

# HERALD of HOLINESS

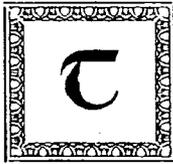
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS, CITY, MO., JULY 21, 1915

NUMBER 15

## The Carnal Mind



THE carnal mind is another name for sin, or for the sin-nature, or for inbred sin or depravity. It is one side of that duplex character of sin which alone is the correct view of sin. It is a fact that sin must be viewed and treated under the double aspect of a sin-nature or tendency and of guilt or transgression. The first is that with which we are born and for which we are not therefore responsible until we yield to it and make it our own. The other or guilt is the sin incurred by our voluntary action or commission, and for this we are responsible and come under condemnation before God.

It is highly important to keep this distinction clearly in mind in our thinking. Adam Clarke says some clear things on the subject in commenting on the ninth verse of the first chapter of 1 John. He teaches that sin exists in the soul under two modes or forms: "(1) In *guilt*, which requires *forgiveness* or *pardon*. (2) In *pollution*, which requires *cleansing*. *Guilt*, to be forgiven, must be *confessed*; and *pollution*, to be *cleansed*, must also be *confessed*."

This is a distinction very clearly made and tersely expressed. It states the case very correctly, and in so plain a form that no one need go astray in thinking on this subject. It shows sin to be under a duplex nature: the one as guilt, the other as pollution or as a principle of evil or a sinward trend in the soul. The first, or guilt, must be pardoned, while the other, or the sinward trend or inward pollution, is to be cleansed by the Holy Spirit in the great work of entire sanctification. Hence arises the necessity and the place for the two works of grace in the atoning work of the Christ. In pardon the sinner sought relief from the sentence standing against him for his actual transgressions. This work did not descend down into the realms of his nature and treat the sin-nature or sin-trend. The faith and prayers of the seeker did not apprehend or include this need in his seeking. He was seeking riddance of the penalty and this alone. He obtains this, and with it God gave a new life, even the birth from above, which did not likewise reach to the abysmal depths of his soul pollution and remove it. This is rarely if ever included in the seeking of souls when aroused under the convicting work of the Holy Spirit. God fulfills the promise that "according to your faith be it unto you." He deals with us on the plane of our faith. He gives according to this measure and only thus. With every converted soul, if faithful to the light received in that blessed act, there will come later a sense of other and further need.

There will be discovered within an insurrectionary principle or weakness from which the soul will recoil and which sometimes, misunderstood, leads the soul into the deepest doubts and perplexity. This is a very critical time indeed in the history of the young convert. It is a time when they need very delicate and wise instruction, which many do not receive and go down under defeat. No preacher who scouts the idea of inbred sin or the carnal mind is in a position to give the needed instruction at such critical times. No man or woman who does not believe in a second definite work of grace can be a wise leader of such a soul at this important moment. No man who believes that we are to grow into this work of sanctification can possibly give the needed advice under these trying times of a soul. One must be sound on holiness as a second

work of grace to be able to lead along these perilous times and among these breakers.

How important that preachers be indoctrinated with the whole truth of God as recorded in His inspired Word, that they may be wise in winning and leading souls along these deep places of soul experience! God give us men and women in increased numbers who have traveled this road, and who know the way and can lead others to the Rock that is higher than they and to the Water of Life which can cleanse and keep clean and holy!

### ONE GREAT PURPOSE

THIS IS SAID to be an age of specializing. We suppose it is true; but we find nothing new in the thought or fact. God revealed to us in His Word the thought and plan of specializing long ago, and furnished us examples of the marvelous wisdom and success of the plan. He gave us the example of Paul, which is a triumphant illustration of the wisdom and glory of the work of specializing. It was Paul who said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Paul made a glorious success by clinging to that one sublime purpose amid all obstacles and the strongest temptations, and ended his career in supernal glory if it was on the headman's block. No sort of difficulties deterred him from pursuit of this one sublime aim. No threats or punishments were severe enough to affright him. No abandonment of friends or attacks of foes could cool his ardor. He went bravely and ceaselessly forward and onward until he was pinnacled on the glorious pedestal of a martyr's doom, and from that pinnacle of glory he looked down on a world, and beheld the paltry wealth and grandeur and gaudy and shining trophies with which it had been attempted to purchase his treason to this high and holy purpose. He looked abroad upon the fading and vanishing tinsels and honors which had been ineffectually proffered him for his surrender to the enemy. He beheld the crumbling ruins of ecclesiastical and state pomp and temporary power and evanescent fame by which it was sought to induce him to turn from the noble calling with which he had been honored, but saw no cause for regret as he stood facing his cruel instrument of death. "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Thus alone can any Christian gain eminence in the grace of the gospel. He must accept the place and call of the Father, and in the state in which he finds himself providentially placed therein to be content. He must by prayerful study of the Word of God as revealed in His blessed Book find God's real purpose with reference to him. He may and will feel very small, and the tempter will try to make him think and feel that he is too small for God to take special cognizance of him and stoop to teach him by distinct words from His Bible his duty and his destiny. This is the mistake so many make under the false guise of humility. It is right to be humble. It is no violation,

however, of humility, to believe in God and in the power and sufficiency and directness of His Word, and that God can and will illuminate us, and our course by His Word, if we will absolutely yield ourselves to its sway and influence prayerfully and with faith.

Oh, brethren, look into this perfect law of liberty, and study it, and rely upon it. Remember that it is to be the "man of your counsel," and a "lamp to your feet." Walk by it and trust, in it and devour it as more to you than your necessary food.

### SPIRIT FILLED

PAUL SAYS, "Be filled with the Spirit." This is an apostolic injunction which is of prime importance and which must be reached by all of us before we are where God wants us to be, and where we can do the work He assigns us and wants us to do. We must remember, however, that there is no filling *with* the Spirit independent of and aside from the cleansing *by* the Spirit. We must first be emptied before we can be filled. There must first be a cleansing by the Spirit before there can be an empowering by the Spirit. The cleansing and the emptying and the purifying are but the work of sanctifying, while the filling is to follow this great work by our walking faithfully in this great light of cleansing by the Spirit. Grace abhors a vacuum as well as nature. The man whom God cleanses and purifies will find if he faithfully walks by this glorious new light of perfect love that the Spirit fills and irradiates and glorifies his whole nature so that he becomes filled with all the fulness of God.

The mistake must not be made of seeking the effect before the cause exists. Seeking an endowment for service is but doing this very thing. It is a grave and great mistake, and is very misleading to teach people to thus seek the filling of the Spirit independently of the cleansing by the Spirit. Teach people to seek the sanctification as a pre-requisite to getting the endowment of power for service. Let the seeking be for God and not for some bestowment by Him. It must be an aroused hunger for THE BELOVED, and not an ambition to have a great power to do wonders before men and women. God is not in the wonder-working business for mere spectacular effect. He needs none of this business and we do not need it. We need God and we need the purity He alone can bestow, and He is willing to come to us in this blessed way the moment we pay the price. Then by a kind of a supernaturally natural law we will find we have the divinely bestowed power which will flow out from us unostentatiously and humbly to the blessing and help of all with whom we come in contact. Let us never seek power for the sake of power. Let us never seek anything of God for the mere sake of its display before a wandering world. Let our search and our hunger be for God and for His purity and His cleanness and His peace and His nature, and we will not be disappointed.

### JUST A WORD

Just a word with preachers. Hear it, brethren, and let's mend our pace, and see if we can not get on at a better pace. Doctor Jowett said, at the opening of one of his addresses to the Yale divinity students: "Perhaps the first thing of importance on entering your study daily will be to look within and see to your own personal needs, first of all."

This was substantially what he said, and we wish to repeat and urge the admonition and warning. Is there not very great danger that we will lose out just here if we are not careful? Can it not be that we are in danger of forgetting self and its personal needs and refreshings in the midst of the numerous and absorbing demands for altruistic work, which press daily upon us? Is it not true that the more time we spend in prayerful preparation of ourselves, the more time we will really have to give to work for others, and the more we will really accomplish for them? Let us see to it every morning as we enter our little dens or studies to begin the day's study and work, looking to the uplift and weal of those who depend upon us for spiritual sustenance and food, that we look within and inquire diligently what we need today for its special work and perils and difficulties? Then let us get down on our knees, and linger until we are sure the Lord has heard and answered us and will go with us through the entire day, blessing every thought and every impulse and every word written or spoken in preparation for the pulpit?

We can not afford to neglect this. It is of primary importance. It is fundamental that we be right ourselves first. It is time well and wisely spent in such personal preparation and tuning for the

great work of the day upon which we are about to begin. Let us be careful and conscientious here, and we will be sure to accomplish more and better work throughout the days as they come and go so rapidly.

### MANIFOLD BENEFITS

THE blessings of the religious paper are so manifold it is difficult to enumerate them in a reasonable space. The truly religious paper we mean, and not the church paper which has shaded off so far into the secular line and purposes and unnatural aims that it has lost its distinctive and religious characteristics and benefits. Look a moment at the varied uses and blessings of the really religious paper. In the first place, we may mention that it gives the current news of general interest in a most condensed form and as sparingly as the real needs of religious people will allow. This is its lowest and least use.

Coming higher in its realm of blessing, we may say that it makes better children in the home by the carefully selected matter for this class of its beneficiaries. This matter is selected with a special view to help mothers in their rearing of their little ones. It instills and fosters interest in the salvation of others. This is its great mission. By every obligation imposed by its founding and its support, it is committed to principles of altruism. It is created in unselfishness and supported by the unselfish generosity of farsighted and devoted men and women who stand by it for the good it does, knowing it can never and will never become a source of revenue and rarely even ever reaches self-support. This altruistic origin seems to implant in the very institution of the denominational paper, and those who conduct it, the idea and the principle of altruism as its real aim of life.

In the home it makes the children more intelligent, and thus becomes an ally in their education. It cultivates a taste for reading in the young and fosters it in the older. It is a great aid in the study of the Bible, and is its great defender against the insidious encroachments of all higher critical and other enemies who would destroy this great bulwark of all our real interests for time and eternity. The religious paper throws light upon obscure questions of general interest. The editor studies and gives his entire time in seeking the welfare of his readers, and seizes upon everything of real interest to the reader and gives all the information obtainable on all intricate and obscure questions about which the average reader can not obtain the needed light.

It awakens and arouses the talent of the denomination and renders it more useful by causing it to express and impress itself upon the church at large. It gives the news from the churches, thus inspiring the workers with greater courage and energy for noble and persistent endeavor. It affords a channel for communication between brethren. It furnishes weapons for defense of the truth in the hands of all. It exposes error and informs all of the approach of it in any and all guises. It promotes unity of faith and practice in the denomination, and tends to foster loyalty and love in all for their church and her institutions. It increases interest in the spread of the gospel, arousing missionary fire and zeal. It leads to a better understanding of the Scriptures, thus helping at the very source and center of our greatest and most fundamental needs. It secures a better attendance at the prayermeeting, and in many ways tends to prepare and secure better teachers for the Sunday school.

The religious paper secures better pay for the pastor by its manifold educational advantages already indicated, and because, also, it makes the Christians more intelligent and more useful and broader in every way. Thus by many and marvelous ways it is an untold blessing which no church ought to be slow to estimate at its true value.

Any church is to be congratulated which has a paper strong in the elements of true and worthy religious journalism, for it silently and ceaselessly does its mansided work along these scores of lines of blessing and uplift while we sleep or while we are busy here and there. The paper never sleeps, but always keeps at its benign and holy work. Foster and help your church paper by every means in your power, and you will be helping your own church locally and your own denomination in a most potent way. Pray for your paper and its editor and publishers. Take them to the throne of grace daily, that God may more and more widely use them and the paper they are making for the advance of all the interests of His cause in this lost and needy world.

# THE EDITOR'S SURVEY

## News and Notes

Fifty years ago the fifth of July General Booth preached his first sermon to the outcasts of London in front of a notorious saloon in the East End of London. It was appropriately called the Mile End Waste in which he started his memorable work which has girdled the globe with its beneficent arms of power and holy influence. On account of the war no attempt will be made to observe any kind of a general celebration of its origin. It certainly deserves commemoration, for it has for half a century been a marvelous spiritual force which has sent forward numberless souls to their everlasting reward.

Bishop Warne of the Methodist Church, who is in this country on a visit, said in a recent interview as to the war conditions in India, where he resides as missionary bishop, that the war conditions were desperate indeed, and he gave this as an item illustrative of the fact. He said that when he left India wheat was selling at \$1.90 a bushel, gold. This, he said, was a higher price than he had ever known it to sell for, even in famine times. He has labored there for nearly thirty years. When it is remembered, the bishop said, "that the average wage of the laborer in India is eight or ten cents a day, gold, and that most of our preachers are laboring there on grades of five to ten dollars a month, gold, it can be seen by any one who takes time to calculate, the desperateness of the financial conditions in India."

It is to be hoped that the Philadelphia *North American* has made a mistake in saying that in the opinion of the New York East conference of the Methodist Church, the old-fashioned revivalist or evangelist leader is out of date and to be abolished. That paper gives the action of the conference in abolishing the evangelistic commission on the grounds of its work being a reflection on the district superintendents. Each pastor, it was claimed, could do all the ministering to his own parish that is necessary.

Chicago's record on the divorce evil is certainly enough to cause the country to pause and consider. For the year 1914 there were granted 3,458 divorces—just one for every ten marriages. There were 3,356 of these divorce suits uncontested against only 102 which were contested. It is estimated that \$1,000,000 alimony is awarded in Chicago annually in divorces. When we remember that this is only one city among hundreds where these divorce mills continually grind out their unscriptural and ruinous product, this case becomes alarming indeed.

Louis D. Brandeis in a speech recently in Boston declared that if Jewish nationality is ever to secure recognition, the Zionist movement must succeed. Palestine, it was contended, is to become the haven for the persecuted Jews from all parts of the world. Mr. Brandeis insists upon the renationalization of his people in their own country of Palestine, and urges upon all Jews co-operation in the plan of the Zionists for this object. He longs for the equality of his people thus with the other nations of the world, and the cessation of the long-continued persecution of the Jew by the nations of the world. "One of the es-

sential conditions of this equality," he contends, "is that we shall again have our land, legally secured. Not till then will the foundations be laid for the solution of our problem, and not till then will come the end of Jewish misery." We wonder if the speaker was aware of the minuteness with which he was insisting for the fulfillment of prophecy respecting the Jew in his eloquent plea.

A nationwide campaign in the interest of missions is being planned by the Laymen's Missionary Movement, which will touch seventy-five cities in all parts of the United States. Every important missionary agency is expected to co-operate in this movement in conducting the campaign. Not less than twenty-five thousand churches are located in cities where conventions are to be held with perhaps as many more in outlying districts contiguous to the cities named. The program will be educational and inspirational in its aims and work. Every church in the cities where conventions are to be held and in adjacent cities will be asked to send delegates to these conventions.

The sixteenth annual session of the Anti-Saloon League of America at Atlantic City, is perhaps the largest convention that ever assembled in the interest of prohibition in the world. Twenty-five thousand delegates stagger the mind to grasp. The first question demanding settlement by this body is the method of compensation or reimbursement of the United States government for the loss of revenue by the enactment of nation wide prohibition. The solution of this question, it is believed, will gain to the cause a large number of prominent men all over the nation who now stand aloof from the movement through fear on this question. Fifty-one million of the 100,000,000 people and 71 per cent of the area of the United States are under prohibition. This is a phenomenal gain since the last convention.

The negroes opened last week an exposition to commemorate fifty years of progress by their race. The grounds were filled with exhibits showing the industrial, intellectual and spiritual progress of this race.

Some time ago we announced that Doctor G. Campbell Morgan had resigned the pastorate of Westminster church in London. The news now comes that Doctor Morgan has withdrawn his resignation under the great insistence of the trustees of the church. Just what the special reasons were for this change we are not informed. We can not help feeling a rather selfish regret at this change for we had hoped that if he gave up his time to Bible conference work in Europe and America that we would again have the great pleasure of hearing him on the Bible platform.

The Book and the city to be brought face to face. Every home in Kansas City to have the Word of God brought into it by a sanctified man or woman with words of prayer and love and kindness by mouth accompanying!! Such is the scheme of city evangelization launched by Dr. John Matthews of the Pentecostal Church of the Nazarene, for his little church at Twenty-fourth and Troost. We have only to say, we see in this adventurous but divine

plan two things at least: First, the plan persistently and faithfully pursued by his membership will result in the development of the liveliest and most powerfully spiritual and influential crowd of sanctified people in all the broad land; and secondly, in an untold and incalculable good accomplished in holy impressions upon thousands, in salvations and in comfort needed and blessed to multitudes, and in the scattering of holy light and fire and hope and blessing broadcast in a city lost in sin and in need of a Savior. The plan includes a meeting every Friday night and the employment of twenty minutes of it in reports from the workers from their work in the city field in pursuance of the above plan. The remaining hour to be spent in the devout study of the Word of God by the assembled people. This is admirable indeed. This will keep freshened in knowledge of the Word all the workers, deepening them in the knowledge and the grace of our Lord Jesus Christ. It will thus the better fit them not only for the special work in hand but for all the future life-work to which they may be providentially called, whether in their own personal development or in altruistic spiritual endeavors. No greater conception ever entered the brain of man than this marvelous duplex plan. Faithfully worked, which we know will be done, no tongue or imagination can depict the tens of thousands of advantages to ensue from it. God bless every worker and every human being visited. God is in this plan and will wonderfully bless it.

## Personal

Brother I. G. Milby, pastor at Decatur, Ill., with his good wife, made the Publishing House a pleasant call last week. Bro. Milby is in poor health and was on his way to Colorado Springs for a much needed rest. He has been faithful and persistent in pushing the work in Decatur and the Lord has honored his work. He expressed himself as agreeably surprised at the Publishing House, as it proved to be more of an institution than he had expected to find.

Rev. Guy Wilson and wife were welcome visitors at the Publishing House last week. They were passing through Kansas City on their way to Oklahoma for their next meeting, having just come from a very successful camp meeting at Jamestown, N. D. This was Bro. Wilson's first visit to the Publishing House, and he was much pleased at the progress made and expressed his surprise in finding so much accomplished since the birth of the institution.

Our Brother R. S. Card writes that Edgar Burkart, one of the leading song evangelists of the South, has recently undergone a serious operation in a Fort Worth (Texas) hospital. For some time his life was despaired of, but God answered prayer and there is hope now of his recovery. His testimony was that he was fixed up for the skies, and his only desire for life was a chance to work for God and souls. Remember this dear brother at the Throne.

Rev. J. L. Brasher called at our office on Tuesday the 13th inst., in passing through the city from Nebraska, where he had been holding a meeting. Brother Brasher is looking in better flesh than when we last met him and heard him preach in Springfield, Tenn. We first knew him when we had him in a college meeting at Asbury College. He did us splen-

did service then and we have watched his career since with great interest. He preaches holiness straight and strong and the Lord blesses him greatly in his ministrations.

Doctor Hardy has been elected President of Trevecca College at Nashville, Tennessee. He is also pastor of the church there, of which Rev. J. O. McClurkan was pastor so long. The District Assembly will be held about the first week in September at Paris, Tenn.

The *Pantagraph* of Bloomington, Ill., of June 23, gave an interesting account of a meeting conducted there under the direction of Rev. I. G. Martin, District Superintendent of the Illinois District, and Rev. L. Milton Williams, evangelist. The account in the paper had also an interesting sketch of the origin and history of our church.

A card from Dr. Walker, at Calgary, Alberta, says "Am sick in hospital here. Have not been out of bed for four days. But am improving, and hope very shortly to be up and out and on my way rejoicing, filling all my engagements." We are sure all of our people will pray to this end.

Dr. Reynolds continues to improve, and expects to take up his Assembly work at McPherson, Kansas, August 11. At this time, we feel that there should be much hearty praying for all our General Superintendents. Do not forget to hold them up to the throne when you are at the family altar, in the church services, and during the day as the Spirit brings them to your mind.

## Over-Indulgence

David is not the only over-indulgent father. He spoiled Adonijah and doubtless Absalom and others of his children in not restraining them, and in doing too much for them. This is the old and the new story of child-spoiling. It still goes on before our eyes every day. Not teaching the children self-reliance and submission to authority in the home life, from the cradle, is but training up helpless and vicious citizens for the state to deal with later. It is the part parents perform in making necessary jails and penitentiaries and in providing inmates for them. With what care and pains parents engage in and push this work for the state. The *Northwest Christian Advocate* published an incident which is a case in point:

The little boy came downstairs in the morning and stood by the kitchen fire, where his mother was preparing breakfast. He was six years old.

His mother went into the sitting-room and got his clothes and brought them out to him. She threw them down on the floor at his feet. While she was doing this he stood there before the fire and enjoyed the warmth.

While she took up the breakfast and put it on the dining-room table, he stood there in front of the kitchen stove enjoying the warmth.

Returning to the kitchen, she unbuttoned for him the neckband of his nightgown. She pulled it off from his shoulders. She pulled the sleeves off from his arms. She put on him his drawers and buttoned them on to his waist. She put on him his stockings and attached to them the elastics. And he stood there enjoying the warmth of the fire. She put on him his pants and buttoned them upon his waist. One shoe was missing. She went into the sitting-room and hunted it up for him. She put on his shoes and buttoned them up. She washed his face and hands and dried them.

The rest of the family were eating breakfast. She had not begun hers yet. Now she poured out some coffee for the little boy and herself. "Come, Johnny, to your breakfast," she said.

The little boy went into the dining-room and stood by the table. There was no chair for him. His mother went into the sitting-room and got one and set it at his place.

She lifted him up and set him into his chair at his plate.

Was the little boy ill or an idiot?

Oh, no; he was well and bright as any child. He was her youngest.

That was six years ago. Today she has been fretting and complaining about her children.

"My children make a perfect slave of me. They think that all I'm good for is just to wait on 'em and slave after 'em. They sling their things down anywhere that's the handiest, and expect me to go around and pick 'em up and put 'em in their places, or hunt 'em up if they are lost. They grumble and scold if I ask the least thing of 'em.

"It is just slave, slave, slave from morning till night. That is all I'm good for.

"I can't see why it is that my children are so helpless. There's Mrs. Jones; her children just wait on her to death. They won't let 'er bring in a stick of wood or bucket of coal or pail of water. They wash her dishes, sweep her floors, make her beds, do her washing, and help her with the ironing. Each one looks after his own things, and keeps 'em in their places. I do n't see what makes the difference in families."

## Be What You Want Others to Be

We make largely our own associates and friends. Our ideals cannot rise higher than our personalities, and we are sure they should not. We have no right to insist upon more than we demonstrate possible by our own lives and achievements. We must be what we want in our friends and loved ones. In fact, we will only realize in our children or friends what we become ourselves. This point is forcibly presented in the following incident from the *Advance*:

One day a "mover's wagon" came past farmer Jones' gate. The wagon had in it a man and his family, and their household goods. The top or cover was made of white canvas. That was the way people moved from one part of the country to the other then.

Farmer Jones was friendly toward everybody, so he spoke to the "movers" and asked where they were going. "We are moving from Johnstown to Jamestown," they told him. "Can you tell us what kind of neighbors we will find in Jamestown?"

Farmer Jones dropped his head a moment in thought, then he asked, "What kind of neighbors did you find in Johnstown?"

"The very worst kind," they said; "our neighbors were gossipy and unkind and indifferent — we were glad to move away."

"You will find the same kind of neighbors in Jamestown, exactly the same!" he told them.

The next day another "mover's wagon" came past farmer Jones' gate. He greeted them in his friendly way, and asked where they were going. "We are moving from Johnstown to Jamestown," they told him; "can you tell us what kind of neighbors we will find there?"

"What kind of neighbors did you find in Johnstown?" he asked.

"The very best," they told him. "Our neighbors were kind, considerate, and very nice, indeed. It almost broke our hearts to move away."

"You will find the same kind, exactly the same, in Jamestown," farmer Jones told them as he bid them Godspeed.

"That's the way of the world," farmer Jones said to himself as he walked back to the house. "If you want to have friends you will have to be a friend. If you want to see good in other people, you will have to let them see good in you. 'As you measure to your neighbor, he will measure back to you.'"

## We Know Not Which Shall Fatten

True it is that we know not which is the food that fattens. The hymn says "Sow beside all waters, for we know not which shall thrive, the late or early sown." So it is with the spiritual food we receive. We must be sure it is the "sincere milk of the Word," and not some poisonous stuff, a kind of concoction of the Word with some semblance of science or some human quack stuff. Let it be the Word of God and we may be sure there will be health and growth and strength although we will not be able to say which chapter did this or that or the

other for us. This truth is strongly brought out in the following from the *Congregationalist*:

What doctrine best feeds a church? No man can say. Can any man say as he gains flesh, "This growth is a chop I had for lunch; this finger joint is the ham and eggs I had for breakfast, and that clear idea is the oatmeal"? But let any mother set out before her children day by day a solid, simple menu, varied to attractiveness, and she will see lads taking on sturdiness and lassies rounding into beautiful womanhood. Let any pastor keep good, substantial, varied food before his people week after week, and they will grow and put on spiritual weight. He may never say it was this or that doctrine that did it. They all went into the diet and strength came from them all.

## A Power in the Home

In the home the religious paper finds its chief theatre for the many divine and potent benefecences it confers upon the world. This is to its credit for the home is the unit of strength in the state as well as in the nation. Whatever, therefore, makes for the highest and best interests of the home, makes for all that is best and most benign in the church and the state. No holier influence touches the home life of our country than the church paper, when it is devoted exclusively to the legitimate aims and endeavors of true religious journalism. The following from the *Congregationist* is a true word:

If the men and women most active in church life today were asked what were the spiritual influences about them in their early days, we venture to think that a majority would speak of the presence of the religious newspaper in their homes as one of the factors that helped to create the atmosphere in which they were reared. To be sure they may not have read it carefully in childhood or youth, but undoubtedly portions were read to them and the interest their parents felt in its pages impressed itself upon their minds. As they grew older they themselves became more appreciative of the family religious journal, and found its message and the information it furnished them of increasing value as they took up specific Christian tasks and sought to carry on, as their parents did before them, the real work of the kingdom of God.

This testimony, which might easily be obtained in any community, has its lesson for the Christian parent of today. Other excellent periodicals and papers enter the home, but none carries precisely the message of the religious newspaper or performs its particular function. If the children and young people of this generation are to become interested and efficient workers for Christ, they must be surrounded in early days by an atmosphere other than that created by pictures and rugs, by books and periodicals that have no distinctive religious character or purpose. Rightly understood and used the religious paper can wield an influence on young life only second to that of the church, or Sunday school, and of parental training in things spiritual. Indeed, it may supplement all these, and when they are lacking or ineffective, to some extent it can make good the loss.

## The Right Kind of a Church

There is only one right kind of a church. There is so much said about this or that church being a pleasant place to go, or a church for the masses, or a church for the refined and the lofty, and such foolish talk. There is only one right conception for a church and that is as a life-saving station — a place for rescue of wrecked-mariners on the sea of life. This is the Christ-conception of the church. When it possesses this spirit and nature it is most like its divine Author and then alone. An exchange puts it right when it says:

This is the ideal: To make such a church that anybody who wants to can find Jesus Christ there, and such a church as will make people want to find Him. That will be a "people's church," a "poor man's church," a "rich man's church," but the effort will be to make it Jesus Christ's church.

# THE OPEN PARLIAMENT

"Wherefore also he is able to save to the uttermost [completely] them that draw near unto God through him, seeing he ever liveth to make intercession for them." Hebrews 7: 25.

THE text as read is rather long, therefore I call your attention to the first half of it. If you will refer to the American Revised Version, you will find in the margin the word *completely*, meant to take the place of "to the uttermost," as rendered. This is a very strong statement, but none too strong: for if Christ can not save completely from all sin, and destroy the works of the Devil completely, then—I say it reverently—His mission to this earth was not a success, and the Atonement is a failure.

The writer of this book makes some startling statements. He is bringing to our attention the likeness of the priesthood of Jesus Christ to that of Melchizedek, and to prove the priesthood of Jesus he enters into an argument covering the Levitical priesthood; and in the argument he makes a strong statement: "For there is a disannulling of the foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in of a better hope, through which we draw nigh unto God." He did not mean to teach, nor did he teach, that there were none perfect in that time: for we are plainly told that God demanded of Abram that he walk before Him and be perfect; and God testified as to Job that he was a perfect man, "one who feared God and hated evil." But the apostle did mean to teach that the sacrifice we now offer through consecration, by the way of the Son, makes one perfect in the sense of scriptural sanctification, or a salvation through Jesus Christ that completely saves one from all sin. Amen.

"He is able to save completely." What a marvelous statement! Yet, it is true. Of course it is true! Theory is good, as far as it goes; but experience is far better. One can combat theory, but all the argument in the world can not do away with experience; therefore it is useless to depend upon any theory of salvation. It is useless to depend upon some bishop or priest for salvation. It is useless to seek salvation through water baptism, whether you are poured, sprinkled, or dipped. It is useless to depend upon some Christ-denying secret order for saving grace. It is useless to trust in some church for salvation. It is useless to seek salvation at all, except through the proper channel: and that is Jesus Christ. *He alone can save—and save completely.* There is no middle ground. *It is Christ or hell.*

Unitarians may scoff at the Atonement, and say that "It savors of the butcher pen." Christian Science may jeer—as it does—at the divinity of Jesus; Universalists may deny the necessity of salvation through Jesus, teaching, as they do, a second probation; but, my brother, it is *Christ or hell.*

"He is able to save them that come." Thank God for that. It gives an equal opportunity to every man, woman, and child of *every race under the heavens.* I doubt if there is a person—one who is responsible—in this country but who has had, at one time, an opportunity to come to God through Jesus Christ; somehow, somewhere, somewhen. It matters not what your sins are, this means *you.* You may be a murderer, but it means *you.* Some mother may hear these words who is guilty of taking the life of the unborn, and it means *you.* You may be a thief, but it means *you.* You may be a liar, but it is for *you.* You may be an adulterer, but the promise is for *you.* You may be a blasphemer, or an awful drunkard; but the promise is especially for *you.*

See that young man! He took his first drink

## A Complete Salvation

Written by REV. EDWARD R. KELLEY

at one time. It may not have been long ago. It did not show much then; but look at him now with his bloated cheeks, bloodshot eyes, foul breath, disheveled hair, unsteady gait. Gaze upon that figure that was once manly and handsome; look at his clothing all ragged and dirty. What a picture!

"Once he was pure as the morning dew," but now he is a vagabond in the world, an outcast from society, a fugitive from justice. See him as he flees for his life: Behold him on his way to the grave and to hell. He has fallen, fallen, fallen, Oh, so low! But, my brother, this promise is for *you.* If you will come to Jesus, confessing, restoring, repenting, He will save you. Hallelujah!

— See that girl! She was once the pride of her mother's heart and the joy of the beautiful home in which she lived, but a villain won her love and then betrayed her; and now she is spending her ambition and life in sin and shame; having sold her soul to the Devil; but thank God, *she* is included in the promise.

He is able to save the worst of backsliders. Oh, how true this is! My soul is made to leap for joy because this is true. How good, how kind, how merciful, how gracious, how loving my heavenly Father is! I wish it were possible to draw you a picture of God's love, but I can not. I once read a story of a girl who had been betrayed by her lover, and was living a life of shame. One night the good in her came to the ascendancy, and she returned to her home. As she drew near she noticed a light in the window, and creeping up she gazed in but saw no one. Going to the door she turned the knob ever so softly and entered the house. But there was an ear that caught the sound of the softly turning knob, and as the wayward girl reeled and fell the mother's voice cried out, "Daughter, is that you?" "Oh, mother!" "Be quiet, my child. That light has been in the window each night since you left home, to guide you back again!" That is a picture of a mother's love. But, ah! it can not compare with the love of the heavenly Father for His wayward child. Thank God!

To me one of the most beautiful pictures we have of the backslider's return to home and Father is that of the prodigal son. He was a son. He had a home; but he left home and father and went into a "far country." Have you ever thought how far we do get away from God when we turn our backs upon Him? But the narrative says that the Father saw him afar off. Don't you think the Father always sees us afar off, as we are sitting upon the hog-troughs of sin? It was here that the boy "came to himself," and resolved to go back home; and as he is homeward bound we see how the father's love manifests itself, and we can but notice how he fell upon the boy's neck and put the kiss of pardon upon his cheek, and the "best robe" (sanctification) upon his almost naked body. My friend, if you once knew the love of God, may I plead with you to come back home? Remember, *you are never out of His sight,* and His great loving heart is yearning to receive you to Himself again.

Thus far I have confined my remarks to the unsaved; but bear with me for a little while as I call your attention to the promise that is held out in the text for God's child. Listen: "Wherefore also he is able to save completely them that draw near unto God through him." "But what has that to do with the Christian? When God saves one from his sins, does He not do a complete work?" Most assuredly; but the sin-

ner when saved from his sins, while he has had wrought a complete work of regeneration, is not *completely saved.* It is true that God does a complete work when regenerating the soul, but regeneration is only the result of a complete forgiveness or pardon, and is mentioned in the third chapter of John as a birth, and the birth of a sinner into the kingdom of grace means that that sinner has been made alive: for heretofore he was dead in trespasses and sins; but *this is only the beginning of salvation and not its completion.* You are regenerate. You have been conscious of this blessed state of grace for months or years, as the case may be; but is it not true that at times you have felt a stirring within your heart that caused you much concern? Is it not true that at times you have felt anger, self-will, pride, evil thoughts, evil tempers, etc. rise up within your heart? You will recall the time when you spoke in anger to your neighbor, or said something unkind about him or her? You have not forgotten the hasty, impatient, angry word you spoke to the child of your heart? It was but yesterday; or, at any rate, but a few days since. Did these manifestations cause you to doubt your conversion? I hope not. They were merely the outcroppings of the carnal nature—inbred sin—within your heart. The same thing that caused you to get mad is the same thing that causes that baby of yours to get mad when he or she can not have its way. In regeneration you were saved completely from your own sins; but you should go the second time to God through Christ that you might obtain a complete salvation through the sanctification of the Spirit within your heart. It is just as easy for God to cleanse as it is for Him to forgive. But you say, "If it is as easy for Him to cleanse as it is for Him to forgive, why does He not do it when He saves one?" It is possible for Him to do so, but a sinner does not come to God for cleansing. He comes to God for pardon; and God always pardons before He cleanses the soul.

David in the Fifty-first Psalm makes this very clear, I think. In the forepart of the Psalm he is praying for pardon; but listen to him as he touches God in his pardoned condition or state: "Purify me with hyssop, and I shall be clean; wash me and I shall be whiter than snow." "Create in me a clean heart, O God." And the cause of such a petition was due to the fact that this man, as all men do, found that there was a something within his heart that was responsible for his downfall. "Behold, I was brought forth in iniquity; and in sin did my mother conceive me."

I have a friend in Iowa who is a marvel of God's saving power. He used to be an "old bum," as he expresses it; but God got hold of that man and actually saved him. He was hauled to the tent in a wagon the night he was saved, so drunk he could hardly stand upon his feet; but he had sense enough left to recognize the gospel message, and the Holy Spirit got into that man's heart, as drunk as he was, and wrought conviction on his soul, and he fairly staggered down the aisle of the tent and fell at the altar. That night he was saved. Some little while afterward he was gloriously sanctified wholly, and since then God has been using him as a preacher and singer of His gospel; and many, many souls have been saved and sanctified under his ministry.

The late S. H. Hadley is another marvel of God's saving grace. In his book he tells how God wonderfully saved him, and how, after he was converted, he went to God and asked Him to save him from using tobacco and to destroy the appetite. God granted his request. Then again he went to Him, and he says, "I asked God to take the madness out of me, and He did that, too." Well, it is just like God to do these things. He will save completely, through and through, in and out, every one who will meet His conditions and trust Him.

It was for this complete salvation—not sal-

vation completed, for that is for the future—this complete cleansing from all sin that Jesus gave Himself. "Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate." Let us therefore go to Him with a fully surrendered heart, a fully consecrated life (will) and He will do as He has so faithfully promised. Carnality will be eradicated, not suppressed; for you can

not suppress it long at a time, and the soul will be filled with perfect love, resulting in perfect peace, perfect joy; and we will find that anger, pride, envy, strife, evil tempers, self-will are all banished from the soul. Hallelujah!

Oh, my brother, don't you want such a Savior as this? You can have Him. He is yours. How can you stay from Him longer?

DARLINGTON, MO.

## Sincerity

Written by GEORGE HARE

IT WAS impossible for a man living the life of James the Just, first bishop of Jerusalem, to be a false character. His was the case of a man led by the Spirit of God. Is my heart so rectified that when this earthly coil is unbound, leaving not even thin gauze to cover the motions of my soul, I shall not be ashamed to be seen among the bloodwashed throng who stand before the holy throne?

### IGNATIUS

All of a long life, excepting twelve or fifteen years, Ignatius spent in apostolic days in Antioch in Syria, which Paul visited three or four times. The love of God displayed in the cross of Christ absorbed his being; and he was delighted to have a chance to show his appreciation in self-sacrificing love. Such a one was sincere. In a letter to the Romans he uses imagery full of grandeur, likening death to a glorious sunset preceding the dawn of a divine day. Faith opens to him far-reaching vistas of eternal bliss. His heart was filled with the sacrifice of the cross of Christ; and only said "He gave His life for me, what is the most I can return to Him?" By action, manner, and word this disciple of Christ declared that he wished to suffer and be a true disciple of Him who was scourged and died. His cruel sentence to a frightful death and peculiarly galling chains called forth a response which can for ever be only that of the fully sanctified new heart of self-sacrificing love to God:

"I thank Thee, O Lord, that Thou hast condescended thus to honor me with Thy love; and hast thought me worthy, with the apostle Paul, to be bound in chains."

Earnestness which only the utmost sincerity can give—the tensest conviction is displayed by the life of Paul and sore trials of Ignatius. Rules of holy living have their place, but they are far too tame to make a Paul or Ignatius. Intense conviction concerning Jesus of Nazareth and His atoning sacrifice on the cross taught them how to live and how to die. Who with me will seek everywhere for intense conviction? If not called on to be boiled or baked over the blazing fire, let us show our devotion by self-denying labors; and we may yet be allowed to feast our eyes on the martyr throng in glory, and join in glad hosannas before the throne.

### POLYCARP

One other example of the excellence to which a believer in Christ may attain will help you in Christian devotion. It is that of the venerable martyr, Polycarp, who was personally taught the gospel of love by the apostle John; by whom also he was ordained bishop of the church of Smyrna. At the time of the apostle's death he was about thirty-one years of age. Smyrna was one of the two cities nearest the apostle John, and was in the region of country traversed by Paul in going from Antioch to Corinth. He was allowed to continue preaching and managing church business till very old; but he was brought to the then customary martyr's trial. The acting chief magistrate thus addressed him:

"Blaspheme the name of Christ or I'll turn the wild beasts loose upon you."

Polycarp answered, "He died for me, turn them on."

Proconsul: "The beasts are frightful; they will rend you to pieces and crush you to death."

Polycarp: "I desire nothing better; for then my happy spirit, shouting victory, will ascend to the presence of my risen Lord who ascended on high."

Proconsul: "Seeing you despise the beasts, we will chain you in the fire . . . Reproach Christ."

Polycarp: "Eighty and six years have I served Christ, and He has never done me the least wrong; how then can I blaspheme my King and my Savior?"

I do not believe that Paul had more of faithfulness than Polycarp. Having been led to the place of execution, he offered this prayer, which could flow only from the heart of a perfected Christian:

"Almighty God, the Father of Thy well-beloved Son Jesus Christ, by whom we have learned to know Thee, the God of angels and powers, of every creature and of all the just who live in Thy presence, I give Thee hearty thanks that Thou has vouchsafed to bring me to this day and to this hour; that I should have a part in the number of Thy martyrs, in the cup of Thy Christ. . . . Among whom may I be accepted this day before Thee, as an acceptable sacrifice, as Thou the true God, with whom is

no falsehood, hast both before ordained and manifested unto me, and also hast now fulfilled. For this and for all things else I praise Thee, I bless Thee, I glorify Thee by the eternal and heavenly High Priest, Jesus Christ, Thy beloved Son; with whom to Thee and the Holy Ghost be glory both now and to all succeeding ages. Amen."

I am not telling tales of suffering merely for the effect of something striking. I have a lesson to impress. Polycarp's answers were not the offspring of a false character. It was impossible for such a spirit to be mean. We behold a noble man in his martyrdom. The implicit rest of his soul in Christ is manifest. That prayer before his last step into the presence of a holy God, who hated lying, was not that of a most consummate daredevil. Men slay themselves, but they do not give God hearty thanks for giving them the honor of glorifying Him by the most appalling method of dying. I think the agnostic world may be safely challenged to produce one of themselves in any such situation as Polycarp or Ignatius who ever gave thanks unto God from the heart for a place in the blazing fire or to be thrown before the jaws of hungry wild beasts. Soldiers may endure such, but to rejoice and be heartily thankful under such circumstances is given only to those who have obtained help of God through the sacrifice of Jesus Christ.

Polycarp, Ignatius, and Paul were in the line of men who conveyed to us our civilization from Jesus Christ, and, raising our forefathers in Europe from the sink of paganism to the light and liberty of the gospel of the Son of God, taught them to honor and esteem truth and righteousness.

## The Next Worst Thing

Written by E. P. ELLYSON

THE worst thing in the world is sin. The entrance of sin into the world has caused all the havoc, all the wreckage, all the death and decay; it drove the race out of Eden, and closed the door behind them; it filled the air with disease germs and tainted the atmosphere with miasma; it depraved the human nature, filled the mind with evil thoughts, and made the whole heart sick. Yes, sin is the worst thing in the world, and should be gotten rid of if possible.

There is a way to be rid of sin. Sin is the work of the Devil. Jesus came that "He might destroy the works of the devil." If Christianity stands for anything it stands for freedom from sin. That institution which stands for Christianity—which is Christian—must then stand for freedom from sin. And that individual who has appropriated the Blood of Jesus in its cleansing power is free from sin.

The next worse thing is ignorance. Ignorance is not Godlike, neither is it God's will for His children. Freedom from sin does not mean freedom from ignorance. Probably the greatest hindrance to saved people is ignorance. Ignorance is to blame for most of our blunders. It is ignorance that keeps us from the more effective work, the greater influence, the more perfect life. Next to sin we should despise ignorance.

But we can not get rid of ignorance as we do of sin. Freedom from sin comes by an instantaneous work of divine grace, while ignorance is dispelled by a process. We get knowledge by revelation, but most of the revelations come as a result of effort—an effort of study.

We are a part of a movement that has always stood for freedom from sin. "The blood of Jesus Christ His Son cleanseth us from all sin" has been the favorite text: forgiveness and cleansing, the main themes, and holiness the slogan. Many have heard this message, and have entered into this freedom through Jesus. The thing that troubles them most now is ignorance.

We not only stand for this freedom from sin, but for the dispelling of ignorance, so far as is possible. This is the next greatest work of the church. Sin is a thing to be hated. Ignorance is also to be hated. Not the sinner or the ignor-

ant; but sin and ignorance must be despised and gotten rid of. "The fight is on"; a fight for freedom from the bondage of sin and ignorance. Jesus Christ is the commander of the forces, and His followers are the soldiery. Let us put up as strong a fight as is possible.

That which dispels ignorance is truth. The working at the solution of problems and coming to the wrong conclusions will develop the mental powers and strengthen the mind for greater activities, but will not dispel ignorance. Error may be held as professional knowledge, but he who holds such error is still ignorant. We seek truth rather than hypothesis. We court the favor of Him who said, "I am the way, the truth, and the life." We consult that "Word" which "is truth." We are loyal to Christ and the Bible.

Any profession of holiness or of loyalty to the Bible or the Spirit's leadership which pays tribute to ignorance is a great mistake. Every Christian should seek to be Christlike. Christ is like God: He is God. God is omniscient: He knows, and He knows all. We are not God, hence can not know all. But we are to be like God and must know some. The more we know, the more will we be like God in this respect. Since Godlikeness is desirable, the Christian should earnestly seek to know all he can. He should be the constant enemy to ignorance as well as to sin.

A Christian then should not only be holy, but be studious: be a student. To be at his best and progress rapidly, he dare not be mentally lazy. He must study: study the Bible, study nature, study good books. If he can he should go to a Christian school. If he can not do this, he must study anyway. One is never too old to read and study. Let us work at ridding ourselves of ignorance as enthusiastically as we go about other things.

The Christian must also be the friend and helper of those institutions which stand for the deliverance from ignorance, such institutions as the Sunday school, the Christian day school—the academy, college, and university. He must support these as well as the church and mission work.

# Interdenominational and Denominational Work

Written by REV. OSCAR HUDSON

THERE is a vast difference between interdenominational work and undenominational work. The latter, a curse which is fast disappearing, has hindered the work of holiness no little, developing egotism on the one hand and dividing our forces on the other. Undenominationalism, which means practically no-denomination, sets each one by himself, with no concert of action or means of conserving the work accomplished, nor of directing the forces and energies of the body as a whole.

True holiness may be denominational, but can never become sectarian. It is and will ever be interdenominational in character, in the sense that it knows no ecclesiastical bounds. It enters every open door with an anxiety for souls which far surpasses any desire to merely extend ecclesiastical bounds.

There is doubtless a time in the history of the holiness movement in every section and locality when interdenominationalism to the exclusion of denominationalism, is a part of wisdom; but it is evident that we have passed that stage in this southwestern country. We may have lost some opportunities by neglecting to push interdenominationalism, and it might yet receive added attention with profit; but the necessity of denominationalism has overtaken us and must be reckoned with. As proof of this, we submit the following propositions:

1. Interdenominationalism—the form in which the holiness movement first appeared in this southwestern country—was God's call to holiness addressed to the churches. As Jesus declared that He "was sent to the lost sheep of the house of Israel," so we pushed our way into every denomination with no thought of interrupting the religious systems and organizations already in vogue, or drawing from their ranks material for a new organization. But as surely as Jesus was rejected by the ecclesiastics of His day, and His followers forced to declare "it was necessary that the word of God should first be preached to you, but seeing that ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," so surely has the time ripened for the crystallization of our energies into a separate organization. Our message has been heard and rejected by the modern rulers of the synagogue. In many cases they have added injury to neglect by closing their church doors in our face. We have no quarrel with them for their action in this matter, and we are still ready to use every opportunity to lead them into the light and pray for them to get the blessing. Yet these conditions have forced us to gather and maintain congregations of our own.

2. Closely allied to the foregoing proposition is the necessity of arranging for proper religious training for our own children. Holiness is an issue upon which people are forced to take sides. There is no straddling the fence here. Jesus said, "He that is not for me is against me, and he that soweth not with me scattereth abroad." Those who refuse to accept and walk in the light of holiness, usually become arrayed against it. Even though they do not oppose it openly, they are led by a spirit that is derogatory to spiritual development. Refrigerators are useful for the preservation of things which are dead, but are poor receptacles for house plants. The dark room is necessary for developing a photograph or likeness,

but the real object, the child, develops better in the open sunlight. We must maintain centers of holy fire which grip and control the society of our children, or they will be swept away by the spirit of the age in which we live. Sunday schools, prayermeetings, young people's societies, classmeetings, regular preaching services, etc., conducted along full salvation lines are absolute necessities for the promulgation, preservation, and development of holiness; and this is impossible in the absence of denominational machinery.

3. Heresies and fanaticism have always followed in the wake of great revivals. Like the

## The Golden Side

*There is many a rest in the road of life,  
If we would only stop to take it;  
And many a tone from the better land,  
If the querulous heart would hear it;  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er faileth,  
The grass is green and the flowers are bright,  
Though the winter storm prevaileth.*

*Better to hope, though the clouds hang low  
And to keep the eyes still lifted;  
For the sweet blue sky will still peep through,  
When the ominous clouds are rifted.  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, as the proverb goes,  
Is the hour before the dawning.*

*There is many a gem in the path of life,  
Which we pass in our idle pleasure,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayers to heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.*

*Better to weave in the web of life  
A bright and golden filling,  
And to do God's will with a ready heart,  
And hands that are really willing,  
Than snap the delicate, minute threads  
Of our curious lives asunder;  
And then blame heaven for the tangled ends,  
And sit and grieve and wonder. —Ex.*

army vultures, they flock to the battlefield, devouring the dead and spewing out their vomit upon the living. The Devil always dresses the brood up in a garb which closely resembles the truths supporting the particular revival of that age, deceiving many, disgusting others. Those at all conversant with the situation, know that we have not escaped. For the sake of those who are not of us, but may be won to holiness, a line of demarkation is necessary, and it can not be drawn without the arms of an organization.

4. The permanency of our institutions demand a recognized and well-regulated church organization. Private or individual institutions have sprung up in different sections, flourished during the life of their founder, and collapsed with his death. These institutions represent much consecrated money, year's hours of toil, bushels of tears, and immeasurable self-sacrifice. They accomplished much good, in most cases, while in operation but were not permanent. We build for permanency in the erection of bridges, railways, public buildings, etc. Why not use the same good judgment about our institutions for the advancement of holiness and the redemption of humanity. Our late and beloved co-worker, Rev. J. O. McClurkan, accomplished untold

good through the operation of the institution of which he was the human head; but it was forced to reach its hands to something strong enough to give support when he was called to his reward. Happily, the Pentecostal Church of the Nazarene threw its arms about the trembling individual creation, steadied and enabled it to go forward in its God-given mission of blessing and lifting humanity, instead of suffering disintegration as others have done.

Again, men are on probation as long as they are in the flesh. Apostasy, wreck, and ruin are developing on every hand. We are loath to think of any character of moral worth in a way to doubt their ability to resist the assaults of the Devil as he labors to destroy their fidelity to God and cause them to betray a trust committed to them by their collaborators; but wisdom demands that we look conditions squarely in the face. There is too much power and responsibility in our institutions to impose them upon one person, or just a few individuals. Many have withstood the strain, spent their lives in useful, fruitful service, gathered sheaves for the garner above, and are now walking the streets of gold. But just as surely there are others who have become inflated with pride and ambition for fame and fortune, imposed upon an unsuspecting public, and used consecrated money for selfish ends, ending in shame.

5. The perpetuity of our movement and revival itself, makes holiness denominationalism a necessity. To perpetuate any family, two things are necessary: birth and training of children. The birth of children alone is not sufficient. Unless they are cared for and trained in society, the family will soon cease to exist, unless it be as a fact of history, even thought countless numbers of children are born. This work of caring for and training can be accomplished only through the home. He or she who is converted and sanctified in a regular holiness revival is as much away from home in the ordinary church as any orphan in the land.

Again, as God moves among us in revival power, boys and girls, men and women recognize the call of God to proclaim the gospel. These must have training and preparation. To secure this they enter and pursue some prescribed theological course. While in training their minds are upon a future career. If we do not have a denomination whose chief object is the spreading of scriptural holiness over these lands, which is calling for their services, they will be forced to accept a course of training that will prepare them for services in a denomination that is not radical on the doctrines and experiences which have given us a right to existence in the world. As inactivity is the shortest route to stagnation, so these preachers, neglecting to preach definitely and constantly on the doctrines of entire sanctification, will soon find their fountain of salvation corrupted and unfit for exhibition. There will be a fly in the ointment causing shame rather than holy boldness. Intimidation, resulting in a loss of the blessing, is wellnigh inevitable.

## Burrs

Jesus says "Ye shall be martyrs," but also that "they shall afflict you." Self-inflicted tribulation brings no crown.

"The sons of God came to present themselves before the Lord, and Satan came also among them." Yes, and he is still up to his old tricks. The trouble is, some of the sons of God will say "Howdy" and set him a chair.

Fret says, "There is no God." Worry says, "Yes there is, but He do n't care."

# MOTHER AND LITTLE ONES

## SURPASSING LOVE

On one of the side streets of the little village of Ridgeport, still stands, surrounded by a garden and orchard, a roomy, white house called "the Durland place," although the last of the name has long been in the village graveyard and strangers own and live in the house now.

There was only one boy in the Durland family, a shy, gentle youth who was barely nineteen when a summer boarder dazzled and infatuated him. When she went off in her unthinking, youthful gaiety to dazzle some other moth she took all his heart and the best part of his head with her.

After he found he had been only a vacation plaything he became, at first, melancholy, and then violently insane, so violent that it was necessary to remove him to an asylum where he remained several years. At the end of seven he was discharged, harmless, but incurable.

Then began the life-work of Mother Durland. The disease of her son took the form of aversion to any society. He never went outside of the grounds about the house, but paced up and down by the hour, sad and silent, with bent head and dragging step. He always hid himself if a visitor appeared, and never replied if spoken to. The worst symptom of his malady was his changed treatment of his mother. Beforetime he had been devotedly fond of her, but now he found fault with all she did, and never looked at or spoke to her pleasantly. She prepared with her own hands all his food, and a delicious cook was Mother Durland. But whatever she brought him, always on her prettiest china, and cooked in the daintiest way, he found fault with and refused to eat.

Did her love grow faint or her patience ever fail? No! What she often said was: "I am the happiest woman in the world. I know where my boy is, and I know that he is well cared for."

He lived this sad half life for several years, but as he lay dying his heart awoke, and he looked at his mother with the old affection, and softly touched her dress with a caress.

"I am the happiest woman in the world," she said again after the burial. "All my dread has been lest my boy should outlive me."

When I think of that fair village tucked in among the rocks of a picturesque coast, the most beautiful remembrance is not of its creeping, rainbow tinted surf, its tangle of wild roses and natural hedges of Turk's-cap lilies, its smooth roads and stately houses, nor even of the friendly faces of its dwellers, but of the mother love that found in ministering to one unresponsive and ungrateful the happiest office in the world.

"As one whom his mother comforteth, so will I comfort you," saith the Lord.—F. L. P., in *Congregationalist*.

## LOST AND FOUND

Ralph was kicking up the dust along the road on the way home from the little corner store. Then he came upon a bundle lying in the road, where perhaps it had been dropped from a passing automobile. It was a long, knobby, interesting bundle, and he picked it up, and ran the rest of the way home. He gave mother the spool of thread, and then took the bundle out to the barn without saying anything about it. Then when he opened it he found a bow and a dozen arrows. Now, for a month Ralph had been wanting a bow and arrows, and hinting to the family that they would be an acceptable gift. So far no one had taken the hint. Yet here they were, almost as if they had dropped out of the sky. He handled them lovingly. He felt there was nothing else in the world he wanted so badly. He fitted an arrow in, and shot at the old straw hat that hung on the barn door. The arrow pierced the hat. It was a fine bow. He wanted to take it to the orchard, and put

up a mark to shoot at. But suppose the boy that really owned it should see him!

Then Ralph was ashamed. The bow was no his. He was hiding in the barn because he did n't dare let anybody see it. And the real owner probably was wishing for it very much. Ralph quickly hushed that bad little voice that said, "Finders, keepers." "Things that you find don't belong to you unless you've tried to find the real owner, and can't do it," said Ralph, stoutly. And he knew that was right. He went outside. Nearly all the boys of that end of town were at the ball game over in Singer's pasture. Ralph went to one group after another. "I found a package in the road," he said. "Whoever lost it can have it if they describe it so I know it is theirs."

In the third group Jamie Raines jumped up, and ran to Ralph. "Say," he whispered, "was it a bow and arrows? I lost one today." "Yes," said Ralph; "come over to the barn and I'll give it to you."

"That's the one," said Jamie as soon as he saw it. "My! but I felt awful to lose it. I'm glad to get it back. I just didn't know what to do about it."

## DO WHAT YOU CAN

*"We're on the committee of 'Do What You Can.'*

*It's a working committee," said bright little Dan.*

*"I appointed myself, and Jip held his paw; He's chairman, as good one as ever I saw. For he sits in a chair and he 'speaks' when I snap*

*My fingers to tell him to wake from his nap.*

*"This useful committee has all it can do, Though nothing, of course that's 'specially new.*

*There are the cows and the hens and the woodchucks—oh my!*

*You ought to see Jip when he sees them go by.*

*I bring in the firewood with Jip at my heels; He thinks that he helps, and I know how he feels,*

*For when he goes hunting it's my turn to tag, So you see we have neither much reason to brag.*

*"A dog and a boy—two can have lots of fun That would be only work if there was n't but one.*

*A boy and a dog are as good as a man, When on a committee of 'Do What You Can.'"*

—ANNIE A. PRESTON in *Morning Star*.

He took it, and ran off home, and never even invited Ralph to come and play with it. But Ralph was happier than when he had had the bow. He felt all right inside now, for he knew he had done the right thing.

But such an astonishing thing happened two days later. When Ralph came home from grandma's there was a shout of "Surprise," and the house was full of boys and girls who had come for his birthday. And the present from Jamie was that same bow and arrows!

Just suppose Ralph had n't given it back! —*Christian Standard*.

## NOW IS THE BEST TIME

"Grandma, tell me, when was the happiest time of your life?"

"Right now, dear child, right now."

"But you have no home!"

"True, but my children make me welcome at their home."

But you can't have things the way you want them!"

"When that is true, I try to want them the way I can have them."

"But you are not well; you have to suffer much."

"We all have to suffer, my dear, and one learns to bear it better as the years go by. Just think of the blessings I have. You know how we love the bare trees in winter. We could not see their real beauty when covered with leaves in the summer. So, my children, appreciate and love me more than they did in the summer of life. Then, too, I have more time to think than I did during the strenuous years of active life.

"Oh yes, I have sorrows, but they are mostly the sorrows of others. I do not grieve for those who have passed on before me. I am glad for their love and for what their lives have meant to me. I know God will take care of the living ones, too. I never doubt Him any more, as I used to. Some day, and all too soon, God will call me to Himself, so that 'right now' shall still be the happiest time of my life."—Mrs. V. G. ROBERTSON.

## PROOF LACKING

Jack, whose home was in the far west, had never visited his paternal grandfather in New England until his eighth year. He manifested the greatest interest in the proposed journey. "Shall I see the house where you were born, Pop?"

"Certainly, my son," answered his father (a State Senator, of considerable local repute, and the political boss of his home county), "grandfather's house is where I was born."

At the end of the journey, Jack and his parents alighted in front of a comfortable, roomy, rather pretentious old mansion of Colonial type. The place had been well kept up and presented an appearance of wealth and distinction.

But Jack regarded it from the gate with evident disappointment. He seemed downcast and humiliated.

"Is that where you were born, Pop?"

"Yes, my son. Don't you think that is a fine place to be born in?"

"Yes, Pop, but I thought you were a great man. I've been telling lots of folks you were, and now—why, that's no sort of a log cabin!"—G. T. H.

## THE BEST PLAN

"Mother," said Cliff, "what am I going to do with Joe Blair?"

"What's the matter?" asked his mother, looking up from the work in her lap. The salt air blew freshly in her face, and her eyes roved past the angry little questioner to the shimmer of sunlit waves and the gleam of white sails.

"Why, we are building a fort mother; and Joe will build it so near the water that in a few minutes it will be all washed out to sea."

"Why don't you get him to build it higher up, then?"

"I can't make him do it," cried Cliff, stamping the pebbly shore in vexation, "I've tried and tried, and I can't."

"How did you try?" asked his mother.

"Why," said Cliff, hesitating a little, "I first said that he musn't."

"And then?"

"Why, then I told him that he was a big goose."

"And then?"

There was a little pause before this answer came, "I jerked his paddle away."

"And then?"

This time his mother thought she would not get any answer at all; but at last Cliff said, hanging his head, "Then I knocked him over and made him cry."

"O my, my!" said the mother, shaking her head sadly; and Cliff felt very mean indeed. "You have tried your own naughty way and failed, now suppose you try God's plan. He says that you must suffer long and be kind; go back and try that, little son."

Cliff went back slowly. He did n't like God's plan of treating Joe; but he must have tried it after all, for the two little boys built their fort without any more quarreling, and it lasted a whole fifteen minutes.—*Sunbeam*.

## Morning and Evening Bible Readings for Six Months Selected by John Matthews, Pastor First Pentecostal Church of the Nazarene, Kansas City, Mo.

JULY		AUGUST		SEPTEMBER		OCTOBER		NOVEMBER		DECEMBER	
1. Matt. 1.	Gen. 12	1. Mark 4.	Lev. 19	1. Luke 19.	Ruth	1. Acts 4.	Psa. 91	1. Rom. 7.	Isa. 62	1. Eph. 5-6.	Mal. 2
2. Matt. 2.	Gen. 22	2. Mark 5.	Lev. 23	2. Luke 20.	1 Sa. 1	2. Acts 5.	Psa. 92	2. Rom. 8.	Jer. 1	2. Phil. 1-2.	Mal. 3
3. Matt. 3.	Gen. 24	3. Mark 6.	Lev. 24	3. Luke 21.	1 Sa. 3	3. Acts 6.	Psa. 103	3. Rom. 9.	Eze. 18	3. Phil. 3-4.	Mal. 4
4. Matt. 4.	Gen. 28	4. Mark 7.	Lev. 25	4. Luke 22.	1 Sa. 15	4. Acts 7.	Psa. 105	4. Rom. 10.	Dan. 1	4. Col. 1-2.	Rev. 1
5. Matt. 5.	Gen. 32	5. Mark 8.	Lev. 26	5. Luke 23.	1 Sa. 17	5. Acts 8.	Psa. 107	5. Rom. 11.	Dan. 2	5. Col. 3-4.	Rev. 2
6. Matt. 6.	Gen. 41	6. Mark 9.	Nu. 6	6. Luke 24.	1 Kt. 17	6. Acts 9.	Psa. 118	6. Rom. 12.	Dan. 3	6. 1 Th. 1-3.	Rev. 3
7. Matt. 7.	Gen. 45	7. Mark 10.	Nu. 8	7. John 1.	1 Kt. 18	7. Acts 10.	Psa. 119	7. Rom. 13.	Dan. 4	7. 1 Th. 4-5.	Rev. 4
8. Matt. 8.	Exo. 2	8. Mark 11.	Nu. 11	8. John 2.	1 Kt. 19	8. Acts 11.	Psa. 139	8. Rom. 15.	Dan. 6	8. 2 Th. 1-2.	Rev. 5
9. Matt. 9.	Exo. 5	9. Mark 12.	Nu. 12	9. John 3.	2 Kt. 2	9. Acts 12.	Pro. 3	9. 1 Cor. 1.	Dan. 10	9. 2 Th. 3-4.	Rev. 6
10. Matt. 10.	Exo. 12	10. Mark 13.	Nu. 14	10. John 4.	2 Kt. 4	10. Acts 13.	Pro. 4	10. 1 Cor. 2.	Dan. 12	10. 1 Th. 1-2.	Rev. 7
11. Matt. 11.	Exo. 13	11. Mark 14.	Nu. 16	11. John 5.	2 Kt. 7	11. Acts 14.	Pro. 11	11. 1 Cor. 4.	Hos. 6	11. 1 Th. 3-4.	Rev. 8
12. Matt. 12.	Exo. 14	12. Mark 15.	Nu. 21	12. John 6.	Eze. 1-3	12. Acts 15.	Pro. 16	12. 1 Cor. 6.	Hos. 14	12. 1 Th. 5-6.	Rev. 9
13. Matt. 13.	Exo. 15	13. Mark 16.	Nu. 22	13. John 7.	Neb. 1-3	13. Acts 16.	Pro. 21	13. 1 Cor. 9.	Joel 3	13. 2 Th. 1-2.	Rev. 10
14. Matt. 14.	Exo. 16	14. Luke 1.	Nu. 23	14. John 8.	Neb. 4-6	14. Acts 17.	Pro. 28	14. 1 Cor. 10.	Amos 12	14. 2 Th. 3-4.	Rev. 11
15. Matt. 15.	Exo. 19	15. Luke 2.	Nu. 24	15. John 9.	Job 1-2	15. Acts 18.	Pro. 30	15. 1 Cor. 11.	Jon. 1	15. Titus	Rev. 12
16. Matt. 16.	Exo. 20	16. Luke 3.	Deu. 1	16. John 10.	Job 9	16. Acts 19.	Pro. 31	16. 1 Cor. 13.	Jon. 2	16. Philemon	Rev. 13
17. Matt. 17.	Exo. 26	17. Luke 4.	Deu. 5	17. John 11.	Job 23	17. Acts 20.	Isa. 1	17. 1 Cor. 14.	Jon. 3	17. Heb. 1-2.	Rev. 14
18. Matt. 18.	Exo. 28	18. Luke 5.	Deu. 6	18. John 12.	Job 26	18. Acts 21.	Isa. 6	18. 1 Cor. 15.	Jon. 4	18. Heb. 3-4.	Rev. 15
19. Matt. 19.	Exo. 30	19. Luke 6.	Deu. 8	19. John 13.	Job 26	19. Acts 22.	Is. 11-12	19. 2 Cor. 1.	Mic. 1	19. Heb. 5-6.	Rev. 16
20. Matt. 20.	Exo. 32	20. Luke 7.	Deu. 9	20. John 14.	Job 40	20. Acts 23.	Isa. 30	20. 2 Cor. 3.	Mic. 3	20. Heb. 7-8.	Rev. 17
21. Matt. 21.	Exo. 33	21. Luke 8.	Deu. 11	21. John 15.	Job 42	21. Acts 24.	Isa. 32	21. 2 Cor. 5.	Mic. 3	21. Heb. 9-10.	Rev. 18
22. Matt. 22.	Exo. 34	22. Luke 9.	Deu. 20	22. John 16.	Job 42	22. Acts 25.	Isa. 35	22. 2 Cor. 5.	Hab. 1	22. Heb. 11.	Rev. 19
23. Matt. 23.	Exo. 35	23. Luke 10.	Jos. 1	23. John 17.	Psa. 19	23. Acts 26.	Isa. 38	22. 2 Cor. 7.	Hab. 2	23. Heb. 12-13.	Rev. 20
24. Matt. 24.	Lev. 1	24. Luke 11.	Jos. 3	24. John 18.	Psa. 27	24. Acts 27.	Isa. 42	23. 2 Cor. 9.	Hab. 3	24. Jas. 1-3.	Rev. 21
25. Matt. 25.	Lev. 2	25. Luke 12.	Jos. 5	25. John 19.	Psa. 32	25. Acts 28.	Isa. 43	24. 2 Cor. 11.	Zech. 3	25. Jas. 4-5.	Rev. 22
26. Matt. 26.	Lev. 3	26. Luke 13.	Jos. 7	26. John 20.	Psa. 37	26. Rom. 1.	Isa. 50	25. 2 Cor. 12.	Zech. 6	26. 1 Peter 1-3.	
27. Matt. 27.	Lev. 4	27. Luke 14.	Jos. 20	27. John 21.	Psa. 45	27. Rom. 2.	Isa. 54	26. Gal. 1-2.	Zech. 8	27. 1 Peter 4-5.	
28. Matt. 28.	Lev. 5	28. Luke 15.	Jud. 2	28. Acts 1.	Psa. 46	28. Rom. 3.	Isa. 55	27. Gal. 3-4.	Zech. 12	28. 2 Peter 1-3.	
29. Mark 1.	Lev. 7	29. Luke 16.	Jud. 6	29. Acts 2.	Psa. 51	29. Rom. 4.	Isa. 58	28. Gal. 5-6.	Zech. 13	29. 1 John 1-3.	
30. Mark 2.	Lev. 8	30. Luke 17.	Jud. 7	30. Acts 3.	Psa. 72	30. Rom. 5.	Isa. 60	29. Eph. 1-2.	Zech. 14	30. 1 John 4-5.	
31. Mark 3.	Lev. 10	31. Luke 18.	Jud. 16			31. Rom. 6.	Isa. 61	30. Eph. 3-4.	Mal. 1	31. 3 John, Jude	

### RECOGNIZING CHRIST

There was a certain Christian man who always said grace before the meal, using the familiar words,

*Be present at our table, Lord  
Be here and everywhere adored.*

One day his little boy said, "Papa, you always ask Jesus Christ to come and be present at our table, but He never comes. You ask Him every day, but He never does come." His father said, "Wait and see." That very day while at dinner, a knock was heard at the door. A poor man stood there who said, "I am starving; I am very poor and miserable. I think God loves me and I love God, but I am very hungry and miserable and cold." The gentleman said, "Come in; come and sit down, and have a bit of our dinner." The little boy said, "You may have all my helping." So he gave him all his helping and the poor man had a good meal. After the stranger had gone the father said to his son, "Didn't Jesus come? You said He never came. There was that poor man, and Christ said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Christ sends His representatives. What you have done to that poor man is the same as if you had done it to Christ."

### TWO WAYS OF DEALING WITH SIN

Here is a piece of glass which has a spot on it, a black, ugly stain. We do not like the looks of it, do we? We would like to get rid of it; and there are two ways we may try.

Suppose we take a little of this whitewash and cover it out of sight; will not that be a good way? Let us try it. There! The black spot is really hidden, you see. Whitewashing appears to be a very good way of dealing with spots. But wait a moment! I find I can't see through this glass! It used to be clear and transparent; I could look right through it and see you all. What is the matter? Ah! the whitewash that covered the spot has spoiled the glass; its clear transparency is ruined!

That is always the result of whitewashing a spot on glass. Yet this is the very way people often take with their sins: grown people and children, too. Have you ever known any one to try that method? Here is a boy who has told a lie. He is afraid of being found out; so he covers it with whitewash of another lie. A man takes money that is not his own; and he covers the theft by stealing more. These people know very well that they have sinned. But their chief concern is lest others should know it; so they try to hide the wrong. Perhaps no-

body ever finds them out. But God knows and they know that the stain of sin is there.

It always takes more and more whitewash to keep the spots covered. When one lie is hidden by another, you must tell a third to cover the second. The deception that hides sin must be all the time kept up, for the whitewash keeps wearing off. And all the while the heart is getting dull and dead. Its clear transparency is lost; its purity is destroyed. And all the time the sinner is afraid of being found out. That is the reason that people who are deceitful often will not look you straight in the eye. They have lost their purity of heart, and the eye tells the tale.

Let us be thankful that there is another way of dealing with sins, just as there is another way of dealing with the stain on the glass. Let me show you. Here is another glass that has a spot on it. We will undertake now, not to cover the black spot by whitewashing it, but to wash it away altogether. There!—the wet sponge has entirely removed it. And the glass, you see, is as transparent as before the stain came upon it. This is just God's way of dealing with a sinful soul. He never whitewashes; He washes white. Though your sins be as scarlet, they shall be as white as snow.—FRANK T. BAYLEY.

### OUR DUTY TO SEND THE KNOWLEDGE OF THE LIGHT TO HEATHEN LANDS

From a letter written by a foreign missionary these words are taken: All power in the evangelizing of the world is primarily with the Holy Spirit. But if the power of the Holy Spirit's drawing were to be likened to magnetic attraction, the disciple through whom the Spirit works would be the already magnetized piece of steel, and the outside sinner would be the bit of iron in its natural state. It is by means of the magnetized steel that this iron is now lifted and drawn in the direction of the Polar Star of the universe. The heathen are not converted because the human agency for conversion does not act upon them more directly and more constantly.

The heathen in India were not converted until Carey and the early missionaries went with the gospel message. The heathen in Burma were not converted until Judson went to them. The heathen are not converted today because the message does not go to them fast enough and pungently enough and multitudinously enough for the evangelization of the world directly and proportionately upon the labors of God's people.

### NEAR-CUTS ARE NOT GOD'S

When I think of the long road of Jesus, round by the villages, and through the Garden, and on

to the Cross, and into the grave, I feel, if I never felt it in my life before, that near-cuts are not God's. Do you want to be prosperous? There is no near road to that, consistent with Christian principle and God. I often think of the gentleman who said that the strongest temptation in his earlier years was when the Devil took him up into an exceeding high mountain and showed him 10 per cent. And there is no near road to joy, nor to Christian character; you must go round by the desert to that Canaan. Be patient. Do not be showy, flashy. Hold to it, dourly, in the dark, and go ahead. And though the way be strangely roundabout, full of mistake and struggle and secret cry, it will emerge, in the good time of God, into the land that flows with milk and honey.—G. H. MORRISON, in *Sun-Rise*.

### CRUCIFY HIM

John Wesley once had a very warm debate with his sister over the doctrine of "Vox populi, vox Dei." At last, to end the controversy, Mr. Wesley said, "I tell you, sister, the voice of the people is the voice of God." "Yes," she replied, mildly, "it cried, 'Crucify him, crucify him.'" Doctor Blair closed an eloquent sermon on the loveliness of virtue as follows: "O virtue, if thou wert embodied, how would all men love and imitate thee." His colleague, the Rev. R. Walker, followed him in the afternoon and took occasion to say, "My reverend friend observed in the morning that, if virtue were embodied, all men would love and imitate her. Well, virtue has been embodied; but how was she treated? Did all men love her? Did they copy her? No! she was despised and rejected of men, who, after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves." At Christ's birth there was no room for him, and now near the end of his earthly life there is the cry, "Away with him!" Will you not honor him and send a thrill of joy through all of heaven, by saying, "There is room in my heart for thee"?

### WHAT JESUS WANTS FROM CHILDREN

Children, learn what Jesus wants from you. He wants your childhood. He wants your faith and your love. He wants you to pattern your childhood after His. He wants you to obey your parents as He obeyed His. He wants you to treat with respect those who are older. He wants you to ask questions and to learn. He wants you to make a public confession of His name, as He publicly confessed His Father's name. He wants you to join in His worship and praise.—DAVID GREGG.

# THE WORK AND THE WORKERS

## ENTERTAINMENT OF THE GENERAL ASSEMBLY

Free entertainment will be provided for regularly elected delegates, such alternates as are seated in place of absent delegates, members of general church boards who are required to meet at the time of meeting of the General Assembly, and regularly elected fraternal delegates representing other religious bodies or kindred organizations.

Special rates will be secured for visitors. Announcement of same will be made in due time.

THE ENTERTAINMENT COMMITTEE.

## Announcements

**NOTICE**—My time at (Pleasant Hill) Sylvia, Kas., will be out August 15th, and we wish another field of labor, and would be glad to correspond with any church needing a pastor. We have been in the Nazarene pastorate four and a half years: at Hammond, Ind.; Henrietta, Okla.; Sioux City, Ia.; and Pleasant Hill. Wife and I have made 465 pastoral calls and visits here in the country. There have been 106 professions. References given on request. Address me at Sylvia, Kas., Route 2.—W. U. FURGATE, Pastor.

**CAMPMEETING**—The twentieth annual Holiness Park campmeeting will be held July 30th to August 12th, three miles from Melissa, Texas, Rev. B. F. Pritchett preacher in charge, assisted by Professor A. S. London. Also at Valdosta, Texas, August 14th to 29th, Rev. B. F. Pritchett and Professor A. S. London. Good camp sheds and camping ground for all visitors.

**YOUNG PEOPLE'S CONVENTION**—The Young People's Convention of the Tennessee District will meet in Paris, Tenn., September 6th, one day. We expect to meet there at least one delegate from each church where there is a Sunday school or a Young People's Society.—J. A. CHENAULT, Dist. Supt.

**ANNOUNCEMENT**—On account of some conflicting dates I have the last half of August that I can give to some church or camp, either as preacher or song evangelist. I refer you to E. H. Haynie, Superintendent Arkansas District, or Jos. N. Spenkes, pastor Little Rock (Ark.) church.—T. W. SHARP, Delight, Ark.

**REQUEST FOR PRAYER**—Will those who pray lay hold on God for the restoration of a sister who has had a deep experience in holiness, but who rejected some light, and now feels that she is lost.

## The Bible Christian

or,

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**CAMPMEETING**—At the old campground, Buckeye Lake, Millersport, Ohio, August 17th to 29th. Dr. E. F. Walker, General Superintendent, will be the evangelist, assisted by Rev. R. M. Kell, Dr. J. Howard Sloan and wife, and Misses Lula and Bonnavier Kell. For information address Rev. R. M. Kell, 1414 Highland st., Columbus, Ohio, or Rev. W. W. Massie, Millersport, Ohio.

**CAMPMEETING**—The eighteenth annual campmeeting of the Main Spring camp will be held at Prescott, Ark., August 20th to 30th. Rev. J. B. Chapman, president of Peniel University, will be the evangelist, assisted by Rev. Jos. N. Spenkes, of Little Rock, as singer. For information address Sam Westmoreland, Prescott, Ark.

## District News

### WISCONSIN DISTRICT TENT MEETING

The first District tent meeting of the Wisconsin District was held at Racine, Wis., with Rev. Bud Robinson as evangelist. It has been our privilege to know this great man for about twelve years, and to have heard him on many occasions; but never before have we seen Bud as crisp and so full of holy joy and unction as at this meeting. We fear too many are under the impression that this man, because of being deprived of a scholastic education, is therefore an ignorant man. But there are few men as well informed on all lines, or that possess such good judgment as Rev. Bud Robinson. He is a man of calibre large enough to fill the highest positions in our church. There were thirty-six seekers at the altar, and good crowds in attendance at the services. Many of the local ministers attended. Our pastor from Milwaukee was down with some of his members. A party of fifteen from our Martintown church came one hundred and twenty-five miles in autos to be in attendance. The last night the Methodist church kindly gave us the use of their edifice for the story of Bud's life. The place, seating about six or seven hundred, was filled and some were standing in the aisles. Our brass band, under the able leadership of Brother Trittion, was of great service to us. Brother and Sister Nelson from Chicago, as song leaders, were quite a blessing. The writer was busy taking care of the tent, selling Bud's books, making announcements, and making plans, etc. Brother and Sister Nelson and I go from here to Janesville for a tent meeting, July 18th to August 1st. Brother Bud dedicated our baby boy to God, and insisted on buying the writer a pair of shoes and trousers, which we needed badly, but did not like to take from this dear man.

F. J. THOMAS, Dist. Supt.

### KANSAS DISTRICT

Rev. A. F. Balsmeier succeeds Rev. J. J. Balingier as pastor at Topeka, and will render good service. He comes to us from mission work in Kentucky, which he conducted in connection with his school work in Asbury College.

Centralia, Kas., has a number of good people who seem convinced that our church should organize in that place. No doubt we shall need to prepare the way with a thorough revival campaign as soon as possible.

Pastors Tunnell and Mickey are pushing the fight at Detroit and Woodbine. The work at both places is in an encouraging condition.

In our services at Wichita, at the time of a recent visit, two were gloriously sanctified, and victory was in the air. The church with pastor Calhoun hopes ere long to obtain a much better location and house for our work.

A good tent meeting, held by Evangelist Demoret and pastor Wilson, at Buffalo, just closed. I was there at the close and organized a church of fifteen substantial members. This is a promising and needy field.

God truly rewarded the faithful work of the Mesch-Wilde evangelistic party at Cherryvale with a real revival. Surely it pays to go to a place and stay for victory. Last night the organization of a church of thirty-five members was completed, with great enthusiasm and blessing. We learn that a few saints in Cherryvale have been praying for a long time for just what has happened, God using these evangelists to bring it about. Outside of the new church a goodly number of people also love and respect these true evangelists much.

We also have just received six into the church at Coffeyville. These with Brother and Sister Warner, already there, are the "seed corn" for another

## COLLEGE REUNION AT GENERAL ASSEMBLY

A reunion of former Peniel University officials, teachers, and students has been proposed to take place during the General Assembly at Kansas City, Mo. I have been appointed to make the arrangements, and to prepare a program. The reunion will be in the form of a banquet on some afternoon from about 5 till 7:30. The price will be arranged so that none will be excluded. We must make this a great gathering. Here is what I want at once: A card or letter from every former teacher or student who intends to be there. This will help me prepare the program, and also arrange for the plates in the banquet. Let no one take for granted that I must know they will be there. Write me, for I do not want to resort to guessing. Write me today. Up till August 1st, address me at Little River, Kas. During the month of August, address me at Springfield, Ill. If you know of any who might not see this notice, write them about this matter.

FRED MESCH.

church as soon as conditions are ripe for it. Pending that time, these eight at Coffeyville and others who talk of joining us, will hold their membership at Liberty; the nearest class. Sister Warner has evangelist's commission from First Church, Chicago, and will assist pastor Beaver at Liberty and Cherryvale until Assembly.

Evangelist Whitney has, I am sorry to learn, just been called home from a promising meeting at Highland, on the Howard charge, by the serious illness of his wife. Let us join with these dear people in earnest prayer that God may entirely restore Sister Whitney to health. The meeting at Highland is being continued by Brother and Sister Calhoun, of Iola.

Rev. and Mrs. E. J. Lord, of Bethany, Okla., are in a gracious campmeeting at Lawrence, with pastor Stevens and his good people. They constitute a fine campmeeting force. I had the great privilege of being with them, July 4th, and dedicating the beautiful new building God has given them at Lawrence. It was indeed a happy and blessed occasion.

H. M. CHAMBERS, Dist. Supt.

### ARKANSAS DISTRICT NOTICE

The new catalogs of the Arkansas Holiness College are ready for distribution. We would like to

## Missionary Literature at Reduced Prices!

We want to make it possible for every one to help in creating an interest in Missions. One of the most effective little booklets for that purpose is the story of

### CHUNDRA LELA THE CONVERTED FAKIR

This remarkable story should be read by every one. It will stir your heart to the very depths to read of this woman's toils and sufferings in seeking God. If you are not able to give them away, get a few copies and loan them among your friends and neighbors. You can pass them on and keep them circulating until worn out. The booklet regularly retails at 5c a copy. Our special price is

**\$2.50 a hundred,**  
Postpaid

Any quantity of 10 or over at this rate.

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KANSAS CITY, MISSOURI  
2109 TROOST AVE.

put one in every home of our people on the District, and in as many other homes as would care for them. Drop me a card asking for a catalog, or as many as you could profitably use.

Will not each church on the District take an offering for Christian education before Assembly, and send it to our school at Vilonia? We must have some necessary equipment, and greatly need some financial help. Pastors, please take this up, and let us stand by our District school.

I give my summers to tent and campmeeting evangelistic work, either as singer or preacher or both, and would be glad to work on the Arkansas District next summer (1916), and am open to make engagements of that nature now. Thus, I can serve you as your evangelist and meet our patrons of the District in the interest of the school.

The outlook for the coming term is encouraging. We are pushing, trusting, and praying for a great year. Let all our people help to make it so!

Address me at 228 E. Third St., Hutchinson, Kas.  
C. A. IMHOFF, *President.*

**NEW MEXICO DISTRICT**

I am just returning from holding five meetings in the San Juan Basin. Through the labors of Revs. T. D. Saffell, George A. Compton, H. O. Vernon and wife, all Nazarenes, several promising works have been started. The following, in addition, have been licensed to preach: George Carson, Carl Compton, Roy Fry, E. A. Fletcher. They are pushing out as the Lord opens the way. Two churches were put in working order on our District — Farmington, with Roy Fry as pastor; and Center Point, with George A. Compton as pastor. At each meeting, though there were varied circumstances, there was decided success in the conversion of sinners and sanctification of believers. Some of the services were the most remarkable that it has been my privilege to be in. At times a large part of the congregation would be on their feet at once shouting the praises of God. Preaching would be too slow, and was cut out entirely — no place found for it. On Red Mesa, the services would run almost constantly from 6 a. m. till late at night. Had two healing services, and there were some remarkable cases of healing.

R. E. DUNHAM, *Dist. Supt.*

**IOWA DISTRICT**

The work in Iowa is moving steadily on. The churches at Bloomfield, Ottumwa, and Sioux City have recently held tent meetings with good results at each place. Rev. R. W. Leischer and his band of consecrated workers at Council Bluffs are bringing things to pass, through the power which God giveth in their all summer's campaign. The District Superintendent expects to be with them in their third tent meeting for the season, commencing August 15th.

On June 16th, Rev. Edna Hoak opened the battle at Lacona, it being her third meeting at this place. God wonderfully blessed the effort, and on Tuesday night, July 6th, the District Superintendent, assisted by Rev. Edna Hoak, Rev. R. L. Morgan, and a number of the saints from the Chariton and Mason churches, organized a new church there of thirty-four charter members.

The District campmeeting was held at Sac City, July 1st to 11th. The truth as preached by Rev. Mattie Wines and the pastors in attendance was owned of God, and brought results. Several bowed at the altar for pardon or purity, and, in most cases, found the blessing sought. Two strong features of this meeting were the singing, led by Rev. and Mrs. B. D. Sutton, and the street meetings each evening under the leadership of Rev. F. B. Gowland. We did not organize here, but, as one said, "The meeting left a good taste in their mouths for our work."

Rev. R. L. Morgan is in a meeting at the Mason church, Rev. Ahern evangelist. Rev. O. A. Overholser is opening fire at Oskaloosa. Rev. Elbert Trent is in the midst of a battle near Redfield, and Rev. R. W. Leischer is making things hot for the enemy at Council Bluffs. Let special prayer be offered for all of these meetings.

E. A. CLARK, *Dist. Supt.*

**WASHINGTON-PHILADELPHIA DISTRICT**

The itinerary of our District Superintendent this last month took him to Park Lane, Va., where a nice church was organized, and Rev. C. R. Mattee was chosen pastor. They worship in a neat church built and owned by the congregation.

From there he visited Bethel church, at Washington, Rev. R. H. Clark pastor. Had a blessed time preaching on Pentecost, and held a harmonious business meeting with the Church Board.

Later he visited Camden, N. J., preached to an

**Nazarene University**

The arrangements for the coming year at the Nazarene University have been practically completed, and everything will be in readiness for the opening of the fall semester, August 31, 1915. The date of registration has been placed two weeks earlier, in order to close the first semester at the time of the holidays. The second semester will open under this plan at the first of the year, following the Christmas vacation, and the year will close May 10, 1916. This plan has many advantages, and is meeting with favor.

The Faculty will remain about the same as last year, there being but few changes. Miss Bertha Timmons, who has been the efficient head of the Piano Department for the last four years, was married in June to Mr. S. D. Hutson, and leaves to assume the duties of a homemaker. Miss Gertrude White leaves us to enter hospital work, preparatory to entering the foreign mission field, to which she feels called and to which she has dedicated her life. Miss Ethel Wilson and Miss Mariet Westgate also enter the missionary field, taking up their work in September. We regret to lose these efficient teachers, but wish them all possible success in their new fields.

We have been fortunate in securing the services of teachers of experience and recognized ability to take up the work of those who are leaving us. Professor Benjamin F. Sutton, who for the last eight years has had charge of the Department of Oratory in Peniel University, comes to take up the same work in the Nazarene University. Professor Sutton has been very successful in his work with young preachers, and to this he gives himself without reserve. The Nazarene University plans to give more attention to the practical side of homiletics and expression, and will be able to offer some excellent courses with Professor Sutton — courses which will be of great value to any young person planning to enter the ministry or other public service.

Professor C. Warren Jones, a graduate of the University of Puget Sound, and a teacher of large experience, comes to take up work in the English Department of the Academy. Mr. Jones is at present pastor of the Chicago Heights Church, and has been very successful in his work. Mrs. Nellie Goodlander will have charge of the Piano Department, the place made vacant by the resignation of Miss Bertha Timmons. Mrs. Goodlander is a graduate of one of the eastern conservatories, and for the last few years has been a member of the Faculty in Central Holiness University. Under her supervision we expect to maintain the same high standard

which has characterized this work in the Nazarene University for the last four years.

The Grammar School will be under the supervision of Principal D. T. Grout. Mr. Grout leaves the pastorate this year to return to his former profession, and will doubtless make this department all that it should be. Mrs. M. E. Bower, who has so ably carried on this part of the work, together with the Normal Department in the college, will give her time entirely to the college work. Miss Eda McConnell, daughter of C. A. McConnell, of Kansas City, president of the General Missionary Board, will be one of the teachers in the Grammar grades, and the place made vacant by the resignation of Miss Westgate will be supplied by Miss Gertrude Chandler, well known in Pasadena as a teacher and a woman of real worth.

The course in Home Nursing, which proved such a success this year, will be enlarged for the coming year, and additional courses offered which will be attractive and valuable to students preparing for deaconess or missionary work. A class of seven young ladies was graduated this year, and the demonstration given by Mrs. Linberg and the class during Commencement week proved the value of this work, if not its necessity, to any young woman preparing for public service as deaconess or missionary, either at home or on the foreign field.

The library will be enlarged by the addition of a large number of volumes which will be very helpful to students. The present rooms have not been able to accommodate the students, and larger quarters have been secured. The library is now conveniently housed in the building formerly used as the Academy study hall, and will accommodate about twice as many students as the former rooms. Professor White has started a campaign for increasing the number of volumes in the library, and is visiting the churches of this vicinity for this purpose. The people are responding, and already some valuable additions have been made. In addition to books, Mrs. Lillie D. Bothwell, former teacher and member of the Board of Trustees of the Nazarene University, has presented the institution with a valuable collection of sea mosses. This collection is beautifully mounted, and will prove a rare addition to our science work.

The new catalogs are ready for distribution, and we shall be pleased to send a copy to any who are interested. We have also published a small bulletin entitled, "The Nazarene University: Its Ideals and Work," which will prove to be of interest to our people.

H. ORTON WILEY, *President.*

interested congregation, and received Rev. M. S. Messler into church fellowship. This brother has cast his lot with us, and will remain as pastor of the Camden church.

The Nazarenes of Darby, Pa., welcomed him next, where he was requested by the pastor, Rev. A. L. Winkleman, to receive four adults into membership, who had been converted since he had arrived on the field last April. He preached here to the largest congregation that had gathered there in a long time. God honored the message. One brother found the double cure.

God is blessing and using the Philadelphia String Band in many places of different denominations; also singing to the comfort, joy, and edification of the saints.

The church at Rio Grange, N. J., report good interest in all the services. Their Sunday morning congregations are double the size they were a year ago.

Many of the members of our own churches have been edified by the preaching of Brother Norberry while at Delanco, N. J.

EDITH MATHEWS, *District Reporter.*

**NORTHWEST DISTRICT**

Glad to report victory in my soul through the precious Blood of Jesus. In answer to the prayers of the saints, I am able to resume my duties as District Superintendent. Let us all take courage and renew our strength by waiting on the Lord, and make this the greatest year in the history of this great Northwest District.

I am on the field to devote my entire time to the

work, and am at your service. Let each church correspond with me as soon as possible, giving account of conditions and whether an immediate visit would be helpful to your work. I would like to arrange to visit the churches so as to accomplish the most good, and spend as little time as possible on the railroads traveling to and fro over this large District. Hence if you will write me at once, it will help me to arrange my work.

Let every church do their best to keep up their missionary and District funds. Please state when sending money to the District treasurer, how you wish the money applied. We have received letters from some saying their money was all applied to mission fund, when they desired it to be distributed proportionately to all funds.

The apportionment as arranged by the Advisory Board for the year is as follows: District Superintendent, 9 cents; General Superintendents, 3 cents; District expense, 6 cents; foreign missions, 12 cents; home missions, 10 cents. Hence, with a membership of one hundred, you should send in \$40 to the District treasurer to be applied as follows: District Superintendent, \$9; General Superintendents, \$3; District expense, \$6; foreign missions, \$12; home missions, \$10. If you do not send in the full amount, please designate to which fund or funds you wish it applied. Then keep a copy of your order, and all grounds for complaint will be removed.

I am at present supplying the Spokane church, until the arrival of the pastor for the year, Rev. Alpin M. Bowes, who has arranged to come the first week in August.

Rev. N. J. Lund is now pastor at McMinnville, Oregon.

I visited Canby, Ore., July 8th. Organized a fine class of over twenty members into a Pentecostal Church of the Nazarene. This is the result of a meeting held by Evangelists Lewis and Mathews last May. They were called there by Rev. A. H. Smith, who with his faithful wife had labored faithfully among this people, holding prayer-meetings and preaching the Word of God for some time prior to the meeting.

Brothers Lewis and Mathews are now engaged in meetings in Alberta, Canada.

Evangelist Harry J. Elliott is in the field holding meetings, doing good work, opening next meeting at Hemlock, Ore., July 27th.

Rev. C. W. Ruth is within the bounds of the Northwest District, holding campmeetings for the Holiness Association, with marked success. His next camp is the state holiness campmeeting, Portland, Ore.

J. T. LITTLE, *Dist. Supt.*

#### ALABAMA DISTRICT

Our meeting near Andalusia with Meritt's Chapel Pentecostal Church of the Nazarene was very good. We were two days late, however, Brother Cook, pastor, had started the meeting. We had some very blessed services while there. This little church has been struggling under a financial burden on account of their new building. Brother Cook has accomplished a most excellent work with this church since its organization last December. At the close of our revival, Brother Cook resigned as pastor, very much to the regret of his people. The church all love Brother and Sister Cook, and they are grieved very much to give them up. I have been in several revivals with Brother Cook, and I do not hesitate to say that he is a fine co-laborer. He and his wife are going out into the evangelistic work, and will locate at Pensacola, Fla. Rev. L. Gaston Adams was chosen as pastor till the Assembly. Brother Adams is a fine young man, thoroughly in sympathy with the Pentecostal Church of the Nazarene. Our people near Andalusia have a fine Sunday school with Brother W. R. Merritt as superintendent.

My next point was near Ozark, with Rev. Marvin Carroll in a tent meeting. This was one of the best revivals we have held this year. The attendance was fine. We had a number of seekers at the altar for pardon or purity. Quite a few got through to God. We had two visitors from Callondal, Fla. Brother Dixon really went through and got the blessing. The last Sunday was surely a great day. Oh how God did bless! We had dinner on the ground, and it was one of the finest that I have ever seen spread. This is a little independent holiness church, but they bought quite a few of our Manuals, and talked some of uniting with the Pentecostal Church of the Nazarene, which I feel they will do in the future.

Rev. C. B. Jernigan is holding the Pine Forest campmeeting this year. We have some good Nazarenes there, and we trust that they will have a great victory. Rev. N. G. Pulliam has accepted the pastorate at Pine Forest.

Brother Luker writes me that they are ready to organize a Pentecostal Church of the Nazarene at Marvin.

Brother Lee Franks writes me that they are getting on very nicely. Rev. Matt Thompson preached for them last third Sunday. Their revival begins August 27th, in charge of the writer. This will be my sixth year with the Brilliant people.

I go this week for a meeting near Blountsville. This is a new field for holiness, but we are expecting a great victory.

C. H. LANCASTER, *Dist. Supt.*

#### ALBERTA (CAN.) ASSEMBLY

The fifth Annual Assembly of the Alberta District came to close on Sunday night, July 11th, in the Calgary church.

Dr. Walker received a very warm welcome to the Assembly, it being the first time he has been amongst us since his illness.

His masterly presentation of the old rugged truths of the "faith once delivered to the saints," prompted many prayers that God might spare this veteran to us as a people for many years to come.

We are sorry to have to report that he was so unwell as to have to miss several of the sessions of the Assembly, and on Sunday morning, after preaching with evident distress, he had to take to his bed and it was found advisable later in the day to move him to the hospital for treatment.

It was expected at last report that he may be able to continue his journey in a few days, though it is evident that he ought to rest for a while.

The Assembly was without question the best yet held. Organized holiness has come to Alberta to stay, and we are encouraged to believe that in the coming year as in the one just closed, there will be an advance movement on all lines. All over this

province there is a noticeable unrest and dissatisfaction with the rationalistic teaching of the modern church, and the Pentecostal Church of the Nazarene is being amongst an increasing number as supplying a long felt need.

CHARLES E. THOMSON, *Reporter.*

## General Church News

#### SAN ANTONIO, TEXAS

We are glad to report victory here. Our District Superintendent was with us June 4th, 5th, and

## Especially for the Preachers

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

**The Preacher: His Life and Work.** By J. H. Jowett, D. D., pastor of Fifth Avenue Presbyterian Church, New York.

This great Spirit-filled preacher presents his thought under the following heads:

- I. The Call to Be a Preacher.
- II. The Perils of the Preacher.
- III. The Preacher's Themes.
- IV. The Preacher in His Study.
- V. The Preacher in His Pulpit.
- VI. The Preacher in the Home.
- VII. The Preacher as a Man of Affairs.

239 pp.; cloth, \$1.25

**Things That Matter Most.** By J. H. Jowett, D. D.

A series of twenty-eight devotional papers on vital subjects, written by the author of "The Preacher: His Life and Work." No more need be said by way of recommendation.

281 pp.; cloth, \$1.25

**The Romance of Preaching.** By Charles Sylvester Horne.

The author of these famous Yale lectures was called to his reward only three days after completing the series. He was an English minister of learning and piety. The topics of his lectures are as follows: I. The Servant of the Spirit. II. The First of the Prophets. III. The Apostolic Age. IV. The Royalty of the Pulpit: Athanasius and Chrysostom. V. The Rulers of Peoples: Savonarola, Calvin, and John Knox. VI. The Founders of Freedom: John Robinson, and the Pilgrim Fathers. VII. The Passion of Evangelism: Wesley, and Whitefield. VIII. The Romance of Modern Preaching.

302 pp.; cloth, \$1.25

**The Master Preacher: A Study in The Homiletics of Jesus.** By Albert Richmond Bond, D. D.

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

319 pp.; cloth, \$1.00

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6th, and was used of God in preaching the Word. Several seekers were at the altar. A lady who had been attending our regular services, and who went to the altar on Sunday night after Brother Fisher preached, was gloriously saved on Monday morning. We continued the meeting on Tuesday night, and on till the following Sunday night, during which this same lady's daughter was blessedly saved, and they both united with the Pentecostal Church of the Nazarene. Besides the ones mentioned, we received several members by letter from other churches, who are real workers for God and who have already proved themselves a blessing to our little church. We have recently purchased a house and lot on the corner of Sandoval and Colorado streets, and have remodeled the building for a temporary church. But within the last few days we have laid a plan by which we expect to clear the balance on the lot, and commence our new building on or about August 1st. The San Antonio District Assembly is to be here in the fall, and we are expecting to have a great time of victory and blessing; and of course we want to hold the Assembly in our new church building. We feel like thanking God and taking courage. The opportunity is too good to miss. I will now testify to something of what the grace of God means to me. Early in life I was saved at an old-fashioned Methodist altar. Being young and surrounded by sin of almost every kind, living in Blount Springs, Ala., a summer resort, I lost hold of God, and wandered away from Him for eight years. I was reclaimed and was led of God and blessed wonderfully from time to time. In May, 1897, after being called to preach, I attended a holiness meeting and received instantaneous sanctification by the baptism with the Holy Ghost. The fire still burns, and the way is bright and clear.—W. O. SELF.

#### BRAGGADOCIO, MO.

Our meeting at Morehead closed June 20th, after a hard-fought battle, in which God gave us signal victory by saving fifty-two souls and sanctifying sixteen. We have no church at Morehead, but Brother Hibner baptized fifteen, and we are expecting in the near future to establish a work there. This is the first meeting in which the writer and Brother Hibner have been together. He will do to depend on when the battle goes hard. At present we are together in a meeting at Braggadocio, Mo.—J. W. ROACH.

#### FROM EVANGELIST OLLIE ROWE

Sister Bessie Williams has just closed a good meeting at Red Rock, Texas, in which there were twenty-nine bright professions. This was a hard battle, but God had there a faithful band who held on until victory came. The Lord blessed in the sunrise prayermeetings. We had four services a day, which resulted in the best meeting we have had in years. We began at Jarrell, Texas, Friday night, with good crowds and fine attention. We are expecting a good meeting.

#### OZARK, ARK.

We are having fine prayermeetings. Our pastor, Brother A. B. Calk, is doing some fine preaching. I thank God for preachers who will preach the truth, and not compromise with sin. It is wonderful how God has blessed the work in Ozark in the last three years. When Brother Calk came on the work three years ago, we had a membership of seventeen; at present we have more than seventy-five enrolled. God is answering prayer, and we are expecting great things from Him before the year closes.—MAGGIE POWELL, *Deaconess.*

#### HOUKA, MISS.

We have just closed a tent meeting in this place. It rained almost every day of the meeting, which greatly hindered, but we had some good services. One brilliant young man was beautifully sanctified. Rev. J. M. Westmoreland is the pusher of holiness in this place; he has the confidence of the people. Brothers Saxton and West were present, and rendered valuable aid with their prayers and testimonies. The last Sunday with our church at Thaxton was a profitable one. The writer baptized two, after which we proceeded to the church, and the people were blessed under a message from Joel 3: 14. The church granted the writer a two-months' leave for evangelistic work, during which time he is to go back home for a ten days' revival. We go from here to Dolomite, Ala.—H. H. HOOKER and WIFE.

#### MONTGOMERY, ALA.

After a blessed time with the saints in the Don-aldsonville (Ga.) camp, we opened fire at Malone, Fla., in the Congregational church. Services were well attended and the altar services were blessed of God, many praying through to victory. The gospel is still the power of God unto salvation to all who believe. We are now doing some work on the street and in prisons in and about the city

of Montgomery, Ala. Address us, General Delivery, this city.—J. M. HUTCHESON and WIFE.

**From EVANGELIST HARRY J. ELLIOTT**

The campmeeting at Bridal Veil was good, though it rained every day but two. People came from distances, some walking as far as five miles to attend the services. Several were converted and some sanctified. I am now in a meeting at Goldendale, Wash., for the Oregon Holiness Association. The town was taken up with a Chautauqua for three days of the meeting, but the people are now coming out fine, and we expect a good windup. I am engaged for meetings as follows: Post Falls, Idaho, July 15th to 25th; Hemlock, Ore., July 28th to August 5th; Troutdale, Ore. (Springdale camp), August 3d to 29th; Dayton, Wash., September 3d to 19th.

**From EVANGELIST HENRY A. DUNLAP**

The meeting at Elmwood, Kas., conducted by Rev. Charles Davis and wife, pastors of the Pentecostal Church of the Nazarene of St. Joseph, Mo., closed with victory. It was the first holiness meeting ever held in the town, and we feel that the way has been opened for much good to follow. The preaching of Brother Davis was to the point, and was blessed of God. Sinners were converted, believers sanctified, and the saints edified. The writer had the privilege of attending the meeting, and also of preaching some. The tent is now pitched at Fourth and Jackson streets, in St. Joseph, where we are expecting a good time in the Lord.

**LUCKNOW, LA.**

This is my fifth meeting for the season. The Lord has wonderfully blessed me this year. I am holding a meeting here with a Brother Herring. The fight is on.—JOHN D. SEAL.

**NEW PHILADELPHIA, OHIO**

We have from three to four hundred Roumanians huddled together in homes and boarding-houses in one street in our city, and two of our deaconesses had it on their hearts to start a mission among them, after prayer and waiting on the Lord. We held our first meeting last Sunday afternoon. About thirty-five came out. Our church was the lawn in front of a boarding-house. We just had one testament in the Roumanian language, and left that with them. We could not speak in their language, but found ready interpreters among them, and they promised to come next Sunday and bring their friends. We expect to have literature in their tongue next Sunday, and earnestly solicit the prayers of the HERALD of HOLINESS readers for our work in this needy field. Our deaconesses are now planning a campaign to place religious and temperance tracts in every home in the city. The saloons are visited by them, and literature given out. Hotels and other public places are supplied weekly with religious tracts and papers. Our work at the county home and city jail is still being carried on with success. Our next raid will probably be in the pool-rooms. Miss Allie Patriek, our deaconess who came to us from Uhrichsville, is much

**Home Missions  
in Action**

By Edith H. Allen

This book emphasizes the vitality, needs, and accomplishments of Home Missions, with a suggestion of the social responsibility of the church, and the vision of wider scope of Home Missions in relation to the vital concern and needs of the nations and the obligations imposed by the present era. It is rich in suggestions for both leaders and students—a compilation of significant facts, together with accounts of authentic experiences of workers in every line and field of Home Mission activity.

CONTENTS: *A National Force. A Reclaiming Force. An Educative Force. A Healing Force. An Integrating Force. Sources of Power.*

155 pp.; illustrated; cloth, 50c  
Paper, 30c

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It affords us pleasure to present this party of evangelists. They are engaged in active work of preaching and singing the gospel of full salvation. Our readers hear from them frequently through reports of meetings in which they are engaged. We wish to commend them to our people, and in one particular we would urge other evangelists to follow their example. They have caught the vision of the possibilities of scattering holiness literature. Everywhere they go, they really work at the job of putting holiness books into the hands of the people—and they succeed at it. One gratifying feature of their work is that they pay promptly. If all who handle books would do this, we could make much faster progress in building up this business, as long-time accounts entail a loss and extra expense. So few of our preachers are doing this work, that we are glad of this opportunity to speak of it where we have the proof that it can be done. These brethren had no special training in selling books, but they had a desire to sow the seed of the Kingdom, and a willingness to work at it. With an ordinary amount of common sense the above-mentioned qualifications are all that are needed to succeed in selling holiness books. May the Mesch and Wilde company of evangelists continue long in the good way they have started, and may many of our preachers follow their example.



REV. FRED MESCH      MRS. WILDE      MRS. MESCH      REV. E. F. WILDE

appreciated by us. Our pastor has called the Church Board and other members of the church into a prayer league to pray daily for a revival and for other needs of the church. Besides our regular church prayermeeting, we have two cottage prayer meetings with shutins this week. We believe there is no limit to God's power and what we can do through Him if we will pray. We feel Jesus is coming soon, and we want to work quickly.—MARY S. LEE.

**CLIFTONDALE, MASS.**

Vacation days are here, and our ranks are being depleted for a season. But God is with us according to His promise. Our pastor, T. M. Brown, and son Tom left for Sutton, N. H., June 28th, where he will take a rest. He will remain away a month. This man abounds in faith and good works. Mrs. Brown and daughters are spending a week in Lowell, Mass., with friends. Deaconess Mary L. Webber has gone to Maine for a two weeks' rest and visit at her brother's. On Sunday, July 4th, Rev. C. J. Washburn preached for us in the morning, and F. S. Sprague in the evening. July 11th Miss Mary Custance was with us all day. The church was blessed under the ministry of these saints. Even though our pastor and classleaders are absent, our Tuesday and Friday evening services are times of refreshing from the hand of our God. Our young people are filling in the gaps and pushing the battle for Jesus. We love our church, also its name. We do not call it the Pentecostal Church, neither do we call it the Nazarene Church. But we do call it the Pentecostal Church of the Nazarene. We believe in unity.—CORA M. HUDSON, Church Clerk.

**From EVANGELISTS E. G. and Mrs. ROBERTS and Miss MAHARD**

Our last meeting was in Atkins, Ark. In some respects it was one of the most decided victories for God and holiness that we have ever seen. We were called there by Mrs. Mary Stone, a blessedly sanctified woman; in fact, the only professor of the experience in the town. We pitched our tent in a centrally located place, and opened the battle. It was indeed stubborn at first. In fact, there was very little visible results for the first ten days; but we started in for victory, and laid siege accordingly. It seemed there were very few people in the town who comprehended what we meant by heartfelt religion. We thundered away on confession, restitution, and what it meant to repent, until a great number fell in the altar, and prayed through. Altogether there were more than sixty precious souls definitely blessed at the altar, either saved, reclaimed, or sanctified. The meeting embraced three Sundays, and on Monday after closing, we called a mass meeting of the holiness people and organized a Pentecostal Church of the Nazarene with twelve charter members. Our brother Preston, who is pastor at Morrilton, Ark., was our co-laborer in this meeting. God greatly blessed his ministry to the hearts of the people, and as a token of their esteem for him, they called him as pastor of their new church. He will preach for them once a month.

The crowds were immense. The large tent would be filled to overflowing, and people seated all around on the grass and clear out to the paved sidewalk, some distance from the tent. People would gather an hour before sundown to get seats. Truly God was with us. We shall never cease to praise Him. They called us back for a fall meeting. After a few days of rest we turned our faces toward the hills of Kentucky for a six weeks' campaign. We opened at Pierce, Ky., Friday night with Brother Robert Marrs, pastor of the Methodist Episcopal Church, South. We are expecting a great revival. This is our second engagement here.

**From EVANGELIST J. D. EDGIN**

Our meeting at Fergus Falls, Minn., closed June 27th. This was not a large meeting. The weather and small crowds and poor location hindered us much. A few souls got through to God. Rev. W. M. Irwin with his good wife did all they could to make the meeting go. Brother Irwin preached two good sermons during the meeting. May God bless these worthy young people in this new field of labor. We began at Kingsland, Ark., the 10th, with a great start; large crowds; good interest. Rev. H. S. Clemons is pastor, and he is claiming victory for the meeting. Things look good to me. Victory already in the camp.

**From EVANGELIST SOLOMON JIRICK**

Our meeting at Mountain View, Okla., is in full swing. Interest is splendid; deep conviction. Altar was full of seekers last night. A goodly number have already prayed through. The pastor, Brother McKinney, is standing by us. The church at this place is young, but growing in membership fast. Meeting continues over this week. We go next to Eagle City, Okla., July 23d to August 2d.

**MUKILTEO, WASH.**

God is richly blessing us here. The saints are on fire for God, and we are especially burdened and praying for a revival. We are pushing the battle for holiness, and trusting God for great things. We pray God's richest blessing upon you all at the Publishing House.—REV. W. C. UNSCHEL.

**NORMAN, OKLA.**

Our meeting closed here last night. It was one of old-time power. Seventy-five found the Lord, either in pardon of their sins, reclamation, or sanctification. The Misses Dilbeck and Sallee were with us the first two weeks, and did some fine work in both singing and preaching, but they had to leave us to go to their next meeting. Brother Tommie Hays then joined us, and surely did some fine preaching. No pastor can make a mistake by calling him to hold meetings. Our church is doing well.—W. D. DILBECK, Pastor.

**NEWAYGO, MICH.**

Another new church organization was effected at Newaygo, Mich., May 18th, by Rev. C. L. Bradley, of Berlin, with sixteen members, since increased to eighteen. Rev. L. J. MacDougall, B. D., was called to serve the church as pastor.—Secretary.

## KING, ARK.

We have just closed a good meeting here. God is still blessing us, and saving souls and sanctifying believers. Doctor Pinson, from Texarkana, did the preaching. He is a fine preacher. We are pressing on.—H. W. HANSELMAN, *Pastor*.

## NEWPORT, KY.

A real old-fashioned heaven-sent campaign for lost souls was staged here on July 1st at the old Carlo Theater on York street. Evangelist W. W. Hankes and wife were the preachers in charge, and were greatly used of the Lord in marshalling His hosts to victory. The preaching of these humble servants was clear, definite, and convincing. The writer was fully convinced as he watched the upraised hands and streaming eyes of the penitents that the old-time gospel when presented in the right way has n't lost its power by any means. We saw, as the smoke of battle cleared sufficiently to survey the outcome, homes once shrouded with the gloom and despair were transformed by the glorious gospel of Jesus Christ; drunken fathers, once a menace to home and society, were made sober men; wrong of different kinds were made right on Bible lines. While the meeting was started in the theater, it was thought best after five days to return to the church for the final services. There was no abatement in attendance or interest, but rather an increase. There was one fact marked by all, and that was the kind hospitality shown by the different members of the church in throwing open their homes for the entertainment of those who came from other cities to push the battle. No attempt was made to keep the number of those either reclaimed, saved, or sanctified, but the writer is sure the recording angel has kept strict account of every soul won, every tear shed, every prayer offered, even down to the cup of cold water given in the name of a disciple toward the success of this meeting.—R. NICELY, *Pastor*.

## MORRILLTON, ARK.

The revival in Atkins, Ark., closed with sweeping victory; about sixty got converted and sanctified. It was said by many to be the greatest meeting held in the town in years. The people came in throngs both day and night. On Monday morning, after the meeting closed, a mass meeting was called of the holiness people, and a Pentecostal Church of the Nazarene was set in order. The

## The White Slave Traffic

versus

## The American Home

By

M. Madeline Southard

From GOVERNOR CAPPER

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

Very Respectfully,

ARTHUR CAPPER.

From DR. B. F. HAYNES

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

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writer was called as pastor. There is a great outlook for our work in Atkins. My brother, his wife, and Miss Mahard, who helped in this meeting, have gone to Kentucky for several meetings. They were greatly used in these parts to promote the work of holiness. I feel the time has come when us Nazarenes should "string our own fish."—C. PRES-  
TON ROBERTS, *Pastor*.

## ELGIN, ORE.

We came to Elgin last fall, a town of twelve hundred population, with seven churches and only one-third of the people churchgoers. We began to worship with the Methodist folks, where there had n't been a soul saved for years. This summer Rev. M. L. Baltezoze, with his large canvass tabernacle, came to us for a ten days' meeting. The Lord gave us an effective meeting; had good crowds and good attention. Brother Baltezoze preached the old-time gospel. Husband having charge of the song service brought messages in song. There were but few seekers, but people got acquainted with our doctrine, prejudice was broken down, and an opening made for a revival. We covet the prayers of the praying people for a work in Elgin.—Mrs. L. O. LONG.

## OAKLAND, CAL.

The month that has just passed has been one of steady victory. Seekers continue to come to the altar at nearly every service. Seven new members have been received into the church. The Young People's Society especially seems to be taking on new strength. Our church has been organized into committees as never before, and it now remains to be seen what will be accomplished. We are expecting to move forward in the Sunday school next. The pastor, Brother Goettel, and his wife are certainly busy people. God will reward their efforts we are sure. He has already.—*Church's Reporter*.

## MALDEN, MASS.

While God is blessing all over this great land, He is not passing Malden by unnoticed. We are in a hot fight against sin and Satan. While our congregation is smaller in numbers, as it always is during the summer months, still God is with us in power and conviction is on the unsaved, until they are compelled to yield to the pleading voice of the Savior. Many of our people here were away over the holiday, up to good old Grand View Park campmeeting. Our pastor, Brother Borders, was away last Sabbath with our people at the camp. A young man, Brother Cleveland Wilson, had charge of the morning service last Sunday, and a good meeting was reported. God has His hand on this brother, and I believe the holiness movement will hear from him in the coming tomorrow. The writer supplied here in the evening, and God gave us a gracious service. One backslider was reclaimed. A real definite work of full salvation is being carried on in this part of the field.—LEWIS BACHELLER, *Reporter*.

## CHILDRESS, TEXAS

The Lord is giving us a great uplift in the revival now in progress. Three or four have been sanctified. Brother Gaar is doing the preaching. We wish he had two weeks longer to give us. He spends much time in prayer, and will be a blessing to any pastor or church that has him for a meeting. We have a great white field out here, and we are expecting the Lord to do great things.—BRUCE WALKER, *Pastor*.

## ESTANCIA, N. M.

We have just closed a meeting at Fairview, N. M., where God blessed us in preaching the truth. The truth has not lost its lifegiving energy, even in this day of formalism, fanaticism, and higher criticism. Truly, "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of those whose heart is perfect toward him." He is giving us souls for our hire, which is the greatest compensation a servant of the Lord can have for his labors. New Mexico is a needy field; a great opening for Nazarene preachers.—J. H. and MAGGIE SLOAN CRAWFORD.

## BURR OAK, KAS., NEB. DIST.

District Superintendent Q. A. Deck visited the Burr Oak work and held a four days' convention over July 4th. It was a big little meeting. Souls were definitely helped, and the church greatly edified. Our people love Brother Deck, since our brother so faithfully delivered the Word in our midst. We have accepted the call to this charge for another year, Brother Lienard to do the work of an evangelist, and the writer that of pastor. Our membership is now 121, but there will be some loss in numbers when we revise the class roll before Assembly. The prospects for the work were never brighter. We are planning for a big fall meeting when Brother W. R. Cain can come.—ESTELLE REID LIENARD, *Pastor*.

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## SPRING VALLEY, OKLA.

We are at this place in a battle for the Lord. Rev. J. H. Gray and his two daughters, from Parkman, Okla., have charge of the meeting. Brother Gray is doing the preaching and the girls are being used in their songs. One soul prayed through last night. We will be here until the first Sunday in August, when we will all go to Center, Okla., for a meeting.—H. P. HUFFMAN.

## MOUSE RIVER HOLINESS CAMPMEETING

We want to report victory in this camp this year. It's the best since Brothers Williams and Martin were with us. We saw the old-time power manifested in our midst, and there was such a sweet spirit on the camp. Brother C. F. Weigle was our evangelist. This was the first time he was with us, and truly our folks fell in love with him. He preached with power and unction that would grip the heart of the sinner. We saw sinners truly converted, backsliders reclaimed, believers wholly sanctified, and the kingdom of God built up in our midst. A number of our young men are planning on going to Olivet Holiness University. Scores of seekers bowed at the altar. The last Sunday was great. People came from as far away as 250 miles to attend this camp. The camp broke after midnight the last Sunday night. The altar was filled with seekers. It was glorious to see newborn souls come through, their faces shining and tears running down. The Lord would come on us in power and sweetness until men would say, "This is glorious!" This is the biggest camp yet held. Our tabernacle is much too small. We will have to build a larger one. In the midst of some fanaticism and the "tongues" we kept delivered and sweet in our souls. How God has blessed us in this Middle West.—LYMAN BROUGHT, *District Superintendent*.

## HODGE, LA.

We are here in a revival meeting and God is giving victory in the old-time way in the salvation of souls. Folks are coming for some distance to attend this meeting, which is being held under a nice wooden tabernacle. Plain preaching of the Word brings results—backsliders reclaimed, sinners repenting, and believers seeking to be sanctified wholly. Expect to close Sunday night.—SLOCUM AND BURNETT.

## COALGATE, OKLA.

We are still here in the battle. God is giving victory. We will stay this week. There have been about thirty-five saved or sanctified.—LUM JONES.

## EN ROUTE TO INDIA

[The following is from a private letter from Rev. George J. Franklin to Brother and Sister Eaton.—ED.]

S. S. *Shinyo Maru*, Pacific Ocean. I am actually on my way—His way. It's too far to turn back now. There are several young men on board who are Christians. At the table during the first meal I made the acquaintance of a Christian Japanese. It was crowded in his room, so he and I talked the matter over and then he saw the purser and got permission to stay with me. Later on the wife of a prominent Baptist missionary, traveling first class, learned of my being here, and that there was room for another person in our

room, and asked the privilege of having her son room with us, because there were no young men going first class.

On Sunday morning we had service in our room. Seven attended. We then talked the matter over and decided to have worship in our room every morning at 9 o'clock, inviting others in the meantime. One morning we had eleven in attendance, representing five nationalities—Filipino, Japanese, Russian, Hindu, and American. We may not have always understood each other, but I am sure the Lord did. "Heaven came down our souls to greet, while glory crowned the mercy sent." The Filipinos are Roman Catholic, the Russian is Greek Catholic, and the rest Christian Protestants. The Hindu is a very highly educated man, son of a prominent Wesleyan Methodist preacher in one of the southern provinces in India. His name is Paul S. Chinnappa. He says he is much interested in me because I am going to his country. We have had several conversations together.

The first evening on board I didn't eat much for supper, but didn't lose any. I took to my bed early, and rested well all night. The next morning I was ready for a good breakfast. That's all the seasickness I have had, if that might be called by that name. The bill of fare is pretty good. So far the variety is good, and it is served in good shape. The only question now about my eating is—I think I shall overdo it. I shall endeavor to watch myself, and try not to get sick. The weather is ideal. It is getting warmer, but not uncomfortable. The ocean is calm, so the boat is making schedule time. All I can say is, Thank God for His great goodness. Surely, "I am in my Father's keeping, I am in His tender care."

Bishop Robertson's daughter, who is president of Thoburn College in India, is on board. I have not met her yet, but expect to. We are talking up a big meeting for next Sunday. Some have asked if I would preach. I responded, "Yes, by the help of God." We want to make things hot around here.

I feel God answered your prayers on the deck of the Shinyo about giving the outgoing missionary a special anointing for the new field. I think of those I have left behind, and pray that God will watch over and care for every one.

LATIN, CAL.

We have been sent to Latin for another year's battle, to see souls saved and sanctified, and keep redhot for God. God gave us a gracious day today. Two were saved and two sanctified. Today was our first Sunday of the new Assembly year. Our souls were blessed as we saw these precious souls pray and weep their way to victory. We are going up into the hill country, where there is more land to be possessed. The outlook is good. We are asking God's blessing upon the Editor, also on all the writers for the HERALD OF HOLINESS.—E. W. KIEMEL and WIFE.

BELLINGHAM, WASH.

Our hearts feel encouraged. The Lord is in our midst. We have as our pastor for the new year, Brother J. C. Scott, a man of God. We are determined to push the work of the Lord to the uttermost. The missionary interest is increasing wonderfully. New members are being added to our number. We are attempting great things for God, and expecting great things from Him. Salvation flows in Bellingham. In the face of severe trials God gives victory.—GLADYS BOWLES.

LOWELL, MASS.

Echoes of triumph and victory of Grand View Park campmeeting at Haverhill, Mass., are still ringing in our ears. The meeting opened June 26th and closed July 5th. The preaching by Brothers Ward, Beebe, Borders, Domina, and Edwards was with the Holy Ghost sent down from heaven; and it brought forth fruit in a number being saved, many backsliders reclaimed, and a large number sanctified. Believers were blessed and quickened. Thirty-eight were anointed with oil for healing of the body. The Lord blessed much, and a number were delivered from their afflictions. Sister Mabel Manning was much enjoyed in her service of song. At the annual meeting of the stockholders, about forty shares of stock were sold; a spirit of triumph and victory was everywhere manifested, and great things were predicted for Grand View Park in the future. This camp, though not as large in numbers as some, yet can not be excelled in the power and glory of God in the old-time ways when the slain of the Lord were many. We are planning for a great meeting again, September 4th, 5th, and 6th, the last being Labor Day. This is the closing campmeeting of the season in the East. We ought to have a large attendance. Plan to come. We are expecting great victory.—S. W. BEERS, President.

NEUVILLE, TEXAS

Under a brush arbor we commenced the battle

ARKANSAS HOLINESS COLLEGE

VILONIA, ARK.

To all the worthy young people of the Arkansas District, who ought to be in a good holiness school, preparing for some useful and high calling of life.

I am writing you about coming to the Arkansas Holiness College, where you can receive your education under the most favorable circumstances and helpful environments—facts that are of inestimable value to a young man or woman who desires the very best training of mind and heart.

For the next school year, beginning September 14, 1915, we are prepared to give courses in the sub-preparatory or grades, if you have not finished your common school or grade work; the Preparatory or Academy, corresponding in the main to the ordinary high school courses with Bible in addition; two Bible Training and Theological courses, especially for those preparing for the ministry or some actual gospel work; courses in Music, both instrumental and vocal, and Oratory. Out of these courses you can evidently find what you desire and need; and we earnestly hope that you will lose no time starting in and pursuing your chosen course to graduation.

But you say, "It costs something to go away to school." Yes, certainly it does. But can you hope to receive anything of real value without considerable cost and sacrifice and toil; earnest effort and undaunted perseverance? In fact, almost everything, to obtain that training of heart and mind that will enable you to "Rule your own kingdom of mind and call no man your master"? Oh, how glad you ought to be for the opportunity of receiving a good, properly balanced education under competent, sanctified instructors; and such warm spiritual environments that shall prove a blessing, and not a curse to you! You must certainly see the truth of the argument, and the advantages to be gained by the student.

But the actual cost is not so very much, after considering the high cost of living, and what you get for your money. For \$3 a week we furnish you board, room, light, and fuel. And the tuition in the Sub-Preparatory Department is only \$10 a term, or \$31-3 cents a week. And in the Academy and Theological Courses it is \$12 a term, or \$1 a week; and very reasonable rates in Music and Oratory. Then you need a little for books and incidentals, but not much. The student who desires to be economical can get through very reasonably, and the young man or woman with pluck and perseverance, determined to get an education, can find or make a way through. Many have done it, and so can you. Think and pray over it, and begin now to plan to come. Let me hear how you feel about the matter. Also send for our new free catalogue, which gives the full outlined courses and much other information not contained in this letter. Hoping to receive a favorable reply soon, I am,

Yours for Christian education,

C. A. IMHOFF, President.

against sin, Sunday, July 4th, and ran until Sunday night, July 11th, with crowds of people in attendance. Mrs. Mary E. Perdue, of Atlanta, Texas, did the preaching. There were one hundred or more saved, and eleven wholly sanctified. We closed with seventy-five at the altar. We established a holiness campground, and called Mrs. Mary E. Perdue and Mrs. Mary E. Bartlett to preach for us, beginning the first Sunday in July, 1916. We expect to have everything ready and, trust that God will give us a great meeting.—S. H. MATTHEWS

BEEBE, ARK.

Another battle has been fought here, and great victory won. About thirty souls were at the altar, most of whom prayed through to victory. Rev. B. H. Haynie, our beloved District Superintendent, did the preaching. His sermons were unctuous, logical, and powerful. The meeting closed Sunday night with a sweep of victory. Twelve united with the church. We organized a Young People's Society Sunday afternoon, with twenty-six members.—JAMES S. MOIR, Pastor.

BISMARCK, ARK.

Just closed a fine meeting with Marcus church. The opposition was strong, but God honored His Word and gave victory. Some deep, lasting work

was done. There were eighteen professions of pardon or purity. Received three into the church, and baptized one.—M. G. JOBE, Pastor.

A GREAT MEETING

We are in the midst of one of the greatest meetings of our ministry in our church at Culleoka, Texas. This is a small church. I only give them one Sunday in the month. Rev. A. G. Jeffries is doing the preaching, ably assisted by Professor A. S. London as singer. Twenty souls prayed through Sunday night; a great many have been blessed. Meeting continues another week. The crowds are great; they begin gathering half an hour before sundown, in wagons, buggies, and automobiles. Culleoka is known as a burntover district, and very much hardened; but the Devil's kingdom is suffering violence. Our church in Sherman will move to the new brick building recently purchased, and have the opening service Sunday. That church is eight months old; our membership is sixty-five. Our property consists of a neat little brick church and six-room parsonage, one block from the square, the heart of the city. The cost of the property was \$4,750. It has Sunday school rooms and gallery; seating capacity, six hundred. This has been the result of earnest prayer and sacrifice.—B. F. BRITCHETT.

From EVANGELIST REV. M. L. YEAKLEY

We have a strong force of workers, converts from last year, and many of them are wide awake. There are large crowds, and great conviction on the people at this writing. Rev. J. H. Penn, the pastor, is rendering good assistance and looking after the converts. While he was away at Mountain Lake Park holiness campmeeting, Miss Virginia B. Jones, of Washington, D. C., was visiting in the city, and helped us much by preaching three times and leading the Willing Workers band on Sunday at 3 o'clock. Her preaching and exhortations were good, and much enjoyed by all. She and her sister anticipate locating in the city near our Pentecostal Church of the Nazarene, and if so will be a great help to the church here. Our next stop will be on Winchester avenue, in the southern part of Martinsburg, for which we have ready seventy-five copies of THE OTHER SHEEP to put in the homes with invitation on the margin to come to the meetings. Here we expect to meet the tongues' movement, as they are located in that part of the city. We need your prayers, that by God's help we may be able for the emergency.

FORT JESSUP, LA.

We had a glorious time at the old Fort Jessup campground, July 2d to 12th. The power of God was thoroughly manifested in every service. Brother and Sister Irick were the principal preachers. We have some loyal Nazarenes here, and they were all of one accord for the meeting. The result was a landslide from the glory world. A number of souls were saved and sanctified. There are several diamonds to be dug out yet.—FRANK G. WELCH, Pastor.

CLIFTONDALE, N. Y.

On returning from the good campmeeting at Beacon, N. Y., the pastor and wife were surprised to find that during their absence some of the folks had placed a new rug, settee, chair, and table in the front room. This is greatly appreciated. We have a few faithful, noble souls here, and are trusting God to give us an ingathering before we go to another field.—EDWARD G. WILLIAMS, Pastor.

SALLISAW, OKLA.

Sunday, July 4th, was truly a great day at Shiloh. At the evening service the writer preached, and three of the four that came to the altar were saved good. The 11th was a great day at Price's Chapel. We fasted all day, preached and prayed, and shouts of victory were heard.—F. C. SAVAGE, Pastor.

MILLPORT, ALA.

I will hold evangelistic meetings as follows: Meridian, Miss., July 24th to August 1st; Bible School at Sever Okus church, near Guin, Ala., August 3d to 13th; Rosebloom, Miss., August 14th to 19th; Millport campmeeting, August 20th to 29th. We have secured for help in the meeting at Millport, Revs. J. A. Manasco and John A. Romine, of Nauvoo, Ala. We are planning, praying for, and expecting the greatest meeting at the camp here in Millport, we have ever had. This is the place where our District school for the two Districts of Mississippi and Alabama is located. We have plenty of wood and water, everybody can have the wood if they cut it and the water if they tote it. Plenty of free campground and some houses for use free. We think you will take up with us if you come and stay a few days. I will be able to accept calls for meetings in September and October.—S. B. GOSEY, Pastor.

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

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

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

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to KINNE & SANDERS, Agents. Entered as second-class matter at the Postoffice at Kansas City, Mo.

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE 2109 Troost Ave., Kansas City, Mo. KINNE & SANDERS, Agents

Subscribers' Wants

In this column will be published want advertisements of our subscribers, subject to the following restrictions: The amount of matter is limited to four lines, consisting of a mere statement of the "want" without special representations of condition, etc. For Sale items are excluded. Rate, 25 cents for each insertion. Cash must accompany the order.

WANTED—We would like to correspond with some young lady who would like a home where she could do the housework for her board and lessons in music and drawing. Write giving name of pastor. A sanctified member of the Nazarene church preferred. Address Rev. S. L. Flowers, Burns, Ore., pastor Nazarene church.

STENOGRAPHER WANTED—I want a young man who is a stenographer and bookkeeper, for office help, who desires to work his way through school. C. A. Imhof, 228 E. Third st., Hutchinson, Kas.

MARYSVILLE, WASH.

The ten-day tent meeting in Marysville has come and gone, but the influence of this meeting will last for ever. About the fifth service the real break came, and a continued stream of salvation began to flow to the close of the meeting. It was estimated that seventy-five or eighty souls prayed through definitely; some whole families came to the altar; some very remarkable cases. Brother Ong peculiarly filled the requirements of the meeting, and although it cost him \$85 extra carfare, God said "Go," and he obeyed. One remarkable feature of the meeting was the sweet unity of all three churches here in Marysville. The Methodist and Baptist preachers, with their congregations, came to the tent and worshiped with the Nazarenes, as though sectarian lines were obliterated, and the salvation of precious souls was the paramount thought. Another glorious feature was the absence of surface rattle and noise. There seemed to be a conscious atmosphere of holy awe, and solemnity. We could truly say, "The glory of the Lord filled the place." Tears flowed freely from both preacher and people, and the precious Holy Ghost had full right of way. When the offering was taken, God himself moved upon hearts, and in a short time without any begging \$215 was raised for Brother Ong, and all the other expenses met besides.—Sister EAB.

From EVANGELIST OSCAR HUDSON

We have just closed a great meeting with our church at Ballinger, Texas. The Lord was with us from the very first service, and for seventeen days the tide rose and rolled, souls plowing through to victory in almost every service. One feature of the meeting was that nearly every one who came to the altar for prayer, got blessed and went away rejoicing. One man seventy-three years of age fell in the altar the next to the last night, and prayed like a major until he broke into victory. Rev. J. W. Boat, pastor of the Pentecostal Church of the Nazarene, had things well in hand. He had secured a lot on one of the leading thoroughfares of the city, right near the hotels, on which he had erected a large wooden tabernacle. He had used printer's ink unsparingly in getting the meeting before the people, and best of all, had gotten the church to praying for the meeting. In fact, the revival had already started before we arrived. Rev. W. E. Fisher, the District Superintendent of the San Antonio District, had preceded us, preaching twice to appreciative audiences. He remained over the first Sunday, and helped to push the battle on. The crowds, which were good from the beginning, increased steadily until not only the tabernacle was crowded, but the streets surrounding it were packed with the hungry crowd, anxious to hear the old gospel story. Thank God, the old-time gospel has lost none of its drawing power. Finances came easy. The expenses were bountifully met, a good

SUPERINTENDENTS' DIRECTORY

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

Kansas District, McPherson, Kas. August 11-15 Nebraska District, Lincoln, Neb. August 18-22 Missouri District, St. Louis, Mo. August 25-29 Tennessee District Sept. 1-5 Western Oklahoma District, Bethany Sept. 8-12 Arkansas District, Ozark, Ark. Sept. 15-19

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

E. F. WALKER—Glendora, Cal. Dakotas-Montana District Assembly, Yelva, North Dakota August 4-8 Wisconsin District Assembly, Racine, Wisconsin August 12-16 Campmeeting, Millersport, Ohio August 17-20 Indiana District Assembly, Indianapolis, Indiana September 1-5 Chicago Central District Assembly, Oilvet, Illinois September 8-12 Michigan District Assembly, Lansing, Michigan September 15-19 Iowa District Assembly, Charlton, September 22-26 General Superintendents' and General Missionary Board Meetings and General Assembly, Kansas City, Mo. September 27

District Superintendents

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offering was given to Rest Cottage, and the evangelist was sent away feeling like he was appreciated. This is a great church, with a great pastor and a great future. We closed with shouts of victory in a blazing altar service, in which souls found blessed peace. They gave us a warm invitation to return in 1916. I am now at home catching up the business in Central Nazarene University before entering our next meeting at Trickham, Texas. I find things looking good here. Prospects are flattering for a great opening in September. We need more residences in University Place. Rent is advancing, houses are in demand, and there is a

splendid opportunity for safe and paying investments on this line. An immense grain crop has been harvested, and all other crops are fine. We will be glad to send our new catalog to any one interested in college work.

HALESBORO, TEXAS

Our last meeting, four miles from Deport, Texas, was rained out with only a few saved. Have been here nearly a week; the break came last night. Conviction deep; souls lingered at altar until all prayed through. We look for a great harvest here. —D. J. WAGGONER.