'kissanthemums' growing at the gate?"

"I knew," said her mother, "but I wanted to see if you did. You may go, and you are a dear little daughter to help me."

On her careful way to Aunt Clara's, Cecie felt as important and happy as if she were going to a party. To be holding a real, true letter in her hand! It was exciting to stand at each corner and look both ways for automobiles before she dared to cross.

Aunt Clara praised her warmly and gave her a piece of cake when she sent her home again. She did even more.

"Such a nice little mail-carrier deserves a gift," she said, and she tied Cecie's hair with a beautiful big pink bow of ribbon.

At home the pleasant happenings kept on. "For your luncheon I've opened the preserves you like best," said her mother, "because you helped me so much."

"What is another worry?" asked Cecie, after luncheon, seeing that her mother's face was not quite happy.

"Why, baby's teeth make him fretful, and I ought to take him out in the air, but I have too much work to do."

"I'll wheel him," offered Cecie.

"Why, you treasure child!" said her mother, cheerily. "I'll dress you in your second-best dress, to make you look as sweet as you really are."

At first, while she was wheeling the baby up and down in the warm sunshine in front of the house, Cecie had her little hands full for the baby cried, and had to be amused. It is not easy to wheel a carriage with one hand, shake a rattle with the other, and keep talking cheerfully. But Cecie managed them all. And at last the fresh air began to help the baby, and he fell into a needed sleep. For over an hour longer Cecie wheeled him faithfully up and down. When he finally woke up, he was happy and rested.

Cecie took him in to her mother, and found her happy and rested, too.

"You may have your splendidest doll to play with," she said, gratefully.

Cecie flushed with delight when the "splendidest doll" was taken down from the closet and placed in her arms. Its satin and laces were as fresh as when new.

"And you may have four pieces of candy," continued her mother, and let Cecie choose from the box. "And a kiss," she ended, as she gave it fondly.

To Cecie, the kiss was the best part, and she went out to hunt for Elsa to share the candy. But as Elsa was not in sight, Cecie went to look for her at her home.

She found her away upstairs in her room. Elsa was still in her morning dress, and she was sobbing dismally. Her curls were tangled, and her sorrowful face was stained with tears. Beside her, on a box, were a piece of dry bread and a glass of water.

With tearful amazement Elsa looked at Cecie's pink ribbon, her second-best dress, her "splendidest doll," and all the candy.

"Is that what you got for being naughty and selfish?" she asked.

"Oh," said Cecie, as the promise came to her mind, "I've been having such a happy time being good that I quite forgot to do as I promised."

"You forgot?"

"I forgot. But what is the matter with you?" she asked, in wonder.

Elsa's tears flowed afresh.

"The matter with me is that I kept my promise!" she sobbed.—Marion Hill, in Youth's Companion.

The Business of Being a Christian

By Nettie Lounsbury Curtis.

"Daddy," said Olive Dowling, as she came in from church somewhat excited, "they are going to have revival meetings in our church next month." She tossed her hat aside and perched herself on the elbow of her father's chair.

"A very good idea, no doubt," replied Mr. Dowling.

"Our minister," continued the girl, "said he thought it was a beautiful idea to have them in the spring; that our hearts ought to be sympathetic with the forces of nature, and expand spiritually just as vegetation does visibly."

The occupant of the arm-chair rustled his Sunday newspaper nervously.

"Our teacher wants all her class to join the church."

No-reply came from behind the paper.

"I think I will join when the rest do, daddy, unless you and mother object."

"Here comes your mother," remarked Mr. Dowling in a tone of relief. "Talk it over with her." Daddy escaped with his precious Sabbath literature.

"What do you wish to talk over with mother, my dear?" asked Mrs. Dowling, as she seated herself in a favorite rocker.

"Why, mumsie, I'm going to get converted and join the church next month. Are you willing?"

"Nothing would give me greater happiness than to know you had entered upon that business. Fourteen is not a bit too young."

"Business, mother! Business!" exclaimed Olive, surprised and troubled.

"The business of being a Christian, little daughter."

"Why, Miss Whipple said one must be sure she loved God and wanted Christ to be her Savior. I can agree to all that."

"Nevertheless, you enter upon a very serious business when you start the Christian life, Olive."

"Mother, are you a Christian?" The question was put with an anxious desire for further information on the subject.

"I am trying to be one every day, my child. Yes, I think I am; for it is my meat and drink to do my Master's will." Mrs. Dowling spoke in a soft tone of reverence.

"Why, I thought all you had to do was to read your Bible, say your prayers, sing hymns, and go to church." Olive's interest increased. She threw off her coat, twisted it up, and sent it to keep company with her hat. Then she seated herself on the stool by her mother's side.

"Daughter, how do you know that you love God?"

"By keeping His commandments, of course."

"How do you know that you love mother?"

"Oh! in dozens of ways, I just guess. Why, I want to please you all the time,

mumsie, and it makes me dreadfully unhappy when I grieve you."

"Has mother ever told you not to throw your clothes around?"

The girl blushed as she looked toward the sofa. "Yes, lots of times."

"Did you practice your full time yesterday, or were you reading a story-book?"

"I was reading the last half-hour," came the truthful reply.

"When you did practice, was the time spent conscientiously on the lesson, or was part of it given up to ragtime?" persisted her mother.

Her daughter's lowered face and red cheeks were eloquent reply enough.

"Olive, dearest, one of God's commands is to 'Honor thy father and thy mother.' Now, if you honor me, you will obey me. Is it not so?"

"Yes, to be sure, mother, but all these things are such practical, every-day matters."

"Being a Christian is a practical, every-day matter, or else it is worthless shamming."

Silence fell between them, broken at last by the inquiry: "Mother, ought I to have tried to find grandmother's spectacles this morning?"

"Yes, dear."

"Mumsie," the young face was intensely sober, "would it mean trying to get my school lessons better, and keeping my room in order every single day?"

"Yes, dear."

"This matter of conversion is more of a proposition than I thought," admitted Olive, after a long pause. "I see now what you mean by calling it a 'business.'"

"Little girl," a hand went out and stroked the soft hair, "when you take a long walk or have a difficult task to perform, does it not seem easier to have company?"

"Yes, indeed, mother," assented Olive, in surprise.

"Then why not have company in such important 'business' as this?"

"Company? I do not understand. Who would want to be with me all the time in school and at home, when I work and when I play?"

"Jesus Christ, your Elder Brother. Ask Him to go with you," urged Mrs. Dowling, in tender pleading.

The blue eyes filled with tears.

"I think I begin to see. If Jesus is my companion, I will not want to be idle or lazy or selfish. That must be where the spiritual part comes in that puzzled me so."

"That will be conversion, little daughter, and newness of life."

Slowly the corners of the handkerchief were twisted into knots. Vainly the eyes glanced out of the window, and sought help from the blue sky, budding trees and soft green grass.

At last Olive rose, straightened herself, and looked squarely in her mother's face.

"Mother, somehow it seems mean to me not to be a Christian. It is going to be mighty serious 'business' for me, I can see that already. However, I am going to start this minute by taking my hat and coat and putting them in their places." She turned the next minute and threw her arms affectionately around her mother's neck with the whisper: "I'll not forget about my Companion, mumsie dear."

OSKINS, N. Y.

How Arnold Did

Emily S. Windsor

Harry was very cross indeed. His mother had been compelled to go out unexpectedly on business immediately after breakfast. She had said to Harry:

"You must help sister all that you can. Wipe the dishes for her and help dust."

With each dish that he wiped his frown grew deeper and deeper. "You must not slam the dishes down that way," said Mary, "you will break them."

"I don't care if I do. I hate the old things. Boys oughtn't to have to wipe dishes. I bet you Arnold Bailey doesn't have to wipe any." Arnold Bailey was a new boy who had lately come to live in the village. He was older than Harry and the other boys

of the neighborhood. He was very bright and smart and gentlemanly, and Harry admired him and looked up to him. He thought that everything that Arnold did was just right.

"Well, I guess it wouldn't hurt him if he did," returned Mary, sharply. "Why shouldn't boys wipe dishes as well as girls?"

"Because they oughtn't," said Harry.

Mary laughed. "That isn't any reason at all," she said.

At last the last dish was wiped and put into the closet. "Now," said Mary, "you need not do anything more. You are so disagreeable about it."

But Harry knew that his mother would ask him what he had done to help Mary and that he must help her dust, as he had been told. So he helped to dust the kitchen, dining room and hall. But he scowled all the time he was doing it.

When he was through his sister said: "Mother said for you to take these flower seeds over to Aunt Mary. Then you may have the rest of the morning to play. But be sure to be home for lunch at twelve."

It was a beautiful spring morning. The sun shone brightly, and the birds were singing. Harry thought to himself that as soon as he had taken the seeds to his aunt that he would go to Arnold's house and see his new puppy, and perhaps Arnold would go to the woods with him. He had said he would go some day. It was such a nice day for the woods.

When he reached his aunt's house, he found her sitting rocking the baby. "He was sick all night," she said. "I am trying to get him to sleep. I have all the breakfast dishes to wash yet, and bread to bake. I don't know how I shall get through."

Harry gave her the seeds and then ran off. He was in a great hurry to get to Arnold's house. It was a good piece farther on, and he ran nearly all the way. When he got there Arnold's sister was sweeping the front porch.

"Go round to the kitchen," she said. "Arnold is there."

The kitchen door was open, and there was Arnold with a big apron on, and down on his knees washing the linoleum. He looked up at Harry and said with a gay laugh, "I'm kitchen maid today. You see, mother and father have been away. They are coming home this afternoon. My sister wants everything in apple-pie order. So I'm helping her. She couldn't do everything alone."

"I thought perhaps you would go to the woods," said Harry.

"I can't go today, Harry. Some other time."

Harry was much disappointed as he walked away. All at once it came into his head what he had said to Mary about Arnold not washing dishes. And there was Arnold washing the floor. It seemed pretty queer. But of course if Arnold did such things—he was the smartest boy around the neighborhood; then it was all right.

Then he thought of his Aunt Mary and how she had so much to do, and the baby sick, too. Perhaps, perhaps—but he did hate doing dishes.

He surprised his aunt very much a little later by walking in and saying, "Say, Aunt Mary. I haven't anything to do. I'll help you do your dishes."—Newport, Ky., Michigan Christian Advocate.

Those Unwritten Letters

Amongst sins of omission a very unenviable prominence attaches to the letters which were never written. We ought to have written; the old friend had a claim to which reason and affection alike subscribed—and yet we failed. We did not mean to fail; we fully intended to write; and there was no reason why we should not have written—and yet—we failed. And now there is another inmate in God's acre, and the letter which we intended to write will never be penned.

What a world of heartache and loneliness lies back of those unwritten letters; what a world of unselfish affection seemingly unrequited; and what a world of light and joy those letters would have ushered

into human lives. It does not cost much to light a candle, but on a dreary night that light may mean a vast increase of happiness. It does not cost much to write a letter, but to some lonely and discouraged heart that letter may be a very big candle on a very dark night.

Why should a letter mean so much? Ask the father or mother when they are watching for the letter from the far-away child. Ask the youth in the big city who has come to make his fortune and who does not intend to fail, but who somehow finds the very bigness of it all the most lonesome thing in the world, and whose heart seems to ever recur to the old farm home so far away. The letter is the bridge over which the heart travels home.

It is a mistake to value a letter at its face value. The value of the letter does not usually lie in the finely formed letters, the correctly spelled words, and the neatly turned phrases. Sometimes we have known a letter which had almost every possible fault from the technical standpoint, but to the reader it breathed the atmosphere of heaven itself, for it came from one whose fingers indeed might blunder and whose knowledge might trip, but whose heart had never known disloyalty and whose love had never known change. It seems a strange kind of irony that perhaps the bulk of our letters are those which make but little difference. If they had never been written the world would be little the loser, and yet these letters do not fail to get written; but the letter which counts, the one which enriches this poor world, is the one which somehow does not seem to get written.

Why is this the case? One reason seems to lie in the very fact that it is an exceptional letter, it is not demanded by business, it is not an ordinary letter which says little and perhaps means less, but one which in the very nature of things means all and more than it says, a letter which speaks from one heart to another.

How many such letters do our readers owe to their friends at this very time? We are confident that in many cases there are letters which ought to have been written years ago—and they are not written yet. To some of us it is something of a trial to write a letter, but the trouble does not lie in the mere difficulty of deciding to write.

Should we not have some time set apart for this work, some altar to friendship if you will, and regularly attend to its sacred duties? Most of us, perhaps, do not realize just how much that letter may mean to our absent friend, but we know it will mean a good deal. May it not be that we have grown careless, and that our hearts are not just as true as they should be to our friends? Montesquieu tells us that there are two classes of people who are apt to become hard-hearted, the extremely happy and the extremely unhappy. May it not be with many of us that life is so full of happiness that we have ceased to care just as much as we used to how it goes with our friends? Has our happiness hardened our hearts? If so we need swift repentance. Somewhere in our little world some heart is waiting wearily for our message of love and cheer; no other pen but ours can write the words of helpfulness; no other heart but ours can respond to this appeal; shall we not heed it and quickly respond? Write those unwritten letters!—Christian Guardian.

A Girl's Heroism

In the sultry days of August, 1881, a wonderful story came to us from America, and, best of all, the story was true. It was the record of a young girl's heroism. Although it is many years ago, some of us can remember well how we were thrilled by the news of the stormy night, the blinding mists, and the blowing hurricane.

A train was expected to cross a railway bridge, but just before it was signalled the fierce gale blew down part of the bridge. It being too late then to stop the train, it simply crashed into the ruins of the bridge, and both engineer and conductor were killed instantaneously.

Close by the railway bridge a tiny home-

stead had been built, and in it lived a young girl alone with her father, who was employed on a farm hard by. Above the howling of the storm these two heard the crash of the bridge, the coming of the luggage train, and the noise and shrieks that told the awful disaster. And the girl, recovering from her first alarmed horror, knew that in a few minutes the up express was due, and that if some warning were not given, it was doomed, with its living burden of human lives.

Quick as thought she rushed to the kitchen, lighted her father's lantern, and with the cry on her lips, "The up express!" pushed aside his detaining hand, and went out into the darkness and storm. She knew every foot of the way, and, with a coolness that a strong man might have envied, she made and carried out her resolve.

Clambering up on the one remaining beam of the wrecked bridge, until she reached the main part (which was simply trestle-work) she started across it amid the crashing thunder and blinding lightning of the wild, wild storm, and the furious raging of the angry torrent beneath. Oh, it was a terrible journey! One false step, and death was certain. And, to add to the horror of it all, half-way across, the lantern went out!

But the brave girls persevered. Sometimes walking, sometimes running, sometimes crawling on her hands and knees over the slippery rails and slight trestle-work, she came to the other side of the river. What was she trying to do? Why, to get to the telegraph station, at which the express never stopped, that the awful danger might be telegraphed to the station beyond, where it did stop. Only a few minutes before the train was due, she was a mile away yet from that telegraph station when she had crossed the bridge, but, as God would have it, the express was late. Her feet were cut and bruised, her shawl had fallen off, her breath came and went in gasps yet like the wind she flew on. Coming up to the telegraph office, ready to drop with deadly exhaustion, she staggered inside the door, having just strength to shout, "The bridge is down! Stop the express!" when she dropped fainting on the ground.

The signal flashed; strong men gathered round the fainting girl and tried to restore her, but almost vainly. She was fragile and young, and that night's work had been almost too much for her delicate frame; but God gave back to the world her brave soul, and she lived to be a heroine in her own country, and wherever the story was known. The message that flashed from that station to the next stopped the express, and the young girl that night saved hundreds of lives from death, and hundreds of hearts from desolation worse than death.

Do you admire this young American girl, and wish, with all your heart, that you too could perform some grand heroic action, and cause the world to ring with your praise?

Well, God may never give you the opportunity to imitate her in one sense, but day by day you may do just what she did, in another and better sense. All round us are souls rushing to destruction, heedless, ignorant, unwarned. You see—brothers, sisters, schoolfellows, friends, sweeping along sin's downward track, and threatened by eternal and terrific perils.

What can you do? Stop them! Flash the signal, "Danger!"—give some warning—use your influence, your energy, your earnest endeavor, to save souls from perishing. God knows it may cost you something. With feet torn and bleeding, and brow covered with thorns, Jesus Christ set forth to save the perishing, and you must tread in His steps. It is not easy work to—

"Rescue the perishing, care for the dying, Snatch them in pity from sin and the grave;"

but you are privileged to do it. Begin today, and with earnest, God-inspired purpose, set out to warn poor, sinful souls that "eternity is near, and salvation waits today."—F. T. E. P.

THE WORK AND THE WORKERS

TELEGRAM.

BIRMINGHAM, ALA.

HERALD OF HOLINESS:

Great revival here. We have organized a strong Pentecostal Nazarene church. Some of the finest people on earth united with us. The South will hear from this church; it has a glorious future before it.

ALLIE AND EMMA IRICK.

Announcements

OPEN FOR PASTORAL CALLS—Having resigned my position as pastor at Hastings, Neb., I would be glad to hear from any church needing a pastor. Address me at Hastings, Nebraska.—EDMUND SILVERBRAND.

NO CHANGE OF DATE—Some of our people have gotten the idea that the Kansas District Assembly has been postponed. This is not true. The time of the Assembly is set for September 2d to 6th, as announced in the HERALD of HOLINESS.—H. M. CHAMBERS, *Dist. Supt.*

HOLINESS MEETINGS AND CAMPMEETINGS

Rev. Fred Mesch, Jr., will hold meetings as follows: El Monte, Cal., July 12th to 22d; Springfield, Ill., camp, July 31st to August 9th; Wichita, Kan., camp, August 10th to 20th; Whittier, Cal., September 6th to 27th. His address is now Whittier, Cal.

Rev. S. W. McGowan, Route No. 3, Santa Fe, Tenn., will hold meetings as follows: Stewart, Tenn., July 18th to 28th; Pine Hill, Tenn., July 28th to August 10th; McGowan, Tenn., August 12th to 20th; Water Valley, Tenn., August 20th to 28th; Napier, Tenn., September 4th to 14th; Jason Chapel, Tenn., September 16th to 27th. He has one open date, for which address him as above.

The annual campmeeting of the Pentecostal Church of the Nazarene, at Blackwell, Okla., will be held under a tabernacle, in Blackwell, Okla., July 23d to August 2d. Rev. Bud Robinson will be the evangelist in charge, assisted by Rev. C. A. Imhoff as song leader, and the pastor.—J. H. VANCE, *Pastor.*

The sixteenth annual encampment of the Hudson Holiness Association begins August 28th, and runs ten days. Rev. A. G. Jeffries, of Peniel, Texas, will be in charge to lead and conduct the great battle against the powers of darkness and sin. For further information, address JAMES L. PAYNE, *Sec.*, Dodson, La.

The Mainspring campmeeting will begin on Friday before the fourth Sunday in August, continuing ten days. Rev. J. B. Chapman will be in charge of the preaching, and Rev. Joseph N. Speukes in charge of the singing.—SAM WESTMORELAND, *Sec.*, Prescott, Ark.

District News

NEW ENGLAND

The New England holiness campmeetings are going on and the Lord of hosts is in our midst.

Pastor Norberry's church voted him a two week's vacation, which may be enjoyed at Ocean Park, Maine.

Rev. Seth C. Rees and Rev. W. H. Hoople have natural birthdays August 6th. Let the saints send their congratulations.

Evangelist C. W. Cox, former pastor of Emmanuel church, Providence, R. I., is to hold evangelistic meetings at West Somerville, Mass, the very last part of the summer. Any of our New England folks who would like to have Brother Cox stop with them for an all-day meeting, or longer, can write him in the writer's care.

Rev. George E. Noble, of Providence, R. I., passes another milestone along the pathway of life, August 5th. He was born in the year of 1851.

Pastor Norberry will celebrate his birthday as usual at Portsmouth campmeeting, July 29th. He was born in the year 1807, and the rest of his life he proposes to "keep on believing."

Let the saints remember in prayer our precious brother, Rev. H. C. McBride, of Ocean Grove, N. J., who is threatened with blindness. He will celebrate his birthday, August 29th, should God spare his life. Brother McBride belongs to the old school.

The Old Douglass camp is now in session. She is the mother holiness camp of New England. Deacon George M. Morse was the founder of Douglass camp, and God has honored him in the salvation of hundreds of souls. He was born August 25, 1830.

Rev. John N. Short will be the spiritual director of Douglass camp this year, as in years past. Dr. Short was born September 24, 1844, and "born again" in the year 1870. He is thriving well at the present time, both physically and spiritually.

Dr. C. J. Fowler has been compelled to remain in New England part of the summer on account of ill health. He has now improved and will be one of the preachers of Douglass camp.

God gave us a gracious camp at Delanco, N. J. Oh, what joy! Oh, what holy unction from above! Oh, what holy liberty and freedom in the Holy Ghost! How God blessed the praying, and singing, and preaching! Scores of seekers were at the altar for both works of grace.

Let all our Pentecostal-Nazarene folks of New England remember to send Rev. A. B. Riggs a postcard, September 15th, as he will be 71 years old that day.

Evangelist W. S. Shepard, of Pasadena, Cal., endeared himself to our folks here in the East. The Lord is blessing his ministry among us. Many seekers are at the altars for both works of grace.

We are glad to send a note of praise to God through these columns for the special interest that many folks are taking in the Portsmouth, R. I. camp. We are expecting God to give us a gracious camp, in holy fire and victory.

Last year Rev. John Short was 72 years old. We asked the friends of Brother Short to kindly remember him. Exactly seventy-two persons sent him a postcard—one for each year he had lived. Brother Short personally answered every one of them. Let all our friends remember our Brother John again this year. His address is 159 Chestnut St., Cambridge, Mass.

There are a number of good holiness folks standing true to God at Sayre, Pa. They are about to organize a Pentecostal Church of the Nazarene.

Let all our New England folks keep in mind that we need a District campground for our New England District.

"KEEP ON BELIEVING."

NORTHWEST

Mrs. Libbie Beach Brown has accepted work as Matron of the Lebanon Home, in Seattle, Wash. Her address is 1110 West Sixty-fifth Street.

James Elliott and wife are in meeting at Enterprise, Ore.

Rev. G. S. Hunt has been appointed pastor at North Yakima, Wash. His address is 301 Ninth Ave., South.

Rev. B. W. Shaver is supplying at Salem, Ore.

A new class has been formed at Madras, Ore., with twenty-three members. Rev. J. C. Scott is pastor.

D. L. WALLACE, *Dist. Supt.*

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Z. B. WHITEHURST, President
Donalsonville, Ga.

NEBRASKA DISTRICT

In response to a call from Brother M. F. Lienard, I assisted in a Fourth of July holiness convention, held in an independent holiness church, organized under Wesleyan rules, at Burr Oak, Kan., about fifteen miles south of Guide Rock, Neb. This holiness church is the direct outcome of a successful revival held last winter, by the present pastors, Brother Lienard and wife, Rev. George Kearny, and others. On Sunday morning, July 5th, when the conviction had reached high tide in power and glory, it was deemed wise to take immediate action in receiving this congregation of holiness people into the Nazarene church, towards which the Lienards and some of the leading church officials had been looking for some time. Following the adoption of a resolution by the congregation, in which were stated their principal reasons for seeking admission into our church, I received sixty-four persons on profession of faith, to which were added the persons who were not present at the convention, or who had not fully decided their church relations, making a charter membership of eighty.

In the very first public service with this people, I observed that they are typically Nazarene in their clean, humble, pleasing appearance, holy joy, and demonstration, and testimonies which had no uncertain sound, and it was with great pleasure that I received them into our connection. Sister Estella Reid Lienard, the pastor of this flock, is a strong personality, with exceptional good educational qualifications, being a graduate of the Law Department of the Kansas State University, and having taught music and elocution in some of our leading holiness colleges for a number of years with a good record.

Brother Lienard is an efficient evangelist, of considerable experience both as evangelist and pastor, and because of his call to evangelism in the field at large he would not accept the pastorate with his wife, who will stay "by the stuff" while he is out on the "firing line." Both are ordained elders, and we do not hesitate to say that they are helpful additions to the Nazarene church. I make mention of another evangelist and useful man who became "one of them" at the Hastings camp.

Annual Campmeeting, Pentecostal Church of the Nazarene Twin Oaks, Pa., July 30-Aug. 9, 1914

Location—Twin Oaks is on the Baltimore and Ohio railroad, sixteen miles from Philadelphia and nine miles from Wilmington, Del. About seven trains run to and from Twin Oaks daily. Conveyances will meet trains at station.

Workers—Rev. H. G. Trumbauer, *District Superintendent*, in charge; Rev. Preston Kennedy, of Binghamton, N. Y.; Rev. Charles L. Slater, *Missionary to Africa*; Rev. A. J. Dolbow, of Wilmington, Del. All the pastors and preachers of the District are specially invited and expected.

Services—Opening service, Thursday, July 30, at 10:00 a. m.; six services daily—preaching at 10 a. m., 3 and 7:45 p. m.; missionary meeting, Thursday, August 6th, at 2:30 p. m.; old-fashioned love feast both Sundays, at 9 a. m.

Rates—Tents, 12 x 12 feet, with floor, \$3.75. Straw provided free. Bed springs, 60 cents; cots, 35 cents. Mention which are wanted when ordering your tent, which should not be later than July 15th. Board, per week, \$4.50; for the eleven days (33 meals), \$7; lodging at low rates. Bring bedding if possible.

For further information, address Rev. J. Trumbauer, 326 North Franklin St., Allentown, Pa. or, Rev. J. T. Maybury, 1917 West Allegheny Ave., Philadelphia, Pa.; or, Revs. H. G. Trumbauer, H. N. Haas, J. E. Denight, E. C. Krapf.

PRAY AND PLAN FOR A GREAT MEETING!

and has now transferred his membership to the Burr Oak church, his home town—Brother J. F. Wigfield, one of the happiest and saintliest men of God I have met for many days. Several other ministers stated at this convention that they expected to become Nazarenes in the not distant future. The Lord bless them! They have good records. Because of the proximity of the Burr Oak charge to the Nebraska work, and probable openings in southern Nebraska, the congregation adopted a resolution asking admittance to the Nebraska District, which accounts for my crossing the state line and organizing this work. According to the statement of Brother and Sister Lienard, this sudden and rather unexpected action at this time, is a result of their trip to the Nazarene camp at Hastings, which greatly helped to bring things to a speedy climax. How can any District afford to be without an annual camp? We cannot afford it in Nebraska. Let the good work go on.

Q. A. DECK, *Dist. Supt.*

NEW ENGLAND

After holding a ten days' meeting with the Nazarene mission in Hartford, Conn., Rev. Robert J. Dixon, superintendent, we organized a band of thirty into a Pentecostal Church of the Nazarene.

Rev. Dixon went to Hartford about a year and a half ago, and opened a holiness mission. Through much sacrifice, faith, and prayer, he succeeded in building up a work of true and loyal men and women, who are pushing the battle for God and holiness. They are now looking forward to a place of worship of their own, which we expect they will soon have, as the pastor is an aggressive man, and is planting a church to stand.

We opened our first tent meeting in Old Town, Maine, last night. Let all the saints pray for us in this work of spreading holiness on the District.

N. H. WASHBURN, *Dist. Supt.*

NEW ENGLAND

Two thousand and three hundred dollars is our apportionment for foreign missions for the year ending September 30, 1914; \$1,422.56 is the amount raised up to June 30th; \$877.44 remains to be raised in July, August and September. Forty-two cents per member would do it; fourteen cents a month.

If our foreign missions are of the Lord—and they are, and our church is guided by His Spirit—and it is, then we ought to raise at least our apportionment. If we missionary committees and pastors, and all who are interested, could induce the great number of our members, who give little or nothing for missions, to help at this time, how easily it could be made up.

Let each one of us undertake to do his share now and stir someone else to do theirs, and it will come. It is said of the Moravian church that for every fifty-eight communicants at home they supported one missionary in a foreign land. By the same proportion our church would be supporting over 350 foreign missionaries.

T. M. BROWN, *Treas.*

NEW YORK DISTRICT CAMPMEETING

The meeting opens with a swing of victory. The attendance was fair and has increased. Evangelist W. E. Shepard gave the opening message on "Prayer," followed by a helpful altar service, in which the presence of God was manifest. Sunday was a great day. Rev. W. H. Hoople preached in the morning on "Manifestation of the Holy Ghost"; Brother Shepard in the afternoon, subject, "Well Digging." This was a wonderful sermon and God brought conviction, resulting in an altar full of seekers. Brother Shepard's evening subject was "The Judgment" text, Rev. 20. "And the books were opened." The preacher was inspiring in uncovering sin, especially the sins of our day. A large congregation was present inside the tabernacle, and several hundred sat or stood around on the grass outside; two seekers for pardon at the altar. There is a beautiful spirit of love among the campers, which makes things go easily. One hundred and thirty dollars was given in fifteen minutes toward the expenses of the camp. Victory ahead! The people are delighted with "Canaan Melodies."—W. A. WHITE, *Secretary.*

LOUISIANA

Meeting with the Quadrate Nazarene church closed in victory. The interest increased from the first services. The last service every seat was taken, and large crowds gathered about the doors and windows to hear the blessed story of

Our Publishing House

H. D. BROWN

Nampa, Idaho, is a beautiful little city on the line of the Oregon & Washington railroad in southern Idaho. This is a good country, largely under irrigation, and produces great crops. In the city of Nampa there was a great need of more spiritual religion, so Brother Eugene Emerson built a neat chapel and dedicated it to the work of holiness. Here was organized a Pentecostal Church of the Nazarene. Rev. Harry Hays is the pastor, and also the District Superintendent. In this church we spent Sunday, June 28th. We were kindly entertained in the home of Brother "Ted" Emerson and had a good day with Brother Hays and his people. They took a lively interest in the Publishing House, and gave a contribution to help the operating fund.

On June 30th and July 1st, we were with our church in Boise, Idaho. Brother L. R. Blackman, the pastor, had a big tent erected in the heart of the city and was holding evangelistic meetings every night. The attendance was good and we had the privilege of preaching in this tent two nights to an interested audience. They were much interested in our Publishing House and gave us a contribution for its support.

On Wednesday evening, July 2d, we attended the regular weekly prayer meeting of our church in Caldwell, Idaho. Brother Carter is the pastor of this young church, and is working hard both to support himself and carry forward the work of the church. They had a good prayer meeting in their new church building and the work seems to be making good progress. We gave them a talk on our Publishing House, which was well received.

On Sunday evening, July 5th, we preached on the work of our Publishing House in our church in North Yakima, Wash. We had a good meeting with this people, and they gave an offering for the benefit of our Publishing Interests. Let us all pray and work for the triumphant success of our Publishing House at Kansas City.

We hope that all our pastors and District Superintendents will make a great effort to bring up a good offering for the Publishing House.

the cross. A number of souls were definitely blessed, and two members were received into the church. About all our members take the HERALD of HOLINESS and are delighted with the paper. I begin a meeting at Holly Springs, Ark., on the 18th. I hope to meet some of our Nazarenes there.

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

DALLAS

The revival season is on, and the fires have begun to burn in many places; good news is coming from many parts of the field.

Pastor C. H. White, of Milano, is in the midst of revival meetings on his charge of three churches. He has closed a fine meeting at Oak Hill, also held a good meeting at a new place, resulting in the organization of a Nazarene church. Brother Gregory and Brother Greenfield are assisting in these meetings; they open up next at Milano.

Rev. N. E. Tyler, of Jacksonville, reports his work in good condition. Rev. W. D. Moore will assist him in some revival work in August.

Valdosta church is in a good meeting. Brother Coughran, the faithful and much-loved pastor, is being assisted by Sister Ina Hughes. Brother Coughran's three girls are with him to take care of the singing, and they do their part well.

The annual revival is in progress at Blossom. Pastor E. F. Neely is doing the preaching and Professor London has charge of the singing.

Brother Northcutt and Brother Fisher have held a great meeting at Rocky Point, near Emory. I have just been down and organized a church with fourteen charter members. The outlook there is promising. Brother Northcutt was chosen as their pastor.

Pastor J. W. Land is busy arranging for the Bivins campmeeting, which is to begin July 31st. He and the writer will be the preachers this year.

Brother Wallin reports good work being done at First Church, Dallas; souls getting to God every

week at the regular services, and their membership is growing.

The Peniel Prayer Band are holding on to God for a great campmeeting there. Rev. Andrew Johnson and Pres. J. B. Chapman will be the preachers; the meeting begins July 31st.

On with the battle! Keep the standard up! Let heaven's artillery be heard throughout the land until a mighty shout of triumph shall wake up the "cold professors" and shake the very foundation of the powers of darkness.

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

General Church News

COMANCHE, OKLA.

Our last meeting was held near Francis, Okla., and was blessed of God. Several were converted, reclaimed or sanctified. We organized a church, so we are looking for great things there. Yesterday was another good day with us here. There were about ten seekers at the altar during the day, and one was gloriously healed of an affliction. We go for our next meeting to near Altus, Okla., then back to our home meeting, where we expect to have Rev. B. Freeland with us.—E. A. AND MARY COPELAND.

MILLSPORT, ALA.

Dr. C. C. Driver, who is to be president of the Nazarene Academy and Bible Institute at Beulah Heights, two miles west of Millsport, Ala., began a series of lectures in the city June 23d. On June 27th and 28th he preached in the Nazarene church at Beulah Heights, and the Lord was powerfully present with His Spirit. The new building for the school is now being erected. Building material is being placed on several of the lots for residences. Already some families are moving this way. School opens September 7th.—M. A. ARDIS, *Pastor.*

MILANO, TEXAS, CIRCUIT

Oak Hill, Pin Oak and Milano charges are reporting victory in the Lord, and souls have been added to the church all along. The writer with a small band has just closed the first revival of the season, in a schoolhouse near by. For fourteen days we labored without a move, we continued on our knees, and on the fifteenth night the fire fell, and in the next few nights thirty-seven souls found God in pardon or purity. People gave up their tobacco, and lodges, and straightened up with each other. The fire is still falling, though we have moved to our next meeting at Oak Hill. From there we go to Milano, then to Pin Oak. We received eleven into the church membership.—C. H. WHITE, *Pastor.*

CUNDY'S HARBOR, MAINE

Our congregations are good, and the spiritual interest is deepening. We have organized a missionary society, which has gone to work. It is holding monthly prayer meetings, and already we can see improvement on this line. We are looking for a good year. The all-day meeting on July 4th was indeed a spiritual feast. We had visitors from South Portland, Bath, and Orr's Island. Rev. J. W. Gillies, from Bath, brought us a blessed message in the afternoon. The good sisters of Sebasco provided for the outward man. Recently we had the privilege of preaching in an all-day holiness meeting at West Bath with Brother Gillies and his noble band. The blessing of the Lord was on the service.—I. HOWSE.

BALLINGER, TEXAS

We have just closed a great meeting at this place. At first we had Revs. Allie and Emma Irick, of Pilot Point, for eleven days. God blessed them in the preaching of the Word, and the town was stirred. Many souls were blessed. At the close of their eleven days the tide was so high that we could not close, so we secured Rev. J. C. Henson, of Roscoe, Texas, for only four days, during which time the Lord gave several souls, one of whom has since gone home to glory. When the time came for Brother Henson to leave, we secured Brother J. W. Bost, of Meridian, Texas, for ten days longer. We closed last Sunday night in a blaze of glory. There were forty-five or fifty professions, and a nice class was received into the church.—E. W. WELLS, *Pastor.*

PROVIDENCE, R. I.

God's blessing is on the meetings, and we are looking to Him for an ingathering of souls. The People's Pentecostal Church of the Nazarene, corner Plain and Ashmont Streets, is planning for aggressive work. The question of the young people is very promising, and we expect to see many won



Rev. E. P. Ellyson, D. D.
Vice-President

The Illinois Holiness University

Olivet, Illinois

THE ILLINOIS HOLINESS UNIVERSITY, under the able administration of Drs. Walker and Ellyson, has made wonderful strides forward during the past two years. Continuing in this line of advancement, we wish to say to parents and prospective students that we offer advantages equal to anything that can be found in any holiness school in the land, both along educational and spiritual lines.

Our requirements for graduation will be equal to that of any other denominational or state university, and our provision for the comfort of our students will be second to none. Our large, comfortable buildings are all steam heated and lighted by electricity, and every effort is made to make the conditions for the student homelike.

The management of THE ILLINOIS HOLINESS UNIVERSITY has de-

termined that our Institution shall be conducted on such lines as will command the approbation of all our people and make Olivet the great educational center of the North, east of the Rocky Mountains. We unhesitatingly say to all of our people and others interested in Christian education that we believe THE ILLINOIS HOLINESS UNIVERSITY is the best place you can find in the North, east of the Rocky Mountains, for the education of your boys and girls. Knowing this to be true, we invite inquiry and investigation, in order that we may be able to prove to you that our claim is correct.

For those seeking a thorough education for their children, we know that it will be to your advantage to send your boys and girls to us, even though there might be other schools nearer to your homes. A great institution such as we are building at Olivet, Illinois, with its strong faculty and excellent environment, carries with it an atmosphere that is most helpful and inspiring and leaves a lasting influence upon the students that go out from such a place that they will carry with them through life.

By the united cooperation of our people

throughout the territory above named, we will build such an educational institution as will equip our boys and girls for leadership in every avenue of human effort, and send them forth able to meet successfully in every avenue of life the men and women that have gone out from the best educational institutions of the land.

For those that cannot be with us at the seat of the University and have the privilege of being in the classroom, we are arranging a Correspondence Department which will give the non-resident students the advantage of the same courses for which we have provided at the school. We will thus carry to your home the pos-

Inviting your cooperation and asking divine guidance that we may be used to bless and help a multitude of worthy men and women, and boys and girls, we are,

Yours in the Master's service

The Illinois Holiness University
J. H. Norris, D. D., Pres.
Olivet, Illinois

sibility of obtaining a thorough education at a very small cost, while the student continues his work or calling which he finds necessary for his support.

We ask the cooperation of every pastor and evangelist in our church and would be pleased to answer inquiries regarding this Correspondence Course.

Our licensed preachers and pastors who feel the need for a better education, by a little effort, will be able, through our plan, to obtain that for which their hearts have been longing.

We feel that this course will meet a great need in our church and also outside of our own denomination, and we desire that each pastor and evangelist shall immediately write us in regard to this matter and arrange to represent us in the place in which they live, as we not only hope to help many of those who are actively engaged in the work, but through them reach out to other worthy persons who are not able, for various reasons, to leave their work and attend college.

Our tuition charges in this course will be so arranged as to make it easy for those of small means to meet our requirements.



Rev. J. H. Norris, Ph. D.
President

OLIVET, ILL.

This classic town is located in the great corn and coal belt of the "Prairie State," thirteen miles south of Danville and midway between Georgetown and Ridgefarm. An interurban road connects all of these towns. The Wabash, Big Four, Chicago & Eastern Illinois and the Chicago & Southern Indiana Railroads are at Danville; the Big Four at Georgetown; and the Big Four and Toledo, St. Louis & Western at Ridgefarm. This makes Olivet easily reached from all parts of the country.



Girls' Dormitory

Administration Building

THE UNIVERSITY

The object of greatest interest at Olivet is Illinois Holiness University. This is a prosperous growing institution which stand for a strong, clean, Christian scholarship. It will take the child from the first year in the primary department clear through a strong thorough course—giving and establishing it in the faith of Christianity. The University now owns a beautiful campus and two large three-story brick buildings, with more buildings to follow ere long. The present plans call for nine large buildings.

ASHLAND, OKLA.

We closed out a great meeting here last night, in which several souls prayed through. This was the hardest battle of our life. We were invited here by the banker and three merchants, who were all sinners. The churches had debated and wrangled until they had disgusted them. God gave victory.—L. H. RITTER.

FITCHBURG, MASS

July 14th will be a memorable day for the First Pentecostal Church of the Nazarene in this city. An ideal day dawned upon us with all the glory of God. The pastor preached a missionary ser-

mon in the morning, which I believe will stir the hearts of our people to more aggressive giving, if not in person, by our prayers, and with our money. Our Sunday school session was well attended. At 3 o'clock in the afternoon the pastor conducted a baptismal service at the beautiful lake at Whalom, when six of our precious people were "buried with Him in baptism," fulfilling the command of Jesus to repent, and be baptized. May these precious souls keep their eye on Him who is able to keep us from falling. One thing about this service which blessed and encouraged the writer was the fact that nearly all this number were young people. It seems so good these days

to see young people determined to walk with God in spite of all the allurements held out by the world to entice them to go with the throng. Our evening service was one of blessing and power, and closed with one precious soul at the altar. Thank God for old-time religion!—MRS. SARAH J. CHESBROUGH.

FROM EVANGELIST S. D. SLOCUM

A gracious revival is on at Crow Lake. Eighteen at the altar last night. This is a new field for holiness, but the truth is taking hold of the community in general. We are expecting many more to pray through before the close of the meeting. Home address, Girard, La.

for Christ and become a factor for much good in the holiness movement. We are now settled in our new home, 65 Briggs Street. Phone 3803-R Broad.—J. A. WARD, *Pastor*.

ANGELS CAMP AND MILTON, CAL.

Since writing our last report we attended the District Assembly at Oakland, Cal., where God was present and blessed the folks. From there we went to Angels Camp, a mining town, where we held a two weeks' tent meeting with Rev. Dutton, of Milton. In spite of all opposition from worldly church members and Roman Catholics, God came at times, and blessed. Some folks we believe really got through to God. After closing there we went to Milton and held a meeting for the Nazarene church, for five days. God was present and seed was sowed that we believe will sprout and live and bear fruit in eternity. The folks got blessed, and so did the writer. While at Milton we received a call to come for a meeting with Rev. D. T. Grout, at Escondido, Cal., Nazarene church. We will also hold a meeting for the Nazarene church at Brea, Cal., with Rev. J. D. Scott. We are looking for victory and ask the prayers of all our friends for a great outpouring of the Spirit upon these meetings.—AUGUST N. NILSON, *Evangelist*.

PENIEL, TEXAS

Owing to some evangelistic appointments our pastor, Brother Gaar, preached the fourth Sunday in June and first of July, instead of the first and second of July. God still honors his ministry, and souls pray through to victory. Ten or twelve souls were either saved or sanctified in the last two Sabbath services, and a number of the children were saved at the Orphan's Home in their regular prayer meeting, which was conducted by Brother Gaar. These words of Rev. A. L. Whitcomb are very fitting: "The call of the hour is not for dry, carping, legalistic church-members, nor for formal, good-natured, amicable professors, but for happy, praying, laughing, weeping, shouting, Spirit-filled, Spirit-anointed children of God—saints, and saints who can shout over twice-born men and weep over the lost; who can rain 'hailstones and coals of fire' upon the wicked, and pour their lives out in their efforts to bring them to Jesus; sun-crowned knights of the cross, who can blow the silver trumpet or empty vials of wrath; who can become enraptured with the bliss of glory or bring on the ungodly the agony of the damned; who can uncap hell, or swing wide the gates of bliss; fire-crowned, Spirit-filled, heaven-sent ambassadors of the King of kings." Such a man is Brother Gaar, and we praise God for the privilege of having him as pastor.—MAUD BRILHART.

DEMING, N. M.

Dist. Supt. R. H. Dunham, of Artesia, N. M., has been with us for a three weeks' meeting. A man of God, as he is, can not be in a place three weeks without doing great good. While we were unable to reach the town, yet as Brother Dunham continued to hold up the standard of a clean heart and a holy life, several located themselves and prayed through. Others are still seeking, whom also we hope to hear shouting victory soon. We were made to see the spirit of Christ manifested in long suffering and patience with us in Brother Dunham. May the Lord go with, and bless abundantly, as he visits the churches over this District!—L. A. DODSON, *Pastor*.

NORTH BILLINGS, MICH.

The work here is moving on, in spite of difficulties and opposing influences. Our last three services have been blessed by the Holy Ghost; believers are getting more in earnest. Two weeks ago my wife and I held services in Arbuta, five miles north of Billings, in a prosperous little neighborhood. Some seemed to appreciate the gospel there, and anxious for us to preach for them. It is a long drive for us, but we are planning to give them a service every two weeks. In one service only one man was present, the rest being at work or visiting, but the mothers and young people turned out fine. They are trying to conduct a Sunday school without Christian teachers, and with no one to pray in opening or closing. This is only one of the many places in lower Michigan where such circumstances exist; and with faith and backbone to assist those poor souls whom Jesus died for, to see the glorious light of liberty and get them out of an awful bondage of sin. There are communities where there isn't one real, live Christian living. This is a good opportunity for some of our young ministers, who have no families, to launch out as missionaries. On July 4th, I had the pleasure of being with our evangelist, V. Burton, in his tent meeting at Riverdale, Mich. Sunday was a blessed day to all. Had service at 10 a. m. and at 3 p. m.; children's meet-

District Assemblies to Be Held

Alabama.....	Oct. 28-Nov. 1
Arkansas.....	Oct. 7-11
Chicago Central.....	Olivet, Sept. 30-Oct. 4
Dakotas-Montana.....	Surrey, N. D., July 23-28
Dallas.....	Nov. 4-11
Eastern Oklahoma.....	Nov. 4-8
Hamlin.....	Nov. 11-15
Iowa.....	Sept. 23-27
Kansas.....	Sept. 2-6
Kentucky.....	Oct. 7-11
Louisiana.....	Nov. 11-15
Mississippi.....	Nov. 4-8
Missouri.....	Oct. 14-18
Nebraska.....	Sept. 9-13
New Mexico.....	Nov. 24-28
San Antonio.....	Nov. 18-22
Southern California.....	
---First Church, Los Angeles, Aug. 19-23	
---Southeastern.....	Oct. 21-28
Tennessee.....	Oct. 14-18
Western Oklahoma.....	Nov. 11-15
Wisconsin.....	Sept. 17-20

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE, *Gen. Supt.*

ing at 4 p. m., conducted by Miss Florence Bowman, a young graduate from the Chicago Evangelistic School. The Lord is surely blessing her. We also met our brother and sister, Rev. J. Clymer, who were with us in our tent meeting a year ago. The night service was the close of the meetings. The tent was filled to its capacity and Jesus was there in power and blessed the meeting. We open tent meetings at North Hope, July 30th, Rev. F. C. Coleman in charge of services. We are praying for great results, as Brother Coleman is truly a man of God.—A. H. LEVELY.

DEDICATION AT DECATUR, ILL.

It was our privilege to dedicate our new church at Decatur, Ill., Sabbath, July 12th. The day was extremely warm, but the crowds came, and the Lord blessed. A carload of the saints came over from Springfield. Our brother Rev. Ashbrook and wife were among the number, as was also Brother and Sister Hunt, of the Redemption Home, and many others, whose names I haven't space to record here, but whose names are recorded in the Lamb's book of life. Rev. R. M. Kell, one of our coming Nazarene evangelists, assisted by his sister Bonovier, and Miss Halderman, are holding some special meetings for the pastor. Brother Kell spoke at the afternoon service with great unction and power, and the altar was lined with earnest seekers. The girls sang beautifully and effectively together. Brother Milby, the pastor, has certainly done some remarkable work since coming to this charge. The new church is beautiful in design, and clean, comfortable and commodious. It is worth about \$5,000, but through his influence with the business men of the city he got it up much below that figure. No preacher in Illinois could have done better under the circumstances. He has shown himself a general, who can handle difficult situations. And, best of all, he has kept the spirit of revival on in his church during his entire building enterprise. He has had seekers for pardon or purity right along at his regular services. He is greatly blessed in that he has a wife who is in the fullest sympathy with him in his work. They are both greatly beloved by the church and people of Decatur. Decatur is one of the solid and substantial cities of central Illinois, and it is refreshing to find that her citizens have discovered that the licensed saloon is not at all necessary to the prosperity of their city, so they have voted the town dry, and propose to keep it dry. Our church is growing, and the outlook is for a strong work in Decatur. They gave us about \$600 in cash and pledges, to apply on indebtedness. The writer spoke at the morning hour, and had the formal dedication service in the evening, at which time he spoke of the rise, progress, and purpose of the Pentecostal Church of the Nazarene. Brother Kell and workers will continue the special services another week.—I. G. MARTIN.

WITT'S SPRINGS, ARK.

In our meeting at Witt's Springs there was a great conviction on the people, but few yielded to God. There were six saved and two sanctified. Some few of the most talented young men and women in these mountains have surrendered their

lives to God, and He is already using them. If we can't do anything else, we can push and pray—and God can raise up some body to do the work He has burdened us with. Brother Deboard did good preaching, and the Holy Ghost took it to the hearts of the people. I go home from here, and Brother and Sister Deboard and some of the new workers go to Snow Ball, then we all expect to begin again at Trace Ridge. I am praying God to send some body here who can stay a few years and get the work established. We need some pastors, as I am able to do but a very little.—MRS. EDITH MAY WARREN, *Murrelto, Ark.*

PORTERFIELD, WIS.

We closed the tent meeting in Porterfield, Wis., Sunday night, July 12th. This has indeed been a great and wonderful meeting. With only a few faithful members, all young Nazarenes, we dared to pitch a tent out in the country, twelve miles from Marinette. God was with us from the start. Conviction seemed to settle over the meeting with the first song that was sung. Fourth of July night was a wonderful meeting; eleven souls, mostly young folks, prayed through and got old-fashioned victory. Later a brother was sanctified out in the hayfield, and a little boy converted in his father's barn. The people drove for miles around to meeting, and said this was the first revival the country had had for years. The district superintendent, Rev. P. J. Thomas, who was doing the preaching, was taken ill one day and the doctor was called. In a very few hours our brother was near death's door, but God raised him up. Over twenty were at the altar and a score or more helped definitely in the meeting. Twelve were taken into the church, and almost \$90 was raised for all purposes in the two weeks' time, \$42 of which was for the district superintendent. A one-room, 20 x 40 log house was rented which will be our new church, right among the pine stumps. Chairs were bought and services will be held each Lord's day. The most remarkable thing of the whole meeting was the conversion of our Brother Petit, thirty-five years a heavy drinker and user of tobacco. God saved him and his wife on the last Sunday, and so they, with their two daughters who were saved the Fourth of July, came right into the church. The "False Guide" and Thomas' sermon on, "From all your filthiness will I cleanse you," is what won this dear man.—L. W. BLACKMAN.

SEYMOUR, IND.

We resigned the pastorate at this place July 9th, to take effect the closing of this Assembly year. This will be three years for us in this field of labor. We praise the Lord that He sent us here! While there have been many hard burdens to bear, yet God's Spirit, presence and power, have been constantly manifested, which has been sufficient proof to us that we have been in divine order. There is a splendid band of loyal Nazarenes here, most of whom have stood faithfully by us, lifting up our hands and encouraging us in the battle. Our souls have been enlarged, our lives enriched in the things of God, as we have endeavored to comfort, protect and feed the flock, and rescue the perishing. Like good old Abraham, we know not where we are going, but we haven't a worry about it because God says, "If we in all our ways acknowledge him, He shall direct our paths," and we believe God will put us in the place He wants us. Wherever we go, we shall always have a warm place in our hearts for the people of Seymour, and we pray that God's man may be sent to this place to carry on this work, in spite of the opposition of men and of devils.—M. T. AND LIDA BRANDYBERRY, *Pastors*.

EVERETT, MASS.

Sunday, July 12th, was a high day in Zion at the People's Pentecostal Church. There was a fine attendance at all the services. Six seekers at the evening service. A real work of salvation is coming our way. Mrs. Lizzie Crockett, a loyal member of our church, who has been in Maine for nearly five years, has returned to her home here. God blessed her and made her a blessing on the Sabbath.—A. K. BRYANT, *Pastor*.

HARTFORD, CONN.

The Lord is still blessing the work in this city. It was our great pleasure recently to have with us Rev. N. H. Washburn, our district superintendent, for ten days' campaign. The pastor and people were greatly blessed and inspired under the ministry of God's humble and fearless servant. A goodly number of seekers were at the altar, and some got real victory. At the close of the special meetings Brother Washburn organized the First Church of the Nazarene of Hartford, Connecticut. We have thirty-two charter members, and these are banded together for the spread of scriptural holiness in the Charter Oak city.—R. J. DIXON.

The meetings at this camp began on Thursday, at 3:30 p. m., June 25th. The keynote of the whole meeting was struck in the opening service, "Holiness unto the Lord," always based upon a thorough conversion. The meeting was addressed by the evangelistic workers who were to take part in the campmeeting services during the ten days' duration. Then an altar service was called, and quite a few, mainly those who wished to be renewed in their Christian experience, or anointed afresh with the Holy Ghost, came forward to the altar, and the fire fell.

Then the work went on most gloriously through Friday, Rev. Roy T. Williams, of Texas, who was there as the special campmeeting evangelist, preaching morning and evening, and Rev. Seth C. Rees in the afternoon, with many at the altar in all of the services.

All through Saturday the tide kept rising, until on Sunday morning the river of salvation and celestial glory overflowed its banks.

The services of each day began with an early morning prayer service at 6 a. m., continuing for one hour. Then breakfast at our most excellently conditioned cafeteria, which, in all its work, was a veritable benediction to us all, the attendants being sanctified men and women, who not only did their work but did it in a thoroughly Christian manner, sometimes singing and shouting at their work.

After breakfast came our people's service of song and testimony, at 8:30, and this service was always one of the features of the day. The time for testimony always was so fully occupied that it was next to impossible to get an opportunity to testify at all, and we had an excellent chance to learn the beauty of an exercise in "standing grace."

On Sunday morning the interest and saving power of this service was intensified inasmuch that this time, from 8:30 to 10 o'clock, was occupied by an old-fashioned Methodist-Nazarene-Pentecostal love-feast.

This service was led by our dear Dr. Bresee, whom no one can help revering and loving, and at whose feet we were more than blessed in sitting and learning. This love-feast was something to be remembered for a lifetime.

Dr. Bresee opened it with an address based upon the 60th chapter of Isaiah, in which he took occasion to show the origin and nature of the "agape"—or love-feast—and how it came to be instituted in the earliest days of the Christian church.

He showed us that the symbols of bread and water, distributed at such time, were not the Eucharistic symbols, like those of the Lord's Supper, but simply symbolized the spirit of brotherly communion of the saints of God.

Following this wonderful love-feast an intermission of a half hour for rest came at 10:30.

The regular preaching service of the morning was preceded by a glorious service of song, led by our most wonderfully saved and competent director, Mr. E. F. Wilde, leader of the great Nazarene choir of the First Nazarene Church of Los Angeles, consisting of 100 voices.

Rev. Seth C. Rees, pastor of the University church, of the Nazarene University, Pasadena, gave the gospel message from Heb. 12:8, "Jesus Christ, the same yesterday, today, and forever." Brother Rees spoke somewhat as following: "There is great uncertainty today in the scientific world with regard to many things. Great thinkers are constantly revising their theories. There are taking place in these times great revolutions in thought in the scientific world, as well as in the political world. Men even have the thought of revising the Bible, in order to adapt it to the times in which we live. Ah! the world and worldliness are like the sands and tides of the sea, constantly shifting and changing—nothing fixed, nothing steady. We have long supposed that we had arrived at the ultimate analysis of matter in the 'atom' or 'molecule,' whatever that may be, but now the 'atom' must step down and out perchance, as the ultimate material analysis, for Dr. Ramsey announces that in his many new discoveries in organic chemistry, he has discovered 'the birth and origin of the 'atom.' Instead of dogmatically stating as truth today the postulates of science, it seems far safer to await developments in the scientific world, inasmuch as the developments of today are disproving the declarations of yesterday, and great scientists have occasionally to turn somersaults, and even double-somersaults, in order to keep in line with their companions. For example, some

The Pasadena Campmeeting

By J. Eaton Wallace

of the wonderful events of the Bible, which at one time were thought to have been disproved, are now wonderfully proven, and the final results of the research of scientific centers are turning our way. 'Religious consciousness,' which at one time was poohed at, is now admitted, and by our foremost scientific thinkers, to be the most certain knowledge of humanity. The knowledge most sure is spiritual knowledge. Physical knowledge may fail. Some people, for example, are color-blind; they think a thing is one color, when it is another. Mental knowledge is more certain, but not absolute. You may know something in mathematics, but spiritual knowledge is absolutely certain and sure to the individual man. 'Whereas, I was blind, now I see'; that was knowledge. This text links us to God, and suggests the unchangeable nature of God. The text gives us an unchangeable basis for the Christian's faith. And the glorious part of it all is that the Bible stands like the Rock of Gibraltar today—unmoved."

At the close an invitation to God's people to come to the altar and seek entire sanctification, and for those who wished to be saved, resulted in the coming of thirteen to the altar of prayer. Fully 2,000 people were present at the morning service.

The afternoon service began at 2:30, with an exuberant song service, led by Brother Wilde, and the sermon was preached by Rev. C. E. Cornell, First Church, Los Angeles, from the text found in Matt. 5:8. "Blessed are the pure in heart, for they shall see God."

The speaker said somewhat as follows:

"The great critics of the Bible say it is written in the finest manner of any book extant today. This text has reference to the present and to the people of the present. It does not say blessed have been, etc. It does not say blessed shall be; but, *blessed are* the pure in heart. And this text means what it says: *Pure in heart*, not partly pure—*pure*. Amanda Smith once asked an old colored deacon what this text meant, and he answered: 'It means get just as near it as you can.' It does not mean anything of the kind; it means what it says. All sin is impurity. Then if we are to get rid of all impurity, we are to get rid of all sin. And this is the truth. God has provided purity from all defilement, all sin. Sin does not live in any special part of the body; sin is not of the body, it is of the soul; the body is only the instrument of sin, as it may be of righteousness. Sin is in the heart. God tackles sin where it is, in the soul of man, and purifies the heart. God goes at sin in humanity in an orderly manner, as He does everything in His universe. Bless God, there is a radical cure for carnality!"

An altar call was given and some came forward and entered into the fullness of a pure heart.

In the evening service there was a grand enthusiasm. Prayer was offered by Rev. Hodgens and the sermon was preached by Rev. Roy T. Williams, evangelist, from the text found in 1 Peter 1:16: "Be ye holy for I am holy."

The speaker made a forcible presentation of the demand of God that we be holy. He showed that it was man's natural, normal condition; that Christ Jesus came to this world to bring us back to our natural condition in God—to holiness.

He showed that a Christ that could raise the dead and perform all the other miracles which Christ performed, could cast out sin and make man holy.

The command of God, "Be ye holy," is just as much a command as any other of His commandments; and it will be holiness with us, or no heaven. God will not come down to us. He must lift us up to Him. If one not holy should go to heaven, it would be hell to him, because not in attune with heaven.

In answer to the altar call many came and many were blessed.

On Monday morning the sermon was preached by Rev. Williams, from the text found in Rom. 12:1, 2. The sermon, of course, was on consecration, and was deep and thorough, and practical.

The altar service was again a grand success, God blessing and sanctifying. In the afternoon of Monday, Rev. Seth C. Rees gave us the message, from Matt. 10:20: "It is not you that speak, but the spirit of your father that is within you."

As usual with Brother Rees, he preached in a bold, forceful manner, setting forth the truth of the text in great power, and at the close some fifteen persons came to the altar.

Then in the evening a song service, led by Brother Wilde, and a sermon by Brother Williams, from the text, "Grieve not the Holy Spirit of God." And so the work went on through the week; the fire fell and power deepening and intensifying under the preaching of our three special evangelists: Williams, Rees and Cornell, who alternately brought the message with great power; and scores came to the altar.

On Tuesday morning we were favored with a wonderful sermon by Rev. Dr. Ramsey, dean of Deet's Bible College, Nazarene University, from Heb. 11:1: "Now faith."

It would be utterly useless to try to give in the portion of space that can be allotted to this report, a synopsis of this discourse.

It was inimitable in almost every particular.

On Wednesday was held an educational meeting, presided over by Dr. Bresee. Addresses were made by Dr. Bresee, Rev. Seth C. Rees and Dean Ramsey, and a financial report by the financial manager of the University, Mr. Jones.

Dr. Bresee showed what was the condition of the institution four years ago, as compared with today, and Mr. Jones gave a very plain, concise report of the financial condition of the institution.

At last, and only too quickly, we came to the last great day of the feast—the second Sunday.

The grand prayer meeting came as usual, at 6 a. m.; people's service at 8:30, led by Fred Mesch, of the Nazarene University.

In this meeting every moment was occupied with glowing testimonies to full salvation, interspersed with soul-stirring songs.

Then the preaching service of the morning of this second Sunday. The preacher only had a half hour in which to present his theme, but in that time he gave us a deliverance of truth that was owned and blessed of God, from Gal. 6:14: "God forbid that I should glory; save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Before Brother Williams preached, Brother Cornell presented the needs of the campmeeting committee in meeting the necessary expenses of the meeting, and asked for the sum of \$1,400 for this purpose, and in his inimitable way of presenting such matters, he was able to raise the larger part of the amount needed, which sum was fully completed in the afternoon and evening services.

In the afternoon, after a very inspiring song service, led by Brother Wilde, the message was presented by Rev. Seth C. Rees, of Nazarene University, from John 12:21: "Sirs, we would see Jesus."

The sermon was full of meaty truths, and of course, since it came from Brother Rees, was presented with unction and power, and resulted in the coming of many to the altar of prayer. The altar service was one of the most marvellous scenes of the camp.

The closing or evening service of this day was opened at 7:15, and there was an audience which filled the tabernacle to overflowing. It is probable that there were no less than 3,000 persons on the ground during the entire Sabbath, and some 2,500 or more in the preaching services.

Prayer was offered at night in the public service, by Rev. Teal, and a selection sung by the University Quartette.

Then the sermon was preached by Rev. Roy Williams, from 1 Kings 20:40: "And as thy servant was busy here and there, he was gone."

The service closed in an outpouring of power and glory.

And thus ended the great Nazarene campmeeting of 1914. 1,200 or more persons were tenting on the ground, and there was no friction, no clashing—all was harmony and brotherly love.

LITTLE ROCK, ARK.

Closed Sarepta Springs camp, near Mount Moriah, Ark., July 12th. It was said to be the best meeting ever held on the grounds. People came for miles and by the hundred. Conviction was deep, and the seekers earnest. There were no "dry-eyed" professions, but they prayed through in the good, old-fashioned way. A goodly number were definitely saved or sanctified. Four were received into the Church of the Nazarene. I started this camp twelve years ago, when in the pastorate of the Methodist Episcopal Church, South. For several years I led the meetings, but for some time had been away. I found the grounds and regular time for the camp had been usurped by anti-holiness people, and a tobacco-chewing, holiness fighter engaged to conduct the annual meeting. Arrangements were made to continue the camp as originally held. Rev. F. W. Sharp, on whose work the camp is situated, gave fine help in sermon and song. He preached like fighting snakes, and lives as clean as an angel. He is greatly loved by his people and outsiders. God is blessing the cause of holiness in that part of the state. Good meetings are being held, churches organized and houses of worship erected. Opposition is intense, but mainly of the "bush-whacking" variety. The lines are being closely drawn and the "fight is on." Will begin a meeting tonight in Little Rock, Ark., with District Superintendent Haynie to assist us. "Say unto the people that they go forward."—JOS. N. SPEAKES.

DAYTON, OHIO

Since we returned from North Carolina, the Lord has been giving victory here in our church. We had an enjoyable trip to our old home, Greenboro, N. C. The campmeeting there was crowned with victory and salvation. The holiness work is making progress there. My only brother was reclaimed at the camp. We had the privilege of preaching once in the old country Methodist church where we gave our heart to the Lord. Had a precious service, with six men at the altar, and some prayed through. On our way back we stopped off a few days at the Cincinnati camp, which was in full swing and sweep of victory, with the glory on, and many souls prayed through. Last Sunday was a precious day here in our church. The power fell on the people in the morning service. One sister was beautifully sanctified. Two prayed through in the evening service, and we closed feeling that the Lord had blessed in a special way. Two of our members have gone to heaven the past month and others are sick, but through all the Lord is leading on to victory.—JAMES W. SHORT.

KALAMAZOO, MICH.

The little band of Nazarenes in this place certainly have the faith of the fathers, and the courage of Daniel, as is plainly evidenced by the big things they undertake for God. They are but thirty-four strong, as to numbers, but much stronger than that in fealty to God and faithfulness in His work. They have purchased a good tent, and by the time this note reaches the editor it will have been set up for the third campaign of services this summer. In all of these God is blessing and souls are praying through and shouts of victory are heard frequently under our canopy. But, best of all, we are demonstrating that we are worthy of the confidence of the people who took us on probation for more than the proverbial six months. Some dropped us suddenly when they found that we were out for the Lord, with all bridges over the gulf into worldliness burned, so that we would not, and could not, go back. People, however, are coming to us who testify that they are spoiled for the old way after they have been with us a while. Rev. R. E. Gilmore, of Olivet, Ill., was with us for one campaign, and did good service. He taught us the way of the Nazarenes more perfectly, and certainly it was needed, and has already served us good purposes. Rev. I. E. Miller, a sweet singer, spent a week with us while Brother Gilmore was here, and he also gave us new visions of love and sweetness exemplified in the 13th of First Corinthians. Our summer's work is an unbroken campaign with the tent until cold weather in the fall. We will keep the lines hot with news from old Michigan. Although the latest of the states to line up with the Nazarene movement, yet few are more virile, and you can expect to hear good news from us. We have a fine band of holy men all over the state that is fighting the Lord's battles without compromise.—W. J. CROSS, Pastor.

PRESCOTT, ARK.

We closed out at Sarepta camp Sunday night, July 12th, with great victory. Men and women were prostrated in the altar, and cried and made restitution in several cases. Rev. J. N. Speakes, of Little Rock, Ark., was my yoke-fellow. I go

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next to Liberty church, six miles from Prescott, for two weeks. Would be glad for any of the brethren passing to visit us.—F. W. SHARP.

CALGARY, ALTA., CAN.

The blessing of God is upon our hearts in the work here. Some results are being seen, with God's blessing on the church. We are not without seekers at our regular services, increased attendance and deepening interest in the church. God is good to us and we rejoice to labor and sacrifice for His glory. Our Assembly at Red Deer was a great blessing and inspiration to us. The work of the new and opening country is full of prospects for the future. Just now we are making preparations for a three weeks' tent meeting with Evangelist C. F. Weigle, beginning July 26th. We have secured the association tent—very large and commodious, seating easily six hundred people. The tent will be pitched a block from the city's main business street, where we trust to reach as many people as possible with the glorious gospel of full salvation. We are trusting, planning, and praying, for a blessed victory.—E. E. MARTIN.

LISBON, OHIO

On Tuesday, July 14th, our tent meeting in Toledo closed. It was a hard battle, but God gave us some victories, and a number prayer through and were blessed. There were a few Roman Catholics that called on God for salvation and found it. Brother C. F. Weigle did the preaching. The last two days of the meeting we were glad to have Sister Millie Lawhead with us. I expected to be of some assistance in the meeting, but on account of troublesome eyes and a nervous breakdown, I was of little value, not being able to put much life into singing or prayer. I consulted a good physician and he says I must rest for three or four months. I did not see how it could be done, as I have a wife and two babies to care for. On the last night of the meeting, Brother Weigle spoke to the people

of my case, and gave a sum to start an offering for me, which was cheerfully given. It was the first time I ever met Sister Lawhead, but she came and gave me the equivalent of \$5 at the close of the meeting. Surely God is good, and I pray His blessing may rest upon Brother Weigle, Sister Lawhead, and all those helping in the Toledo meeting.—L. E. GRATTAN.

FROM EVANGELIST F. E. MILLER AND WIFE

We have just closed another camp at New Castle, Pa., with a sweep of victory. Large crowds. Our children's meetings were good: as high as eighty in the class. We found a fine lot of people and they are growing up like calves of the stall—fat and flourishing. God met every need, and took good care of the preacher and his wife. Our Bible readings were well attended. We are now at Chattanooga, N. Y., until the 26th. There is something going to happen here. Pray for us! From here we go to Tyler, N. Y., until August 9th, then to Penial, Pa., and Richland, N. Y. These days are a feast to our souls. It's a great pleasure to win souls for Jesus.

BARNESVILLE, GA.

We are yet at this place, in the midst of a good revival. Old, gray-haired men are getting to God, and the Nazarene church is being revived. We close here Sunday night. We have cancelled all of our meetings in the South and West, and accepted the call of the church at Malden, Mo., as their pastor for half time. We can devote the other half to the evangelistic work in Missouri, Arkansas or Illinois. Any one wanting our help may address us there.—G. O. AND BERTHA CROW, Malden, Mo.

NEW HOPE AND SPANNUTH, NEB.

We had a Fourth of July service in a grove, about midway between the two points; had a real

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good service, and a nice crowd. The people brought their dinners and put them together, making one big family dinner. The work is on the up grade. There are some of the best people here—so friendly, and we feel at home among them. We are looking forward to a tent meeting, which we hope will be the means of bringing many souls to the Lord. There are some Plymouth people here, who are good people, and are a help to us both financially and spiritually. We are looking to God for great things on this charge.—H. C. WILLIAMS, Pastor.

OZARK, ARK.

We just closed a great revival, seven miles out in the country. God was with us in power, and many souls are happy in Jesus as a result of this revival. My wife was with me, and rendered efficient service in song, prayer and altar work. We

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are now at Alix. Rev. C. P. Roberts and wife are with us. We look for great victory.—A. B. CALK, Pastor.

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I am selling books and giving away our missionary paper, THE OTHER SHEEP, and making up money for missions. I will go from here to Mayhew, Miss.—W. W. BENSON, Sec.

UPLAND, CAL.

God is giving us good meetings all along. This past Sunday. Brother Lineweaver was with us and preached both morning and evening. The church was well filled at both services. Quite a number of outside friends were present. God wonderfully helped him preach, and the fire fell. Some shouted, others laughed, and many wept. It seemed as though a big window was opened on us from above. We had two definite seekers, and others were under conviction. We praise the Lord for His mighty presence in our midst, and pray for greater tide of salvation to sweep over us. We must, above all else, keep red-hot for God. By His grace we will keep on praying, working, praising, and believing. Amen.—O. F. G.

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