

HERALD of HOLINESS

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The Bible and Brains

THE more we observe and study things the more we are convinced that the world and the church have never yet arrived at the threshold of the intimacy of the relation of the Bible with human greatness. For example, we refer to St. Augustine, who for nearly two thousand years has impressed the world more profoundly than the life and writings of any other man of his day and as few, if any have impressed it since his day. A careful and minute study of Augustine's Confessions, one of his greatest works, will convince any discriminating student that the source of his tremendous influence was, not so much his transcendent brain, great as that was, but the absolute subserviency of that mighty brain to the Word of God as the divine and supernaturally inspired Word of the Father.

No one will gainsay for a moment that Augustine was great in mentality. We are far from endorsing him or his teachings or his obsequious subserviency to a corrupt hierarchy and its dastardly use of his superb powers. Still all this must be viewed by the light of his age and surroundings. He was, however, great as a thinker and as a reasoner and as a philosopher. Yet we have had hundreds of great philosophers and thinkers from whom the world has scarcely heard at all. Many of these were really great measured by pure mentality. They did not, however, use it as did Augustine. They did not lay it at the feet of the Master and surrender it absolutely to the will and Word of God the Father in child-like submission and faith as did this prince of spiritual and intellectual giants. Hence they were scarcely known or heard from after their brief life time. They consecrated their gifts to self advancement and personal ends and their careers ended on and in themselves. These men ignored, if they did not positively doubt, or put contempt on, the Word of God, and hence they had their reward in self-aggrandizement and self-indulgence. They began and ended in themselves and passed off the stage of existence leaving the world no better by their having lived in it.

Here is a man, however, who was great in intellect, but simple as a child in his faith in God and faith and submission to God's inspired Word. He longed and thirsted for the Word to be graven on his very heart and made this the mainspring of his nightly prayers. He prayed and fasted and sought mightily for the Bible to be made to shine in upon his understanding. He thirsted for the Living Word. Read his soul stirrings and heart longings for the precious Book divine and enjoy some of the most inspiring and eloquent passages ever put into the form of words by mortal man.

There is no doubt about the fact that it was the inspired Word of God that made this man great in the sense in which his power has descended to oncoming generations. He could have devoted his talents to business or a learned profession or some selfish endeavor and spent his life thus, and he would have shone in commerce as a great financier, or in letters as a great philosopher, or a great historian, or as great in some other line of activity; but the world would have ceased to think or hear from him after he died. A consecration of his transcendent gifts upon himself would have obscured and narrowed them to himself and his day and robbed the world of the heritage of his talents.

Today there may be and perhaps are men as great mentally

as Augustine, but they are known as masters in finance and sometimes of high finance. They may be recognized as past masters in diplomacy or military genius or in legal lore or some other subordinate branch of human activity. They might have become distinguished in their influence on humanity as this ancient theologian and philosopher has been for more than fifteen hundred years, had they devoted themselves in humble allegiance to the Word and will of God. And they might have been splendid suns still shining undimmed by spots which blur the effulgence of Augustine. Instead, they will perhaps be feared and dreaded by their contemporaries for a generation until they die and their death be the joy of those oppressed by their prostituted powers, and then be forgotten forever by the world which once stood in awe of them. They might have had a life to live on in greatness and beneficence for ages and ages after they passed away.

As brief fragments or samples of those uttermost longings of soul for the Word of God hear Augustine as he breaks forth: "Long have I burned to meditate in thy law, and therein to confess to Thee my skill and unskillfulness, the daybreak of Thy enlightening, and the remnant of my darkness, until infirmity be swallowed up by strength. . . . Let Thy Scriptures be my pure delights: let me not be deceived in them, nor deceive out of them. . . . Grant a space for our meditations in the hidden things of Thy law, and close it not against us who knock. For not in vain wouldst Thou have the darksome secrets of so many pages written; nor are those forests without their harts which retire therein and range and walk, feed, lie down, and ruminate. Perfect me, O Lord, and reveal them unto me. . . . The wicked have told me of delights, but not such as Thy law, O Lord. Behold wherein is my desire. Behold, Father, behold, and see and approve; and be it pleasing in the sight of Thy mercy, that I may find grace before Thee, that the inward parts of Thy words be opened to me knocking."

What quenchless thirst and what pleading herein! Here is the secret of his splendid triumphs whether of intellectual force or breadth of vision or spiritual penetration and verbal power and incisiveness. Here is what has made Augustine live fresh and a power till today, and what will make him the like heritage of oncoming ages!

THE PROMISES CONDITIONED

THERE IS A GREAT thing in David's charge to his son Solomon. Indeed there are several things which may be called great, but one there is to which we wish to call special attention. He says first: "Be thou strong therefore, and show thyself a man." It was not enough that he be strong. He needed to show himself strong, or a man. This is true today. God gives no talents or endowments which He does not design to be manifested for the benefit of the world around us. Solomon needed to be strong but there was a kingdom which needed that his strength be employed for its benefit. So God wants us to use all the strength He gives us for the benefit of the world for which He gave His Son to die and redeem.

David goes on and says "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies," and for fear there might be a mistake as to his exact meaning he says,

"as it is written in the law of Moses." That is, as it is written in the Word of God or the Bible as it was at that day. His admonition was that Solomon obey this Holy Bible as he had it.

Most remarkable of all is the reason the king assigns. He makes the above admonition and adds the reason: "that thou mayest prosper in all that thou doest, . . . that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel."

That is, the king admonished Solomon to obey and follow the Word of God that not only he might prosper but also that God might be able to fulfill His wonderful promises to David and through him to his sons forever. That means that the promises of God depend for their fulfillment upon the expressed or implied obedience to His Word on the part of those to whom the promises are made.

This is certainly a remarkably impressive lesson of the importance and need of the Word to us in all life's ways and in all our needs and requests of God for strength and help. He has promised to hear all such requests but we may as well understand that He is not pledged to unconditional fulfillment of these promises. He has suspended them all upon our honoring His Word, but if we do despite to this Word, or dishonor it by neglect or unfaith or partial faith, we may expect to be turned away when we come to Him for the fulfillment of any of His promised grace or help or power or protection.

We must first of all be true to God and do honor to His Word if we would be honored of God and heard in our petitions for the fulfillment of His promised blessings upon us and ours.

EARLY HOLINESS BANDS

ONE OF THE EARLIEST holiness bands of people following apostolic days was the sect called "Montanists," founded or organized by Montanus in the latter part of the second century of our era. They arose in Asia Minor and were an eminently spiritual people. They were distinguished by an ardent belief in the pre-millennial coming of our Lord, and by an insistence on regeneration, followed by heart purity which they professed to enjoy. They taught Christian perfection, fasted much; testified with joy and ecstasy; gave freedom to the motion of the Holy Spirit; and shouted their praises to God.

The Romish Church, when it came into power, persecuted and expelled them from the church and they wandered about, scattering here and there over the earth, wherever they could find a hospitable place in which to live. Their heresy was the beliefs above referred to. For these doctrines Rome suppressed them for she is the eternal foe to all the vital and Scriptural doctrines of the Bible which God honors in the real spiritual renovation of men. Rome buried justification by faith, holiness and all the distinctive tenets for which Protestants stood.

Wesley remarks on Rome's persecution of these humble and devout people: "As to the heresies fathered upon Montanus, it is not easy to find what they were. I believe his grand heresy was the maintaining that 'without inward and outward holiness no man shall see the Lord.'" Wesley also says of the Montanists that "they were real Scriptural Christians." They prohibited all ornamental clothing and forbade the appearing of their women in immodest attire, which they regarded as a snare before men.

As usual the cruel persecution and wide dispersion of the Montanists caused the fire to spread and the truth to gain adherents wherever the truth was carried. Their faith was seen in Novatianism and in the Cathari, in Donatism, among the Paulicians and the Waldenses, in the Franciscan Spirituals, in Anabaptism, among the Camisards, in Puritanism, in George Fox and Barclay and in Quakerism, and also among the Mystic Quietists and among the leading holiness missionaries and preachers and evangelists of the world down to this present hour of the marvelous spread of this fundamental truth of the Word of God.

Thus has God made the wrath of this monstrous system of enthroned Error—Romanism—to praise Him and advance His truth among the children of men. Thus early did believers and professors of this blessing have to pay the price of their homes, their native lands, their physical welfare and their personal rights and religious liberty for their faith, and gladly they paid the price and thus conserved the precious truth from utter extinction in the dark

ages which followed the ascendancy of Romanism in the world. Let us prize this grace which has cost the blood of the Son of God to procure, and the blood of saints down the ages and their sacrifice and suffering to keep alive and to convey to us as our own precious heritage. Thank God for men and women in all ages who show by their example the martyr spirit for the maintenance of the faith once delivered to the saints. Let us be willing to suffer as well as they if this become the price we must pay for this priceless boon. It is worth all it may ever cost any of us.

PREJUDICE

WHAT IS PREJUDICE? It is pre-judging. It is forming a judgment or decision before the evidence is in. It is an opinion or decision formed without due examination of the facts or arguments which are necessary to a just and impartial determination; hence it is a prejudgment or a prepossession. There are several things very ugly about this thing of prejudice. Unhappily it can be exercised about the very best of things. A man can have it about religious and spiritual truths or doctrines or tenets, as well as about persons or questions of politics or of state policy.

Prejudice, to whatever it appertains, is a bad thing. Prejudice is not concerned with evidence, for it has determined the matter in hand already without evidence. It is concerned solely with the verdict it has already reached. It seeks alone to protect that verdict from interference. Its real business is to keep evidence from interfering with its cherished opinion already formed and to which it is attached with a deathless ardor. This, together with the absolute unconsciousness of its own existence, renders it extremely difficult, if not impossible, of being reached or cured.

Prejudice is as little concerned for truth as for evidence. It is simply concerned for the maintenance of its judgment intact, and no amount of truth or light is admissible if it tends to mar or disturb the serenity of that darling judgment to which it has consecrated itself. Light or truth proffered are at once measured, not intrinsically, but by its danger or likelihood of antagonizing or disturbing the pedestal on which the idolized opinion, already formed and at whose shrine the worshiper bows in adoration, stands immovably.

Prejudice goes farther and discounts all who entertain contrary opinions to those that it has formed by its *ex parte* method. No man or woman can possibly be esteemed at his or her due merit by Prejudice, who patiently waits and insists upon all waiting for the entire evidence before forming judgment. Prejudice has done its judging and does not propose to be contradicted or interfered with by anybody. Hence the impatience and resentment to which the prejudiced man is so very liable. Anger is the double cousin to prejudice. Impatience is its brother. Malice is a trifle further removed in its relation of consanguinity, but the kinship is vital and true notwithstanding. Injustice is another member of the same unhappy family. Bitterness is another of the blood relatives and generally is heard from in all matters between prejudice and those who insist upon a trial and evidence before the verdict is rendered.

It is easy to trace the relation of the mob spirit to this same family of prejudice. It has no time to throw away with the forms of trial and of justice and equity and rights. It has reached its verdict by the quick and easy route and is hurried now to get the penalty visited upon the victim of its decision. Hence anger is aroused at and against all and everybody who gets in the way of the execution of the penalty due the offense it has found without evidence or trial or jury or court. It is a law unto itself and proposes to have its own way.

Now, my brother, there is no place where this thing of prejudice is oftener seen than in things religious. Often very intelligent and good people make shipwreck upon this rock. It lurks under all waters and under none more dangerously than in waters biblical and ecclesiastical and religious. In this realm in days past it has dipped its hands in the innocent blood of the noblest and best of men and women, and helped to make the pages of history crimson.

It has destroyed family love and despoiled homes and wrecked brotherly love. It has left in its track injustice, acrimony, bickerings, criticism and hate. Let it alone, my brother. Flee it as you would the adder. Shun its first appearance especially when it would glide in on you with the silvery tongue of the tempter and in the guise of the defender of the faith and of the church against false doctrine. Let God take care of His own affairs and you see to it that you are safe in Him and His love and His blessing of full salvation.

THE EDITOR'S SURVEY

News and Notes

The Indian Springs Camp meeting in Georgia, begins this year on the 5th of August and closes on the 15th. Revs. H. C. Morrison, J. L. Brasher, and Arthur Moore are the preachers of the meeting. The music will be directed by Charlie D. Tillman. This is great camp. We have enjoyed more than one visitation to this historic place and always watch with interest the results of the meetings. Our friend, Rev. G. W. Matthews, that staunch holiness Georgia Methodist pastor, is still the President.

Another severe blow to the liquor traffic was dealt by the National Pharmacopin Committee recently, when they cut whiskey and brandy from the new edition of the United States Pharmacopia. This Committee is composed of fifty-one of the leading physicians of the country. The new edition of this work will appear about January first after which time it will be necessary for druggists to take out a saloon license if they intend to sell liquor as a beverage, as so many now do. This action will mean that whiskey and brandy have been declared officially to be neither drugs nor medicine.

The great Convention of the Anti-Saloon League which met in Atlantic City was attended by ten thousand delegates and not by twenty-five thousand as was first said, and as we erroneously stated from being misled by the mistaken reports. It is generally believed that the result of this great convention, will greatly accelerate the prohibition wave and hurry forward nation-wide prohibition.

The recent Baptist Convention (Northern) at Los Angeles adopted a timely slogan which we devoutly hope to see realized. It was "A million converts by 1920."

The Outlook quotes from Judge Swann, for eight years Judge of the Court of General Sessions of New York City, to the effect that crime to a very large degree is traceable to want of proper home training of children. The judge says of the enormous sluice of crime which disgraces us as a nation and which is increasing, that: "It is generally the individual home that is at fault, the ignorance, the carelessness, the laxity of parents in the individual home." This is doubtless a very correct judgment. The homes of a nation are really either the makers of citizens of loyalty and worth to the state or the makers of criminals and anarchists.

The wireless station at Sayville, Long Island, was seized by the government at Washington which will at once take over the control, operation and management of that station. This was done in the interest of strict neutrality principles between this and other governments.

The historic Liberty Bell had a triumphal tour across the continent on its way to the Panama Pacific Exposition where it arrived safely. It was honored by ovations all along the way. At Kansas City it was hauled in its car up into the central part of the city where the largest crowd of citizens viewed it we have ever seen gathered in the city since we have known it. This indicates patriotism which speaks well for the people.

One million converts during the years from now until 1920 is the earnest call put forth

by the Northern Baptist convention at its recent session in Los Angeles. We sincerely trust this call may be heeded, and that success may be achieved in efforts to comply with it.

Dr. Howard H. Russell, at the great Anti Saloon League Convention at Atlantic City, denounced with vehemence the absurdly false claim of the liquorites that Lincoln was a saloon man, and said he proposed to summon a witness to prove that Lincoln was not only an advocate and example of temperance, but an out and out prohibitionist after the anti saloon type. Dr. Russell has three and a half million signers to the Lincoln-Lee pledge and hopes to secure a million more during the summer in his transcontinental tour over the Lincoln Highway.

In fulfillment of the promise in the preceding paragraph Dr. Russell called upon Major J. B. Merwin to come forward from the audience and there was seen going forward before the assembled ten thousand delegates of the great Atlantic City Convention a white-haired old gentleman who stood erect notwithstanding his ninety-one years. Dr. Russell interrogated him and he made the following answers which will interest our readers in view of the false and slanderous charges made by saloonists with reference to Mr. Lincoln as above stated. We are indebted to the *New York Christian Advocate* for these interesting facts:

In the intense silence, broken only by the wash of the waves, not a word was lost. Replying to questions, he told of meeting Mr. Lincoln at Springfield, Ill., in 1862 and talking "Maine Law" with him until dawn, in Lincoln's house and at his invitation. He told how in 1855 he had removed from Connecticut to Illinois to direct the campaign of the Illinois Maine Law Alliance whose object was to secure the adoption of a State-wide prohibition law, drafted by Lincoln himself, who delivered more than a score of speeches in favor of the law. He displayed a watch presented to him for his work in this campaign. The inscription furnished by Mr. Lincoln contained the word "Prohibition." Mr. Merwin further said that during the Civil War President Lincoln summoned him to Washington and gave him safe conduct and instructions to visit the camps and hospitals about Washington, in the interest of temperance among the soldiers. Lincoln had often prayed in his presence for the success of Union arms. In time of disaster, caused by drunken officers, he would say, "I must seek help beyond human help. My officers have betrayed me. I must go and lay my burden upon God."

The above interesting incident closed as follows, in which the venerable Major Merwin gave his experiences on the day of Mr. Lincoln's assassination:

The culmination of Mr. Merwin's testimony came when he was asked what he remembered of the day on which Mr. Lincoln was assassinated. He narrated the peculiar train of circumstances which brought him to dine with the President on that day (Good Friday) and spoke of the table conversation which took place in regard to the propriety of attending the theater on a night so sacred. Then, measuring his words, to which the great audience listened with strained expectancy, he said: "Mr. Lincoln said to me, 'Merwin, with the help of the people we have cleared up a colossal job. I prophesied twenty-five years ago that the day would come when there would not be a slave or a drunkard left in the land. I have seen the first come true, and we have made the South rich by doing it. The next great movement on the part of the people will be the suppression of the liquor traffic by law!'"

Mr. Merwin, recognizing the immense significance of such an opinion, asked whether he had any objection to its publication. "None at all,"

said Lincoln. "You may publish that opinion as broad as the daylight shines!" A few hours later the assassin's bullet put an end to the life which otherwise might have been given to the emancipation of America from its second slavery.

Mr. Merwin has told this story many times. He has been cross-examined upon it by lawyers and judges with a view to determining its authenticity. As a result the story stands fully established—a more than sufficient answer to the brewers' unblushing claim that Abraham Lincoln had he lived, would have lined up with them against the people.

Personal

Sister W. E. Anderson of our church at Fairfield, Idaho, visited the Publishing House last week. She was on her way to Cleveland, Tenn. for a visit.

Rev. J. K. Mayberry of Topeka, Kans., who, with Sister Mayberry, was on his way to Minneapolis, called to inspect the Publishing House and to Kansas City church. He was greatly pleased with the progress of the Publishing House since his last visit, and also delighted to find such a well-equipped church.

Brother E. F. Sherman of Los Angeles, Calif., spent Sunday with the Kansas City church, and greatly enjoyed the meetings. He spent Monday with the Publishing House and conducted the noonday prayer meeting.

Brother C. B. Jernigan is writing a series of articles on the "Second Blessing" in the *Pentecostal Nazarene* of which he is editor. Bro. Jernigan is one of the veterans of the holiness movement and knows the subject on which he writes.

Rev. John Paul, editor of the *Way of Faith*, was asked by a reader if it was wrong for the United States to manufacture and sell arms and ammunition to the warring nations. He very properly replied that the United States was not manufacturing or selling arms or ammunition to these nations, but that individuals in the United States were doing this. There is no law against this and nobody to stop it. This is a point that people should remember. Everything done in this country is not done by the United States.

Mrs. Ida R. Shipley, widow of the late Chas. J. Shipley, of Baltimore, has given the sum of \$100,000 to the Board of Missions of the Methodist Episcopal Church, South.

The True Wife

Wife is a beautiful word, and she is herself, a far more beautiful thing. She is one of God's richest and best gifts to the world. She is the main foundation stone in the great structure of the HOME, which in turn is the very basis upon which rest the church and the state. Ruskin says a beautiful and deserved thing in his statement:

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages, conquered the French and Greek. I hope the French will some day get a word for it, instead of that dreadful "femme."

But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "weaver." You must either be housewives or housemoths; remember that. In the deep sense, you must either weave men's fortunes, or bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head; the glow-worm in the night gold grass may be,

the only fire at her foot, but home is wherever she is, and, for a noble woman, it stretches far around her, better than homes ceiled with cedar or painted with vermilion, shedding its quiet light far, for those who else are homeless. This, then, I believe, to be woman's true place and power.

The Ever-Present Comfort

There is an ever-present comfort amid the direst of earth's evils and misfortunes. The thought that it might have been worse and has been worse perhaps with others in their day, is something we can always apply to our hearts amid the aches and pains in this world. Let us never think that ours is the only, or the worst, lot possible to fall to mortals here below. There have always been sorrows and troubles, for man is born to trouble as the sparks fly upward. Remember this, brother, when the times seem to go all awry with you. Look back and look around; but of all the views you take, be sure to look up toward Him who for you has gone on before, and sits at the right hand of God the Father to make intercession for you. Be sure He will permit no temptation to overtake you which is greater than you can bear, but that He will, with the temptation, also make a way of escape. The *American Magazine* says:

Are the trains too slow for you? Caesar, with all of his court, never exceeded the speed limit.

Are your wages too small? In Europe people are content with making a living.

Are the lights too dim? David wrote his Psalms by the light of a smoky torch.

Are you ugly? Cleopatra, though homely, bewitched two emperors.

Are you cold? The soldiers of Valley Forge walked barefoot on the ice and snow.

Are you hungry? Children in India are starving for want of a crust of bread.

Are you tired? Why fret about it? Jacob was tired when he dreamed of the angels of heaven.

Are you sick? Suppose you had lived two thousand years ago, when sickness was almost always fatal.

Are you poor? The Savior of men was not wealthy.

Cheer up! Praise God that you live in the midst of His blessings.

Why fret?

God Wants an Army

God wants His soldiers organized into an army for real battle for right and truth and for souls. He saves us and then He calls us to separation from the world and for union in a great body for the most aggressive and successful warfare in His cause and for the salvation of the lost world. He can not do his best with or through us in an independent warfare, however sincere may be our aim and our desires for the welfare of His work. Imagine the German army or the British army engaged in the present great conflict absolutely unorganized, each man fighting separately and alone against some foe wherever he might be able to find him. What would be accomplished? When would the warfare be ended? How could either side ever tell where they stood or when there was cause for cessation of hostilities because of victory? Would there not be confusion endless and pitiful and ruinous to both sides as to all the aims and purposes of real war? Such is the result of individual warfare by professing servants of God whom He has saved to use in the salvation of others and their wrestling from the kingdom of Satan. It is not enough to be saved. We must get into line with God's appointments and methods and line up in the best way with His army where we can best fight the good fight of faith and do battle against the common enemy. Smith Baker in the *Christian Endeavor World* gives the fol-

lowing reasons for joining the church which is along the lines of the above:

1. Because the church is God's representative, and the organization through which He is saving the world.

2. Because joining the church is the natural expression of our love to Christ.

3. Because there can not be the highest religious and spiritual culture without it and its sacraments.

4. Because no one can come into the full blessings of the promises of God outside of its relationship.

5. Because no man can have the deepest spiritual joy outside of its communion.

6. Because no man can have so great an influence for good outside of it as he can within it.

7. Because, no matter how good a man's outward life, his example counts against the church while he neglects to become a member.

8. Because there is no excuse for not uniting with the church excepting some sin one is not willing to give up or some duty one is not willing to do.

9. Because those that neglect it will be filled with regrets at last.

Awakening in Time

How many souls are asleep in the church unprepared for the realities of the eternal estate hastening on. It is not enough to be in the church, or to be very active in church work, or very liberal in contributions to the church and her benevolences. All these things are all right if springing from the new life implanted in the soul in regeneration. If there has not, however, been this birth from above these good works avail nothing whatever so far as our personal salvation is concerned. They do not and can not bring God under any obligations to us or merit for us the least forgiveness or favor from God. These truths should be grounded in the hearts and consciences of all the people daily until they could never get away from them. The following incident illustrates this truth and gives a case where one soul was rescued from this false dependence upon good works for salvation. It is from *The Christian*:

Some years since, on returning home from a Sunday evening service, I overtook one of whom I had some knowledge as a regular attendant on my ministry. She was alone, and I entered at once into conversation on the subject of the discourse she had been hearing—"the new birth."

I requested her to ask herself seriously if she had had any experience of the nature I had been describing. She made no reply. I then talked of the absolute necessity of the new birth as the only preparation for eternity, dwelling on the emphatic declaration of the Savior, "Except a man be born again, he can not enter the kingdom of heaven." "And if not heaven," I said, "what then? There is but one other place—that is hell." At the sound of this word she shuddered, and would listen to nothing further.

It appeared that on reaching her abode she felt excessively annoyed at my having presumed to address her on religious matters, since she had been so strict in observing all the ordinances of her church, and so correct and blameless in her deportment in the world—which, indeed, was the truth, for she was one formed to win the love and admiration of others, and her natural gifts had received all the culture of a polite and finished education. She could not forgive me for my plainness, and retired to rest indignant at the thought of having been told that she might at last be found among the "lost."

In the night she dreamed that she heard noises as of terrible thunder and dire commotion of the elements, and, in reply to her astounding exclamations, was apprised that it was the day of judgment. She saw the Judge seated on the clouds, and felt that she was being drawn irresistibly toward him. At that moment the words sounded in her ears, "Unless born again, not heaven; and if not heaven, hell. The agitation of her spirit awoke her. She arose and fell on her knees, and prayed to Christ to have mercy on her, and give her to know what it is to be born again.

From this time a change appeared in her whole deportment. After a few weeks she

came to my house and wanted to see me. I think I now see the old garden tree under which she stood, looking steadfastly at me she said, with emotion, "Dear sir, I shall not go to hell. Jesus has had mercy upon me and saved me. I shall go to be with Him in heaven. Oh, how I hated you once. How I love you now for your faithful warning." She then told me what I have narrated.

A few years afterward I was sent for to visit her in the neighborhood of London, where I found her in the midst of her friends very near her end. Lovely she looked in death, and taking my hand, she said, "I wished you to see that the work was real. I love you all—you, my precious mother—you, my dearest sister—you, my beloved pastor; but I can give you all up to go to Jesus." And so she died. Reader, are you going to heaven? If not, where?

Simply Trusting

Yes, that is all—simply trusting for salvation. You think the work too grand and glorious for it all to come simply on turning loose all else and simply trusting to Jesus? Well, think not that you are honoring God by this tribute you pay His atoning work by calling the salvation of a soul too grand and glorious a work to be accomplished upon the marvelously simple condition of childlike faith in His Son. Subtly the tempter would ensnare you in a reproach and offense to God which perhaps you do not design. The glory of His great atonement is in the fact of this condition of faith. God's wisdom is seen to be as great in this simple condition, as His love is seen to be unspeakable in the gift of His Son in whom to place that trust. The tempter tries evermore to get us swerved in our faith from its true object to our own works or deeds. This is illustrated well in the following from an exchange:

There is a story told of a young man who was seeking after the knowledge of eternal security and peace with God.

The friend to whom he had confided his difficulties, discerned very quickly that he was striving to attain everlasting life by his own efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all."

His friend did not answer him at first, but presently he interrupted him with the inquiry, "Why, did you ever learn to float?"

"Yes, I did!" was the surprised reply.

"And did you find it easy to learn?"

"Not at first!" he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realize that the water could hold me up, without any effort of my own, so I always began to struggle, and of course down I went at once."

"And then?"

"Then I found out that I must give up all struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings. He commands you just to rest in Him, to believe His Word and accept His gift. His message of life reaches down to you in your place of ruin and death, and His promise to you now is, 'The gift of God is eternal life, through Jesus Christ our Lord.'"

"I give them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

Oh! why was He there as the Bearer of sin,

If on Jesus thy sins were not laid?

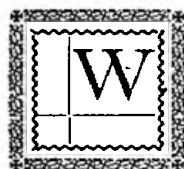
Oh! why from His side flowed the sin-cleansing blood,

If His dying thy debt has not paid?

It is not thy tears of repentance nor prayers,
But the blood, that atones for thy soul;
On Him then who shed it, thou mayest at once
Thy weight of iniquity roll.

Then take with rejoicing from Jesus at once
The life everlasting He gives
And know, with assurance, thou never canst die,
Since Jesus, thy Righteousness, lives.

THE OPEN PARLIAMENT



Find this old world to be full of evil. Any way we turn, we see the blasting, withering presence and fruits of sin. As we behold the awful effect of sin, we ask, What is the cause of all this evil? For surely the law of cause and effect will apply to this question. Paul briefly and tersely answers our question. He says, "The love of money is the root of all evil." Not some evil, but all evil. At first thought we might say that Paul has made it too broad by using the word "all," for that includes the whole black catalog of sins. Let us probe for the truth, and test Paul's statement then.

First, let us notice that money is not the root of all evil, but the love of it is. Money is a good thing, and, used righteously, prayerfully, and to the glory of God is a great blessing. It is the love of it that is the root or cause of all other evils. So that little word love is the key to Paul's statement; for the love of money or its equivalent gives rise to the awful sin of covetousness, which is the dry rot that has sapped the spiritual life of untold myriads and is classed as idolatry by Paul in Col. 3: 5.

God is a God of love, and wants the undivided pure and perfect love of His children. To love God supremely and our neighbor as ourself is what God expects and requires. We are not to love the world, neither the things that are in the world. For if we do the love of the Father is not in us. Now money is one of the things of the world, so let us set our affections on things above, and not on things on the earth.

We said that the love of money gives rise to covetousness, and we believe that covetousness is the great root sin from which all other sins grow. We believe we would not be amiss by naming it the besetting sin; yea, the original sin. For did not our first parents covet that which God forbade them to have? We believe that covetousness is an innate principle that is born in us, that was first put in the hearts of Adam and Eve by the slimy deceiver, and came down to us as an inheritance; and from this root or inbred sin springs the long black list of actual sins we see committed all around us every day.

I repeat it: covetousness is the prime cause and root of all actual sins. Let us glance at the Decalogue a moment. The tenth commandment

The Root of all Evil

Written by W. W. LOVELESS

forbids covetousness, but did you know the other nine can be broken through covetousness? Let us see. Jesus says, "Ye can not serve God and mammon." Mammon, we are told, is one of the fallen angels, and is the god of cupidity, or riches; so if we serve him, we break the first two commandments. Covetousness causes sacrilegious falsehood, thus breaking the third commandment. Gehazi did this when he ran after Naaman and lied to get some of the treasure Naaman had brought to Elisha, the man of God. Ananias and Sapphira committed the same sin when they lied to God. We are treading on dangerous ground when we perjure ourselves before God to get gain.

Covetousness causes multitudes of our fellowmen to work on the Sabbath day to get gain, thus breaking the fourth commandment. Children often disobey and dishonor parents in order to obtain wealth, thus breaking the fifth commandment. Covetousness causes men to kill in order to rob and get gain, thus breaking the sixth commandment. Covetousness causes men to run houses of prostitution in order to get gain, thus breaking the seventh commandment. Covetousness causes men to steal, thus breaking the eighth commandment. Covetousness causes men to bear false witness, thus breaking the ninth commandment. We see an example of this when King Ahab's wife, Jezebel, employed the sons of Bellal to bear false witness against Naboth in order that Ahab might obtain Naboth's vineyard, which he coveted.

Thus we see all the commandments can be broken through the awful sin of covetousness, and it may effect the downfall of the king on his throne or the preacher, like Judas who sold his Lord for thirty pieces of silver, or the humble servant like Gehazi. Not only are the ten com-

What Church Should I Join?

Written by E. S. LANG

WE Christian people, and especially preachers, are asked this question many times. Some think it a small matter; but we believe that it is a matter of great importance. Does it make any difference to me whether I was reared in a Christian home or not? Indeed it does. Do n't I look back to my training with a feeling of satisfaction when I think of the family altar that was and always will be a blessing to me? Should not a church afford me the same pleasure? Had sin reigned I might be in sin and taking others down with me.

When sin is practiced and allowed in a church, it will lead people in sin and finally to hell. A church is a power for good or evil. Should it not be the means of grace to the people of God, and a place where poor lost humanity may find its way back to God and heaven? It should. A church that flirts with the world and has a worldly ministry is a disgrace to God, and should be branded by her right name, "Ichabod."

Well, how shall we answer a new convert when asking us what church he shall join? I shall ask a question, and we all may answer. First, as a preacher of full salvation, what church would I join? Why, to be sure, I would unite with a church that believed as I do, occupy my place on the front seat, and say Amen and boast all I could. Hallelujah! The Scrip-

tures says, "Do unto others as you would have others do unto you." So I can not and will not do as I have heard many good people say: "It does n't make any difference what church you join, just so you live right."

Brethren, I believe this statement to be wrong and a trick of the Devil, hatched in hell to damn souls. If it does n't make any difference in whose care your son or daughter is, when you are gone for a few days, why do n't you send them over to that holiness-fighting neighbor instead of calling up Brother Jones who lives four times as far away, and pay him twice as much to care for them? A word to the wise is sufficient.

I have been closely associated with good people in churches and holiness associations for several years, that get no spiritual food in their churches; yea, worse than this: the ministry is afraid to preach the doctrines that they say are essential to salvation. Some ridicule the thought of being saved from all sin, and preach we can not live without sin. How can these good people pay God's tithes to support this kind of a church and ministry? Let them answer. They would not pay that holiness-fighting neighbor to care for a son or daughter for a few days; but will pay the same kind of a preacher to damn the children in hell.

Let us be consistent. Some are afraid their

commandments broken through covetousness, but I believe the saloonkeeper, the tobacco and cigarette merchant, the grafter, the speculator who gambles in food supplies, etc., the one who oppresses the hireling are all actuated by the same spirit of covetousness that causes the pickpocket to steal my purse.

Yea, I believe it is covetousness that is causing the great war in Europe now. The nations of the earth are jealous of one another, and are greedy for gain. It is said in our own land that 99 per cent of the wealth is in the hands of 1 per cent of the population. Surely the sin of covetousness is abroad in the world, and Paul did not make it too strong when he said, "The love of money is the root of all evil."

In closing I want to point out three striking incidents in the Bible connected with God's people.

1. God created the first pair in His own image of purity, but through Satan they were deceived and *coveted* that which God forbade them to eat of. They disobeyed God, took of the forbidden fruit, and died.

2. Farther on in the history of man we see Moses leading the children of Israel from Egyptian bondage, across the Red Sea. This is a type of justification. Next Joshua (the Old Testament Jesus) led them across the divided waters of the Jordan into Canaan, which is a type of sanctification. There were walled cities to overthrow and Jericho was the first to fall. Certain parts of the spoil was to be set apart for the Lord, but Achan saw and *coveted* a Babylonish garment, two hundred shekels of silver, and a wedge of gold. He took them and hid them in his tent; but his sin found him out, and he and his family *suffered an awful death*.

3. God poured out the Holy Ghost on the day of Pentecost on the one hundred and twenty in the upper room, and they went forth sanctified vessels of the Lord, filled with the power of the Holy Ghost. But soon after Ananias and Sapphira because of covetousness lied to God and kept back part of what they were pretending to give, and *they died an awful death*.

Thus we see God has given the human family three great starts in holiness, and the awful sin of covetousness rose up each time and each time brought death. This teaches us that covetousness can not dwell in a sanctified heart. Truly it must be the root of all evil, the besetting sin of the human family.

LONDON, OHIO.

influence would not be so good over their children because they (the children) belong to their church and are not saved. This has the savor of a wishywashy holiness. Let us look into this more carefully. To illustrate: Father and son move to town and as they must board somewhere, they seek a hotel. They eat dinner at the Baltimore and are well pleased. Time goes on, and one day the dinner is n't good—waiters careless, etc. They hope for better things, but find they are nearly starving. What is the matter? Why, the hotel has changed hands. Of course it is still the Baltimore, and we will be loyal to the Baltimore. Will we? You see there is n't any difference in the name, but a decided change in the food. Father says, "Son, I am going to change my boarding place. I am nearly starved (backslidden)." The hotel man says, "Your influence will be better over your son. You had better stay with the Baltimore." If the father has good sense he will say, "Son, you will starve here. Come, and we will find a better hotel."

Now the spiritual application. The spiritual food was good in many churches once, but they have changed hands, and we ought to be more concerned about ourselves and children's spiritual welfare than we are for the physical. Well, some say, "Holiness churches backside." Yea,

they do; and no doubt you are in one of them now, so that is no excuse for remaining.

What church should I join?

We must associate with people that live clean and have a clean church, in order to have the

blessing of God on us in all of its fullness. I shall always tell people to unite with the church in their community that is spiritual, whether it be Methodist, Nazarene, or any other. Amen.

LITTLE RIVER, KAS.

The Regulation of Our School System

Written by C. A. IMHOFF

WE as fully believe in the necessity of our holiness schools as we do in that of our churches; but it has been our conviction ever since having had some little part in our school work, that our school system needs some more fully defined and carefully regulated system than we seem to have at the present time. Of course our school work is yet in its infancy, as is all our work; and we are not condemning, but simply seeking to strengthen and better it. Furthermore, we are free to admit that perhaps our outlined plans are not just the proper solution in every particular; but we trust they may serve our purpose in getting the matter on the hearts and minds of our people; and that we shall be able at the coming General Assembly to work out and adopt the correct plans and methods. So follow my suggestions carefully, make necessary eliminations, additions, and alterations. But let us do something that will put our school system on a high and proper basis.

First, instead of the present promiscuous raising up of schools of any grade—anywhere, at any time, without regard for proper location, the inherent rights of others—let there be a real necessity, proper educational standing, and general church committee, perhaps the General Educational Committee, to whom application shall be made for the right to start a school, this committee to take the matter under consideration and grant such rights and privileges as they in their wide experience, observation, and wisdom shall see best; so that when they do establish a school, it shall in every way measure up to the right standard of that particular grade of school. We want schools raised up as fast as the demand necessitates and the means make possible; but it is a mistake to go too fast, and have inferior schools as a result.

Second, we advise more academies, fewer colleges, and still fewer universities. To be more explicit, we mean this: that more of our schools be content to do academy work, together of course, with courses in music and certificate courses in theology. We favor that as fast as possible each District have a school where they have the primary, academy, Bible and music courses, and then that we have only three or four colleges, located for convenience in every particular; and only one or two universities, to be such in fact as well as in name, and to give the Bachelor of Divinity course for college graduates only, in addition to other standard university work. Each grade of school to be of first rank, giving as strong courses as can be found in any other school of like grade, and superior to them because of our elimination of all hurtful and erroneous teaching, and the addition of strong and proper Bible training.

Grade and academy students will not go far to attend school. Statistics prove that; and if we do not provide such schools our young people will go to the ordinary high schools, and come out unsaved and perhaps morally injured. Then our academy graduates should be encouraged to go to one of our colleges, the nearest one as a rule, with the assurance that there they will receive a college education equal to that of the best colleges of the land.

Third, we should have greater uniformity in the curricula of our schools. I notice they differ widely. Some have strong courses, some only fairly so, and yet others with weak ones. But each gives the same degrees to its graduates without respect to quality of work done. We would suggest a joint committee, consisting of the General Educational Committee and the principals and presidents of our schools, and that they have stated meetings, perhaps every quadrennium, and together arrange the curricula of our schools, and that such curricula be

uniform at least to a large degree. We mean that all of our academies shall then have courses that are uniform, colleges and universities likewise. Then a diploma from our academy in one place would mean the same as a diploma from another academy; a degree from one college would mean the same as a degree from the same course in another college.

Fourth, let us have proper regard for the rights and privileges of our schools, and as a people work for the best interests of each and every one of them. We have been somewhat surprised and grieved to find that in some instances some of our schools have sent literature right into the dormitories of our other schools, strongly soliciting students; and if they could not come as students, to at least support the school financially. We consider that as a great breach of proper courtesy as though a pastor or membership committee of one church should get a mailing list of all the members of other churches they could, and then keep writing to them to move over to their town that they might join their church, or if they can not do that, to at least change their financial support and support their great church instead of helping to build up their own little church. This should not be so, and we trust has been an oversight and unintentional. But with a more fully defined system, and the entire church back of the system, we would have greater uniformity and co-operation as well.

Our Obligation

Written by F. J. THOMAS

IN Matthew 23: 23, Jesus, speaking to the Pharisees, calls their attention to their blind devotion to their doctrine of the tithes: a blindness so intense as to cause them to be oblivious to duty or obligation to other matters religious. Summing up in the latter part of the text, the Lord said, "This ye ought to have done, but not to leave the other undone." May this text not speak to us at this time? As we look out into the religious world and behold the Babylon of confusion; as we see "some departing from the faith, giving heed to seducing spirits and doctrines of devils," does it not occur to us that many of those who depart from the faith might have been saved had they been properly instructed from the pulpit?

Our main job is to get folks holy. That is our business—"This ye ought to do." But is it not possible that in our zeal for the doctrine that we may leave "the other undone?" See the host of dupes following that bloodless, Christless religion of that seducing spirit incarnated in the pantheistic Christian (?) Science. Brother pastor, evangelist, what have you done in the way of study to throw a red light across the pathway of the flock to warn them from this anti-Christian religion? Oh, you say, if they have the blessing they will be fortified. Not so! It is just as true of those who have the blessing as of others, that if they do not have proper knowledge they will perish. "My people perish for lack of knowledge" (Hosea 4: 6).

We also find among the list of God's appointed agencies for the edification of the saints (not the sinners) teachers named. This religion that denies sin, death, hell, heaven, Christ, God, and substitutes influence, spirit, ether, effervescence—what sermons have you preached to counteract this subtle, slimy serpent that is biting the people in the land today? Look at that gigantic fraud, Millennial Dawnism, with its many aliases, denying the divinity of Jesus, future punishment, etc. What literature have you sent out to counteract their pernicious lies? Yes, I know you are preaching holiness—this

ought ye to do, but you should not leave the other undone.

The farmer raises corn. That is his job. But plowing the ground, removing stumps and stones are all for the same purpose; and if he fails to do this, he will not have the right kind of crops. Brethren, we must be faithful to the flock that have entrusted themselves to our care. We must feed them; we must protect them from the wolves. It is a fact that so humble are the holy crowd, and so easy to please, that I suppose that if they never heard a thing in their lives but the glorious doctrine of holiness they would shout their heads off, and keep at it; and it seems to be a self-satisfaction with some preachers to be able to get up a shout; and when that is accomplished they feel they have had a great time.

Preach holiness? Get up a shout? Yes, it is bound to do all of that. This we ought to do. But we should not leave the other undone. If there ever was a time when the world needed to hear the fundamental doctrines of religion, it is now. We need to preach often on the Deity of Jesus, the personality of the Holy Ghost, the trinity in unity, the efficacy of the Blood, rewards and punishments, the efficiency of the Holy Scriptures, justification and sanctification by faith through the Blood, depravity, etc. Let us be symmetrical in our preaching, and then we will have a crowd that is symmetrical.

Another Problem for the General Assembly

Written by J. A. CHENAUET

I HAVE been reading some of the probable questions to be discussed at our next General Assembly. I have been much interested in all of them. But to my way of thinking, the most serious problem we shall have for consideration as a body will be the discovery of a plan whereby our churches may succeed in securing the right man as pastor. The present ruling in the Manual is good, and would satisfy me perfectly if it would solve the problem.

I believe the trouble of our present form of arrangement for pastors has grown out of the fact that our leaders having seen the much-to-be-dreaded abuse of the episcopacy have swung too far to the other extreme. It seems to me that this General Assembly might come to more of a happy medium.

The greatest hindrance I have met in my District this year has been due to misfits in pastorates. And this trouble came about from several sources. One or two of these I will mention. The first difficulty with the present arrangement is due to the lack of acquaintance on the part of the people and the pastors. The Church Board and churches do not know the pastors and the nature of their work; neither do the pastors know the churches and their peculiar needs.

The second difficulty I see in the present ruling is a tendency toward commercialism. The churches, I fear, because they can get a man to preach for nothing, or less than some one else, will often call him without regard to whether he is the man to build their work or not. This is a great mistake. The most expensive man any church can call, thought he may offer his services free, is the man who fails to get down into the trenches with his struggling church and suffer with them, if need be, until the church rises to shine.

On the other hand, I fear some of our pastors are listening too much to the cry of hard times, and somewhat realizing the verity of the cry, may be tempted to look too much at the support question and be led to go against their best judgment and what they believe to be the call of God under its influence. And I dare say that our pastors are not a whit behind those of any other District. They have stood to their guns and suffered nobly; and I have not one word of complaint to offer against them. God knows, I love every one of them, and I am led to believe that they love me. But the trouble lies in the present ruling, which I believe this coming General Assembly can and will remedy.

The Almighty God

His Affectionate Nature; His Love and His Hate

PARENTAL love, in its truest human sense, is the most perfect illustration of divine love. God is an all-wise, always loving, almighty Father. He is not the kind of Father that many human parents are: indulgent, easy-going, and careless of the highest interests of the child. No; He is often stern, unrelenting, and even wrathful. Moses, on Mt. Sinai, saw God as He is, "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation" (Ex. 34:6,7).

His love is sometimes so tender that it passeth the love of women; at other times He is the stern lawgiver, the judge, the mighty avenger of wrong. Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth"; but the purpose of this scourging is inspired by infinite love: "That we might be partakers of his holiness" (Heb. 12:5-11). God "seeth not as man seeth"; He sees the end from the beginning, and deals with every child of His in tenderness or in wrath, according to whichever method will most work "the peaceable fruit of righteousness unto them which are exercised thereby."

1. God's love.

a. God takes great delight in those who fear, trust, and obey Him (1 Sam. 15:22; 1 Ki. 3:10; 10:9; Ps. 16:3; 77:23; 69:30, 31; 147:10, 11; 149:4; Prov. 11:1; 12:22; 15:8, 9; 16:7; Is. 42:1, 21; 62:4, 5; Jer. 9:24; Micah 6:7, 8).

b. God is well pleased with the actions of those whom He has chosen and who are faithful to Him (Deu. 10:15; Matt. 3:17; John 8:29; Phil. 4:18; Col. 1:10; 3:20; 1 Thess. 2:4; 4:1; 2 Tim. 2:4; Heb. 11:5, 6; 13:16, 21; 1 John 3:22).

c. God takes great pleasure in being gracious to His children, and in doing great things for them (2 Sam. 22:20; Ps. 35:27; 36:8; Is. 53:10; 63:7-9; Lu. 12:32; John 3:16; 15:13; Rom. 5:8; Titus 3:4, 5; 1 John 3:1, 16; 4:9).

d. God's love makes choice. He carries

out in the world and in the affairs of men whatever He pleases to do or have them do (Num. 24:1; 1 Sam. 12:22; Ps. 115:3; 135:6; Is. 46:10; 48:14; Matt. 11:25, 26; 1 Cor. 1:21; 12:18; 15:38; Gal. 1:15; Col. 1:19; Eph. 1:5; Phil. 2:13).

2. God's wrath.

a. God is greatly displeased with the wicked, the stiffnecked, and the disobedient. (Gen. 38:9, 10; Deu. 9:19; 32:19; 2 Sam. 11:27; 1 Chr. 21:7; Prov. 24:17, 18; Isaiah 59:15).

b. God is jealous for the glory and honor of His own name (Ex. 20:5; 34:14; Deu. 4:24; 6:15; 32:16; Josh. 24:19; 1 Ki. 14:23; Ps. 78:58; 79:5; Eze. 39:25; Zech. 1:14; 8:2; 1 Cor. 10:22).

c. Certain acts in the children of men are an abomination in God's sight. He can not away with them (Deu. 7:25; 18:9-14; 23:17, 18; 24:1; 25:13-16; Prov. 3:32; 6:16-19; 11:1, 20; 12:22; 15:8, 9, 26; 16:5; 17:15; Is. 1:10-15; Lu. 16:15; Rev. 21:27).

d. God is angry with the wicked every day (Deu. 9:18-20; 1 Ki. 11:9, 10; 2 Ki. 17:18; Ps. 7:11; 76:7; Is. 12:1).

e. God's mighty wrath wreaks vengeance upon the sinful, the rebellious, and the unbelieving (Num. 11:33; Deu. 9:7-20; 29:27, 28; 32:35-43; 2 Ki. 23:26; 2 Chr. 28:9-11; 32:25, 26; Is. 13:9; Nahum 1:2; Rom. 2:5-8; 1 Thess. 2:16).

God in His Word, emphasizes over and over again the fact that He has no pleasure in the death of the wicked, but that they should turn from their evil way and live. 2 Sam. 14:14, Eze. 18:23, 32; 33:11; 1 Tim. 2:4; 2 Pet. 3:9. Paul speaks of those who are "nigh unto cursing; whose end is to be burned;" and then adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak" (Heb. 6:9). He also says, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9) Only those who refuse He mercy of a loving Father will ever know the wrath of an angry God. The same God who "knoweth how to deliver the godly out of temptation" has also "reserved the unjust unto the day of judgment to be punished" (2 Pet. 2:9).

tween Christ and His church. The church is called "the bride, the Lamb's wife" (Eph. 5:22-32; Rev. 21:2-9).

THE WIFE TAKES THE HUSBAND'S NAME

It is a fixed law and custom that the bride, the wife, takes upon herself the bridegroom's, or husband's name. And if she remains true will "hold fast his name" wherever she goes (Eph. 5:22-31; 1 Cor. 6:16, 17; Rev. 2:12-13).

JESUS THE NAZARENE

Jesus was known by the prophets, devils, angels, world, and His followers as *Jesus the Nazarene*. Jesus give this as *His Name* when He spoke to Paul. And Paul said that things in heaven, earth, and under the earth would bow and confess to *His Name*.

THE NAME OF HIS CHURCH

The conclusion of the whole matter is, that with the foregoing proof, the proper name for the bride, the Lamb's wife, would be

CHURCH OF THE NAZARENE

Let all the people say,

AMEN!

God's Fatherhood

Written by EMILY B. WISSLER

WHEN a man or woman is first converted Jesus holds the convert in His arms just as a mother holds her newborn babe. She carries it and nourishes it and protects it with her life if necessary. Likewise, Jesus carries His newborn child for whom He gave His own life, that it might be born from sin into light. He feeds it with the "milk of the Word."

As the babe grows older and stronger, the mother lets him stand upon his own feet, but holds him lest he fall. God tests the strength of His child as he grows by letting him stand upon his own resources. But he can always feel the pressure of God's love around him. If the babe ventures too far and falls, mother quickly picks up the frightened one in her arms, and soothes its cry. If the "babe in Christ" trusts too much in his own strength and falls, God's ear is open to hear his cry, and His arm is ever ready to put him on his feet again.

After a time the mother sends the growing child to play and disappears from his sight. But the child is frightened and cries out, and mother is on the spot to comfort him and drive away his fears. God sometimes lets the Christian walk in places where he can not see the light of the Father's face. But when the trembling, bewildered child calls out, "The way is so dark. I can not see!" God lets the glory of His countenance shine around His child to comfort and reassure him.

Now the child is old enough to do service for his mother. She sends him on some simple errand. How anxiously she watches and awaits his return! And when he comes, how gladly she welcomes him, and rewards him with kisses and loving words! Jesus expects the Christian to give Him a life of service. How He watches the child and intercedes with the Father for him! And when the wellspent life is drawing to a close, God says, "Well done. Come up higher."

Would you not give faithful service for such a reward?

If you want your life to feed others, get willing to be crushed and ground fine. To serve, or to be served—to give myself to others, or to gratify my appetites, or my ease, my pride—literally absorbing the lives of others. God loved Job, loved Joseph, loved Daniel and the Hebrew children; He loved Jesus—He loves me. And it is not His pleasure that one should suffer, yet it is His will that those of us who bear His name should be like Christ—that others might "eat of our flesh and drink of our blood." The law of Christian suffering and sacrifice is as unrepealed as the promise of salvation. The grain of wheat must meet death if it bring forth increase. My Father, save me from shrinking back! Break me, Lord, and grind me fine, that through my suffering, through the death of Self, many may be blessed.—C. A. McC.

Sect of the Nazarene

Written by N. B. HERRELL

HURST in his church history gives us a short sketch of the early sect of the Nazarenes. He classes them along with other religious bodies. He states that "they more nearly approached Christianity than the others." He says:

"They accepted the writings of St. Paul, held that Jesus was the Son of God, and that His generation was divine." He goes on and states that "they disappeared in the fourth century."

As a bit of history we might add fittingly, that after fifteen centuries of more or less silence, this sect of the Nazarenes was revived in the latter part of the nineteenth century with renewed energy and activity. They still accept the writings of St. Paul, with all the other Holy Scriptures. They still hold that Jesus was and is the Son of God. They still hold that His generation was divine. They are going everywhere making disciples, then teaching them the way of holiness. They claim the heathen as their heritage. And heaven as their eternal home!

The prophets said that Jesus should be "called a Nazarene" (Matt. 2:23, R. V.).

The devils on meeting Jesus, called Him "Jesus the Nazarene" (Mark 1:24, R. V.).

The angel at the tomb called Him "Jesus the Nazarene" (Mark 16:6, R. V.).

His followers knew Him as, and called Him, "Jesus the Nazarene" (Luke 24:19, R. V.).

Jesus introduced Himself to St. Paul as "Jesus of Nazareth" (Acts 22:8).

The followers of Jesus were known by the Jews, orators, and officials in the early days of this age as "the sect of the Nazarenes" (Acts 24:15).

Paul was accused of being the ringleader of the "sect of the Nazarenes." He most cheerfully confessed of being guilty of the charge (Acts 24:14-16).

The sect of the Nazarenes were spoken against everywhere in the days of Paul. He was asked to give his opinion about this sect (Acts 28:22).

HURST IN CHURCH HISTORY

"The Nazarenes more nearly approached Christianity. They accepted Paul's writings, and held that Christ was the Son of God, and that His generation was divine. They disappeared in the fourth century."

THE CHURCH HIS WIFE

Paul in teaching of Christ and the church uses a husband and wife to illustrate relations be-

MOTHER AND LITTLE ONES

The Whispering Footprints

"Eddy, oh, Eddy, where are you?" "Here, mother," came a shrill, little voice from the back yard.

"Come here, Eddy; I want you to do something for me."

Then the back door opened and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting room, and stood by his mother's sewing table, she only said, "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; "what did you call me for, mother?"

She wanted him to run down to the village postoffice to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then, seeing something between her table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave." Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because He thinks I know better what you ought to do, and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did.

"I am especially sorry that you should disobey me by sneaking through the coal-room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I didn't say—" began Eddy, glad of a chance to defend himself.

"Do you think you only talk with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly.

"Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting!

"Do you think we can do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And oh, my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrongdoing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask Him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints, on your little life."

And then, for a punishment, and for a reminder, mother kept the footprints on the sitting room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains on his little heart. — Exchange.

Take It Away

A small boy in search of a new toy, found an agate-ware kettle, and stuck his head into it. When he tried to emerge, he found he could not. It required the combined efforts of his mother, the cook, and ambulance driver, and a retinue of nurses and physicians to remove the kettle, and consumed eight hours of time.

When at last the uncomfortable head-gear was lifted, the small boy looked at it and said:

"Take it away! I don't want to play with it any more!"

A great many older boys are sticking their heads into kettles every day, and thinking it great fun. When they try to get them out, the experience of the small boy is repeated in a very different way.

Three-fourths of them, however, unlike the small boy, are ready to play with the kettle again, after the soreness has worn off their heads from this first experience. There is the "drink" kettle and the "drug" kettle.

I have seen a poor, silly youth—yes, more than one—plunge head first into these kettles for the pleasure of a new experience. One youth was obliged to obtain the assistance of a sanitarium and some specialists before he got free of the kettle. And a younger brother, who had been a witness to all the tortures the poor, silly fellow endured, tried the same kettle on his own head, with the same result.

The champagne supper kettle is a very popular plaything with many young men. Pallid skins, baggy eyes and aching heads emerge from this kettle, yet how often do grownup children return to it, and "play" with it again until health, beauty, friends, and reputation are gone!

"Take it away! I don't want to play with it any more!"

Wise little boy! Silly men! — Selected.

The One Who Was Brave

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought it was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"Oh mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred. — Youth's Companion.

Secretary Bryan on Drink and War

Speaking of the recent order of the Russian government forbidding vodka in the Russian army, Secretary of State William J. Bryan has this to say in the July number of his paper, "The Commoner":

"If the soldier must give up alcohol because it interferes with his efficiency, why should not the civilian promote his efficiency by giving it up? And if it is demonstrated that alcohol is an evil, and only an evil; if it is proven that it lessens the productive value of the citizen, who will say that the nation should look upon this great evil with

indifference merely because a few people want to grow rich out of a drink that is destructive? Why should we condemn opium, morphine and cocaine, if we are to worship at the shrine of whisky and beer?"

"Grace to Keep Sweet"

When we are hard pressed, we are likely to think that the most essential thing is that conditions should be improved speedily. Assuredly this is a worthy desire, and an endeavor to that end should claim our sturdiest efforts and strength. There is one thing, however, that is more important, and that is that we ourselves should keep sweet and brave and patient, no matter how criss-cross the work of the day progresses. That is most essential.

A good layman summed it all up in his testimony in the prayer service: "I needed Christ in my business today," said he. "Everything was going wrong, and I had to pray—not that things would go better, but that I might have the grace to keep sweet through it all and not do anything that He would not have me do."

This man hit straight to the heart of things; and it's a pretty sure prediction that if we pray in this spirit, and ask for the grace to meet the difficulties of the day, the difficulties themselves will begin to melt away.—Zion's Herald.

Don't Worry—Try It This Week

Let no day pass without personal secret communication with God.

Begin each day by taking counsel from the Word of God, if but one verse, while you are dressing.

Put away all bitter feelings and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessing each day.

Let no opportunity pass without owning your Savior before others, and modestly urging all to accept His service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, "as unto the Lord."

Guard well the door of your lips, that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be that this day will determine how his coming will find us, as it must to thousands. — "Our Hope."

THE MODEST BOY SCOUT

Colin H. Livingstone, president of the Boy Scouts of America and banker of Washington, tells a delightful little story of a boy scout's good turn. "A woman selling newspapers," he says, "was caught in a gust of wind, and her papers torn from her grasp. A boy scout ran forward and picked them up for her, and as he handed them to the aged woman, she said to him: 'You are a gentleman.'"

"No; I am a scout," he replied. "What is your name?" I asked, as it happened to be near by, and saw the good turn. "That would spoil it. Goodnight, sir," and the boy disappeared. — Selected.

HOW TO RUIN A PREACHER

An observant scribe has discovered four ways to ruin a preacher: (1) Flatter him until he takes the big head; (2) Withhold encouragement until he loses heart; (3) Talk about him and ruin him; (4) Pay him a big salary until he follows preaching as a profession. Not many are killed by the fourth plan.—Burnett's Budget.

Evangelizing Texas

For months this has been on my heart. The vision of the great wide, neglected fields here in Texas, right at our very door, has often awakened me out of my sleep, and put me to praying, O Lord, how can they be reached? City after city, town after town, and whole counties where we have no work; and possibly more where there has never been a holiness sermon preached! Brethren, it is enough to stir our hearts.

At the Pilot Point convention in the spring, I called a mass meeting of the brethren, so as to counsel with them, and after some discussion and partial organization a meeting of the three Texas District Superintendents—P. L. Pierce, Dallas District; William E. Fisher, San Antonio District, and J. C. Henson, Hamlin District—was called to meet in Dallas, Texas, to perfect the plans for a statewide evangelistic campaign, to evangelize Texas; and especially the new and neglected fields.

The plan is a co-operative one, having a state treasurer, Rev. H. B. Wallin, Station A, Dallas, Texas, pastor of the Pentecostal Church of the Nazarene there, who shall receive and receipt for all moneys paid into the campaign.

The plan for hauling the workers is this: The Executive Committee shall furnish the tents and guarantee all the incidental expenses of the meeting, provided that the workers take an offering each night for the same, except one day and night in each week, which shall be reserved to take an offering for the workers. Each meeting under the direction of the Executive Committee shall be so arranged as to include three Sundays.

Now brethren, I believe that with the help of the Lord and your co-operation, this plan will

solve the problem and speedily evangelize the state of Texas. This will put the workers on the field on an equal footing, guaranteeing them not to lose anything, and giving them all that they can get out of the meeting above the incidental expenses. The band that can bring things to pass and is worth more, will no doubt get more; and where the meetings are a success the workers will be well remunerated with very little expense to the Executive Committee.

Some already have helped, others have subscribed, but we need a lot of tents at once, so as to launch a fall and winter campaign as soon as the preachers get through their regular summer meeting slate.

Who will give us some tents for this campaign? or will help us any now or later on? Set down now and write a letter to either of the Texas District Superintendents, stating when and how much; or, better still, send an offering today to the state treasurer.

I would like to hear from all the preachers and workers on the Hamlin District who are interested in this work; also please send me a list of those that I might interest in the campaign. Brethren, listen! If somebody had not come our way and preached holiness to us, we doubtless would have never heard of, much less got, the blessed experience that is so near to our hearts, and has been the stay of our lives through these years. What has been done for us shall we not do for others? *By the grace of God it shall be done, and the neglected places in Texas shall hear of holiness.*

Yours to evangelize Texas,
J. C. HENSON, Dist. Supt.

Hamlin District.

even for the humblest. And if we do our duty with the zeal born of love and simple devotion to our Master, He will reward our faith with all the power that is necessary to the accomplishment of this end. Every new effort will increase the power and multiply the efficiency. There are many blessings such as the world can not give that attend the Christian life; but the greatest, highest, richest of them all is that which comes to the soul winner. "And they that turn many to righteousness shall shine as the stars for ever and ever."

OFFENSES

A kindly consideration will remind us that offenses generally come from lack of knowledge, and not from malice. Words are so subtle that they easily become snares for our feet. Unfair words are spoken in haste and without regard to content and tone, and in heat there are sparks that get out of range. Awkwardness may be the explanation of what looks like unkindness. Some people are shy and always embarrassed because the wrong word is always bandiest; others are absent-minded, and oblivion is easily mistaken for aloofness. Some are slow of speech, and when the wise and gracious word arrives the opportunity for it has gone, and after-wit is the bane of their lives; others have a snap and sting that explodes at sight, but it does not really mean anything much. Then what a lot of us have memories that play us all sorts of tricks at awkward moments! How few people can repeat a remark correctly; and what loose notions most of us have of the use of words. Really, it would seem as if all unpleasant things had their origin in sheer misfortune, and it is well to cultivate the charity that believeth all things for the best. Certainly slandering-hunting is a fool's game. Far better the mind should be made up that when offenses have to be looked for the telescope shall be put to the blind eye.—*Exchange.*

THE WAGES AND THE FREE GIFT

The Bible everywhere teaches, both directly and indirectly, that sin must be punished, that the wages of sin is death. History teaches the same lesson: "History has a Nemesis for every sin," writes Mommsen the great historian. Nature, too, teaches this lesson. "No law of mind or of body can be transgressed without penalty. In everything we do we run up against laws which must be obeyed, or we must suffer in consequence. Violate the law of electricity, and the mysterious power will strike; the law of fire and you will be burned; the law of wind and tide, and you go upon the rocks; the law of gravitation, and you will be hurled into the abyss. Thus the book of Nature, like the Word of God, declares that every transgression and every disobedience must receive the just recompense of reward."

But what about the forgiveness of sin, the Free Gift? How can we reconcile the certainty of retribution and the doctrine of pardon? Punishment and forgiveness seem to be utterly conflicting ideas. Dr. R. F. Coyle answers in *The Church and the Times*:

If we have built with unseasoned timber and daubed with untempered mortar, can our house be rebuilt, or must we stay in the old structure and take the consequences of our misdoing? That question strikes to the very bottom of evangelical religion. The Bible answers it in terms too plain to be misunderstood. If it tells us again and again that sin must be punished, it tells us again and again, in warmer phraseology if possible, that sin may be forgiven. A sharp distinction ought to be made between forgiveness and the removal of punishment. God, through the suffering of the cross, which is the suffering of the undivided Deity, blots out our sin, but the poverty of soul, the starved spiritual nature, the reduced volume of being consequent on sin, go with us still.

CHARACTER IN THE MAKING

The word translated *character* originally meant an instrument for cutting or engraving, and then the figure or letter or symbol engraved. In olden times writing was "carved," scored, cut, into the substance written on by means of a piece of bone or ivory or an iron pen. We now use the word *character* to represent certain lasting results scored into the soul by the experiences and habits of life, by the temptations resisted and the temptations overcome. Char-

acter is the result of repeated choices between good and evil.

The Chicago *Journal* gives this account of a character in the making. A passenger on a street car recently had an opportunity to study, unobserved, the struggle between conscience and cupidity in a little ten-year old girl. The conductor failed to collect her fare immediately after she entered the car. She had the required nickel in her hand, and she watched him furtively for a time to note whether he would overlook her entirely.

She was apparently in a quandary what to do, and then conscience commenced to perform its subtle functions. Several times she held out her hand in a hesitating manner. Meanwhile the nickel was carefully concealed between her fingers from the view of the conductor. After making this pretense of paying several times conscience was triumphant, and the next time the conductor passed she held out the fare boldly, and there was no mistaking her intention.

There was a satisfied look on her chubby face when the fare was registered, but it is doubtful if she realized how great a victory she had won and what an influence that simple incident might have in shaping her character.

THE SOUL-WINNER'S JOY

One of the most wonderful and enlightening experiences of the Christian life is that which comes to the believer when he discovers that he has reached the point where he can say with Paul that "none of us liveth to himself." He begins to comprehend the true meaning of service, and to seek for opportunities to spend himself for others. To some the desire for soul-winning comes early, to others later in life; but to all who have the love of Christ in their hearts it comes soon or late. "Heaven's gates open with reluctance to him that cometh alone," says a spiritual writer. "But whoso bringeth another with him, whom he hath won from sin and brought to Christ for forgiveness, finds the portals wide open with a welcome entrance." What glorious encouragement there is for Christian service! What joy to know that you have been the means of leading a soul to Christ! By kindness, by sympathy, by the influence of example and by direct appeal, we should endeavor to reach the hearts of those whom we meet in our daily duties, and lead them to Christ. There are opportunities calling us on every side; all around us are souls that need to be led into the light. There is a spiritual work for each of us,

*For God doth know that in the day ye eat thereof. The serpent has insinuated a doubt as to the motive of God, and goes on later to make full use of this advantage, openly insisting that God has forbidden the use of the tree through jealousy. Eve has a vaguely defined feeling that God has dealt unfairly with her. How much of human woe has begun with a misunderstanding of God! How much of a falling away from righteousness through a sort of feeling that God has dealt too severely with us! How much of secret rebellion and finally open transgression comes through misunderstanding of laws which God has given us for our own good! It may be instructive to note that Eve's first mistake was a theological mistake. She entertained a false thought of God. Her second mistake was in living up to the mistake and taking the advice of the serpent. False theology leads sooner or later to false conduct.—Dr. FRANCIS J. MCCONNELL, in *The Sunday School Journal*.*

Is your Sunday school meeting its responsibility in its own community? The action of the Presbyterian men in the missionary conference at Omaha, in very carefully estimating that their church is responsible for carrying the gospel to one hundred millions of the unreached heathen, and then just as carefully planning to meet that responsibility, is the finest and largest example of modern times. If at a meeting of pastor, officers, and teachers there could be some such careful considerations of a given neighborhood—the number of Sunday schools, their relative strength and opportunity, and so on—there could be reached a definite decision as to measure of responsibility. For the leaders in a Sunday school to prayerfully and deliberately decide and then announce to all the workers, "This Sunday school is responsible for reaching three hundred and fifty more of the unreached of this section of our town," would result in just about that increase in membership if that school really desired to accomplish that result. We must cry out, The Evangelization of the World; but we must also say and work hard for The Evangelization of This Neighborhood.

The influence of the Christian in the world is not measured by the number of fraternities and his familiarity with the world, but it is in direct proportion to his holiness. And his power to win men from worldliness is in direct proportion to the distance that he himself lives from the world.—Rev. ROBERT STEWART.

THE WORK AND THE WORKERS

TELEGRAM

NEWTON, Kas.

HERALD OF HOLINESS:

Mrs. Jennie Whitney, wife of Evangelist Mark Whitney, died at her home at Newton, Kas., Thursday, July 15th. The funeral was conducted by District Superintendent Chambers. The body was shipped to Waverly, Kas., where interment was made.

FRED H. MENDELL, *Pastor.*

Announcements

TO EASTERN OKLAHOMA PREACHERS.—To the Licensed Preachers of Eastern Oklahoma District who apply for questions, be sure you give Elder's name to whom questions on Theology are sent. If no Elder resides in your town, a personal form of certificate will be sent. Let every preacher take the course before Assembly convences. If you have not studied the books, do not apply.—Rev. ESSIE OSBORNE, *Examiner.*

CAMPMEETING.—The annual campmeeting at Des Arc, Mo., will be held at the tabernacle on the campus of the Missouri Holiness College, September 1st to 12th, with Rev. G. O. Crow and wife, of St. Louis, as evangelists, assisted by Clarence and Charles Davis. For full information address G. W. Wallis or J. J. Farris, Des Arc, Mo.

CAMPMEETING.—The annual camp of the Eastern Oklahoma District will be held at Kingston, Okla., beginning August 20th. Rev. A. G. Jeffries will be the preacher in charge, assisted by Allie London and wife as song leaders. Pasture for stock and wood and water for campers. All workers who will notify us of their coming by August 15th, will be given free entertainment.—W. I. DEBOARD, *Pastor.*

NEW ENGLAND DISTRICT.—Don't give up your vacation on account of the hard times. Get a room at Grand View Park campground for \$1 a week (corner rooms and large double rooms, \$1.50 and \$2). This hotel is situated on a hill overlooking the beautiful horseshoe bend of the Merrimac river at Haverhill, Mass. Five cents fare from Haverhill. Dining-room and kitchen with privileges of dishes and cooking utensils. Write W. G. Schurman, Haverhill, Mass.

CAMPMEETING.—An old-time holiness campmeeting will be held at Gentry's Grove, beginning August 18th, with evangelists J. A. Collier and wife in charge. Plenty of shade and good water.—C. A. WALLACE.

CAMPMEETING.—The Arkansas Union Holiness campmeeting will be held in Beebe, Ark., August

20th to 30th. This is the twenty-second annual meeting. Come all to enjoy it. Rev. J. T. Jones, Pres.; Rev. G. W. Bugh, Secretary

REVIVAL MEETING.—Evangelist L. Milton Williams will conduct revival services with the Pentecostal Church of the Nazarene at Dayton, Ohio, July 26th to August 4th.—J. W. SHORT, *Pastor.*

MARVIN PARK CAMPMEETING.—The annual campmeeting on Marvin campgrounds will be held, August 14th to 24th, on the old Southern Methodist campgrounds near the city limits: a five-cent fare from St. Louis on the St. Charles electric car line. Free entertainment for all Christian workers who come to help in the meetings. Address S. B. Shaw, Box 507, Wellston Station, St. Louis, Mo.

District News

ALBERTA DISTRICT

In assuming the duties of another year as District Superintendent, I shall not be located in pastoral work as heretofore, but will be free to travel and assist the needy parts of our field in evangelistic work as God may lead. Will be glad to hear from hard places and new points where revivals are needed. Note the change in my address. Send all communications to Delburne, Alberta.

W. B. TAIT, *Dist. Supt.*

ALBERTA DISTRICT ASSEMBLY

The Alberta District Assembly convened at Calgary, July 8th-11th. The blessing of the Lord was upon us throughout. There are now eight churches on the District, four being organized last year. Five new preachers united to push the battle this coming year; one brother, an ordained elder from the Methodist church of Canada, who spent thirteen years as a missionary in Africa. The holiness work is gradually establishing itself in Alberta. We are here to stay. In the face of hard and dark-looking financial conditions in this country, all the preachers went out inspired, encouraged, with heads "lifted up," countenances bright, faith strong, and hearts burning to do the best that is in them.

W. B. Tait was re-elected District Superintendent with all heartily united with him to fight and win for King Jesus.

Dr. Walker presided at the Assembly. He was a blessing to us in this new work. The Lord was with him. We regret he was physically hindered, coming to us about sick. His condition did not change, but rather became worse, until on Sunday he was compelled to be taken to the hospital. His sickness has not apparently been serious. After five days in the hospital he feels well enough today to start on his journey east. May God give him strength for his manifold duties.

It is the opinion of the writer that along with the work of general supervision of the church, writing for the Sunday school literature, which I understand he has lately again undertaken, is more than we ought to expect him to do. Certainly some one can take the Sunday school comments and relieve Brother Walker of a constant drain upon him by this arduous work.

Rev. E. E. MARTIN.

NEW YORK DISTRICT

At the last Annual Meeting of the General Missionary Board, the good report from the "regions beyond" was that God was blessing so that we needed to "enlarge the place of our tent, lengthen the cords, and strengthen the stakes." In order to meet this demand our apportionment as a District was doubled. I found at our District Assembly some did not understand this, and so had failed to put forth a special effort to meet this increased demand. Now there are but three months remaining until the General Missionary Board meets again, and I fear some of our churches have not yet fully realized our increased obligation. Hence I feel constrained to call your attention to this, and ask that a special effort be made to increase (double, if possible) your missionary offering from this time on; not only until October 1st, but on through the District Year to April 1, 1916. Some have already done this in accordance with our plan formed at last Assembly, to endeavor to get every member in all our churches to give five cents a week for missions. Churches, kindly take notice, according to this plan (which we trust all will endeavor to comply with) the monthly apportionment of Atlantic church, Brooklyn, is \$11.50; Bedford, \$9.31; Beacon, \$3.00; Canastota, \$7.15; Clontondale, \$4.98; Danbury, \$6.16; East Rockaway, \$6.50;

TELEGRAM

NORTH YAKIMA, Wash.,

July 26, 1915.

HERALD OF HOLINESS:

Meeting at North Yakima great, grand, and glorious! Scores saved and sanctified! Twenty subscribers for the HERALD OF HOLINESS! Sold lots of books. Pastor Hunt a fine yokefellow. He had everything in fine shape for a conflagration. He and his wife are very popular. The writer goes to Viola, Ark., this week. Praise God!

FRED ST. CLAIR.

John Wesley, \$56.76; Mt. Vernon, \$5.20; New York, \$8; New Berlin, \$4.55; Patchogue, \$10.18; Richmond Hill, \$13; Sag Harbor, \$1.73; Saratoga Springs, \$9.53; Spring Valley, \$9.10; Stamford, \$5.41; Syracuse, \$13.80; Utica Avenue, \$23.61. Let me say, for your encouragement, that six of the churches mentioned have already measured up to their new responsibility, and some are giving more than their apportionment, for which we praise the Lord. We believe all can, by much prayer and faith, and faithfully working the envelope system, measure up to our standard of five cents a week a member; and by this means meet our doubled apportionment. And this is not all. I want you to join with me in asking God not only to enable us to meet our doubled apportionment, but to put a double portion of His Spirit upon us all, and enable us to double the membership in all our churches. "And so were the churches established in the faith, and increased in numbers daily." "Even today do I declare that I will render double unto you."

S. N. FITKIN, *Dist. Treas.*

MICHIGAN DISTRICT

We are now in the midst of our summer campaign. Four large tents have been secured, and are in the field. Eight meetings have been held with good results, and six more are announced. Michigan is hearing the doctrine of holiness preached by Pentecostal Nazarene preachers this summer.

The Lansing church purchased a new 40 x 60 tent at a cost of \$210. It was in use only four weeks when it was accidentally set on fire on Sunday morning, and burned to the ground. But in three days a rented tent was raised in its place, and the meetings continued. (The services were transferred to the church while the new tent was coming, and at the first service there fourteen seek-

The Bible Christian

or,

Faith and Its Development

By Rev. John N. Short

This is a great book and is worthy of careful study by every Christian. A book of this character has long been needed.

If you have neighbors and friends who need light on holiness you can do nothing better than to put this book into their hands.

In order to make it possible for every one to possess it, and for all who will to loan it among their friends, we have put it in a popular and durable edition at twenty-five cents.

160 pp., cloth.....50c

Cloth lined skytogen.....25c

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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

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ers knelt at the altar.) The Michigan Pentecostal Nazarenes are not easily discouraged. This incident served as a great advertisement for the tent meeting.

On June 24th it was the good pleasure of the writer to open a series of four tent meetings with my two sons, Elmer and Alvin, and Brother Frank Horingle as co-workers. Our first meeting was near Hope, Mich., on the circuit of Rev. A. C. Clark, and last night, July 18th, we closed our second meeting at Cherry Grove on the circuit of Rev. Charles C. Hanks. This last day was one of unusual victory. Although our audience numbered only about one hundred, about forty came to the altar during the day, and but four or five failed to get through to victory. Most of these were heads of families, and will unite with the new church which we organized at this place in the afternoon. Arrangements are now being made to build a new Pentecostal Church of the Nazarene on the tent meeting ground.

We are now on our way to our third meeting, at Moddersville, Mich., with Rev. A. T. Harris, beginning the 22d.

To say that we are having a good time is putting it mildly indeed.

Good reports are coming in from every part of the District, for which we thank God and take courage.

A. H. KAUFFMAN, *Dist. Supt.*

INDIANA DISTRICT

Since I resigned the pastorate of our church in Indianapolis, the last of June, to enter the work on the District, I have preached every night except four, and have seen fully fifty seekers at the altar.

My first trip was to Muncie, Ind., where I spent seven days in a tent meeting conducted by Evangelist C. E. Ellsworth, assisted by Miss Eunice Oakes as song leader. Here we had seekers at the altar almost every service, and three big services on Sunday.

I next went to Connersville, from Friday over Sunday, with our pastor, Rev. R. R. Still, and his faithful wife, who took the work at Connersville when in a discouraging condition, and who have fought nobly there. God is giving them victory. I stayed over on Monday to attend to some business in regard to the church indebtedness at this place, which has been a source of embarrassment to our people. We found a loan company willing to carry \$1,000 on the church, and the people who hold the present mortgage said they would be willing to donate \$300 if the arrangements for the new loan could be made. This will prove a great blessing to our work there.

We also had the privilege of spending two nights in Ronchdale, Ind., with our pastor of Evansville (Ind.) church, in a tent meeting. He was assisted by Professor J. E. Hoover, of Olivet, Ill., and Von Stevenson and Miss Grace MacLemore and Miss Helen Peters of the Illinois Holiness University. It was a hardfought battle with not much visible result.

Spent one night with Brother and Sister Moore and Brother Harrison, young workers from our Indiannapolis church, who were conducting meetings at Amity, Ind., in their new tent. The Lord gave them a good meeting, and perhaps a Pentecostal Church of the Nazarene will grow out of their efforts.

I next went to Anderson, Ind., to our church there. Mrs. Harding had the privilege of being with me at this place, and sang in the services. The people brought their dinners, spent the day in the church on the Sabbath, and had a great time. There is a fine class of people at Anderson, to rank among one of the best churches in the state. We have fifteen young men in the class there—more than in any other church in that city. They have their own brass band. The Lord is blessing them and their pastor, Rev. J. A. Williams. Brother Williams, on account of his health, can not accept the pastorate for another year, and they will need a good man to take up the work there.

I am now back in Muncie, in a tent meeting with Evangelist C. E. Ellsworth, centrally located in the city, assisted by Von Stevenson and Miss Eunice Oakes, of Indianapolis, in music. We have contracted for a church from the United Brethren people in this city. The church will seat about three hundred and fifty people, with pews and furniture, elevated floor, and furnace, Sunday school rooms, with one extra lot at the side of the building, to sell for \$1,500, which is a very reasonable price.

Rev. Bud Robinson is spending two nights with us this week, and we have L. Milton Williams engaged for ten days in August.

I hope to enter the city of Ft. Wayne before the Assembly, which is September 1st. This is the second largest city in the state, and has not a holiness church. We have three or four churches

Peniel University

The essential points to be considered when selecting an institution of learning in which to educate our young people are: healthfulness of location, moral influence, spirituality, educational standard, and ability and qualification of the teachers. Concerning all of which, as Trustees, we cheerfully invite investigation. As reference we offer any lawyer, banker, doctor, business man or substantial citizen of Peniel, or Greenville, Texas.

As to healthfulness of the location of Peniel University, the record on that line speaks for itself. The doctor's bill for the entire body of boarding students has not averaged more than \$25 a year during the history of the school.

Some of our trustees have traveled extensively in the United States as evangelists, and they have reported repeatedly that Peniel is without a rival as to moral influence.

Spirituality is a special feature of our work. We have been marvelously blessed in this particular. Special efforts are made to keep the revival fire burning constantly. Our students have the advantage of hearing the best preachers in the land, such as L. Milton Williams, H. C. Morrison, A. L. Whitcomb, Will H. Huff, R. T. Williams, Andrew Johnson, and J. B. Chapman. The influences under which young people form their ideals are highly important. After hearing such men as these, a student is not liable to aim low when fixing his own "mark."

As to the standard of education for which Peniel University stands, we invite those interested to compare the curriculum—as given in our new catalog—with that of any other school in the country.

In the matter of selecting the present Faculty we have been very careful, and exceedingly fortunate. It is composed of a body of men and women of strong Christian character, with splendid culture and refinement. President Chapman, A. B., B. D., is the head of the Theological Department. Since he entered the ministry at the age of sixteen, he has made the subjects of Theology, Homiletics, History, and Philosophy a constant study, and the holiness movement has not a greater theologian today. His years of evangelism give him special fitness for the work of training young preachers and workers. Professor J. E. Northcutt, head of our Department of Ancient Languages, is a graduate of Chicago University, and won the prize for scholarship over approximately five hundred contestants in that institution. Professor J. W. Watts, head of our Science Department, has a Master's degree, and possesses a master mind. His students say he can not be excelled as an instructor. Professor W. T. Batchelor, head of the Normal Department, is a graduate of the Missouri State Normal, possessing the degree of B. S. D., and holds permanent certificates from three states. Professor F. H. Bugh, head of the English Department, who is now teaching in the Summer Normal in Greenville, Texas, has been with us several years, and has given splendid satisfaction. In fact, all of our teachers are college trained, and have special equipment for their work.

Our effort, as a school, has never been to make money, but rather to make strong, Christian scholars. "Come and go with us, and we will do thee good."

B. F. NEELY,

Secretary of Board of Trustees.

to dedicate between now and the Assembly. I am kept so busy that I hardly have time to write a report to the HERALD of HOLINESS. Let the readers of the HERALD of HOLINESS pray for the work and workers on the Indiana District.

U. E. HARDING, *Dist. Supt.*

EASTERN AND NEW ENGLAND NOTES

Douglas camp is now in full swing. This is Brother Huff's first visit, and the New England people are getting blessed under his preaching.

Portsmouth camp opens this week. Brothers Schurman and Beers, with several others, are getting the grounds in good shape for a good meeting. Evangelist G. A. Hodgkin writes us that he will be at the opening service at Portsmouth, and that he is believing God to give us a blessed camp there.

Good news comes to us from our Saratoga Springs church that their new pastor, Rev. C. N. Bailey, has arrived and has begun his pastoral work with them.

While making a flying business trip through the eastern states, Brother Messenger went to Douglas camp over the first Sunday. While here in these parts many of his old-time friends were glad to greet him in New England.

From the Pacific slope, clear through to the Atlantic seaboard, God is blessing the holiness camp-meetings. They are on the increase every year. Let this great work go on!

One of the encouraging features of the Wesleyan Pentecostal Church of the Nazarene in Providence is the faces of so many strangers who attend each week. Seeking souls are at our altars.

Evangelist Hammel, of Delanco, N. J., is one of the greatest holiness campmeeting workers in that great state. Not only is our brother known as a holiness man, but as a holy man also. He surely believes in pushing full salvation on the old-fashioned lines.

The Reading (Pa.) holiness camp is now in full swing. Evangelists Hammel, Miller, Kennedy, and others are having a good time pushing the work of holiness on those Pennsylvania Dutch folks, who know how to pray through to God.

Evangelist Sister Jennie Cooper, the converted nun, has written us of her intention of going to Portsmouth camp, and bringing others with her. Sister Cooper is one of God's elect ladies, whom He has used to get many people saved and sanctified wholly.

Evangelist Pauline Kern, of Norwich, Conn., writes us of her intention of coming to the Portsmouth (R. I.) camp.

We had the pleasure of having with us in one of our recent Sabbath services Sister Sharpe, of Scotland. Sister Sharpe will spend much of her

time this summer in the camps of northern New York.

Sister Elizabeth Purdy has written us from Cristobal, Panama, that God is still blessing her labors with the San Blas Indians. Let the saints pray for our good sister in that great and needy field.

Many of the New Englanders are glad again to greet Brother Hoople at old Douglas camp. There will be good singing on that old campground with Brother Hoople in the lead.

Evangelist L. M. Miller, of Nashville, Tenn., did some blessed preaching at the Delanco (N. J.) camp.

Evangelists Eud Robinson and J. C. Babcock are the special evangelists engaged for Delanco camp for next summer.

For the first time in our labors we had the privilege of meeting Evangelist Preston Kennedy, of Binghamton, N. Y. Our brother came during the last few days at the Delanco camp.

We have heard that Brother L. D. Peavey has been quite ill of late. We hope for our brother's speedy and permanent recovery.

Rev. Meda Smith, of Onset, Mass., has been supplying the pulpit of our New Bedford church while Pastor Domina has been away.

One of the blessed sights at the Delanco camp is the large company of men, many of whom are young men. They have a local preachers' holiness camp there every year, the last of August and the first part of September. It speaks well for the future of the holiness work in and about New Jersey to see so many young men in the front of the battle.

"KEEP ON BELIEVING"

DALLAS DISTRICT

I visited the church at Grand Saline during the revival meeting, conducted by evangelists C. C. Cluck and wife. The fight was hard, but God put His seal on the work of these faithful soldiers, and a number of souls were blessed in pardon or sanctification.

My next visit was to the Milano charge, where that faithful old ex-captain of the Salvation Army, S. W. Gregory, is pastor. We had very precious services at Pin Oak, Milano, and Lewis. Some old-standing difficulties were removed, and the way opened for more aggressive work on this charge.

A few days with the Peniel Quartet at Lolita was a great blessing to me. It was encouraging, to see how the Lord was blessing those young preachers in this new and needy field. Their beautiful conduct, and earnest work won the confidence of the people. The messages were accompanied by the Holy Ghost, and at least a score of souls prayed through to victory.

The church at Chesterville has moved to Lissie, as most of their members live more convenient to

HERALD of HOLINESS

Until January 1st 1916 for 25c

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

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

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

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

Herald of Holiness

Until January 1st 1916 for 25c

No premium or commissions on this offer

this place, since the recent ingathering, as a result of the meeting held there by the Peniel Quartet. Rev. Frank Wiese will supply the work as pastor for the remainder of the summer, while Brother and Sister White are holding some revival meetings. I spent a very pleasant day with this faithful little church, which is made up largely of German farmers. They are pure gold.

The following echoes from the District will remind you that the fight is on, and God is blessing His faithful soldiers:

Ridgway—Sunday, the 11th, was a good day at New Hope. The fire fell in the morning service, and there was old-time shouting. We organized a church with ten members.—*J. R. Radican.*

Sherman—Work on our charge is progressing nicely. We will occupy the church recently purchased in Sherman, next Sunday. Great meeting in progress at Culeoka. Jeffries and London, leaders. Twenty prayed through Sunday night; sixty professions in all, and the end is not yet. I will begin our meeting at Valdosta, August 13th, with Professor London as song leader.—*B. F. Pritchett.*

Batson—Sunday, the 11th, was a fine day in our church here. I received three new members, baptized one adult and nine children. Had children's missionary program at night, with a nice offering for missions.—*W. A. Fulbright.*

Denison—Brother Cleghorn and I have just closed our meeting north of Bonham. In spite of rain and mud, we had a fine meeting; twenty-two professions.—*H. R. Lee.*

Alba—I am in a good meeting here with pastor Fisher. Great crowds, interest growing. Last night we depopulated the moving picture show. They had to close for lack of patronage. We are expecting great victory.—*J. E. Bates.*

Bivins—We are starting off well at the old Bivins camp. Prospects are good for a real break.—*J. B. Chapman.*

On with the battle! Hold the standard up! Keep the fire burning!

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

General Church News

GRAND ISLAND, NEB.

Just closed our tent meeting. The workers were Brother and Sister Ludwig and Brother J. E. Wigfield. Quite a number of souls were saved or sanctified. The meeting was far-reaching, and we are sure that we shall yet reap in due season from the effects of this meeting. We are now taking steps to build our new church. The last Sunday of the tent meeting we raised \$650 to start with. The most of our people are poor, but we are looking to our Father who is rich in houses and lands, and holds the wealth of the world in His hands.—*G. J. Beckman, Pastor.*

From EVANGELIST J. W. OLIVER.

Am now five miles south of Faxon, Okla., under an arbor with Brother McCanlies and wife. After bombarding the works of the Devil for ten or fifteen days, we join pastor Drake at Skedee, Okla.

GARFIELD, WASH.

Since our last report the Lord has been blessing us good, and some noticeable changes have taken place. We feel that we owe a word of appreciation to the dear ones at Diamond Hill and View, our previous charge, for their prayers, tears, and support during the two years in which we labored among them; and may God bless them and give them a great year of victory with their new pastor, Rev. Adam Walker. Shortly after we left, the Lord saw fit to take home one precious sister, Mrs. Strom, but we trust that it will prove to be a beckoning hand to call other loved ones heavenward. Before the Assembly the Lord definitely put the Garfield church on our hearts, and arrangements were made for us to come from the Assembly. We are glad to say that we have been at our post of duty ever since, and have never been blessed more in preaching than since coming here. Garfield has a nice church with seating accommodations for about two hundred people, a good parsonage, and a fine class of live Pentecostal Nazarenes. God has been pouring out His Spirit upon the midweek prayer meetings, and all the services. On Sunday

morning, July 11th, two young women prayed through in the altar, one for conversion the other for reclamation, and one hand was raised for prayer in the night service. We are expecting a good year of victory in Garfield this year in Jesus' name.—*J. W. FRAZIER, Pastor.*

NEW CHURCH AT STONEWALL, TENN.

On Monday night, July 12th, I met Rev. C. C. Collier, of Granville, Tenn., who is the pastor in charge at Chestnut Mound, with a band of true holiness people gathered in that most beautiful chapel at Stonewall, which the writer had the privilege of dedicating to God for the Pentecostal Church of the Nazarene, May 2d last, and organized a new church. The writer being physically indisposed, Rev. C. C. Collier brought us a helpful message, after which I organized the church with fifteen charter members. After electing all the officers, we elected the delegates to the District Assembly. After preaching for Brother Collier's people, and holding a good business meeting at Chestnut Mound, Tuesday night, I returned to Stonewall, and preached to a good congregation of interested people. God blessed the message. This church has a bright future. Brother Collier's church has the honor of being the first in the Tennessee District to pay the District Superintendent the amount promised. I would say to the rest of my churches, "Go thou, and do likewise." The flock here seems well pleased with their pastor, and want him for another year.—*J. A. CHENAULT, Dist. Supt.*

NEW YORK DISTRICT CAMPMEETING GROVEVILLE PARK, BEACON, N. Y.

The meeting was a great success in every way. In the absence of the president, the meeting was opened by the secretary. Rev. W. G. Schurman, who, the Beacon papers said, "was like Billy Sunday and not far behind him," was the evangelist, and he gave us some remarkable sermons. President Hoople was able to be present about four days only, but was abundant in labors, preaching in his usual vigorous way, leading singing, and working at the altar. Forty-two tents were in use. On account of the breakdown of our water supply we were obliged to hire a tank wagon, but the city will bring their pipes close up to the Grove at once. The people gave about \$500 to help pay expenses, as the association is not yet self-supporting. Rev. L. C. Kirby, pastor of the local church, was given \$102 to help build the foundation of a new church. Brother Kirby also gave us a sermon from John 1:16, that was greatly blessed to us all. Brother Turinho, a missionary in the Cape Verde Islands, who is soon to work in co-operation with our Brother Diaz, gave his experience, and was a real blessing and help in the camp. Principal Bearse of the Pentecostal Collegiate Institute, North Scituate, preached several times with unction and power. There were quite a number of seekers, all of whom I believe found God. Nineteen were at the altar at the closing service after Brother Schurman's strong sermon on "The Unpardonable Sin." Among them was a fine looking young man from a gypsy camp near by. We believe Groveville camp will have a great future, and be the means of spreading the truth in all that old historic Hudson river valley. There was a beautiful spirit of love and service present, and the six a. m. prayermeeting was very well attended and full of holy, melting love and power.—*WILLIAM A. WHITE, Secretary.*

NEW PHILADELPHIA, OHIO

Dr. Agnew, financial agent of the Illinois Holiness University, Olivet, Ill., was with us last Thursday evening. He gave us a good sermon from Galatians on the fruit of the Spirit. After leading us up to good altitude in the Spirit, and the people were well blessed, he presented the needs of the school, and asked for subscriptions. Nearly one hundred dollars was pledged. We enjoyed Dr. Agnew's short visit very much, and will be glad to have him come again.—*MARY S. LEE.*

MANNINGTON, W. VA.

On June 12th we pitched a tent in the heart of our city and on the following Sunday Mrs. Carrie Crow Sloan, assisted by Dr. J. Howard Sloan and the Misses Lula and Bonnavier Kell, began a series of revival meetings which resulted in sixty-five souls at the altar for pardon and purity. This is a new field, with a people hungry for holiness and the old-time religion. This revival has been successful in breaking up a great deal of prejudice and awakening the people from a state of lethargy. The power of God was manifest at each meeting, and great crowds gathered to hear the able sermons and sweet singing of the evangelists. The prospects are very gratifying, and we are looking forward to the organization of a Pentecostal Church of the Nazarene this fall, at the close of another campaign. We believe and expect God to help us to make Mannington a center of holiness, and the es-

establishment of a camp and a school at this place; and we ask all who read this to pray for our success and the outpouring of God's Spirit upon the people.—T. M. WISE.

From EVANGELIST G. ARNOLD HODGINS

We closed a few days ago a tent meeting with the Pentecostal Church of the Nazarene of Dayton, Ohio. The meeting lasted two weeks and a half, and during the entire time it rained and stormed, and the wind blew almost every day; but in it all God gave blessed victory. A goodly number sought and found Him either for pardon or the baptism with the Holy Ghost. We kept no account, but think there must have been forty professions in all. One of the Civil War veterans from the Soldiers' Home, who is a member of the Pentecostal Church of the Nazarene, and a very Godly man, had been sorely afflicted for months with rheumatism. He came to meeting on crutches, called for the elders to anoint him with oil and pray for his healing. This we did, and God healed him, and he walked home without his crutches. He came on to meeting until the close, and walked without a limp. The pastor of the church is our old-time friend and schoolmate, Rev. J. W. Short. We enjoyed working with him and his Godly wife, and esteem them very highly, and regard them as among the choicest. We are at Hartford, Conn., for a few days with Rev. R. J. Dixon and his people, and then we go on to Portsmouth, R. I., to the Portsmouth camp.

CHICAGO: WOODLAWN CHURCH

Yesterday was, in some respects, the greatest day in the short history of our church. Our pastor, Sister Wines, was with us, and preached with great freedom and power, both morning and evening. The afternoon testimony meeting was one to be long remembered, and no words are adequate to describe its blessedness. At night the chapel was filled, and people crowded all around outside the doors, as one sometimes sees them standing outside the tent at campmeetings. We believe that conviction for sin is closing in over Woodlawn. God is helping His people to lay a sound foundation, and the results are in His hand. We are praying that His will be done. If our people had a choice in the matter, it would be that we might remain small and humble. The latter we can be, the former we are content to trust in God's hands. A dear brother voiced our wishes when he prayed, "O God, don't let us get big too fast!" Salvation and sanctification are being sought and obtained, and God's blessing rests upon us.—REPORTER.

From EVANGELIST E. G. BLOOMQUIST

After serving the Nazarene University as treasurer for the school year 1914-1915, I was convinced that the time had come to press into the battlefield more fully for the salvation of souls, and the Board of Trustees kindly accepted my resignation at their Annual Meeting, July 8th, and released me from the position July 12th, just in time, as I and wife had previously agreed to assist our dear Sister Case during the summer in the Sawtelle mission. Our first meeting was July 12th. Tonight is the fourth service, and God certainly is blessing us already in a great measure. Souls are being saved, the fire is burning, and to all saints let us say, "There is a shout in the camp at Sawtelle." The old soldiers' faces shine with joy, and peace is in their hearts when saved and sanctified, like the rest of us folks. We are on the way to heaven, and only stopping for a time at present address, Box 209, Sawtelle, Cal.

GARFIELD, WASH.

Sunday, July 11th, was a gracious day with us. Our pastor, Rev. John Frazier, brought the message, on the Second Coming of Christ. Two came to the altar; one was reclaimed and one converted. At the evening service the attendance was good. Conviction was on the people; one hand was raised for prayer. Brother Frazier is a man of God, filled with the Holy Ghost and power, and we see victory ahead.—IDA M. DIX.

NEW YORK DISTRICT CAMP

We had the pleasure of assisting the New York brethren at their District camp, July 2d to 12th, and we certainly enjoyed every minute of our stay at their beautiful park at Beacon, N. Y. President W. H. Hoople and District Superintendent Marvin, with the other preachers of the District, made no small stir in the city in which the camp is located. Brother Hoople seems to get more vigorous as the years go by. How he did preach! and how he can sing and make other folks sing, too! We are still humming "Climbing up Jacob's ladder." Brothers Marvin, Ruth, Bearse, Augell, Reney, Williams, Caldwell, Hill, and Sisters Henderson and Fitkin preached with profit to all. Every kindness was shown us, and the meeting was a blessing to our own soul. About sixty seekers were at our altar during the meeting. We had a grand closing

Will You Help Us? Please!

We beg to call attention to the fact that our regular terms for book sales is thirty days net, which means that all invoices are expected to be paid promptly within thirty days from date of invoice. All accounts not paid at the end of that time are considered *past due*.

We are greatly hindered in carrying on this business and making the progress we ought to make in the name of the Lord, on account of the lack of working capital.

While it is a fact that the business is rapidly increasing and we are having a healthy growth in the sale of books and Sunday school supplies, this very fact makes it necessary to have an increased capital with which to carry on the business and meet our obligations.

Many of our debtors are very slow in paying their accounts (in some instances we have discovered it is simply neglect on their part), hence we are compelled to extend extra long time credits.

This makes it necessary for us to pay interest on money, whereas, we could obtain discount on bills and thereby lessen the cost and expense of doing business.

We have about three thousand accounts on our books and although the individual amounts are mostly small, the aggregate totals up to a large amount.

We are sure all of our people will be glad to co-operate and help us out by sending remittance with their orders, whenever it is possible.

service and nineteen people knelt at the altar seeking the Lord. The camp is getting a hold on the community, I think, which it has not had, as prejudice caused by confounding us with other sects had kept many from fellowshiping us. I think that day is past, and the years to come ought to show marked improvement in results. The attendance was good all through, and the evening services brought good congregations to hear the Word preached. God bless the New York District! Mrs. Jump had charge of the children's meetings, and kept the organ from backsliding in the other services. She has more energy to the square inch than any other person I ever met. Brothers Hoople, Reney, White, and Brown, constituting the Male Quartet, gave several excellent selections, and Mr. and Mrs. Keeler, of Danbury, Conn., and Miss Higgins, of Mt. Vernon, sang very beautifully. We should not omit the missionary meeting Saturday afternoon. Miss Mollie Cove, of Lowell, Mass., gave a very excellent address, and an offering was taken for the outgoing missionary to Brava, a converted Roman Catholic. I must not forget to speak of a couple of Polish Catholics, who I feel sure got their call to work among their own people.—W. G. SCHURMAN.

CREELSBORO, KY.

Last Sunday we preached at Whetstone church. Most of the people went off to a big basket dinner, but the Lord gave us good time preaching to the few who remained and stood by us. I find it is easier to preach to a few who mean business than to preach to a large crowd who are not in earnest. We are here attending a meeting which is being conducted by Rev. and Mrs. Galloway. Pastor Robinson and wife are helping push the fight.—I. T. STOVALL.

CHERRYVALE, KAS.

The meeting held in the Park Auditorium by the Mesch-Wilde evangelistic party was no doubt the greatest real holiness meeting that ever came to Cherryvale. God put His seal of approval upon it from the very first. The city was canvassed and announcement left in nearly every home just a few days before the meeting began. Cherryvale being connected by electric cars with several sur-

rounding towns, they likewise were advertised. People having had so much wildfire and false holiness were a little slow to take hold, or even to come. But the Lord soon broke up the fog to a great extent, and people began to fall into line. I did not keep an account of how many prayed through, but there were between fifty and seventy-five. Some gave up their tobacco, lodges, jewelry, etc. A Pentecostal Church of the Nazarene was organized with thirty-five charter members, and one has been taken in since. We believe that this was just the beginning of great things for the spreading of true holiness in southeastern Kansas. We are hoping to call the evangelists back again next summer for a campmeeting to be held at this place. It is as convenient a place as could be found anywhere in the state, with a large, well-shaded park, with a large auditorium nicely arranged in every way for such a meeting. Three or four places around close are asking for a Pentecostal Nazarene meeting, hoping to organize a church as the result. The evangelists won a big place in many hearts. They certainly are divinely called and anointed for this work.—H. J. BEAVER, Pastor.

DENISON, TEXAS

The church at Denison is on a higher plane than ever before. Souls are being saved or sanctified at almost every service. Have had several additions to the church lately. The Sunday school is increasing rapidly. Our prayer band, led by our Sunday school officers and teachers, organized a Sunday school near Baer's Ferry last Sunday with a membership of seventy. We assisted Bro. H. R. Lee and wife in a meeting near Bonham, and closed with sweeping victory. A number were saved and sanctified. There are prospects for a good church. I went from there to Bells with my workers for a special service. God blessed, two were sanctified, and three added to the church, and \$107.50 was raised toward a church building. We are in a meeting at Callas, where the church had disbanded, but we are trusting God for many souls and a work rebuked.—W. F. CLEGHORN, Pastor.

PRINCETON, FLA.

I closed a two weeks meeting at this place, on July 4th. A few who found the Lord in the first

DELEGATES TO THE GENERAL ASSEMBLY

The Herald of Holiness will publish the completed lists of the delegates to the General Assembly, which meets at Kansas City, Mo., September 30, 1915, as soon as such lists are furnished by the Assembly secretaries. Assembly secretaries are requested to revise and correct the list below:

Arkansas—
Alabama—
Alberta (Can.) Mission—
Chicago Central—
Colorado—
Dallas—P. L. Pierce, Rev. J. B. Chapman, Rev. J. E. Guar, Rev. A. G. Jeffries, W. J. Botts, Mrs. P. Pierce, Mrs. W. B. Pinson, R. S. Card.
Dakotas—Montana—
Hamilton—J. C. Henson, J. E. L. Moore, Mrs. Mary Lee Cagle, Rev. T. C. Eason, Rev. J. P. Upchurch, C. S. Gregory, T. W. McCormick, E. H. Dodson, Mrs. C. S. Gregory, Professor E. V. Buzbee.
Idaho—Oregon—
Indiana—
Iowa—
Kansas—
Kentucky—Rev. Will H. Nerry, Rev. J. G. Nickerson, Mrs. L. B. Nerry, Mrs. J. G. Nickerson.
Louisiana—
Manitoba—Saskatchewan (Can.) Mission—
Michigan—
Mississippi—
Missouri—
Nebraska—
New England—N. H. Washburn, A. B. Riggs, J. N. Short, W. G. Schurman, L. N. Fogg, J. W. Gilles, Martha Curry, J. A. Ward, C. P. Lanpher, Mrs. N. E. Washburn, T. M. Brown, L. D. Peavey, Mrs. M. L. Webber, Mrs. A. Robinson, Mrs. A. Skinner, O. M. Haskell, Mrs. J. Sleeper, Brother Cheney.
New Mexico—
New York—
Northwest—J. T. Little, C. Howard Davis, DeLance Wallace, Mrs. Elsie M. Wallace, J. F. Harvey, G. S. Hunt, Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, D. L. Rice.
Eastern Oklahoma—
Western Oklahoma—
Pittsburgh—N. B. Herrell, John Gould, James W. Short, James M. Davidson, E. E. Deann, J. H. Sloan, Mrs. John Gould, Mrs. James M. Davidson, Mrs. Eva Norris, Mrs. E. Deann, W. M. Creal, Harry Beagle.
San Antonio—William E. Fisher, J. W. Bost, E. W. Wells, T. D. Dunn.
San Francisco—H. H. Miller, D. S. Reed, Mrs. Eliza Murrish, D. A. McColl.
Southern California—Howard Eckel, W. C. Wilson, Bud Robinson, C. E. Cornell, Seth C. Rees, H. Orton Wiley, C. W. Ruth, A. M. Howes, J. W. Goodwin, A. J. Ramsey, Fred Mosch, Freda M. Rees, James Elliott, W. A. Eckel, L. P. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Bresee, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Wilde, Mrs. Paul Bresee, Mrs. J. H. McIntyre, Mrs. L. P. Gay, D. H. Ely, Carl Daueh.
Southeastern—
Tennessee—
Washington—Philadelphia—J. T. Maybury, R. H. Clark, J. H. Penn, Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.
Wisconsin—

meeting six weeks ago, were sanctified wholly, and the saints were established in the faith. At 11 a. m., July 4th, we had the privilege of dedicating the new building erected by the Pentecostal Nazarenes at this place. The church was organized by us on May 3d of this year, and in sixty days they had their building erected, and were worshipping in it. It is a very pretty building, 30 x 50 feet, with a belfry and an elevated floor. They are a devout and loyal band, and are very appreciative of their new church building. It is the only church building in the town. Pray for them that they may be kept humble and prosper. My next meeting will be a convention at my home church, Alliance, Ohio, July 27th to August 2d, with our District Superintendent, N. B. Herrell. Then I go to St. Paris with the tent for a campaign in a new field.—D. G. BACON.

PEABODY, MASS.

God is blessing us here in preaching His Word, and the power of God is on our services. We have a band of holy people who are standing nobly by the pastor, and are holding up his hands by prayer and faith. We find it a pleasure to labor with such consecrated people. Our open-air meetings are owned and blessed of God. We have the privilege of preaching to several nationalities: Turks, Greeks, Germans, and Hebrews, and others, who stand and listen very attentively to the gospel.—ALFRED COLE, Pastor.

MARLOW, OKLA.

The fire is falling in Marlow. Our pastor, Rev. Charley Robison, and his wife began our midsummer meeting on the 16th. Victory came on the second night. There were twelve at the altar, and all but one prayed through. One of that number was the wife of the writer, who received the blessing, for which we praise the Lord.—C. A. WALLACE.

From EVANGELIST J. R. RADICAN

Last Sunday was a good day at New Hope, Tex. At the 11 o'clock service the fire fell as the writer

was preaching. Sunday afternoon we organized a Pentecostal Church of the Nazarene with ten members. New Hope is six miles southwest from Sulphur Springs. This is the first Pentecostal Church of the Nazarene for the county. The writer was called for pastor. Our revival meeting will begin August 7th. Our campmeeting at Yantis will begin July 28th with Rev. W. M. Nelson as evangelist.

COLUMBUS, MISS.

The work of the Pentecostal Nazarenes is moving along rapidly. The meeting which began the first Sunday was a success. Brother Gosey did the preaching, assisted by Brother E. G. Shepherd, of Eupora, Miss. Through these two servants of God, all were blessed who attended. We had some visitors present from Millport, Ala., who were effectual workers. Brother Gosey brought out the second blessing so plain that even a child could understand it. He is now close to Vernon, Ala., in a meeting.—H. E. BENSON.

COLORADO SPRINGS, COLO.

On July 14th I left Decatur, Ill., for a few weeks rest, trying to recover from a nervous breakdown. I stopped over in Kansas City one night and day, and had the privilege of visiting our Publishing House. I must say I found everything grand, and the blessing of the Lord on every worker. Brother Kinne, Brother Hunt, and Brother Sanders were so blessed up that my own soul was blessed from the time I entered the place until now, and I don't think I will ever get over it. God's hand in blessing is surely on the Publishing House. I am determined to do more for the Publishing House, and to get the HERALD OF HOLINESS into every home more than ever before. I believe that every pastor and evangelist should visit our Publishing House. I also visited the home of the First Pentecostal Church of the Nazarene in Kansas City. It is grand. God bless the Kansas City folks. I arrived in Colorado Springs on Friday night. Sunday I visited our Pentecostal Church of the Nazarene, and got acquainted with Brother Plum, the pastor, and his wife and congregation. The pastor is a blessed man of God, and is being greatly used in this place. Sunday morning the preacher did not get a chance to preach because of the testifying and shouting of the people. One sister fell at the altar and was gloriously sanctified. This is a beautiful city. The air is pure, and we are feeling better in body, and our souls are flooded with glory. My address is General Delivery, Colorado Springs, Colo.—L. G. MILBY.

NEW BRIGHTON, PA.

Our new church at New Brighton is being blessed with souls being saved and sanctified. Fourteen prayed through during the week just closed. Last Sunday was a great day. There were sixty present at Sunday school. We are still using the tent that was loaned us when we were no longer permitted to worship in the chapel; but God has laid His hand on a building which is now in possession of the Pentecostal Church of the Nazarene of New Brighton, Pa. We will be worshipping in it as soon as it is vacated. Our church is growing fast through the earnest and faithful work of God's handmaid, Rev. Mary E. Whipple, our pastor. Her life among us has been a great blessing; her self-sacrifice, her love for lost souls, her desire to do God's will regardless of cost, her faithfulness in holding up the banner of Jesus Christ are such an inspiration to us that we feel something like the Israelites as they marched around the walls of Jericho. We received seven new members into the church last Sunday. District Superintendent N. B. Herrell and wife stopped off two days with us, gave us communion, and helped raise about \$400 for our new church.—JOSEPH BREW, Reporter.

DICKSON, TENN.

The Lord gave us a glorious meeting with Brother Pollard, with about thirty souls praying through to victory, and ten additions to the church. Our brother preached the gospel in the old-time way, without fear of men, and yet with the love that wins folks to God. The crowds were large, and the town was stirred in general. The people saw the light on holiness under the clear preaching. The Lord is blessing here, and the little flock is very much encouraged to go on to better and greater things for God. Truly new land has been explored for Jesus. Blessings of God were on the various street meetings held just before the evening service.—J. B. MILLER, Pastor.

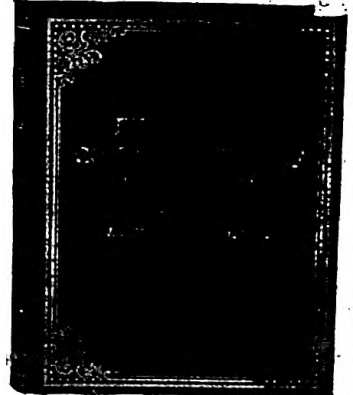
MADRAS, ORE.

The Pentecostal Church of the Nazarene at Madras is progressing nicely under our new pastor, Brother S. L. Mendel. Our congregations are on the increase. He is a forceful and interesting speaker, and holds his congregation until he is through. The church and people in general like Brother Mendel, and we are encouraged with the outlook. Spiritually I believe the church is on the

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Exhaustive Concordance
of the Bible

By JAMES STRONG

Tracing every word of the Text of the Common English Version of the Canonical Books, and every occurrence of each word in regular order; contains also a Comparative Concordance of the Authorized and Revised Versions, including the American Variations; together with brief Dictionaries of the Hebrew and Greek words of the Original, with references to the English words.



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PUBLISHING HOUSE of the
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KANSAS CITY, MISSOURI
2109 TROOST AVE.

IMPORTANT NOTICE TO PASTORS

We are coming to the close of the year. The General Assembly will soon be here, and among the many important duties that our pastors have to perform is the one that refers to the support of our General Superintendents. These brethren have labored most faithfully for the last four years since the last General Assembly, and received little if anything that could be called remuneration for the time and effort they have given to the church. Many of our churches have been very faithful in doing what they were able to do to help defray the traveling expenses of these brethren, but some of the churches have failed absolutely to contribute anything toward this fund. We are not writing to criticize anyone, but we are asking that every pastor will do his best in the next two months to raise any amount that they are able, even though it be very small. We are well aware of the fact that many of our pastors labor in hard fields, and possibly without remuneration; and yet we have found that very often these are the most inadequately provided for do the best in proportion to their membership toward the general expenses of the church. We are confident that God will bless if we do our best, and we are asking that all who possibly can will arrange to send something so that we may come to the General Assembly having made provision for the expenses of our dear General Superintendents.

Remittances may be sent to the District treasurers; or, if desired, direct to the undersigned as General Treasurer; but if sent to the undersigned, be sure to give name of District, so that proper credit can be given. Any who desire to make individual contributions for this need, are invited to do so.

E. G. ANDERSON, *Treasurer.*
Olivet, Ill.

upgrade, and we hope and expect to see many souls saved during the year. We find our Friday evening classmeetings very helpful. The pastor's two sermons on "Infirmities versus Sins," being the first of their kind preached here, proved profitable to the saints, and were an argument settler to the sinners. The Lord is using our church orchestra for His glory, and it is proving a blessing.—CHURCH REPORTER.

PILOT POINT, TEXAS
REST COTTAGE

Though the times are hard, God has stood by us and helped us to make it possible to relieve and rescue the fallen and the outcast, for which we praise Him. In the last week five women and six children have come to us for shelter, the five women being expectant mothers. On last Saturday the pastor of the Methodist church, together with an evangelist that was holding a revival for him, came out to the Home, and the evangelist made a talk to the girls. Four of them at the close knelt at the altar and were saved. A few weeks ago a young man brought to the Home his only sister, an orphan girl just sixteen. They both prayed through in the old-time way. In the last few months we have gone through some hardships and trials, but God is on the throne, and we have laid on our faces, and He has proved Himself to us mighty to save and strong to deliver. God is blessing in the public services, both in the chapel and in Rest Cottage. Sunday was a red-letter day that can not be described; the waves of glory came down and the saints shouted for joy. We thank the Lord for the workers on the field who have so nobly stood by the work. The Orphanage is doing fine, though we have only one worker as yet. She has her hands full. God is helping her to train these little waifs for Him. They have recently organized a missionary society, and the little children give of their pennies. The girls in Rest Cottage tithe their mites. We believe in keeping the missionary spirit wide-awake in these institutions. Last month Rest Cottage Missionary Society, and the Orphanage Missionary Society sent to Japan five dollars, and the same the month before. While we are helping those on the foreign field, God is taking care of us here. God blesses all our gifts, but when we take of our real needs and give, the blessing is greater.—J. P. and MINNIE ROBERTS.

ONSET, MASS.

We have been supplying at Mattapoisett since June 27th. A blessed baptismal service took place here in charge of the pastor, Rev. F. W. Domina, assisted by the writer and John Gibson, gospel singer. Nine candidates were "buried with Him

in baptism" at the beach. A goodly crowd of people witnessed the same. The writer had charge of the evening service, and Brother Gibson led the singing. The adversary doesn't like holiness any better in these days than he did in Jesus' time. God help us to keep him on the run.—MEDA CLIFFORD SMITH.

COLUMBUS, OHIO

We have been engaged in tent meetings this summer in different parts of the city, and God is wonderfully blessing our efforts. Between fifty and seventy-five souls have knelt at the altar and most of these have prayed through to real victory. These meetings have been especially marked by the number of souls who have sought and found the blessing of entire sanctification. On Sunday, July 4th, we had an all-day meeting. Brother Herrell, District Superintendent, was with us, and also Brother

Illinois Holiness University

We are sure that our friends and patrons are always glad to hear of the progress that is being made by the Illinois Holiness University. At this writing we are in the midst of a campaign for students for the ensuing year. Our school opens September 13th, and from present indications we will have one of the largest enrollments in the history of the school. Many new students have already written making reservations for rooms, and a large amount of correspondence is now in progress with other prospective students. We will have with us a number of returned missionaries; also we will have the children of some returned missionaries, and many other young people will be here to prepare for active service in the Master's vineyard.

Rev. A. L. Whitecomb, our new president, so well and favorably known to holiness people throughout the country, is full of faith and courage for the ensuing year. He will have associated with him some of God's choicest people whose lives are buried in this work, and whose only ambition is to serve God and to do the work to which they have been called in connection with the school. Rev. W. E. Shepard, our new pastor, is doing most excellent work. He is greatly loved by all the people in the town, and we believe will be a great blessing to our student body. His whole thought and interest will be to advance the spiritual life of our students and community. We believe that by the help of God we can make this institution one of the leading institutions of the country without lowering the standard or making any compromise.

The town is growing rapidly. A number of new homes are just being completed, and others contemplate building. We have some very choice lots for sale at very reasonable prices. By purchasing a lot it benefits the school, and we believe will make a good investment for the purchaser. There are two or three homes for sale. One is a very fine bungalow owned by a brother who is about to sail for Africa, having been here on a furlough. It is well located and modern in every respect. Anyone who contemplates moving this way will make no mistake in purchasing it.

About a year ago we secured an option on a 120-acre farm adjoining the school campus, most of which is under cultivation. It is our thought to use it for the interests of the school. Our option expires September 1st, and we are planning and praying for a consummation of the deal, and need some one or more who will assist us in re-financing it. Anyone having money to invest could invest it to good advantage in this farm. We will be glad to correspond with those who may be interested.

As many of our people know, we are burdened with quite a debt, and yet God has enabled us to meet our obligations and press on. We have, however, had a great desire to lift this debt as soon as possible, and we are praying and working with this end in view. We believe it would be pleasing to the Lord and better enable us to carry this great work on. If you have any of the Lords' money that you could invest, we feel confident that it could be well invested here either as a donation, or on the annuity plan. May we not hear from any who are interested?

E. G. ANDERSON.

John Owen, of Boaz, Ala., who is now holding meetings in the tent. The morning service was a melting time, when God's Spirit was poured out upon the people, and a large number partook of the Lord's supper. Between three and four hundred dollars was raised for the debt on the church. The night service was held in the tent, when our pastor, Brother Kell, gave us a stirring message on the "Call of God for Laborers in His Vineyard." The altar was filled, and a number found victory. On July 5th we chartered a special train and between two and three hundred people went with us to Millersport, Ohio, where our new camp grounds are located. We were met by wagons and conveyed to the grounds, where services were held both morning and afternoon. The tabernacle was well filled at both services. Brother Owen brought the message in the morning and Brother Kell in the afternoon. God's spirit was poured out in each service; many held up their hands for prayer and souls sought God. The conductor and engineer of the train both knew God, and they wished they might take us out again next year. Our campmeeting commences August 17th and runs to the 29th, and any one desiring to attend can write to Mr. M. W. Muesey, Millersport, Ohio, for full particulars. The campgrounds are fully equipped, and beautifully situated. Tents or cottages may be had. Pray for us that God may make this a great camp. Yesterday was another great day. Brother Kell preached to us in the morning. God's anointing was on the message, and a number came crying their way to the altar. Brother Owen preached with unction in the afternoon and night services, and souls prayed through. We have taken twenty-five members into the church since the Assembly. Columbus is beginning to realize that the Pentecostal Church of the Nazarene has come to stay.—REPORTER.

UPLAND, CAL.

Our Assembly having come and gone, things move



Report of the GENERAL MISSIONARY TREASURER

PENTECOSTAL CHURCH OF THE NAZARENE

October 1, 1914, to July 1, 1915

E. G. ANDERSON, *Treas.*

Olivet, Ill.

GENERAL FUND

	Receipts	12 Mos.
District—	9 Mos.	Apportm't
Alabama	\$ 26 16	\$ 150 00
Alberta	80 55	250 00
Arkansas	339 80	1,500 00
Chicago Central	609 95	2,000 00
Colorado	129 35	750 00
Dakotas-Montana	301 81	400 00
Dallas	185 21	1,000 00
El Paso Mission	99 82	
Hamlin	322 19	1,000 00
Idaho-Oregon	103 33	350 00
Indiana	372 32	
Iowa	120 25	500 00
Kansas	927 86	1,250 00
Kentucky	927 86	250 00
Louisiana	82 49	250 00
Michigan	42 40	
Mississippi	20 33	100 00
Missouri	80 98	200 00
Nebraska	144 00	300 00
New England	1,761 37	2,500 00
New Mexico	64 74	100 00
New York	1,071 40	1,200 00
Northwest	1,092 82	2,000 00
Eastern Oklahoma	139 80	375 00
Western Oklahoma	474 73	500 00
Pittsburgh	1,018 82	1,200 00
San Antonio	360 30	350 00
San Francisco	397 84	750 00
Southeast	97 83	300 00
Southern California	2,553 15	4,000 00
Tennessee	513 05	1,000 00
Washington-Phila.	186 24	450 00
Wisconsin	9 21	100 00
Total	\$13,836 23	\$25,000 00

Special Receipts

Individuals	\$ 8 37
Return of passage money (India)	600 00
Special Japan Fund	159 00
Interest	20 58
J. D. Monroe Miss. Fund	268 62
Return passage, Reynolds	
Tour	59 75 — \$ 1,125 32

RECAPITULATION

Receipts from districts	\$13,836 23
Receipts other than districts	1,125 32 — \$14,961 55
Cash on hand Oct. 1, 1914	3 133 68
Total	\$18,096 23
Disbursements, Genl. Fund	19,582 00
General Fund overdrawn, July 1, 1915	\$ 1,487 67

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

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

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on in straight lines. How quickly time flies! We are back to Upland, a delightful place and a fine people to work with. Our meetings are good refreshing times from the presence of the Lord. On the evening of July 14th, over sixty of our people came to our home, bringing many tokens of their appreciation of our services. A general good time was enjoyed. The pastor and wife spoke a few words of appreciation. The company engaged heartily in singing, after which Brother Shugart led in an earnest prayer for the blessing of God upon pastor and people, and for the prosperity of the work. Sisters Bodenhamer and Wood, our missionaries to the Japanese in this place, with five fine Japanese young men, sang beautifully in Japanese. The blessing and inspiration of God rested upon all. A pleasant as well as profitable time was spent. All seemed intent on making the evening pleasant for others.—W. C. WILSON.

KANSAS CITY, MO.

These are blessed days at First church. In our evangelization of this great city two hundred homes were visited during the last week, and the "so great" salvation brought to the inmates by testimony, by Gospels, and by tracts. Many were induced to come to church, and several scholars were brought into Sunday school. Of the latter, several were brightly saved in their first church service. In the morning service, Sunday, the glory of God was so upon the people that the pastor wisely made an altar call instead of preaching a sermon, and thirteen who came found God. At the young people's meeting in the evening a half dozen more sought and found the Savior. At the night service the altar was full again, with some finders. During the day twenty or more got through to victory. While we have had constant victory in salvations, yet the church has been praying for a great sweep of revival, and it begins to look as though our God was lifting the floodgates.—REPORTER.

From Evangelist C. C. COLLIER

We are glad to report victory at Stonewall, Tenn. My first meeting will be with E. W. Chambers, at Monnoville, July 25th; at Allegree, Ky., August 5th; Wilson camp, August 19th; Stonewall, September 3d; Chestnut Mound, October 3d. We have a beautiful church at Stonewall, just completed, and the Lord is giving constant victory.

OIL CITY, PA.

God has a few saints here who have stood nobly by the work at a great sacrifice. The Lord is blessing our labors. We have organized a Young People's Society. Souls have been seeking God. The saints get blessed, shout, walk the floor, and cry, with shining faces.—CHARLES DYE, Pastor.

MALDEN, MASS.

Last Sabbath was a great day here. Our pastor, Brother Borders, preached two gracious sermons which were used of God in blessing the saints and bringing conviction on the unsaved. Those who were not in the experience of holiness were made to feel their need of a clean heart. A definite work is being done, which is going to tell in the coming years for God. The future was never so bright as it is today, and the saints are praying and believing God and storming the Devil's trenches.—LEWIS BACHELER, Reporter.

KLINE, COLO.

We have just closed a ten days' meeting with District Superintendent R. E. Dunham, of New Mexico, in charge, assisted by T. D. Saffell, evangelist, and others. God blessed, the fire fell, saints were built up, believers sanctified, and sinners

SUPERINTENDENTS' DIRECTORY

General Superintendents

P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street
New Mexico District Assembly,
Montoya, New Mexico.....September 10-10

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, Bothany.....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,
Velva, North Dakota.....August 4-8
Wisconsin District Assembly,
Racine, Wisconsin.....August 12-15
Campmeeting, Millersport, Ohio.....August 17-20
Indiana District Assembly,
Indianapolis, Indiana.....September 1-5
Chicago Central District Assembly,
Olivet, Illinois.....September 8-12
Michigan District Assembly,
Lansing, Michigan.....September 15-19
Iowa District Assembly, Chariton.....September 22-26
General Superintendents' and General Missionary Board Meetings and General Assembly, Kansas City, Mo.....September 27

District Superintendents

ARKANSAS—B. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.
ALBERTA MISSION—W. B. Tait, Box 691, Red Deer, Alberta, Canada.
ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5 Montevallo, Ala., Route 1.....July 28-August 1
Cullman, Ala.....August 2-8
CHICAGO CENTRAL—I. G. Martin, 6356 Eggleston avenue, Chicago, Ill.
COLORADO—L. E. Burger.....Greenley, Colo.
DALLAS—F. L. Pierce.....Penick, Texas
DAKOTAS-MONTANA—Lyman Brough, Surrey, N.D.

HAMLIN—J. C. Henson.....Roscoe, Texas
IDAHO-OREGON—Harry Hays.....Nampa, Idaho
INDIANA—E. E. Harding, 31 North Bolton avenue, Indianapolis, Ind.
IOWA—E. A. Clark.....University Park, Iowa
KANSAS—H. M. Chambers, 323 Sixth street, West, Hutchinson, Kas.
KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
LOUISIANA—T. C. Leckie.....Lake Charles, La.
MANITOBA-SASK. MISSION—C. A. Thompson, Box 208, Regina, Sask.
MICHIGAN—A. H. Kauffman, 233 Mt. Vernon avenue, N. W., Grand Rapids, Mich.
MISSISSIPPI—T. D. Farmer.....Houston, Miss.
MISSOURI—H. S. Jester.....Des Arc, Mo.
NEBRASKA—Q. A. Deck, 917 W. Fifth street, Hastings, Neb.
NEW ENGLAND—N. H. Washburn, Beverley, Mass.
NEW MEXICO—R. E. Dunham.....Artesia, N. M.
NEW YORK—E. J. Marvin.....Mount Vernon, N. Y.
NORTHWEST—J. T. Little.....Newberg, Ore.
EAST OKLAHOMA—L. F. Cassler.....Shawnee, Okla.
Hugo, Okla.....August 1-4
WEST OKLAHOMA—S. H. Owens.....Ryan, Okla.
Ryan Campmeeting.....July 23 to August 8
Oak Grove.....August 10-11
Delaware.....August 15, 16, 17
Erick.....August 18-19
Sayer.....August 20, 21, 22
Harmon.....August 22-24
Reardon.....August 23-24
Fairbank.....August 25
Pineau Ridge.....August 26
Leadley.....August 27, 28, 29
Prairie Gem.....August 30, 31, September 1
Bethany State Camp and District Assembly.....September 2-12
Fl. Lawson.....July 20-30
PITTSBURGH—N. B. Herrell.....Olivet, Ill.
Alliance, Pa.....July 27-Aug. 2
New Brighton, Pa.....August 2-8
SAN ANTONIO—William E. Fisher, 1719 North Central street, San Antonio, Texas.
Trickham.....July 31 to August 1
Rice.....August 3-4
Brooksmith.....August 5-6
Indian Creek.....August 7-8
Bricid.....August 9-10
Locker.....August 11-12
Red Creek.....August 14-15
Cedar Grove.....August 16-18
Waco (Dist. Preachers' Meeting).....August 20-29
SAN FRANCISCO—H. H. Miller, 2328 McKinley avenue, Berkeley, Cal.
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E. Thirty-ninth st., Los Angeles, Cal.
SOUTHEASTERN—W. R. Hanson.....Glenville, Ga.
TENNESSEE—J. A. Chenault.....Murfreesboro, Tenn.
WASH. PHILA.—J. T. Maybury, 1917 Allegheny avenue, Philadelphia, Pa.
WISCONSIN—E. J. Thomas, 1510 Thurston avenue, Racine, Wisconsin.

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converted. Two healing services were held, and wonderful cases were testified to, among the number the writer being healed of a disease of long standing. There is a fine class of about thirty here, who are on fire for God; two local preachers are among the number. Brother Dunham preaches two definite works of grace, and is a power in God's hands.—E. U. FLETCHER, Reporter.

RETURNED FROM INDIA

By the mercies of our Lord, wife and I with our three children landed safely at San Francisco, from Western India, where we have spent about seven and a half years. God's blessings were upon us in a marked way during the voyage. We enjoyed the fellowship of some forty missionaries from six dif-

ferent fields. We are glad to be at home again.—L. A. CAMPBELL, R. F. D. 1, Phoenix, Ariz.

PATCHOGUE, L. I., N. Y.

God is blessing at Patchogue. We attended our District campmeeting at Beacon, N. Y. It was a blessed meeting. We had five seekers in our regular services the first Sunday after the camp. I have just returned from a campmeeting at Elwood, L. I. This meeting is held under the direction of the Long Island Campmeeting Association. Rev. F. W. Saffell and wife are the called evangelists. God is blessing good. Surely, Long Island is on the map. We are praying and planning greater things.—C. A. REMY.