

HERALD of HOLINESS

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Repentance

The seventh article of belief of the Pentecostal Church of the Nazarene reads: "Repentance is a sincere and thorough change of the mind in regard to sin, involving a sense of personal guilt and a voluntary turning from sin. God commandeth all men everywhere to repent. Repentance from sin and

toward God is demanded of all who, by act or attitude, have become sinners against Him. Ability of will to repent is given all who know their guilt as sinners. To all who will to repent, the Spirit of God gives the gracious help of penitence of heart and hope of mercy, that they may believingly receive Christ as Lord and Savior unto pardon and spiritual life."

The first sentence in this statement is complete as a definition of repentance. It is indeed a sincere and thorough change of the mind in regard to sin involving a sense of personal guilt and a voluntary turning from sin. Had the statement stopped short of the words, "a voluntary turning from sin," the definition would have been fatally defective. As it is, it is correct and full, and conforms to the exact Bible teaching, as well as to the etymology of the word rendered, "repent." It is not only a change of the mind in regard to sin, including a sense of personal guilt, but does and must, to be genuine, always include and lead to a voluntary turning away from sin. The repentance of Zaccheus shows this. The meaning of the word in the original rendered repent in the evangelical sense means the same.

Our teaching must be careful to include all that is here included in the word in this article, which is so well and wisely worded. We are, in this article, dealing with primary and fundamental things—with the very door into the Kingdom. We must be thorough here if we would be right elsewhere. A mistake here will lead to a series of errors all along the route we seek to take in finding God. Thoroughness and rightness here will make the road to thoroughness and correctness easier all along the rest of the way. It is well and fortunate for the church that we have an article so finely worded as to forestall the possibility of being misunderstood on so vital a point.

The first sentence guards thus against our teaching a repentance that means too little. There is further safeguarding done against teaching a repentance which means too much, which is well. After stating the gracious promise of grace and help in enabling us to repent, we are reminded in the article that this repentance, as genuine and thorough as it may be, does not include all. There is more to follow, and of an essential nature, too. We are to believe and accept Christ. The Spirit of God gives this gracious help of penitence of heart and hope of mercy that "we may believingly receive Christ as Lord and Savior unto pardon and spiritual life." This teaches the need of faith unto the acceptance of Christ in personal pardon and the possession of personal spiritual life. This safeguards everything vital. We teach a repentance vital and essential to salvation, and yet which does not end the conditions or warrant the claim to a title to personal pardon or cleansing. It is a repentance which is a forerunner preparing the way for the full light and glory of the Day of Salvation, personally, through faith in the blood of Christ which bringeth salvation.

This is simple, full, complete, with no surplussage of verbiage, no confusion of terms, no ambiguity and no uncertainty. This is so plain that he that reads may run. There is no excuse for mistake here. We are glad it is so. We must

ever ring clear, strong and true on the essential and primary truths of salvation. It would be exceedingly unfortunate if we were encumbered with ambiguity of statement which admitted long and profitless controversy among us on these points. We cannot well imagine the harvest of acrimony and uncharity which might be the result of such controversy if we had not such clear and lucid and perfectly intelligible statements on these points which admit of only one meaning, and that the correct and evangelical one.

The Old-Time Religion

There is something in this expression that we like. It has a ring about it which suggests genuineness and sincerity and reality. Perhaps it is because the thought is that the nearer we get back to apostolic days the nearer is our approach to the pristine purity of the faith and life lived by Christians.

Certainly we believe in the religion which gave to our sires and grandsires such victory in life, and such triumph in death. John Wesley said: "Our people die well." This is as it ought to be. Our people ought to live well and die well, and if they live well they are pretty sure to die well.

The old-time religion means several good things which we love with a passion. It means a religion which saves from sin and from all sin. It means a religion which builds people up in true holiness. It means the Bible undivided, unlacerated and undiminished, divinely inspired and genuine and authentic and authoritative. The old-time religion is a supernatural religion, one which comes down from God, and is not in any sense or degree human or dependent upon human power for its existence. God uses men and women in impressing or instructing, and by example influencing others, but after all, "Paul may plant, Apollos may water, but God giveth the increase." This religion is from the skies, and is divine, even the power which is of and from God.

This old-time religion believes in the real incarnation of our Lord; that He was very God and very man, and dwelt among us, and gave Himself up to death, even the death of the cross, for our salvation. It believes in His miracles, in His stonement for us, in the shedding of His blood for the remission of our sins, in His resurrection from the dead, and in His ascension and in His second coming. It believes in God's power and willingness to forgive the penitent through the blood of His Son and in His sanctifying the believing disciple. It believes in a glorious heaven for the finally faithful after death, and in a hell of endless punishment for the finally impenitent after death. It believes in the church of God, an organized form and force for the dissemination and successful propagation of the truth of the Gospel and for the development and nurture of the believers through the fellowship and communion of saints secured by the church channel.

It believes in the brotherhood and fellowship of the saints, that no man liveth to himself, and no man dieth unto himself. It believes we are here for the good and the service of others, and not to please ourselves or to promote our interests. There is a divine and Christlike altruism in this old-time religion which has the aroma of heaven about it, and is utterly and forever removed from the mere churchly entertainment idea. The church is a means for the furtherance of the weal of others, not for the bossing or lording it over God's heritage by a few. The highest and noblest desire of all is to be servants of the church—not her bosses. Humility and self-immolation is the dominant spirit of the true church. This is what makes

it such a force in the world. The utter absence of the spirit of self or self-seeking or lordling is the most charming thing about it to outsiders, and nothing chills them or discourages them quicker from coming to us than seeing this spirit of ambition for leadership and place among us. Let the true Christlike spirit prevail among the members of the Pentecostal Church of the Nazarene, anywhere, and there is nothing that can keep us from growing and becoming a mighty power in any community. There are so many earnest, hungry, unfed members in all the old churches around us that can be reached if we offer them the genuine thing. If they can only see the unworldly and unselfish spirit among us, which has died out in their own churches, they will be attracted to us. Their own churches have lost out by self-appointed leadership, and self-seeking, and petty ambitions for place and power, until these earnest, hungry souls have been saddened and disappointed, and now long for the true Christ spirit, and the moment they see it in any church they will come to be fed and feasted. Let us hold forth the true sign of the Christ—real unselfishness and soul earnestness and humility and they will come.

Clerical Politics

In some of the old churches we have for many years heard grievous complaints about the existence of ambitious self-seeking among the clergy for the chief places in the communion. This has received the severest condemnation from their chief papers. Recently we have received several strong letters sorely deprecating the intrusion of such a spirit into the ministerial ranks of the Pentecostal Church of the Nazarene. We were slow to accede to the earnest request to say something toward trying to stay such a spirit.

We are not yet sure those who are exercised over this matter are correct in their conviction of its presence among us, and hope they are honestly mistaken. There can be nothing this side of overt wickedness more opposed to the spirit of true holiness, or more injurious to our work as a church, than such a spirit of ambition among our ministers or members. It was largely on this rock the great churches have split. Our calling is to serve, not to be served. The chief men among us are those who are most faithful in their ministries of real helpfulness to those needing their ministrations, and in soul-saving. These are the places of greatest distinction. These brethren who achieve most along the lines of real personal salvation work are the most honored, whether they are known outside their own humble fields of labor or not.

Let it be once and forever known that the most conclusive proof of the unfitness of any man for official position among us is the fact that he seeks the position. There is not a man living upon the face of the earth, whatever may have been our previous relations of personal friendship, for whom we would vote for any position in our church, if we had reason to believe or know that he had sought or maneuvered for the place. This fact of personal ambition for place is a distinct and definite disqualification with us of any man for any place in the gift of the church. Let this become the rule and we can soon put down definitely this spirit if it have any existence among us. This spirit of seeking position or place in the church is petty, low, carnal, and is of the earth earthy. It is the farthest removed from anything like true holiness. The brother who feels this spirit, or is himself, or through his friends, betraying it in seeking some official place in the church, needs to "repent and do the first work", and then again go on unto perfection—if he had ever traveled that road in truth before.

Let us be clean and pure of every spirit opposed to the Christ-spirit, who emptied Himself, and though rich, for our sakes became poor, that we through His poverty might be made rich. Office seeking is diametrically opposed to His spirit and life and character, as revenge or hate or covetousness, or any other devilish spirit against which Christ and the apostles leveled their severest maledictions. Let this point be most rigidly guarded, and let every man who dares to offend our Lord by ambitious self-seeking be allowed to remain in the ranks. Let every such find that the surest way not to be elected to anything is to want and to seek it. Let this spirit of self-seeking receive prompt, definite and general rebuke among us that it may die an inglorious death in its incipency, and not be allowed to grow until it will become difficult to kill. It must be killed as soon as seen anywhere. Let an opprobrium be put upon this sin, and let every such man understand that this is one thing for which the Pentecostal Church of the Nazarene will not stand.

Let brethren also understand that we will not tolerate anything like campaign managers for such men. They cannot hide behind friends who would shield them by representing them in a canvass for votes. Let these matters be made subjects of prayer, and then give God a chance by getting and keeping out of them ourselves, and the Lord will see to it that the right men are trended to these places.

We say these words in response to many requests and still hope they are unneeded words. If so, however, they will do no harm.

The Death Route

Yes, the death route is essential to true holiness. The "death route" is a very expressive term invented by some holiness teachers which quite aptly describes the thoroughness necessary in the matter of personal sanctification. A very thoughtful brother, writing on this subject, thinks this feature of the matter is too little stressed these later years, and that this failure accounts for the leanness and powerlessness of too much of the holiness of the day. He says: "I believe the poor type of holiness we find all over the country is due largely to the fact that people seeking the experience have not come the death route. Our teachers and leaders tell seekers to consecrate and believe, but do not emphasize and insist on death to self and friends and reputation, yea, to everything. Seekers think they consecrate, and claim the experience and go home, and when tested find they are *not dead*, and they get fretful, impetuous, and lose their tempers, and wonder if there is anything in sanctification anyway."

This is certainly a sad statement, and we fear there is much of truth in it. There has certainly been a sad harvest reaped in the way of "poor holiness," as our brother expresses it, from some cause. A failure to die in the act of sanctification is certainly a definite and tragic mistake. God can use only men and women who have been crucified—who are really dead to self and the world. God wants people who live only unto Him and only such as have died can thus live and can be utilized to the fullest in His service. With an experience less than this death there will not only be fruitlessness of service in the life, but there will be a withering of the experience itself, until it becomes a mere shadowy memory of the past—sapless, powerless and meaningless. Often such people settle down, as our brother says, into a belief that there is nothing in sanctification. They are of all men the hardest ever to reach thereafter. They become hard and unbelieving and uncharitable and critical.

Paul's experience rings clear on the death question. It is clear, emphatic and radical. He says in wonderful words: "*I have been crucified with Christ.*" It is a past, completed act—"I have been." It is personal. It is "*I*" who had this experience. It was a death—"crucified." It was a death, and a death accompanied by reproach and shame. It cost him something to die. It cost him his all—all he was and all he had, his very life of position, popularity, standing, possessions, prospects, friends, church, family and kindred, nation and all. There could not be found terms more expressive of the real and radical and revolutionary and absolute work of death than these words he employs to designate his experience of sanctification.

This is the kind of work, and this alone which must be insisted upon in our teaching. Such insistence alone will protect us from superficial results in our meetings. The work must be thorough, but to have it thorough the teaching must be thorough—must be a death-teaching. It must emphasize the death-route as essential in the great work of sanctification. This point guarded, and we are safe. This point unguarded, and we will soon become loaded down with unsanctified people who have the form or profession without the possession of the one thing needful. Our brother from whom we have quoted above, is one of the most venerable and revered and saintly of all the sanctified hosts of this country, and is a member of the Pentecostal Church of the Nazarene.

IS NOT THE CHURCH as important and as much needed in the world as your shop, or your profession of medicine, or law, or your farm? When or from whom did you get the idea that these secular concerns were of more importance in the world than the great church which Jesus founded, and declared that the gates of hell should not prevail against it? If the church be more important than these worldly affairs, why is it not entitled to orderly, decent and systematic financial methods like people apply to their worldly business?

THE EDITORS' SURVEY

News Notes

The greatest gathering in the world's history, is the promise of the Anti-Saloon League of America, in the meeting scheduled for Atlantic City, N. J., for July 6-10, 1915. The league has leased the celebrated million-dollar pier at Atlantic City for the meeting. On this pier there are four large auditoriums and a number of smaller ones. The joint seating capacity for the big auditoriums is 17,000 so that all who attend can hear all the speakers. It is expected and desired that 30,000 delegates will attend. The representation will be based on one delegate from each individual church organization, each local young people's society, each Sunday school, and each subordinate unit of a temperance society or lodge. Distinguished platform men, senators, congressmen, judges, governors, and all kinds of leaders will be on the program.

Congress has appropriated \$55,000 toward the celebration of a half century of industrial and educational progress by the negro, to be held in Richmond, Va.

Let every patriotic American and Christian pray for success in the California campaign against the liquor traffic. It is devoutly to be hoped that this wonderful state may succeed in throwing off the shackles of the legalized and debauching rum traffic in the election to be held.

The subscription list to the *Menace* has passed the million and a half mark. This is indicative that the nation is waking up to the Romish question. That more than a million and five hundred thousand of her citizens will take a paper devoted to exposing the intrigues and designs of Romanism is a most wholesome sign.

Rev. J. A. Ward is now settled in his new home in Providence, R. I. He is pastor of People's Pentecostal Church of the Nazarene, and writes hopefully of the future of his church.

The New Haven Railway exposures display a disgusting amount and character of fraud among people in high financial and social standing. Nothing but the penitentiary for some of these "malefactors of great wealth" will prove effectual in stopping such high-handed robbery.

The Pentecostal churches of Scotland have voted to unite with the Pentecostal Church of the Nazarene. The action seems to have been almost a unanimous vote. The vote stood by churches, according to the report in the *Holiness Herald*, the official organ of the Pentecostal churches, as follows: For the union, 176; against union, 7. We welcome these churches to our communion and pray devoutly that we may be a blessing to them and they a blessing to us.

That was a unique trial conducted by our Rev. W. L. Douglas, a Nazarene elder and pastor of our church at McKeesport, Pa., who is also a justice of the peace. The principals in the case were L. C. Teft, the defendant, who was a prominent Methodist Sunday school superintendent, and Rev. W. M. Bracken, pastor of a Methodist church,

and two other Methodists. Brother Douglas decided to try the case "from a spiritual standpoint, as all were Methodists who should be on their knees a good bit," and by his Christian intervention they decided to let bygones be bygones, and all prayed over the matter and divided the costs. The principals led in prayer as did the attorney for the prosecutors. This is a fine way to settle lawsuits, and we commend Brother Douglas for his fine piece of work.

In the Congregationalist Church last year there were 1,937 churches which received no new members during the year. This is certainly discouraging, though relieved by the further fact that in no previous year were there so many additions to the denomination by confession, the number totaling 34,291, a gain of 3,500 over the previous year of 1912.

We regret to see that Rev. Washington Gladden has come out in opposition to state-wide and national prohibition, taking the position that local option is the only method of prohibiting the traffic. Giving Doctor Gladden full credit for honesty of conviction on this matter, we deplore to see him so far behind the world movement on the destruction of this monster evil. The doctor occupies the identical position now held by the saloons and brewers and their papers and attorneys. These people are the most vociferous in their pleas for local option, or local self government, on this question. Preachers and whiskey sellers, it seems to us, ought not to occupy the very same platform on the liquor question.

At the recent convention of alienists and neurologists of the United States, in Chicago, it was decided by a practically unanimous vote that the leading cause of insanity was alcoholism. The convention urged the medical profession of each state to demand the passage of effective laws against the sale of intoxicating liquor. This request was supported without a dissenting vote.

Missouri Baptists gained fifteen hundred accessions during the past quarter, according to the report recently made by the Missouri State Board. We rejoice at this success and trust it may be repeated every quarter.

For the fifth time a negro in Alabama has appeared in court and listened to the reading of his death warrant and heard the date set for his execution. He has been convicted and sentenced to hang five times. He maintains stoutly his innocence.

From a recent publication it appears the city of London annually expends fifty million dollars in supporting charities.

Considerable financial support is going from the United States to the support of Ulster in their conflict to keep clear of the yoke of Rome with which the recent home rule bill threatens them. The spirit of Ulster is the spirit of patriotism and freedom and of hatred of tyranny.

The Police Council of Wheeling, W. Va., has decided that the auto police wagon so recently ordered by the city is not now needed, since the prohibition law went into effect. The arrests are said to be few and far between. The appropriation has been repealed which was voted for the new auto police

wagon. Before the new prohibitory law went into effect two wagons were kept busy hauling in offenders. This shows what prohibition can do when enforced.

The Methodist Episcopal Church, South, has decided to found a new university in the city of Atlanta, Ga., for which Mr. Asa G. Candler, brother of Bishop Candler, has donated one million dollars as a beginning. It is proposed to raise five million dollars for this new institution, which is to take the place of Vanderbilt University, which the Supreme Court of Tennessee construed out of the ownership of the M. E. Church, South, by a recent decision. We predict that this will now be followed by the removal of the connectional headquarters from Nashville, Tenn., to Atlanta, Ga.

The Norwegian Parliament has adopted a resolution prohibiting entirely the use of intoxicating liquors by officers both of the army and navy during their terms of service. Now let the United States carry her prohibitory orders into the Army as well as Navy. This is very badly needed.

Ex-President Roosevelt's resignation as one of the editors of the *Outlook* will not interfere with the ongoing of that periodical.

The Socialist party in the United States polled nearly one million votes at the last presidential election. This is a gain of over one hundred per cent over their last vote in a national election.

Eighty thousand employees, on more than sixty railroads west of Chicago, threaten to strike unless they are granted an eight hour day with the same pay as they have been receiving for a ten hour day.

The Alabama State Baptist Convention said in a report: "Looking at it simply from a business standpoint, we should make much of the denominational paper. There can be no enthusiastic support of our boards without the information that can come alone through a paper. From the publisher's standpoint also, as a matter of business, the paper should be eager to put the work of the denomination before the people. The greatest missionary force in any state should be the paper."

The New York *Evening Post* says it is now thought certain that the bill extending American citizenship to Porto Ricans will at least pass the House. We hope it will not.

It has been declared by high medical authority that leprosy is increasing in the United States.

The Fort Washington Presbyterian Church, in New York, instead of reducing or stopping its church work in summer, plans to largely increase it. They have arranged for a daily vacation summer school to run through July and August, tuition free. Also street preaching is arranged for on one of the busy street corners, and already open air tent meetings are in full operation every week night with large crowds to hear the Gospel. We commend this plan to all our city churches.

"In conversion you get something you never had, and in sanctification you lose something you always had."

A Prayer Meeting

There are only two or three of us
 Who came to the place of prayer:
 Came in the teeth of a driving storm,
 But for that we did not care,
 Since after our hymns of praise had risen,
 And our earnest prayers were said,
 The Master Himself was present there,
 And gave us the living bread.
 Each of us felt the load of sin
 From the weary shoulder fall;
 Each of us dropped the load of care,
 And the grief that was like a pall;
 And over our spirits a blessed calm
 Swept in from the jasper sea,
 And strength was ours for toil and strife
 In the days that were thence to be.
 It was only a handful gathered in
 To the little place of prayer;
 Outside were struggling and pain and sin,
 But the Lord Himself was there.
 —Margaret E. Sangster.

Character

We wonder often at the falling of trees in a storm. It seems strange sometimes that a tree should fall under a storm when it had withstood others of greater severity. So we see men fall under temptations when we know they had had previously other testings of a stronger nature. This is easily understood when we remember that both progress and decline is by littles and never by leaps. In the forest it is the tree weakened by many tempests or inward decay that finally falls. The time of the fall is not necessarily connected with the causes of the fall. These causes may have been at work for long years and the work of disintegration long active. It is the same with the fall of character. Falls are preceded by a long process of weakening and disintegrating influences before the final catastrophe comes. An exchange puts it tersely:

Our growth is by littles, and so is our decay. We do not overcome in one great effort, but in a constant endeavor, lasting through the years of life. We are not often overthrown by sudden wind of trial, unless we have weakened our souls by yielding to the power of evil in a thousand small temptations. When a storm wind sweeps over the forest, it is the weakened trees that fall. Character grows or crumbles; and God helps and stimulates the growth as He likewise permits of the decline.

A Fatal Mistake

It is a fatal mistake which rationalism makes in assuming nothing to be true or tenable which lies beyond the power of the intellect to grasp. It refuses to admit that there are any realms of thought or truth lying beyond the domain of mere mind to apprehend. The world of spirit it repudiates, and would rationalize everything, if we may so speak. Rationalism perpetrates a fatal error in regarding the exercise of the intellect and belief of inspiration as representing forces as radically opposed. The rationalist holding to the supremacy of human reason in all matters of knowledge, allows no place for another and a rival external authority. Why and by what process of sound reasoning can rationalism deny to belief the right of exercise in matters of knowledge. God and Christ appealed to the faith faculty and based the whole scheme of salvation on the initiative of belief. Faith applies and appeals to a realm which reason cannot enter, or if it enter cannot be decisive, because God has ordained and planned differently. The limitations of the intellect are many, and generally recognized and admitted by the broadest and most reverent of scholars. Only those who have had shallow draughts from the Pierian Spring fail to admit these limitations. With them intellect would dare be a monopolist

and arrogate universal and exclusive powers, denying to all other functions or faculties any rights or powers whatever in the premises. This is audacious and the cause of untold error in the field of true science, as well as of biblical criticism. Prebendary Fox says, in an article in the *Bombay Guardian*:

"We in no way disregard the proper functions of human intellect. They are many and great. The highest intellect and scholarship can find no nobler exercise than in the research and study of those sacred books, which have been well described as "God's Word written." Like all human faculties, intellect has its limitations. Realms of thought lie outside its cognition, but are not therefore to be ignored. Intellectual powers are in themselves no better than the men in Plato's parable chained in a dark cave with their backs to the entrance, knowing nothing of the world outside, except from the passing shadows cast on the wall before them. The intellect enlightened by the Spirit of God recognizes the supernatural and gives to it its rightful place in any scheme of thought. It does not circumscribe the Divine Agent by its own narrow conceptions. It adjusts the less to the greater, its own conceptions to those larger facts, which, even if by reason of its own limitations it cannot explain them, it can confidently accept. And then it realizes that these facts become a necessary part of any ordered conception either of the universe or of the microcosm which contemplates it.

Altar Work of the Right Kind

It is of the utmost importance that the work at the altar should be properly conducted. It is so easy to err, and is so often the case that mistakes are made in this matter. One point of supreme importance should never be lost sight of. Never, under any circumstances, argue with a seeker. Avoid this at all hazards. Keep his mind on his need and don't allow curious or speculative or doctrinal questions to arise for controversy. Nothing will divert and destroy his conviction quicker than controversy over anything. If this be attempted leave him to himself, and simply pray for him. Writing on the subject of altar work, the *Free Methodist* says, very wisely:

When Paul reasoned of "righteousness, temperance and judgment to come, Felix trembled" (Acts 24:25). That was as far as logic could carry him. But when Paul, "filled with the Holy Ghost, set his eyes" on Elymas, and in response to his words the great sorcerer was smitten with blindness, "then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts 13:12). So, when sinners come forward to our altars, we should pray the power of God upon them, and not carry on a running conversation with them. We should rely upon the Holy Ghost to do the work in answer to prayer. Seekers should be encouraged to pray; and we should hold on with them until the blessing comes. If they do not pray right, we should lead them right, and put short, appropriate petitions in their mouths. Only get them to pray in earnest and in faith, and they will get through. "Every one that asketh receiveth."

A Strong Indictment

The *Kansas City Star* had one day recently the strongest indictment against the liquor traffic we have seen in a secular daily in many a day. It was written and signed by Dr. J. A. McLaughlin, and goes to the bottom of the many-sided ravages of this great, monster evil of the age. Surely such a public and private enemy cannot long live to blast and curse civilization. The time has long come and past for its utter demolition, and God will have a serious reckoning with us if we longer tolerate the curse. To think of governments receiving pay for authorizing such a wholesale way for the ruin of its citizens, and of men paying for the privilege of drinking such an infamous poison. It is

enough to bring the blush of shame to the face of any American. The Doctor says:

It poisons the mind; it congests the circulation of the brain; it inflames the nerves, causing headache; it destroys the white blood corpuscles, which are the protectors and builders of healthy tissue of the body; it assists in the diffusion of the tissues of the body and so weakens Nature in its efforts to protect the system against disease, which renders it susceptible to the invasion of disease germs.

It impairs the intellect and renders the victim an easy prey to insanity. It weakens the heart muscle and through its toxic effects it inhibits or weakens the motor ganglia at the heart. It produces hardening of the vessels and Bright's disease. It causes softening of the brain. It inflames and causes sickness of the stomach. It weakens the intestinal muscular fibers, and congests and inflames the mucous membrane, causing chronic dysentery. It inflames and irritates the nervous system. It stimulates the animal passions primarily, and it produces delirium, from its irritating effects on the nerves and brain.

In fact, it destroys man's sense of his duty to his God and to his physical existence, and there is absolutely no good derived from its use. I feel assured in saying it is a vampire which slowly but surely saps the very essence of every divine thought and inspiration that emanates from the pure mind, and renders them debris and a menace to society.

Redeeming the Time

I have a controversy with the rush and din of modern-business. It has come to pass that men have no time scarcely for their home, or for reading, or any means for self-improvement. Business has gone mad, and grown reckless of the rights, the humaneness of employees, and of the fact that labor is not a commodity to be bought like so much cotton or salt. Yet this is about the conception of many employers now. While this is true, we have somewhat against the employees. Do they redeem the time to the very best of their ability? True, they can never get as much time for reading and study as they need and should have, but they have much time which they generally throw away. On the street cars, to and from business; after lunch time, before working hours have come again; of evenings, after work; and on every occasion where they have snatches of time they can call their own, they could do a vast amount of reading of books of the great minds of the world, which would not only entertain them, but would do them immense good in broadening them and brightening them, and the better fitting them for life and for fathers of children. W. T. Ellis says some fine things on this subject, which we commend to our readers. His words remind us how last summer we read a number of Shakespeare's plays in riding on the cars to and from our office from home. He says:

The right use of time is simply the wise administration of one's life. A sensible person definitely plans his hours; they are too precious to be left to the whims of the current. We get out of the days and years only what we put into the hours. Many persons have become truly educated merely by the wise use of odd fragments of time. A bit of poetry or a verse of Scripture learned while dressing in the morning; a few foreign words or phrases conned on the way to work or between tasks; a great book read in snatches while waiting for meals; a dip into noble literature at bedtime; a studious effort to secure everyday contact with some nobler person than one's self—by such simple means as these life is enriched and made powerful.

If thy love be pure thou shalt not be in bondage to anything. The purer the eye of the intention is, the more steadily wilt thou pass through various storms. But in many things the eye of the pure intention waxeth dim, for it quickly looketh upon any delightful object that occurs.

Open Parliament

The "Bluff" of a Russellite

Written by REV. C. E. CORNELL.

Open Parliament

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OME time ago a man by the name of W. A. Skelton of San Diego, Cal., sent out a postal card with the following printed upon it:

To Whom It May Concern:

I, the undersigned, have on deposit in the Southern Trust and Savings Bank of San Diego, Cal., \$1,000 to be paid to any person who shall bring conclusive evidence that Pastor Russell of Brooklyn and London Tabernacles is guilty of any immoral or dishonorable conduct such as is slanderously reported of him by many ministers (posing as ministers of the Gospel of Christ) and those who are influenced by them.

Many of our foremost Bible students concede that Pastor Russell is the greatest Bible expositor of the day; and that his interpretation of the Scriptures is the only one which is in complete harmony with the entire Bible, both Old and New Testaments, and furthermore the only one which shows God is a God of Mercy, as well as of Love and Justice.

I will also pay \$1,000 for Bible texts proving the following generally accepted theories, viz: That the Soul of man is immortal, or never dying; that the Soul goes either to a heaven of bliss or a Hell of torment at death. That Hell is a place of conscious existence in Torment; that there is no probation after death.

Now let all those who think they know, either prove their point and get the money or forever after hold their peace.

(Signed) W. A. SKELTON,

1686 National Ave., San Diego, Cal.

I immediately wrote the gentleman as follows:

LOS ANGELES, CAL., Jan. 1, 1914.

MR. W. A. SKELTON,
1686 National Ave.
San Diego, Cal.

My Dear Sir:

Your printed challenge card regarding Pastor Russell received. I have this day forwarded to the cashier of the Southern Trust & Savings Bank indisputable evidence of the past shady character and transactions of your erstwhile favorite. The evidence furnished can be sustained; in fact, has been sustained, and can be backed by a corporation worth several millions of dollars.

But you know, Mr. Skelton, that your card is a big bluff. You do not mean to part with your \$1,000. No matter how strong or indisputed the evidence, it would never satisfy you, as you are already and forever prejudiced in favor of Russell. But if you are an honest man, and want to play fair, and will leave the decision to the cashier of your bank, or the Board of Directors of your bank, or any other set of unprejudiced, disinterested men or women, then, I have "cornered" you, and the \$1,000 belongs to me.

But who is there that could convince you about the fair and square and sensible interpretation of the Bible, when you are to be the sole judge? Can't you see how nonsensical your bluff is? But if you would dare to leave the matter to the scholarship of the world, the experience of sinners, the statements of dying, unrepentant men and women, you would soon believe that there is a hell, and that the soul is immortal. There is

plenty of Bible to prove it, but you wouldn't believe it if it was as high as the Matterhorn.

But, my brother, you digest what I have sent the bank, and please send me the \$1,000.

Very respectfully,

I also took occasion to write the bank where Mr. Skelton says he has the money. I also sent the bank a copy of the Brooklyn Eagle, giving about four pages of closely printed matter relative to Russell, and showing up his questionable character and practices. Any one desiring to read what the Eagle says can send for a copy. Following is the letter I wrote the bank:

LOS ANGELES, CAL., Jan. 1, 1914.

Cashier Southern Trust and Savings Bank,
San Diego, Cal.

My Dear Sir:

Kindly note the enclosed card which I received in my mail on yesterday. I herewith

Vision Inspired a Hymn

FANNY CROSBY SAYS THE PROPHET MATTHEW APPEARED TO HER.

After Recovering From a Severe Illness, the Aged Song Writer Told How "the Dear Old Saint" Visited Her.

Back in Bridgeport, Conn., Miss Fanny J. Crosby, the noted blind hymn writer, who was 94 years old last March, is just recovering from a long illness. While it was feared for a while that the aged woman could not recover, Miss Crosby herself declares that it was one of the most comfortable attacks of illness that she ever had, for a wonderful vision came to her to alleviate her suffering.

In her vision Miss Crosby says the Prophet Matthew came to her and told her to put her house in order. This did not mean, however, that she was going to die. Then a "dear old saint" came and she said to him:

"Have you come to conduct me to the celestial city?"

"No," he replied; "I have come to give you these cheering words: 'Be thou faithful unto death and I will give you a crown of life. Be calm and get your strength back as soon as you can, and then go to work for the Master.'"

When she had recovered, Miss Crosby wrote the following verses, which were inspired by this vision:

Almost in sight of the harbor,
O, what a beautiful throng
Over me lovingly bending,
Singing a lullaby song.

Almost in sight of the harbor,
Almost at home on the shore,
Only the signal to enter,
Only the stroke of the oar.

Almost in sight of the harbor,
Calm and serene was my rest,
Trusting my Christ and my Redeemer,
Leaning by faith on his breast.

Almost in sight of the harbor,
Surely my spirit has been;
Yet to the friends that I cherish
Prayer has restored me again.

This poem Miss Crosby has dedicated to Sunshine (Fanny Crosby) Circle, Christian Endeavor.—K. C. Times.

submit to you printed charges against Russell as printed in the Brooklyn Eagle, one of the most reputable daily papers in the United States; printed right where Pastor Russell lives. These statements in the Eagle cannot be refuted. Russell tried it, and as you will note failed in his libel suit.

Of course, I know that Mr. W. A. Skelton is putting up a bluff. That no matter how much evidence—indisputable evidence—I could furnish, it would not suit him for he is already prejudiced in favor of Russell. But if he will leave the decision to you or the Board of Directors of your bank, he, if he is honest and means what he says, will have to send me the \$1,000.

I have written Skelton "calling" his bluff, and telling him to call upon you, or the officials of your bank, and if after reading the clear-cut statements of the Brooklyn Eagle that unequivocally shows up the past character of Pastor Russell, I am not entitled to this \$1,000—if left to the fair judgment of unprejudiced men, who are only fit to judge in the case—then I miss my guess.

Very respectfully yours,

So far, neither Mr. Skelton nor the bank have replied, neither have I received the \$1,000, although I think I have won my case. But this, perhaps, is only another scheme of Pastor Russell to get some free advertising. He is a sleek article and thousands are being deceived.

A Born Optimist

Written by D. RAND PIERCE.

NO Spirit-illuminated man can read his Bible without becoming an avowed optimist as regards the final outcome of God's great scheme of redemption. For in spite of a countless number of setbacks, lapses and seeming defeats, the mighty, conquering army of Prince Immanuel sweeps on to the final triumph when the last enemy shall be overcome and a kingdom of universal righteousness and peace shall be set up.

But this spirit of optimism is not confined to the realm of history and prophecy alone; it is the genius of all true religious experience. The soul of the regenerated man thrills with a new sense of conquest, while the Spirit-endued believer feels that he can leap every barrier and vanquish every foe on his march to the celestial city.

In the great plan of redemption, no provision was made for the pessimist—the man whom Webster characterizes as "one who complains of everything as being for the worst." The worldling may do this, but never a true child of God. Regeneration will cure one of that disease, and the baptism with the Holy Ghost and fire will so fill him with the oxygen of divine life that not a single microbe of the pessimistic tribe will ever again find a landing place in his spiritual system while he walks in the light of heaven.

When a man is born again he may be truthfully characterized as "a born optimist." Webster's definition of an optimist, as "one who holds the opinion that all events are ordered for the best," is right in line with the verdict of Paul, who triumphantly declares in Romans 8:28: "We know that all things work together for good to them that love God, who are the called according to his purpose." The one point of divergence be-

tween the world's greatest lexicographer and the chiefest of the apostles is that the latter confines the application of this law to those who "love God." A Christian, then, from the standpoint of both revelation and experience, cannot be other than an optimist. If he is afflicted with the "blues," spiritually speaking, the world must have thrown the unfortunate brother into eclipse.

When a man is "filled with faith and the Holy Ghost," his soul is saturated with the sense of victory. He can not feel otherwise. Though Jericho walls rise before him and the difficulties across his pathway are humanly insuperable, yet he presses right forward with a shout and a song, knowing that "with God, all things are possible to him that believeth." "Victory is possible! It will come! It shall come!" is the language of his soul.

Christ did not undertake His earthly mission to meet with defeat. Though skeptics may doubt and an unbelieving world may cavil, still the words of the inspired Watts find a ringing response in every sanctified heart:

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Care of the Poor

Written by S. L. FLOWERS.

THEN shall He say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

"For I was an hungred and ye gave me no meat; I was thirsty and ye gave me no drink:

"I was a stranger and ye took me not in: naked, and ye clothed me not: sick and in prison and ye visited me not."—Matt. 25: 41-54, inclusive.

What we have to say here is not for the purpose of fault-finding or of condemnation, but simply, as the caption suggests, to offer food for sober, prayerful thought.

The church of Jesus Christ has always stood out against the world in everything sinful, and as the years have come some things have been added to the list, yet other dropped. This has been caused either by compromise or by a step forward, as the case called for or as the ones in a position to decide were spiritual or backslidden.

One of the things now allowed is the secret order. Some churches that used to oppose them have now adopted them, and others have become silent on the question. But thank God there are still others whose membership conditions do not admit of participation in any secret order.

One great man, one who has blessed the world and led thousands of souls to his Savior by his writings, said not long ago: "When the church adopts a plan nearer on the order of that used by the lodges of our land we will be following more closely the plan laid out by our Lord."

Now the majority of holiness people would condemn this man on first hearing for this saying, and yet when we make a few comparisons, we will possibly change our minds. I do not know whether or not this minister is a member of a secret order, but I do know that he uttered a great saying when he said what he did in this connection. He did not refer to the general work of the lodge and the church, He referred simply to that part of the work covered by the Scripture found at the head of this article.

As pastor both in the M. E. Church and in

our own beloved church, I have frequently run up against this one proposition: "If the church is so much better than the lodge, as you folks claim it is, why is it that when we are sick or in need, the lodge folks come and sit up with us and take care of us night and day till we are well, and bring us flowers and tempting morsels, and act as if they were interested in our welfare, and not one of your church people come near?" What are we to answer this? It is a thing that stares every pastor in the face, and it is hard to answer.

Then there is another question. The death benefit that is paid by these lodges. The argument is this: "If I die and leave my wife and children with a good insurance they will be comfortable the rest of their lives, whereas if I leave them with the church they pray for them and say, 'The Lord bless you,' but let my wife work her life away over the wash-tub and never offer to help her out financially." What are we going to answer to these things? As people of God, we know what to do with our own. We would far rather trust our all to Him than to any secret, oath-bound order, but we are not dealing always with our own affairs. We are bound to come in contact with the unsaved, and we are in a fix if we have nothing better to offer them than the lodge has.

Some one will say: "Yes, but our business is to look after their souls; we have nothing to do with their temporal needs." Please read the text. In this arraignment we find the condemnation placed on those on the left hand simply because they failed to do the very thing the lodges are doing. No. I do not believe in them. But I contend that we, as a church, having failed to do our duty, and are still failing, is the reason the lodges have taken such a hold on the people. There is a benefit, and we cannot deny it, in these things to the one who has nothing better to trust in, but if we could offer these things with that we have already to offer, how much better it would be.

True, we have our obligations to meet, and we take care of the things the Lord has given us, but if we let even these take up so much of our time that we have none left to look after the sick and the needy of our community we are on a dangerous track; one, that if we are not careful, will lead us to the left of the throne.

Is there not some man of God in the great Nazarene Church with brains and religion enough to marshal the hosts of God on this important question and awaken the churches to a sense of their duty? Surely there is. Some one who will go among the local churches and organize the forces in "Local Relief Corps," or in any way so that this work of caring for the poor and sick of our local communities can be looked after in an intelligent way.

Then there should be a local "bag carrier" (not a Judas). Jesus had one man who, it seemed, had to do with buying for the poor, and this work was carried on in conjunction with His work of love in other lines.

To meet this need, it seems to me the best way would be to ask every member in the church to join in with an offering at least once a month. This could be done publicly or each could pledge a monthly amount and pay it to the local treasurer. In this way, if food was needed for some of the poor of our community, the funds would be on hand with which to purchase it. If a nurse was needed, and none of the members of the local church were able for lack of time or ability to attend it, there would be funds with which to hire the nurse.

Then, instead of having to turn the ques-

tion off as we so often do when we are confronted with it, we would be able to meet it fairly and squarely as we should. If there was ever a time when the church of Jesus Christ needed awakening on these lines it is at this time. We have allowed the devil to lull to sleep, while the lodge is doing a very important part of the work God has called on us to do, and thus is pulling the wool over people's eyes and making them believe that the lodge is better than the church.

We will meet all these deluded people at the judgment bar of God, and even though we pound on the lodges here, and condemn all lodge goes to the pit, we will find that at the bar of God we will share the same fate with them for allowing conditions to exist that call for such views, and that result in the damnation of souls.

What are we going to do? Are we going to let it rest awhile, as we have been doing, and wait till the wrath of God shall come on us and them together? Or shall we arise to the situation and put some one to work at once on the hearts of the people of the church, and begin a campaign for souls that will result in the salvation of thousands and the general uplift of the kingdom?

Let us hear from others on this question. Don't let it all "go up in smoke" and amount to nothing. It is surely God's will to obey Him, and we are not doing it. It is the work of the church as well as that of the individual, and until the church takes it up she is in that measure a dead letter and will have to render an account at the judgment. Dear Lord, wake us up to a realization of our responsibility in this direction.

BOULDER, COLO.

Essentials of Christianity

I. PRAYER.

Written by L. B. TROWBRIDGE.

IN song, sermon and slum work much is made of the word, "whosoever." "Whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). And "Whosoever will, let him take the water of life freely (Rev. 2:17).

This is indeed a great word to use in rescuing the sinner, but for the saint, already saved by grace, a greater word is "whatsoever." "Whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 12:22). "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

But these words, like all of God's promises, are ours only if we meet the conditions:

1. The only way to get God to do *whatsoever* we ask of Him is for us to do *whatsoever* He commands us (Jer. 1:7; John 2:5; 15:7, 10; 1 John 3:22).

2. *Whatsoever* we would that men should do unto us, we must do even so to them (Matt. 7:12).

3. *Whatsoever* we do must be done for the glory of God and heartily as to the Lord and not to men (John 14:13; 1 Cor. 10:31; Col. 3:17, 23).

4. *Whatsoever* state we are, we must learn therein to be content (Phil. 4:11).

5. *Whatsoever* things are true, honest, just, pure, lovely and of good report; we must think on these things (Phil. 4:8).

6. *Whatsoever* we ask for, we must believe that we receive it, and we shall have it (Matt. 20:20; Mark 11:24; Jas. 1:5-7; 1 John 5:14-15).

There are three kinds of prayer: private, family, and public. Most everybody, at some time, prays in private. Family prayer, among

many Christian (?) people, has become a thing of the past. Public prayer is too often simply petition of a more or less selfish nature and sadly lacking in the elements of real prayer.

A beautiful study is the prayer of Jesus. It was constant, intense, unselfish, and wonderful in its results.

1. He often went away alone to pray (Matt. 14:23; Luke 9:18; 22:39).
2. He occasionally spent long and unseasonable hours in prayer (Mark 1:35; Luke 6:12).
3. He, at times, accompanied his prayers with fasting, and deep agony of spirit (Matt. 4:2; 17:21; Luke 22:44).
4. As results of His prayers, tempted disciples were delivered (Luke 22:32); great miracles were performed (Mark 6:41-43); wonderful healings were accomplished (Mark 7:33-35); and the church of Jesus Christ was founded, which will last for all time (John 17:1-26).

The essential elements of prayer are all found in the model one which Jesus gave (Matt. 6:9-13). A careful study of the Lord's prayer brings out the following points:

1. Salvation—"Our Father which art in heaven."
2. Adoration—"Hallowed be Thy name."
3. Consecration—"Thy kingdom come, Thy will be done."
4. Supplication—"Give us this day our daily bread."
5. Humiliation—"Forgive us our debts."
6. Argumentation—"As (because) we forgive our debtors."
7. Self Examination—"Lead us not into temptation."
8. Appropriation—"But deliver us from evil" (the evil one).
9. Exaltation—"For thine is the kingdom, and the power, and the glory."
10. Confirmation—"Amen" (so be it).

A study of the prayers of the Bible with these ten points in mind is very fruitful.

1. Salutation—It is interesting to see how the great saints of Scripture introduced themselves to God, how they approached Him in prayer. Abraham's servant began his prayer by saying: "O Lord God, of my master, Abraham" (Gen. 24:12). Hannah cried out: "O Lord of hosts" (1 Sam. 1:11). Elijah exclaimed: "Lord God of Abraham, Isaac and Israel" (1 King 18:36). Hezekiah, in his wonderful prayer, began: "O Lord God of Israel which dwellest between the cherubims" (2 Kings 19:15). Jehosaphat said: "O Lord God of our fathers" (2 Chro. 20:6). Nehemiah said: "O Lord God of heaven, the great and terrible God" (Neh. 1:5). Daniel said: "O Lord, the great and dreadful God" (Dan. 9:4).

2. Adoration—Praise is possibly the most neglected element of prayer. It is beautifully illustrated in the prayer of Abraham's servant. He bowed his head and worshiped and said: "Blessed be the Lord God," etc. (Gen. 24:26-27). Solomon said: "Blessed be the Lord God of Israel" (1 Kings 8:15-56). Daniel said: "Blessed be the name of God forever and ever" (Dan. 2:20-23). Mary exclaimed in her joy: "My soul doth magnify the Lord," etc. (Luke 1:46-55). The prayers and psalms of David are full of praise (1 Chro. 16:7-10; 29:10; Ps. 72:18-19; 106:48; 135:1-13; 109:21; 145:1-21).

3. Consecration—We are told that the purpose of all our asking from God must be that the Father may be glorified (John 14:13). Jesus prayed: "Father, glorify thy Son that thy Son also may glorify Thee" (John 17:1). He prayed in the garden: "Not my will, but

Thine be done" (Luke 22:42). David prayed: "Teach me to do Thy will" (Ps. 25:4-5; 143:10). He said: "I delight to do Thy will, O my God" (Ps. 40:8).

4. Supplication—We are all beggars. It would be a profitable thing if we would analyze our prayers and see how much of them is just, give, give, give. How many millions of petitions go up to heaven that are never answered, and yet Jesus says: "Ask and ye shall receive" (Matt. 7:7). James explains the difficulty: "Ye have not because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:23). John says: "If our heart condemn us not, then have we confidence toward God" (1 John 3:21). Paul says we can have boldness and access to God with confidence (Eph. 2:18; 3:12; Heb. 4:16).

See with what boldness some of the old-time heroes came to God in prayer. Abraham's servant said to God: "I pray Thee, send me good speed this day * let it come to pass that the damsel to whom I shall say * etc. * let the same be she that thou hast appointed for Thy servant Isaac" (Gen. 24:12-14). Jacob cried: "I will not let Thee go, except Thou bless me" (Gen. 32:26). Solomon prayed: "Give Thy servant an understanding heart" (1 Kings 3:9). Elijah boldly prayed that fire should fall from heaven. He said: "Let it be known this day that Thou art God in Israel" (1 Kings 18:24, 36). Joshua prayed that the sun should stand still (Josh. 10:12-14). Gideon prayed for dew on the fleece (Judg. 6:36-40). Elijah prayed that it should not rain (1 Kings 17:1; Jas. 5:17-18). Hezekiah prayed and fifteen years were added to his life (2 Kings 20:1-7). Jesus prayed and the dead were raised (John 11:41-44).

5. Humiliation—The prayer-books and rituals of all churches are full of expressions of humility, but how little of it we hear in the public prayers of today. The prayers recorded in the Bible are conspicuous for their humility. Hear Abraham say: "I, which am but dust and ashes" (Gen. 18:27). Solomon said: "I am but a child" (1 Kings 3:7). Jehosaphat said: "We have no might against this great company" (2 Chro. 20:12). Nehemiah said: "Both I and my father's house have sinned" (Neh. 1:6). For instructive expressions of humility see also Ex. 4:10; Judges 6:15; Is. 6:5; Jer. 1:6.

The more we acknowledge our sinfulness, weakness, and inability to do for ourselves the more God can do for us and through us. (See Ps. 34:18; 51:17; Is. 57:15; 66:2; John 14:10, 15; 15:5; 2 Cor. 12:9-10).

Tendencies of the Age---I.

Written by J. J. BALLINGER.

IN discussing the above question, there are multitudes ready to assert that present tendencies are good—that the world is growing better; and in their attempt to prove the truthfulness of this position call attention to the advancements of science; child labor laws; the temperance wave; peace conferences; the fraternal spirit between nations; the great educational progress; church achievements, etc., all of which sounds good, and in which there is much good; but there is another side to the question, and there are thousands (not pessimists) who cannot accept this view as harmonizing with real conditions.

In weighing this question, there are a few points to be kept in mind. In the first place, the principle back of the actor must be considered. Then there must be a discrimination between intellectual and spiritual achieve-

ments. Further, in comparing past and present conditions we must also compare past and present light, or opportunities. Conditions which might have indicated real progress two thousand years ago, would probably speak of retrogression in the present age, when God is requiring so much more of the race.

We believe in the final triumph of Christianity—that Jesus Christ will be crowned King of kings, and that sin will be put down forever; but Satan is yet the prince of this world, and we believe that the world is now posing to his hand. In confirmation of this position we will give the following reasons:

The concentration of population is one of the very bad tendencies of our age. As the people flock to the cities there is a decrease of producers, and an increase of dependent consumers. Statistics show that there has been a falling off in many rural districts, while the towns and cities are growing in population. This is proving a detriment to our country. The time is here when it is difficult for the farmer to find help. The young men have left the farms and gone into the cities; and as a result, the farmer produces less, and the young man gets less for his work, and pays more for his living. As the number of applicants for a position increase, the remuneration for that particular work will be reduced. Now, as we face facts as they really are, there are in the cities thousands whose income affords them a very scant existence, and there are thousands who have no employment. Is there any hope of man coming to self-realization under such conditions? There can be none. And, besides this, there is the evil influence of the city life on the coming generation. I say evil influence, for such it is. We know that the city is the place where moral issues are defeated when the evil wins. In coming to the city, nature ceases to exert its wholesome influence over the life, and the character is fashioned largely by man. We are constantly looking at what man has done, and lose sight of what God is. One has said that the reason the city presents a problem of greater difficulty to solve than the country, is because man made the city while God made the country.

Again the concentration of wealth is having a bad influence on our nation. The wealth of the country is controlled by a few; and as we centralize wealth we centralize power—political power, commercial power, ecclesiastical power. As the rich grow richer the poor grow poorer. With the damnable trusts existing as they are, it is impossible for thousands of honest workers who desire to have a comfortable little home to obtain it; for after the expenses of living have been met nothing remains to invest for the future.

When God created the world He made it for the people; but His plan is being thwarted by a covetous bunch of thieves who are endeavoring to control the whole thing. In New York City ninety per cent of the people live in rented houses, and what is true there is largely true elsewhere. While this rich gang roll in luxury, bribe politicians, corrupt religion, and vie with each other for notoriety, the millions made poor by their oppression waste in degradation, unable to feed their dependent offspring, much less clothe and educate them, and in many instances are driven to dishonest methods of procuring the necessities of life.

This condition is becoming more alarming with the passing of years. Legislation is feeble in its attempt to turn the tide. Capitalism holds the reins and refuses to surrender them, while the high cost of living increases. At times it seems that the "bread riot" of France will be duplicated in our land. Something must be done. "How long, O Lord, how long?"

Mother and Little Ones

Tell Them So

If your servant serves you well, let her know,

Tell her so.

There may be things that do not please you;
Let them go.

What if now and then the dishes
Are not washed to suit your wishes,
And with angry mien she swishes

To and fro within your home
Kindly treat her. She has trials, too, and
trouble,

Which if summed up maybe would double
All the care you have to bear.

Look within your heart and gather
Not the burrs and thorns, but rather
Buds of balm and leaves of healing

To help soothe her wound of care.
If your teacher teaches well, let her know,

Tell her so.

There may be faults and flaws and flecks,
Let them go.

What if now and then she stumbles,
And her pen and book she fumbles,
And the thunder sometimes rumbles

With disorder in your school?

Help her. If in your vocabulary
There are kind words bright and cheery,
Speak them to her now.

Bring the sweetest, rarest, fairest,
If for aching hearts thou carest,
And weave them into a wreath of roses

To place upon her brow.
If your preacher preaches well, let him
know,

Tell him so.

There may be flaws of thought and style,
Let them go.

What if now and then he blunders,
And instead of whispers thunders,
And then looks at you and wonders

Why you criticize.
Cheer him. If there's a fragrant rosy posy
Growing red and glowing in some cosy
Corner of your heart,

Pluck it quickly, friend, and bring it,
And if you have a praise song sing it,
That song and rose may conspire to close

The wound of his aching heart.
Be it teacher, or be it preacher,
Be it maid, or other creature,

In life's vast workhouse working
For their bed and board and clothes,
There's no difference. All are sad and

Some are sadder, and some are maddened
By their tolls and fears and foes.
Therefore help them, cheer and praise them,
Kindness everybody owes.

Life is stern and rough and thorny,
And men whose hands are hard and horny,
Like the richer ones above them,

Like to hear us say we love them;
Therefore, tell them so.

—Rev. Campbell Coyle, D. D., in Exchange.

About Traps

The whole world is full of traps. Some plants build traps for sunlight, and others build traps for insects. Insects build traps for other insects, and animals build them for other animals. But the greatest of all trappers is man; for he not only builds traps for insects, fishes and animals, but he even sets traps for other men and women, girls and boys. You, my dear young readers, will have to keep both eyes wide open and all your wits about you if you want to avoid the many traps for you during your life.

Let us look at a few of the many traps that lie about us.

You have all seen the champion trapper, the spider. There she sits in the middle of her big beautiful web, spun so cleverly among the branches of a bush. I say "she" because it is nearly always big Mrs. Spider that you see in the garden. Mr. Spider is much smaller and in some species is not often seen, as the poor little fellow is eaten up by Mrs. Spider soon after their

wedding. So you will not think Mrs. Spider very lovable. But although she is such a cruel wife, she makes a fine mother and takes every care of her little baby spiders till they can take care of themselves. But there she sits watching keenly with her eight eyes, and waiting for something to fall into her trap. Presently a fly comes along and blunders right into the web because he does not see it. Down dashes Mrs. Spider upon her prey. She spins another thread, and at the same time rolls the poor captive over and over in it, blinding him faster and faster until he lies quite helpless. Then the clever trapper has her dinner off him. The poor fly did not see the danger and so fell into the trap. This is very much like what happens when people fall into the web of the gambler. They think it is not at all dangerous to bet little sums of money; but down comes the bad-habit thread and binds them closer and closer until everything is lost—money, home, honor, and position. Boys especially, keep your eyes open for the gambler's web, and keep right away from betting in every shape and form. Don't even use the phrase so common among boys, "I'll bet you so and so." Let your motto be, "No betting or gambling for me."

Now, let me show you quite a different kind of trap. Away in the dense Canadian forests there lived thousands of wild turkeys. When the people wished to catch them to send to market, they hit upon a very simple plan. In a part of the forest they built a large hut with poles and branches of trees, and roofed it lightly with leaves. There were no windows nor rooms, only a big space inside. There was a door in one side, but this was kept shut. There was a little hole left in one side through which a turkey could pass if he had his head bent down.

Having finished this house, the trappers scattered a quantity of grain on the ground about the house, putting most near the hole and a lot inside. Then they went away and left the trap to do its work. Down came the turkeys, and having picked up the grain outside they followed it up until they passed through the hole into the house. Having eaten as much as they wanted, they tried to get out. They ran round and round in the dark with their heads stretched up, but did not have the sense to stoop down to get out through the little hole even if they saw it. After a time the trappers came along. They entered through the door, and soon scores of turkeys were on their way to market with their legs securely tied. These turkeys were caught through their appetites. What a large number of people are caught in the same way. Whenever I see people drinking in public-houses, I think of the turkeys. Young people are tempted to take a drink by friends who know no better. They soon learn to like it and go into the trap of the drink-seller quite easily. But soon they discover they are caught by the drink-trap. Their brains are numbed or darkened, and they cannot see how to get out of the habit of drinking. Sometimes young men or young women see that they are spoiling their lives with strong drink, but will not become abstainers because they fear their friends will think less of them if they do so. These are like the turkeys stupidly holding their heads so high that they remain in the trap. A really brave boy will not be afraid of being different from others, if he knows he is in the right. Don't enter any trap through appetite.

One other strange trap, out of very many. In South America lives the big condor, or bald-headed eagle. He is a fierce, strong bird, and fights furiously. He is also terribly greedy. But in spite of all his fierceness the Indians trap him quite easily and take him alive, too. They get a fresh cow-hide and leave a few pieces of flesh sticking to it. This they spread out with

the raw side up and an Indian with a short rope crawls underneath and waits. Very soon the keen eye of a condor sees the flesh, and he swoops down to have a feast. But as soon as his feet touch the hide the Indian seizes the legs through the skin and ties them securely with his rope. He throws the sides of the hide up over the struggling, biting bird, and the condor is thoroughly trapped. After this the poor bird ends his life in a cage.

In this case the victim is caught because he thought something was good nourishment when it was not. There are many victims like this today. Many have been trapped into a drunkard's life by thinking that beer, wine, and even spirits are good for health. Remember, boys and girls, that many of our cleverest doctors have shown us that strong drink can only spoil our health and shorten our lives. Whenever you see statements on the walls or in papers telling you that strong drink is good for you, think of the cowhide which looked good to the condor but proved his ruin. Keep clear of traps of all kinds.—Band of Hope Review.

Secret Prayer

It was David Livingstone's habit every birthday to write a prayer. On the next to the last birthday of all this was his prayer: "O divine One, I have not loved Thee earnestly, deeply, sincerely enough. Grant, I pray Thee, that before this year is ended I may have finished my task." Says R. E. Speer: "It was just on the threshold of the year that followed that his faithful men, as they looked into the hut of Ilola, while the rain dripped from the caves, saw their master on his knees beside his bed in the attitude of prayer." He had died on his knees in prayer.

Samuel Rutherford was a man of prayer. Prayer brought the Savior near to him. When confined in jail for conscience sake, he records in his diary: "Jesus came into my cell tonight, and the stone flashed like a ruby."

Stonewall Jackson was a man of prayer. Said he: "I have so fixed the habit in my mind that I never raise a glass of water to my lips without asking God's blessing, never seal a letter without putting a word of prayer under the seal, never take a letter from the post without a brief sending of my thoughts heavenward, never change my classes in the lecture room without a minute's petition for the cadets who go out and for those who come in."

James Gilmour, the pioneer missionary to Mongolia, was a man of prayer. He had the habit in his writing of never using a blotter. He made it a rule when he got to the bottom of any page to wait until the ink dried and spend the time in prayer. That kind of a habit drives prayer right into all the chinks and corners of our lives like the mortar that holds the building stones together.—Selected.

Minimizing Sin

The tendency of our superficial age in religious teaching is to tone down sin and relegate the wrath of God to the rear. Pretendedly wise men would teach that sin is not such an awful thing as old-time theologians have been accustomed to teach. The fact is, the Word of God must be our guide in this particular. Divine revelation teaches that sin is more than a mistake, a misfortune, a weakness, a deviation; it is a violation of God's law; it is in reality high treason against the Almighty. It is a blow at His integrity, a rebellion against His government, a discord to His being, and a movement whose final tendency would be, if possible, to dislodge Him from His throne. The Bible is full of anathemas against sin. It is its relentless foe. It hates it and extends no clemency to it. It is doomed. It can not be forgiven until its debt is paid. The soul that slayeth shall die. The wages of sin is death. The soul sinned.

Sin must be punished or atoned before it can be pardoned. And punished it was in our substitute, Jesus Christ: He received the stripes due us for our sins; he went

into death for us and satisfied divine justice, honored God's broken law, and now God can be just and yet be the Justifier of him that believeth. But it was an awful price to pay. Christ's death on the cross reveals the awfulness of sin. Even the sun blushed in the heavens, the earth trembled because of the tragic scene on Calvary where Christ died for the sin of the world. In the light of Revelation and Calvary, and personal soul-rending experiences and vivid observations, who dare say that sin is not so terrible? It is the most tremendously terrific fact in the universe, it is the sum of all villainy, the curse of all curses, the most damnable force in the universe. Reader, get rid of it at the cross of Christ, flee from it, hate it, fight it, help to destroy it in all its ramifications. — Evangelical Messenger.

Killing the Dragon

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"When can I be one?" persisted the child.

"You can begin today," said the father.

"Where is the dragon?"

"I will tell you when he comes out."

So the boy ran off to play contentedly with his sister.

In the course of the day some presents came for the two children. John's was a book and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out." — Ex.

A Rich Little Girl

"Mother," asked Lutie, "may I have two little apples instead of a big one in my luncheon today?"

"I'm sorry, dear, but there is only one big apple left. I used the rest for pies yesterday and kept this out for you."

Lutie went into the pantry and inspected the apple thoroughly. Her face cleared. "This one will be all right, mother. It is such a big one! Are apples very dear, mother?"

"Why, rather, at this season; but there will always be as many as my little girl wants to eat."

"Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls at their house and three boys, so it takes a lot of bread. Boys eat so much bread. She says her mother has to bake bread every other day. So if apples are dear I suppose that is why she never has one, and I thought I should like to give her one. This is so big I can give her half. You see, if it was a small one she wouldn't want to take half of it, for fear I might not have enough."

"I shall order more today, so there will be plenty in the morning," said mother.

Lutie laughed. "I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes only one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman," said Lutie, admiringly. Mother laughed, too. "Very clever, indeed. Did Mary tell you that?"

"Yes. She said she knew we would notice that she always wore the same dress, and she was afraid we would think it never was washed."

"You might put in another piece of pie or cake for her, too," said mother, but Lutie shook her head.

"I think I'd better not do that," she said. "She mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples — we all give each other those," she explained.

"So Mary isn't poor folks?" asked mother.

"Why, Mother Larkston!" exclaimed Lutie, with a shocked look. "Mary Dalton — poor folks? I should say not. She is the head girl in our room. She sits in the back seat in the first row and takes care of the copy-books and notebooks. She is head of our class, and last month she had the highest grade in our school — the whole school, mother. She never whispers, nor plays in school, and we hardly ever do, either, because we are afraid Mary might see us. I'd almost rather the teacher would see me whisper than Mary. You see, mother, we have always had Mary. She is so good and sweet that everybody loves her."

"I see," said mother. "I think she is a very rich girl."

"Yes, indeed!" cried Lutie. — Mary M. Parks, in Boys and Girls.

THE DUTY OF KINDNESS TO THE SLIGHTLY AFFLICTED

A clever essayist a few years ago wrote a treatise upon the class she aptly classified as "the halfway poor." By this title she meant people above the blight of actual penury, but who must count their dimes carefully, and who are all their lives handicapped by the necessity of living as well as their rich neighbors. Nobody seems sorry for them, for they conceal gallantly the pinch of the shoe, and would die smilingly, rather than betray personal acquaintance with the miseries of long-standing accounts, and an apprehension of the wolf nearing their doors. In other words, she told of men and women who believe they should keep up appearances on slender means, and fulfill social obligations laid upon them by pride and tradition, and who are bound with fetters of which the avowedly poor know nought.

The handicap of the class for which I hold a brief is not recognized as a "halfway affliction" by their nearest kin. The deaf and dumb child of the household is indulged by everybody from the time "deficiency" is known. If it be tolerably intelligent, it is the paragon of the community, and its accomplishments are spoken of as phenomenal. At home, its tempers are ignored, its whims indulged and even naughtiness often condoned. Only exceptional amiability or a special exercise of divine grace prevents the child from being a nuisance to itself and everybody else. Thus affliction becomes a culprass and a crown. Ingenuity and affection combine in the effort to reconcile it to a world from the full enjoyment of which physical defects shut it out.

THE SLIGHTLY DEAF SUFFER MUCH FROM THEIR AFFLICTION

Real affliction, then, challenges respect and wins consideration from the rudest and most selfish of the sufferer's kind.

In, perhaps, one family in five, one member is a little "hard of hearing." It is usually an elderly person. Age thickens the tympanum, or from some other cause the ear does not respond readily to sound waves. The brain may be as active as ever, the eye as ready to make up for the deficiencies of a fellow sense, but the man whom nobody thinks of as "afflicted" loses much he would like to learn, and feels himself at a disadvantage continually. As every slightly deaf person knows, the hum of general conversation, like breaking waves, confuses. Strain the dull ears as he may, he gets but snatches of talk. What he does hear moves him to eager desire for more. Unhappy experiences have warned him of the inexpediency of interrupting the conversation by interposing questions. He is daring or tactless who projects into the stream of talk a request that a certain statement be repeated. The interruption he considers awkward and unwelcome. Even the wife, who knows his fall-

ing best and makes most frequent allowances for it, can not always restrain natural impatience sufficiently to supply the missing link without bringing to him more keenly the sense of his infirmity. His juniors are only intolerant, or — and this is the bitterest drop in the cup of the "slightly afflicted" — they are openly amused.

"Poor father!" they lower gay voices to observe, "he hears but half of what is said, and mismatches that!" It is a commonplace in his family that he has "grown so forgetful."

"Dear father!" I am accustomed to hear the daughters say, in forced patience, "we were talking of that last week, and told you all about it. You have forgotten it!" They are sure his inquiries were answered days ago.

One who gets his news in bits must sort and arrange it to the best of his ability, as he would a dissected map, if he would keep abreast of what is going on in the domestic circle and in the neighborhood.

Gradual and growing listlessness is rightly diagnosed as a symptom of old age. Children and friends who deplore it may ask themselves how often apparent indifference to society and national events that engage other people's tongues is the diffidence of the "slightly afflicted" taught by repeated rebuffs, and by ludicrous half comprehension of glib speeches.

"Poor, dear father is an animated catechism!" a pert girl dropped her shrill voice to say, after repeating to him with ostentatious distinctness something he had not caught in its rapid flight from tongue to tongue.

The reader may have observed how inevitably that "dear" precedes the pitying or laughing comment upon the parent's infirmity. I have learned to listen for it and to recognize beneath it pitying patronage that is an insult to the object and a disgrace to the speaker. And I have yet to meet the young man or woman who feels true sympathy — serious and tender — for the vast body of those upon whom the angel of affliction has laid a light finger in passing. The best and gentlest feelings go out for those who have felt the full weight of his heavy hand.

TRUE SYMPATHY APPRECIATED AND REWARDED

"I can never forget one incident that proved her to be a true-hearted woman," remarked a widow, when another woman was the topic under discussion. "The last social function my husband attended was a dinner party where she also was a guest. He had recently recovered from a severe illness, which had impaired his hearing. Finding that the hostess had asked him to take Mrs. C — to dinner, I contrived to speak aside to her, and tell her of his deafness. I feared lest it might make him seem inattentive. 'Thank you!' she said, cordially. 'My own father has the same trouble; I am used to talking with him. I enjoy it! My husband told me afterward how tactfully she carried on her part of the conversation. His deafness being a new thing he was naturally sensitive, and it annoyed and mortified him when he was spoken to loudly. It seemed to accentuate the infirmity. However, Mrs. C — played her part so well that he did not even suspect she was aware of his deafness. She proved herself a thoroughbred and, as I have said, a true-hearted woman. It is painful enough to be unlike other people, without being reminded of it at every turn."

I have dwelt upon the "slight affliction" of partial deafness because it is more general than any other disorder of the senses, and so nearly irremediable as to be especially trying to the afflicted one. — MARION HARLAND, in *The Continent*.

"The foundation is unseen and not much talked about, but a good deal depends upon it. To be always hidden out of sight, because the Builder wills it so; to be buried in the dirt — unhonored, unnoticed; forgotten; to even bear upon me the burden of that which the Master has set up to receive beauty, usefulness, honor and praise. To lie still, contented in the place where He has put me — Oh Christ, am I able?"

THE WORK AND THE WORKERS

Announcements

There will be a Nazarene tent meeting in Boulder Valley, four miles east of Boulder, August 22d to 31st, inclusive. L. E. Burger and S. L. Flowers will do the preaching, and S. L. Flowers and the local choir will have charge of the music. Any one wishing to attend will please notify Rev. C. L. Eddy, Boulder, Colo., R. F. D. No. 1, at once, so that he may make arrangements for entertainment, etc.—S. L. FLOWERS, *Pastor Boulder Valley Nazarene Church.*

WANTED—A sanctified teacher for principal of commercial school, Central Nazarene University, Hamlin, Texas. Must be a good penman and come well recommended.—J. E. L. MOORE, *Pres.*

TENT MEETING—I am to hold a tent meeting in Bristow, Okla., beginning August 20th. Arrangements are made for a tent to seat 400 or 500 people. A good choir. Everything points to a glorious revival. Nazarenes and holiness brethren in and near there are invited to be on hand.—J. W. OLIVER, 1319 West Third St., *Oklahoma City, Okla.*

SOUTHERN CALIFORNIA DISTRICT ASSEMBLY—This important Assembly will be held in First Church, Los Angeles, Cal., August 19th to 23d. Pastors of the District are requested to forward names of those delegates who are to be entertained, as soon as possible, to C. E. CORNELL, 242 East Adams St., *Los Angeles, Cal.*

NAZARENE CAMP—The Beulah Heights camp-meeting, Millport, Ala., will be held August 28th to September 6th. Rev. C. H. Lancaster and wife will be in charge. Bible lesson at 10 a. m. each day by Dr. C. C. Driver, president of Nazarene Academy and Bible Institute. Address, MISS MARY ARDIS, *Pastor, Millport, Ala.*

RECOMMENDATION—Miss Mary F. Turnbull, of Chicago First Church, now holds an Evangelistic Deaconess Commission, and is a graduate of the Methodist Deaconess Training School. Any correspondence will reach her if addressed, 6356 Eggleston Ave., *Chicago*.—I. G. MARTIN.

District News

SAN FRANCISCO

The District campmeeting was pronounced by many the best ever held. The pastors in regular charge were all present but one. Their presence aided much toward the success of the camp. The evangelists, Dr. Bresee and Seth C. Rees, were at their best. Their messages were of high order, backed up by the Holy Ghost. The early morning prayer meetings, conducted by Thomas Murrish, of San Francisco, were seasons of great power. One day the meeting ran four hours.

Brother and Sister Lillenas were better than ever. Their great trial in sickness during the year seemed to make them more intense. They cannot be excelled as leaders of song. Their duet singing was most effective. The ladies' quartette, of Nazarene University, were present a part of the time, and added to the pleasure of the camp by their soul-stirring songs.

Brother and Sister Eaton, enroute home, stopped off a few days. Sister Eaton's address at the missionary rally stirred all hearts. The trophies they brought along, in the persons of two Hindu girls, carry real conviction on missionary lines.

The finances of the camp came much easier than was anticipated. Somehow, God wonderfully undertook for the camp along these lines and the entire expenses of the camp were raised without great difficulty, and an offering of \$700 was taken for Rest Cottage at the rescue-service. So that something like \$1,500 was raised at the camp.

There were not large numbers of seekers, but the spiritual uplift on the saints was marked. Aside from the called evangelists, sermons were preached by Sister Rees and Sister Lillenas, President Wiley, and Brother Spire and Brother Glover. The Young People's meetings were under the care of Brother Franklin, pastor at Berkeley, and were seasons of great refreshing and power. The children's meetings were led as in former years, by Mrs. Mary E. Mabee. She is an expert in the directing of these services, and the children get real soul help, and come to the altar and get saved.

Brother C. E. Jones, of Nazarene University, delivered the principal address at the educational rally which was presided over by Dr. Bresee. President Wiley and Brother Rees also spoke.

A home campmeeting will be held at the Berkeley church, July 31st to August 9th, during which Pastor Goodwin, of Oakland, will do the most of

the preaching, and the ladies' quartette of Nazarene University will sing. Then it will be transferred to the Oakland church, where Pastor Franklin will do most of the preaching for ten days, and the quartette will sing. Thus it will be seen the brethren of San Francisco Bay will continue to push the battle.

Beginning August 6th, Brother J. T. Little and Brother S. B. Rhoads and wife will hold a tent meeting at Sebastopol.

At Sacramento, beginning August 2d, our work will be held on the ground-floor hall of the Pythian temple, cornering on the Plaza. During August, services will be held every night except Saturday. Brother Sherman, of Los Angeles, is kindly helping in a financial way in this work. M. B. Hazlett and wife are in charge. This is a new field for our work, and needs your prayers.

The August all-day meeting in the southern end of the District will be held at Waukena, August 15th, at which time it is hoped to have the new tabernacle ready for dedication. Dr. Bresee will be there. August 14th to 16th.

H. H. MILLER, *Dist. Supt.*

DALLAS

Encouraging reports continue to come up from the District. Rev. W. D. Moore is in an old-time revival at Grand Saline. Souls are getting to God at the altar; others are praying through at home in late hours of the night. Rev. W. S. Ellis, of the Hamlin District, has just closed a most successful meeting at Hale, many souls being blessed. He paid Peniel a short visit on his way home.

Evangelist A. G. Jeffries was at home a few days this week between meetings. He reports great victory at Marlow, Okla., where he has just closed a meeting. He goes next to Manitou, Okla.

Rev. B. F. Pritchett has had a very fruitful meeting at Culeoka.

Rev. Virgil Fisher and Rev. W. A. Fulbright are in the midst of a real revival at Shiloh church, near Klondike.

The writer conducted a few days' meeting at Union Valley, near Randolph, last week, and saw some real salvation work. We may have a Nazarene church there in the future.

Rev. S. W. Hampton has had a revival at Point. He goes to Coryell County, where he will spend some time in revival work.

Pastor J. E. Garr of Peniel, is enjoying a six weeks' vacation, and is doing revival work in Arkansas while resting (?). He has just closed a most blessed revival at Mansfield. The Vilonia camp is his next engagement.

Rev. S. C. Brillhart and daughter, Miss Maud, left Peniel last week for Coshocton, Ohio, to attend a family reunion, and have arranged to make that their future home. They will be greatly missed in Peniel, and in our District meetings, as they are both deeply spiritual and zealous workers. May the Lord abundantly bless them in their new field of labor.

Rev. J. W. Ward, of Windom, is in Colorado, visiting relatives and preaching full salvation.

Pastor D. M. Coulson, of Texarkana, is doing

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Donalsonville, Ga.

District Assemblies to Be Held

Alabama	Oct. 28-Nov. 1
Arkansas	Oct. 7-11
Chicago Central	Olivet, Sept. 23-27
Dallas	Nov. 4-11
Eastern Oklahoma	Bethany, Nov. 4-8
Hamlin	Nov. 11-15
Iowa	Bloomfield, Sept. 23-27
Kansas	Wichita, Sept. 2-6
Kentucky	Creelsboro, Oct. 7-11
Louisiana	Nov. 11-15
Mississippi	Houston, Nov. 4-8
Missouri	Malden, Oct. 14-18
Nebraska	Hastings, Sept. 9-13
New Mexico	Nov. 24-28
San Antonio	Nov. 18-22
Southern California	
---First Church, Los Angeles	Aug. 19-23
Southeastern	Donalsonville, Oct. 21-28
Tennessee	Sparta, Oct. 14-18
Western Oklahoma	Nov. 11-15
Wisconsin	Janesville, Sept. 17-20

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

P. F. BRESEE *Gen. Supt.*

some revival work in Oklahoma, where he labored for a number of years before coming to the Dallas District.

Pastor M. J. Guthrie will begin a meeting with his church at Prairie Point, August 8th.

Rev. N. W. Sanford is in a meeting with Brother Linza, near Sulphur Springs.

Sister Coulson begins a meeting near Texarkana this week.

Rev. Joseph Speaks, of Little Rock, passed through Texarkana this week, and had a good service with Brother Coulson's church.

Rev. W. M. Nelson is moving from Texarkana to Cedar Hill.

Rev. A. K. Bracken will serve Wolf City and Shiloh as pastor till the Assembly.

Rev. W. B. Pinson, coming in from his meeting at Saltilla, Ark., says they had a hard fight, but the God of battles gave them victory. They will spend a few days with us in the campmeeting at Bivins.

The writer dropped in on the mid-week prayer meeting at Texarkana this week, and found the saints on fire for God.

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

ARKANSAS

Since last reporting I have held the annual meeting at Prescott, for Rev. Teeters, pastor in charge. He is a godly man, one who knows how to pray, and loves the truth. He stood by us. It is said by some that Prescott is the hardest place in Arkansas, but we have a nice church building and some as fine people as you will find anywhere on earth. Well, the town was stirred and the altar was lined with seekers, and quite a few found Jesus in His saving and sanctifying power. I was there twelve days, and the meeting had just begun when I was taken sick and was compelled to close. There are good reports coming in from all over the state. I am now in Little Rock in a meeting. I was pastor in this city three years. Brother Speakes, the pastor, is standing by us, and helping to pray souls through. Crowds are large, the interest good, conviction deep, and some are praying through. An old man in the altar last evening, who was saved, said the Spirit had not touched him before in five years. He left rejoicing in his new-found love. He had been to Hot Springs to the "tongues" meeting and found nothing. He came over here to see if he could find the Lord, and in the first service he was saved. I go next to Bismark, for a week with Brother J. R. Francis. Then home to Vilonia for the camp. Rev. J. E. Gaar preacher in charge.

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

ALABAMA

The work on Alabama District is steadily moving along. Some very gracious revivals are going on among our people. The writer has recently closed a very blessed meeting with our Nazarenes at Haleyville. Rev. P. M. Covington is the pastor. Several souls were blessed. The work was strengthened and plans are under way for a

church building. We found many good people in and around Haleyville.

From Haleyville I went to Lurnbull and began a meeting in a large union church. This is new territory for our work, but we made a good impression on the people, and Rev. J. W. Heathcock continued the meeting. The interest was good and some souls were getting to God.

Rev. H. H. Hooker and Rev. C. L. Warwick have held some very blessed meetings at Galloway and Carbon Hill. The meeting at Carbon Hill was a great success. We have organized a new church there, and Brother Hooker has raised quite a bit of money for their church building. They will begin work on the building some time in August.

Rev. Allie Irick and wife recently closed a fine meeting in Birmingham, Ala., and we now have a church organized there. Birmingham is a great city, and I feel like our opportunities are unlimited in that city. The cause of holiness has been hindered quite a bit and around Birmingham through the "tongues" movement.

Our work moves on at Millport, Ala., the site for Nazarene Academy and Bible Institute. Sister Ardis is pastor, and she is doing a blessed work there. The campmeeting promises to be one of great power and influence, August 28th to September 6th.

I wish to say that the HERALD OF HOLINESS is rich. God's blessing be upon the paper and its editors!

Our meeting is under fine headway at Nazarene chapel. Gracious victory yesterday and last night! The attendance is good. This is our third year at this place. Wife is with me and we expect a great victory. Rev. J. M. Martin is pastor. More later. *In the holy war,*

C. H. LANCASTER, Dist. Supt.

DAKOTAS-MONTANA

The Fifth Annual District Assembly met at Surrey, N.D., July 23d to 26th, with a large and enthusiastic attendance. The absence, on account of illness, of Gen. Supt. E. F. Walker, was deeply regretted, and many expressions of sympathy and prayers for his recovery were heard and offered. But the gap caused by Dr. Walker's inability to be present was filled by Rev. H. D. Brown, of Seattle, Wash., who at the joint request of Gen. Supt. P. F. Bresee and District Superintendent Brough came on to help us in our need, and by invitation of the district superintendent and the vote of the Assembly presided over the Assembly during the four days of its session, to the satisfaction of all.

Rev. Lyman Brough was re-elected District superintendent, and gave a cheering report of the work on the District. Rev. H. G. Cowan was re-elected secretary, with Rev. W. M. Irwin assistant secretary, and Rev. C. D. Norris and Rev. Earl Pounds statistical secretaries.

The anniversaries, which were held in the afternoon, were largely attended and enthusiastic. The leading speakers, who had been previously selected for the purpose, were Rev. C. D. Norris, for the educational; Rev. W. M. Irwin, for the missionary; and Rev. Jacob Luchinger, for the Publishing House, and in the latter case Rev. H. D. Brown brought up strong reinforcements. An offering for foreign missions of over \$30 was received, and \$205 in cash and pledges was received for the Publishing House.

Rev. H. H. Kernohan, an evangelist of this District, and Rev. Arthur F. Ingler, of the New England District, were much used of God in singing and preaching. Brother Ingler led the singing largely, and Brother Kernohan preached twice, and was useful in the sale of books and solicitation of pledges for the Publishing House.

Rev. John Nolt, of Mount Vernon, S. D., the pastor of the only Pentecostal Church of the Nazarene in the state of South Dakota, preached on Friday night, and by appropriate action of the Assembly, and the laying on of hands of the elders, was set apart to the office of an elder on Sunday afternoon.

Four new churches were organized during the year, and there was a substantial increase in membership and several new recruits to the preaching force.

The following is the list of pastoral arrangements:

- Brown Township (Velva, N. D.)—C. B. Prine.
- Center (Sawyer, N. D.)—Earl C. Pounds.
- Cottonwood (Malta, Mont.)—H. G. Cowan.
- Fergus Falls (Minn.)—J. H. Martin.
- Homestead (Mqnt.)—O. K. Jensen.
- Mount Pleasant (Mount Vernon, S. D.)—John Nolte.

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Surrey (N. D.)—J. H. Clymer.
Vanhook (Plaza, N. D.)—C. D. Norris.
Velva (N. D.)—C. B. Prine.

The next annual session will be held at Velva, North Dakota.

H. G. COWAN, Reporter.

General Church News

SAN ANTONIO CHURCH

Great glory has been on the San Antonio church for several weeks. Good congregations, souls getting through to God in the regular services and at home, others seeking, and interest increasing. The victory has come at last. No special effort has been put forth, but a spirit of prayer is on the church, and God is blessing. Rev. W. O. Self takes charge of this church as pastor in charge, August 16th, until the Assembly meets. Yours in Him.—WILLIAM E. FISHER.

SALEM, MASS.

We desire to make an appeal to the pastors of our churches through your columns. The Pentecostal Church of the Nazarene, at Salem, has suffered severely. Some of the members were burned out, others had to move out of the city on account of real estate transfers, while the whole city is affected financially. We need help at once. We understand all our churches are burdened, but feel that this is a deserving place, if we ever knew one. Do what you can at once, or it may be too late. We wish to thank our churches at Cliftondale and Lynn for their aid. The pledges made at our dedication are mostly unpaid. If the ones who have not met them will do so at this time, it will be greatly appreciated by our church.—I. D. ARCHIBALD, Pastor, 27 Briggs Street, Salem, Mass.

NEW MAYVILLE, PA.

We closed our tent meeting last night, July 27th. Rev. N. B. Herrell, of Olivet, Ill., our district superintendent, was with us the first week. The meeting was held at the writer's home. Holiness of heart and life was never taught or preached here as far back as the majority of people can remember. The "old man" had full sway. If he wanted to take a "spell," he took it. If he wanted to fight, he pulled his coat and went at it. He showed his peacock nature (pride) in the pulpit, choir and pew. Brother Herrell opened his double-barrel, rapid-shooter "two works of grace," as taught by the Holy Scriptures, on the "old fellow," and it didn't take a field-glass to see that it was taking effect. He began to cry for quarters by saying, "You'll break up the churches," but we decided if the churches could not keep afloat without that rebellious ruler, how could they with him; so we kept at our job. Several got the

blessing, and many see the claim of the Gospel in a different light. Our next meeting will be at Longville, Pa. Pray for us.—ROBERT R. DOVERSBRIKE AND WIFE.

VALLIANT, OKLA.

Evangelist J. D. Edgin, of Ozark, Ark., closed at this place, July 19th, the most successful revival that has been had in the town for years. The battle was a hard one, and the foe was stubborn, but there is nothing too hard for the Lord, so He conquered the foes and gave us about twenty-three justified and sanctified souls. There was a three days' picnic on here by the Odd Fellows when we opened the services, yet we had fair crowds during this time, and after it was over the crowds came, having two Saturday nights about five hundred and Sunday nights a thousand people. Brother Edgin is an excellent minister of old-time, full-salvation gospel. We have been in several meetings conducted by Dr. Cardine, Dr. Walker, Dr. Reynolds, Dr. Brooks, Dr. Smith, and our dear, departed Brother Guy, and our full-souled, heavenly-countenanced "Bud" Robinson, and our leading evangelists of the younger set, Brother Allie Irick and wife, but we have never been more delighted with the preaching and the good accomplished than we were during this meeting. Brother Savage and wife, of Salisaw, Okla., lead the song service, and they are consecrated and earnest, and sing with the power of God upon them, and the songs go home. We are glad to have them with us. Brother Savage is fine at the altar, and preached for us some excellent, pointed sermons while here. During the last three or four days of the meeting we had with us Sister Verner, Sister Dameron, and Sister Cox of Hugo, and they delighted the crowds with their sweet songs of Zion. They sing with holy boldness and spiritual unction.—MR. AND MRS. ROBT. L. McLENDON.

CARBON HILL, ALA.

The meeting at Carbon Hill closed Sunday night, July 19th, with great victory. This meeting marked a new epoch in many lives. There were over eighty professions. We organized a church with twelve members and raised over three hundred dollars on a church building. They expect to build in August. Brethren, let us press this work; organized holiness counts. We are now ten miles in the country from Carbon Hill, in a good revival, and we expect to organize here at the close of the meeting. There are some true-blue holiness people in this community, but they need a shepherd. Please let the HERALD OF HOLINESS family pray for this needy field.—H. H. HOOKER AND WIFE.

CHICAGO, ILL.

Owing to impaired health, which compels me to rest for some time, I have resigned my pastorate with the Lisbon church. It was hard to part with them, for they were so kind and patient when I was not able to do much for them. The evening

of the 22d, they presented us with \$25 to cheer us on our way. Surely we are thankful, and praise God for His love to us, and goodness in supplying our needs. Sunday, the 26th, was my last day in Lisbon, and the Lord was with us. Brother Marshall preached and I had the pleasure of receiving one into the church that had been converted on the previous Wednesday night. May the dear Lord bless the Lisbon Nazarenes and send them the right man for pastor! We said good-bye at the interurban station, Monday morning, and expect to meet in glory if not in this world.—L. E. GRATTON.

BRONSON, IOWA

God gave us a good meeting at this place. Quite a number of seekers; twelve or fifteen, were sanctified. Memories of this place and people are very precious. Here we spent our childhood; here we found the Lord, and here we received the call to carry the gospel to the lost of earth. We had the privilege of praying with some of the kinfolks at the altar. We begin meeting this week near Aberdeen, S. D.—C. H. STRONG.

DURANT, OKLA.

The recent revival at Durant was a great victory for the church. More than a score of persons were pardoned or sanctified. Eighteen of the best people in the country united with the church, among whom were Brother Bud Taylor, Brother Robinson, and Brother Sanders, and others, with their families, who for years past have been the recognized leaders of the independent holiness movement in this part of the country. The writer did the preaching; Rev. F. R. Jarrell had charge of the music. The church at Durant is in excellent condition. The membership has increased from thirty-four to sixty-three since the Assembly.—E. C. CAIN, Pastor.

ONTARIO, ORE.

The church here is one of the young churches of our new Idaho-Oregon District. Though it is small comparatively, yet it is aggressive in every way; each Sunday brings new individuals among our congregation, additional interest in the work of the church, larger receipts into the church treasury, and greater advancement on every line. Another distinct mark of progress is that the church here is the second in this new District to adopt the "tithing system" as their regular system for financing the church. Already God is manifesting His approval upon this plan in a very definite way, and is proving His promise true in every particular. Our district superintendent, Rev. Harry Hays, was here this week, and after a very helpful message he spoke especially encouraging and advising the new church relative to its different problems. A number here are preparing to attend the campmeeting at Nampa, which begins this week with Brother Rees, of Pasadena, Cal., as evangelist in charge. We are also expecting new help for this District from the East to be here in time for the camp. In the meantime we are supplying as pastor at this place.—LOWELL H. COATE.

TROY, OHIO

We have been here now about two months and have not had a barren Sabbath. Conviction is on the people; some have told us they were feeling miserable on account of their sins. We are pointing them to Jesus where they can find relief. Just closed a tent meeting here in which the Lord blessed and gave us a number of seekers for pardon and purity. Brother Short, our pastor at Dayton, Ohio, preached for us four nights during the meeting, with good results. We have started to enlarge our church, and also to build a new parsonage. Already have the foundation for same laid. We are still pressing the battle; have a band of good people who know how to pray and hold up the hands of their pastor. They are not rich in this world's goods, but know God, and are determined to make heaven their home, and take some one with them if possible.—H. W. WELSH, Pastor.

CLARKSVILLE, TENN.

Have just closed a revival at Lone Oak, Tenn., fifteen miles from here. We had victory from the beginning. The devil fought hard, but after all God blessed thirty-five souls. Most of them were sanctified. Great conviction was on throughout the meeting. Some of the workers came out from Clarksville and did good work. God blessed their labors. I think we will be able to organize a Nazarene church at this point soon.—G. E. McGHEE.

LOS ANGELES

REPORT OF YOUNG PEOPLE'S SOCIETY

We are glad to report that God is still with us. We have just returned from our campmeeting in Pasadena. We are praying and planning for some meetings this fall. We are laying plans now for

Around-the-World Missionary Trip---The Last Half

GEN. MISS. SEC. H. F. REYNOLDS

For practical purposes Calcutta, India, may be considered half way around the world from our Missionary Headquarters in Kansas City. But in inspecting our present and prospective work, the writer has traveled about 22,000 miles. His longest stop in one country has been in India, where he spent nearly three of the hottest months of the India year, during which, in the interest of our work, he traveled about 4,000 miles, nearly all by rail.

Our work in India is so far-reaching and varied in its undertakings, and some of our mission stations so far from each other, that the writer will not undertake a report of the same at this time, further than to state that he believes, with a sufficient number of missionaries, an increased number of native workers, proper superintendency, and with an increased and constant outpouring of the Holy Ghost upon the missionaries and the workers, much of the work will soon see encouraging results. That portion which at this writing may not seem so encouraging in some respects, will, with much careful attention, be brought to a very hopeful condition, and we trust in the near future, with all of our other work, will take on much more permanent and aggressive form, and greater evangelistic results will be accomplished.

We are glad that we are on our last half of the round-the-world trip, which will require at least 22,000 miles, or more, of travel before reaching our Headquarters. Over 13,000 miles of that distance must be made by water.

We are now in direct route from Calcutta, India, to South Africa, on the steamship Surat, via Colombo, Ceylon, where we are now taking more cargo and several more passengers, having made the first thousand miles in safety, but late on our schedule, owing to the heavy monsoons.

The writer was unavoidably detained in our other fields, especially India, and finds it necessary in order to reach home in time for the annual meeting of the General Missionary Board, in October, to change the original course cutting out of the trip via the Suez Canal, to North Egypt, Jerusalem, Naples, Genoa, Rome, and Paris—feeling that inasmuch as we do not have, and probably will not be in condition to open, work in any of the above-named places for some time, that he could better afford to miss seeing them than to miss the meeting of the Board, at which time the entire work of the dear Lord has intrusted to us is to be reported and discussed and arranged for.

The Lord's blessings continuing to be upon him, he hopes to reach Delagoa Bay about July 4th or 5th, and proceed at once to Swaziland.

From Peniel and Grace missions he will cross South Africa by rail to Cape Town, where he is to take steamer for Brava, connecting at St. Vincent.

Having visited our work in these islands, he hopes to take a direct steamer for Liverpool, England. Having visited Dr. Sharp's work in Scotland and England, he hopes to get a good liner for New York, and reach Headquarters and home in time for the meeting of the General Missionary Board in the last part of October.

The writer thanks the many saints and friends for their kind interest and prayers, which God has so graciously rewarded, by keeping his servant in health and safety thus far. He most earnestly solicits a continuation of their interest and prayers that our Lord and Savior Jesus Christ may continue to protect and preserve in health and prosper him, on the remaining portion of his journey, and bring him safely home to his family and the church, that he may report on the work as a whole, so that the Board may be informed with reference to our work in all of the foreign fields; and by the blessing of God, be able to plan even greater things for the salvation of the heathen and the spread of scriptural holiness over the world.

a ten days' special meeting to be held by our Young People's Society. We expect to begin about the middle of August. Will the HERALD OF HOLINESS family pray for us, and ask God to use us to reach some of the young people in Los Angeles? The young people in and around here have gone pleasure mad. Thank God! there are a few of us (some 300) that have said good-bye to the pleasures of this world, and are bound for the City of Gold. We can hear the sound of a going in the tops of the mulberry trees.—EARLE F. WILDE.

NEWBURG, OKLA.

We closed out the Newburg, Okla., camp Sunday night with victory. We enjoyed this meeting, as it was our home, where we had been the pastor for two years. God gave us the best meeting we have had at Newburg for several years.—L. H. RITTER.

ADA, OKLA.

We are still in the midst of a great revival here. God is saving whole families in one service. The tide continues to rise. A number prayed through last night; thirty-five or forty have prayed through up to this time. Great crowds are coming to the services. Ada has a very strong church, numerically and spiritually—about 125 members. Rev. A. F. Daniel is their efficient pastor. He is doing a noble work and the people love him.—LEE L. HAMRIC, *Vilonia, Ark.*

OLD TOWN, MAINE

Dist. Supt. N. H. Washburn and Brother La Flash have been here for ten days with the new gospel tent. Good attendance, and hungry souls have been fed. There were twenty-five seekers at the altar during the meeting, some for justification, some for sanctification. God is leading.—MERLE L. MITCHELL, *Sec.*

DECATUR, ILL.

We have just closed a great revival meeting in the new Nazarene church in this place, conducted by Rev. Kell, of Olivet, Ill. Sixty-four bowed at the altar, either for pardon or purity. Brother Kell did some great preaching, and the truth found its way into the hearts of the people. Brother I. G. Martin, who dedicated the church the 12th of July, was on hand, and did great work. His preaching was powerful, and had its influence with the people. We praise the Lord for sending us such men as Brother Martin and Brother Kell. Sister Ethel Halteman, of Chicago, and Sister Bonivere Kell, of Olivet, did the singing. These girls sang well together, and sung conviction down on the people. We now have a nice church to worship in, and we are expecting great times in Decatur. We have already seen, since we came here last October, about three hundred people bow at our altar for pardon or purity.—L. G. MILBY, Pastor.

BOISE, IDAHO

Just closed a glorious meeting in Boise, Idaho, with our church, Rev. L. Blackman, pastor. It was tremendous. The writer was here about three and one-half years ago, in a five weeks' siege, assisting dear Brother Tanner. That was a marvelous victory; but this transcended that in glory and power and depth. There were about ninety seekers, and about seventy-five got through good. There were thirteen who united with our church. I secured ten subscribers for the HERALD OF HOLINESS. The meeting was in a large tent in the heart of the city. Men like Pastor Blackman never take a vacation. His wife is not at all strong physically, but she is a power in prayer. The Boise church has had more severe jolts than any other church I ever visited. The devil is determined that we shall not be here. But we have as fine a folk here as can be found anywhere. Every conceivable "ism" is in Boise—the terrible unknown (?) "tongues" demon, Russellism, Eddyism, etc. God broke through them all and gave a signal victory our way. I go to Fairfield, Ida., July 31st to August 16th; Hill City, Ida., August 20th to 30th; Stockton, Cal., September 5th to 26th; Fitchburg, Mass., October 2d to 23d.—FRED ST. CLAIR.

SIoux CITY, IOWA

The tent meeting at Morningside, Sioux City, has gone into history. Brother Clarke's sermon on Matt. 23:37-38 was a wonderful one. He used Morningside instead of Jerusalem, made the responsibility rest at our own door. A holy hush was on the people; some went home to pray and get right with God. Dr. Elyson and wife were with us ten days and they certainly did some strong preaching which dug some of the people up. Brother S. M. Lehman and wife were with us over Sunday. Sister Lehman gave the gospel in song at one service and Brother Lehman brought the message to us with unction. Six came to the altar at the close of the service and all prayed

through. Brother and Sister Sutton rendered us noble service with their singing and won the hearts of the people. Brother Sutton did nobly in one preaching service. The church has called Brother Lehman to the pastorate for another year. Brother Fugate has done a good work the last year and a half.—S. M. DONLIZ, *Cor. Sec.*

FREDERICKTOWN, MO.

Wife and I have just closed a good meeting at this place. A good number were saved and sanctified, and others took on new life. We will be able to organize a Pentecostal Church of the Nazarene with twenty-five or thirty members. We have purchased property for a church, and will move into it as soon as same is seated.—TOM MASON AND WIFE.

MADRAS, ORE.

The revival meeting at this place began June 19th, with Brother Lewis and Brother Matthews in charge. They had victory from start to finish during their two weeks' meeting. Many were saved and sanctified. Brother Lewis had to return home for a few days' rest, so Brother J. B. Creighton and wife come in, and the people prevailed on him and Brother Matthews to continue the meeting two weeks longer. The meeting lasted just one month, with forty saved, and most of whom were sanctified. Brother J. B. Creighton organized a Pentecostal Church of the Nazarene, with twenty-seven members; also a Sunday school, with twenty-five members. These men are men of God. May His richest blessings rest on them in their work! Brother L. Milton Williams held a two weeks' meeting in February, 1913, with many saved and sanctified; also Brother Elliott and Brother J. B. McBride held a series of meetings just after Brother Williams' meeting, which resulted in the salvation of a number of souls. But having failed to organize a Nazarene church, they soon went back into the world, and were much harder to reach during this last revival. The good work is still going on; one saved at our last prayer meeting. People were praising God and shouting aloud.—GEORGE W. BRANSTETTER.

LOS ANGELES

FIRST CHURCH

Rev. C. E. Cornell, the pastor, is preaching a series of Sunday morning sermons from the twelfth chapter of Romans that is being well received. Despite the fact that numbers of our people are away for their summer vacation the congregations are large many strangers being present and God is giving some results. Yesterday, the 26th, was an ideal California day. The morning congregation was large, and during the singing of a special number by the great choir, accompanied by the orchestra, waves of heavenly glory swept over the audience. It was a camp-meeting scene. Brother Cornell preached on, "Not conformed, but transformed." In the afternoon six united with the church, several others being absent who were not received. At night just as we were getting ready for the church service a fire broke out on Main Street, and the lights went out and power off. We found two or three lamps, sang some old hymns, and went on with the meeting amidst the darkness. Brother Cornell gave us a short message from the midnight revival held by Paul and Silas in the Philippian jail, urged the altar call, and four responded. There was great praying about the altar and all four came through shouting. It was truly a wonderful meeting, with only a lamp or so to give a little light. This church is planning for aggressive work for the fall and winter. We have about 250 young people, under the leadership of E. F. Wilde, most of whom are on fire for God. They are planning for a young people's revival. The annual church meeting occurs Monday evening, August 10th, and the District Assembly, August 19th to August 23d.—CHURCH REPORTER.

WEST COLUMBIA, OHIO

We organized our church on the 10th of June. Since that time there has been an increase in interest and attendance. We had two members unite with us last night. We are making arrangements to repaint our church inside and out.—A. B. WELCH.

PLAINVIEW, TEXAS

Our meetings are rich, juicy and edifying. We are holding our own. No lodge goers, tobacco users, boozers, or theater and moving picture goers in our crowd. Only a few in the bunch, but a clean one. We will hold our annual camp here August 20th to 31st, Rev. I. M. Ellis, of Hamlin, Texas, in charge. Brother Ellis was our former district superintendent, and is a strong man. Brother Jim Edmonson, an old holiness war-horse, will assist in the meeting.—O. C. FLUKE.

Wall Mottoes: Special Texts

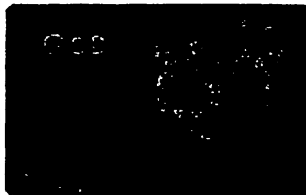
We have had a special lot of Mottoes made for our people. There has been quite a demand for Holiness texts which could not be had in the regular line. These can now be supplied in two series, as illustrated herewith. There has also been a desire for a good design with the Pentecostal Nazarene text, 1 Tim. 4:12. We herewith publish an illustration of a beautiful motto with this text, which we have had made to order for the benefit of our people.



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Price

Fifty cents

Texts

- 1 He that sanctifieth and they who are sanctified are all one.
- 2 It is written, Be ye holy, for I am holy.
- 3 Holiness, without which no man shall see the Lord.
- 4 God hath not called us unto uncleanness, but unto holiness.

Texts

- 1 The very God of peace sanctify you wholly.
- 2 Worship the Lord in the beauty of holiness.
- 3 This is the will of God even your sanctification.
- 4 He hath perfected forever them that are sanctified.

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FOSS, OKLA.

Our meeting at Newhope, near Foss, began on the 5th of July and continued over three Sundays. Brother D. M. Coulson did the preaching under the anointing of the Holy Ghost. Three were sanctified and many were brought to the light. We drove about twenty-five miles southwest to Retrop, for a few days at the home of Rev. R. R. Richey. From there we will go to the Eshcol Valley Church, of which Brother Richey is pastor, for a meeting.—C. P. WHITTENBURG.

NORTH BILLINGS, MICH.

Sunday, July 26th, was a great day for the people of the log school house. God is giving us victory in that place. The Lord poured His Spirit upon the preacher and the fire fell. Some who had grown cold expressed their determination to go through to victory. There was shouting and weeping; the trees seemed to clap their hands, and even the old pine stumps to

rejoice. I had been absent for over a month, being at Riverdale and Shepherd, Mich., helping Brother Buxton in a campmeeting. The Lord is richly blessing the labors of our brother. Our camp at Hope opened July 26th, with the tent full. We are looking for a great victory. Rev. F. C. Coleman will do the most of the preaching. Thank God for such valiant warriors as Brother Buxton and Brother Coleman, who are willing to sacrifice for lost souls.—REV. A. H. LEVELY.

CADDO, OKLA.

We have been here two weeks, and God is blessing us in a great way. There have been twenty-eight prayed through to victory. We go from here to Novelty Mo., beginning August 7th. We will be open for calls in that vicinity for the last ten days of August and September. We have a good, large tent. Any one desiring a tent meeting may write me at Novelty, Mo., R. F. D. No. 3.—J. A. COLLIER.

FROM EVANGELIST FRANK DANIEL

We have closed a fine meeting at Yoakum, near Hillsboro, Texas. Several bright professions. We are now opening up at Lakeman, with fine prospects. I have open dates for August and September. Address me at 2550 1/2 Elm Street, Dallas.

PARMA, IDAHO

Out in the country, at Ten Davis, we are having victory. Nine have been saved and sanctified in the past six weeks. Our beloved superintendent, Brother Hayes, spent one night with us, preaching a helpful sermon. Wife and I are doing our best to hold up the light of full salvation. Some times I tend to the babies while she preaches, then I take my turn, and God blesses. We are preparing to go to the camp at Nampa. — NEWTON KENDALL, *Pastor*.

ADA, OKLA.

The camp is on; the fire is falling; souls are getting through to God in the old-fashioned way. Forty-five professions so far. Brother L. L. Hamric is doing some great preaching in the power of the Holy Ghost. The singing is conducted by J. J. Douglas, and is fine. We are looking for a greater time yet.—A. F. DANIEL, *Pastor*.

NEWBURG AND SPOKANE CAMP

The Newburg camp was one of contested claims, but our God won out and we left the white banner of full salvation floating in the breeze. Rev. Charles H. Stalker, of Columbus, Ohio, is one of God's great men. We never labored with an evangelist whom we enjoyed more than he. Sister Stalker rendered valuable help in the meeting. Rev. H. J. Elliott of Portland, Ore., led the host in song and street service, and was greatly used of the Lord. Brother Elliott is a good spirited man and is doing much to push holiness in the Northwest. The Doctors Dixon are at the head of the holiness work there, and God is certainly using them. Brother Stalker went to the Portland camp, Brother Elliott to Pendleton, Ore., and the writer to Spokane, Wash. The Spokane camp has now closed. The arrangements were perfect and the location excellent. The crowds were not extra large, running to about 800 at night for the largest audience; but the results were most gratifying. The altar was surrounded with seekers from start to finish, and from fifteen to forty got through each day, the altar service running several nights until after midnight. One night the lights were not put out, for people lay stretched out on their backs in the straw all night, and two were removed from the straw to cots, where they lay until the noon hour, when they came through with great victory. People were convicted, converted, sanctified, healed, and devils were cast out in Jesus' name. Rev. Charles V. La Fontaine and his people are campmeeting workers. They have old-time religion in the Spokane First Nazarene church. I never labored with a more congenial man and people. Brother La Fontaine preached a few times in the day services with power and unction. His people seem to enjoy his messages as though he was brand new to them. Brother Niece and Brother Hynes, of Cincinnati, Ohio, visited the camp and both preached to the delight of all. Sister J. E. Budd, of Chelan, Wash., led the host in song. She is a fine worker in the altar and personal work, as well as a singer. Brothers Fowler, Dilly, Meddly, and Linger, of Montana, were a great inspiration to the camp. Mr. Merrill La Fontaine, Miss Morris, and others, rendered good help at the organ and piano. Sister La Fontaine was greatly used in the children's services to lead them into the way of holiness. I am now on the campground in Claymour, Ky. We had the pleasure of meeting Brother H. D. Brown and Brother Cowan on the train in Montana, enroute to the Dakotas-Montana Assembly, at Surrey, N. D. We go next to Cleveland, Miss., August 6th to 16th.—J. B. McBRIDE, *Pasadena, Cal.*, B. F. D. No. 1, Box 25.

FROM EVANGELIST HOWARD W. SWEETEN

We have just closed a glorious revival at Bethel Ridge, about fifteen miles from Maysville, Ky. After preaching about a week without giving an altar call, we gave the invitation and from then on there was not a single barren service. The long altar across the tabernacle was filled every night, and several nights we pressed the front seats into service for seekers. God came in power and some seventy-five souls were converted and sanctified. The meeting was to have closed on July 19th, but as the

Idaho Holiness School

NAMPA, IDAHO

The outlook for an increased enrollment of devoted, studious young people for the Idaho Holiness School this fall continues to grow larger as the summer advances.

We have been in receipt of inquiries from prospectors from Texas to Alberta, Canada; and from the Mississippi valley to the Pacific coast. There is a wonderful movement just now in different parts of the country toward the great Northwestern states, and, to holiness people—one of the important features in choosing a location is the advantage of a good, live holiness church and school.

Here at Nampa we have not only a commodious and substantial church building in which to worship, and a live, spiritual membership, but also a good new holiness school, well equipped, and with a faculty of able instructors.

The Idaho Holiness School has five separate departments: The Primary school, Academy, Business, Music, and Theological courses. Each of these departments is in charge of a capable instructor who has had special preparation for his work. We expect to have full classes in all these departments next year, and students can enroll in any of the regular courses, or may be permitted to choose special work if preferred.

Just now we are looking forward with joyful anticipations to our campmeeting, which begins July 31st, lasting ten days. It is to be the first holiness campmeeting in this section of the great Northwest, and we are expecting a victorious time. Rev. Seth C. Rees, pastor of the University Church of Pasadena, Cal., will be the evangelist in charge; and we are expecting the Nazarene University Girls' Quartet to be here and render special service in singing. Also two young men, who are graduates of the Illinois Holiness University, expect to be here for the entire time to assist in the campmeeting, and especially in the music with their cornets.

Since school has closed and the students returned to their homes, some of them have met with opposition, as some are thrown among worldly surroundings, but in every case they are proving true to the God of their salvation, of whose Word they were diligent students while in school; and as a result of their faithfulness God is rewarding them with definite and victorious results.

A number of new students are arranging to come this fall, some of them from the interior. One young lady, who lives almost 200 miles from Nampa and seventy-five miles off the railroad, says she intends to ride her pony over the mountains and through the country to school this fall, sell her pony when she gets here, and go to school on the money. This will sound extreme to some of our friends in the east, but is an example of the pluck and energy of the young people in this pioneer country to acquire a Christian education.

For full and complete information regarding the Idaho Holiness School, write for a copy of our new catalog. Address,

LOWELL H. COATE, *Principal*.

Nampa, Idaho.

altar continued to fill night after night, we ran on till July 23d, closing in a blaze of glory—the altar full and every one getting through. God is surely answering prayer in giving us a revival at every place we have gone this year. We begin at Blue Lick Springs tonight in a tabernacle meeting on old historic ground. Will the readers of the HERALD of HOLINESS please remember us in prayer. Our home address is Ashley, Ill.

BEVERLY, MASS.

The work in Beverly goes forward steadily and vigorously. Interest keeps up through the summer months and new people keep coming. We recently had a series of meetings with Brother Guy L. Wilson as evangelist. He is a faithful minister of the Word, and there was a large number of seekers for both works of grace. Since the meetings closed, several have found pardon and cleansing, among them two Catholic young women.

Our street meetings are owned and blessed of God. The Sabbath school attendance is large and growing. We have no evil report to make and are launching out for greater things.—CHARLES J. WASHBURN, *Pastor*.

VANLUE, OHIO

Miss Mary F. Turnbull, of Chicago, was with us over the Sabbath, and gave two very profitable services. It was a real spiritual uplift to the church. She expects to deliver a lecture on the white slave traffic on Wednesday evening, July 29th.—ATHA HECK, *Sec.*

EVANSVILLE, IND.

At the beginning of July we asked to be released from the pastorate at this place to take effect August 1st. Our thought now is to take a year in school and also to put our little six-year-old daughter in school. We have been with these precious people for three years and four months, having come here in March, 1911, following the organization of the church in January, 1911. God has blessed our labors together. The church has grown from twenty charter members to seventy. We have had more than one hundred in roll, but we have had to deal with some, which has cut the number down, and some have gone away. One precious brother went home to glory. We feel that much good has been done. Many souls have prayed through to victory in these years. Not a great many services but which some one has found God, either in pardon or purity. We have been honored in these years to have with us as evangelists for special meetings, Brother McBride, Brother B. J. Talbot and wife, Brother Norberry, Brother Guy Wilson, Brother L. Milton Williams, Brother J. Wesley Lee, and Brother W. B. Yates; the Lord bless these workers. In the meantime we have purchased the church, costing \$4,500, paying \$1,500. In this Assembly year seventy souls have found the Lord at our regular services; fifty at the special meetings. Six new members have been taken into the church in the last two weeks. On last Thursday, July 23d, we baptized ten persons in the Ohio river. Brother C. Preston Roberts, of Jonesboro, Ark., has accepted the call to succeed us as pastor. We are expecting great things under his leadership.—CHARLES A. BROWN.

GROVEVILLE CAMP

To all the friends of Groveville Park campmeeting, Beacon, N. Y.: Many who pledged money want to know who to send the money to. Make all checks payable to the writer. I would thank all if they could send same in by September 1st, so we can have all bills paid. This would be a good time to buy a lot in this beautiful park. We want to sell 100 lots at \$50 or \$75 each; then we can pay the mortgage off, and build a dormitory of twenty or thirty rooms. All the ground belongs to the Campmeeting Association, and every lot sold helps pay off the mortgage. You can pay \$10 down and \$5 per month.—JOSEPH FLETCHER, 1347 Sterling Place, *Brooklyn, N. Y.*

HIGHWAY, KY.

The Nazarene church at this place is in the midst of a revival. The tent has been pitched and the crowds are coming. District Superintendent Nerry and wife are conducting the services. The first Sunday of the meeting was a big day. The Sunday school rendered a Children's Day program in the morning, and Brother Nerry preached in the afternoon and evening. About six hundred people were on the ground. Conviction is getting hold of the people. Some have been at the altar, and we are expecting many to pray through.—I. T. STOVALL, *Pastor*.

FROM THE ROBERTS TRIO

We have just closed a good meeting in East Palestine, Ohio, with Rev. Martha Curry as pastor. The Nazarene church here has only been organized six years, but during the preceding seventeen years different evangelists held meetings that had fruit and their fruit has remained. B. S. Taylor held the first revival there seventeen years ago, when they had a mighty revival, such as the town has never gotten over to this day. Dr. Walker came on later, and under his faithful ministry many were sanctified, who are the pillars in the church today. We had many very remarkable answers to prayer. We asked God to come in an unusual way on the street corners, and He did. Hundreds of people stood for hours very attentive, and never moved until we left. Many came ahead of time to hold down their corner so that they would be in a good place and close to the speakers. We went as often as we could about thirty minutes before our usual services were held in the church, which was located close to the postoffice, a desirable and prominent place. One young man got so con-

A Word to Prospective Missionaries and their Friends

Correspondence at Headquarters shows that at the present time there are several parties desirous of going out as missionaries to various fields, under the Pentecostal Church of the Nazarene. In many instances friends have promised support. In giving information to these and doubtless to others who may have been desiring to go as missionaries, I may be helpful with a few suggestions:

First—The work which the Board has already established, and that for which negotiations are under way to take over, together with the workers under appointment to supplement the forces now on the fields, will tax to the utmost the present and prospective ability of the Board to care for. The Treasury is several thousand dollars behind in funds to meet this year's apportionment.

Second—No missionary can be sent out without thorough examination of all phases of the case by the Board, not only as to present suitability, but as to probable efficiency for a series of years.

Third—In guaranteeing support of a missionary, should the candidate pass all the reasonable tests of the Board, the friends of the prospective missionary should enter into such an arrangement as will safely protect the Board from financial expense for a period of not less than five years. A mere promise of support cannot be considered by the Board.

Fourth—It is against the rules of the General Missionary Board for those desiring to become missionaries to solicit passage money from our churches before their appointment and final acceptance by the Board, and authority given. Such unauthorized solicitation inevitably detracts from the regular missionary offerings, which should go through the channels of the Missionary Board, to the support of the work already authorized by the Board, and to which the church, through its Board, has pledged its support.

The General Missionary Board is anxious that every dollar of the missionary offerings of the church shall exert its fullest possible force for the spread and conservation of the Gospel the world around, and I trust that in the future as in the past, it may have the hearty, loyal co-operation of all our people in its endeavors.

CHAS. A. McCONNELL,
Pres. Gen. Miss. Board.

victed he left the street and went to his home and prayed through. (We had no services in the church that night, it being Saturday; but we held the entire service on the street for two hours.) Sunday morning he came to the service and testified to the saving power of God. The awful spell of hell, that seemed to prevail, was broken, and men and women became wonderfully interested in the meeting. We had a day meeting on the Fourth of July. God's blessings were upon us in the church in a marked way. A young man, who had been off all day the Fourth, drinking and carousing, was smitten with Holy Ghost conviction until he left the crowd he was in, who got to talking about the Christ of Calvary, and said, "Yes, Jesus is all of it." He came in a hurry to town and rushed up to the home of Brother Ward, where the pastor and I were at the time, and said, "Miss Curry, pray for me." He fell on his knees at the sofa and prayed, and God heard his cry. He attended the meeting regularly when he didn't work, and the last we saw of him his face was still shining. Many others who came to the street meetings got under conviction and followed us into the church and were saved or reclaimed. God blesses street meetings. We ought to hold more, although it tells on the physical strength. Miss Curry and the loyal saints stood by at every meeting, both on the street and inside. God has used her to hold that work together, and her sacrifice and toil has not been in vain, as you would say could you hear the testimonies of those she has so wonderfully blessed and helped. This church has sent out some efficient workers.

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This is the home of Brother John Gould, who is now pastor of our Warren, Pa., church. Also Brother and Sister George Ward, and Brother and Sister Wordsworth, who are working faithfully in our church throughout that community, are the fruits of this church. We had a delightful stay among those people. The last night's service closed, giving us a unanimous call back at a later date. We are now in Thorntown, Ind., a quiet, clean, little village of 1,800 people—a scattering lot of holiness people, who are hungering to be organized into a body so they can have a pastor to feed them. There is a vacant Quaker church for sale, in an excellent location, and we have a large tent pitched on the shady grounds. The tent has been filled every night from the very first, with the most hungry lot of people we have seen in a long time. We are expecting a great revival in the next three weeks, and to organize a large church of Nazarenes. They will want a good pastor at once.—C. E. ROBERTS.

JONESBORO, ARK.

Since our last report we held a meeting at Bebee, Ark., Rev. G. E. Waddle, pastor. God honored His Word and a number found Him. Next

was an arbor meeting, at Hughes church, near Letona, Ark., Rev. C. R. Brightwell, pastor. Brother Brightwell had the church praying and believing, and we had victory from the start. The last day the pastor took some good people into the Nazarene church. Our next meeting was at Sidon, Ark. Had a hard battle here. Found a great deal of opposition to holiness. After three days of praying and preaching the Word, God heard our cry and gave victory. Sinners were saved and some of the good Baptists got sanctified and shouted like Nazarenes. Our next meeting will be at Gordon camp, Texas, August 7th to 17th. Then to Coffeerville, Miss., camp, August 19th to 30th.—J. E. AND DESSIE LINZA.

PASADENA, CAL.

The Lord has been blessing in many ways since we last reported to you from First Church, Pasadena. The revival fire still burns, and souls are getting saved and sanctified every week. The great campmeeting was a great blessing to our local church, and many strangers are coming in since then. We took in eleven fine members last Sabbath. We have purchased a tent, and are now engaged in meetings every night, and expect to

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The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. The first order we received was for FIVE HUNDRED copies. If you are looking for the best thing on Christian Science, order

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Missouri Holiness College

The many friends of our schools will be glad to learn of the fine prospects of the above named school at Des Arc, Mo. The Board of Trustees have secured Prof. H. S. Hester, A. B., as president. He has chosen as principal, Rev. E. J. Fleming, district secretary of the Iowa District. Brother Fleming is a teacher of ten years' experience, besides being an able minister of the Word. We feel sure that these two men, together with the other experienced teachers, will furnish splendid instruction to what now promises to be the largest enrollment of the institution's history. Although the seasons have been dry and crops very short, yet many are arranging to attend school.

In behalf of this work of the Lord, we earnestly request the united prayers of His people, that new courage and zeal may be inspired in the hearts of all who have borne the burdens of the work; that the Spirit of the Lord shall guide in all of the plans; that many now in sin shall be soundly converted and sanctified; that in all of the relations love—the love of Jesus—shall prevail and the efforts of all connected with that college shall be rewarded by that peculiar success that the Lord alone giveth.

keep it going all summer and fall around in the suburbs of Pasadena, and also neighboring towns. We have some fine helpers in this work among our local preachers and workers. Some souls have already been blessed, and many are under conviction. Our Sabbath school numbered 197 last Sabbath, and is doing excellent work in all its departments, under the direction of our model superintendent, Dr. H. M. Kirk and his efficient assistants and teachers and officers. All deserve credit. We love this people, and they act like they loved us. We have accepted the call to remain here for the coming year.—A. O. HENRICKS.

MALDEN, MASS.

Through the mid-summer season, when many are away, the good work goes on. Our Sunday services are glorious. Last Sunday evening a good attendance, and some seekers. Our street meetings are doing great good. We must rescue the perishing everywhere and by all means. Brother Borders plans a great fall and winter campaign with Brother Shepard and others for revival meetings.—J. D. PEAVEY.

LACY'S CHAPEL

We have just closed our revival here with Evangelist Balsmier as preacher. He preached with great power and there were seekers at almost every service. Twelve were either saved, reclaimed or sanctified. We feel the church was helped greatly by the revival.—L. T. WELLS, Pastor.

COEUR D' ALENE, IDAHO

We accepted a call to the pastorate here in June, and are now nicely getting settled down to work. We have perhaps the nicest Nazarene church in Idaho, for which much credit is due the former pastor, Rev. Clyde T. Dilley. Our membership is small, but what they lack in numbers, they are certainly doing their best to make up in love and thoughtfulness. We are meeting with nothing but kindness on every hand, and larger

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Zion.....August 15-16
Paris, 2 p. m. and 7:30 p. m.....August 17-18
Big Sandy.....August 18-19
Faxou.....August 19-20
Yellow Creek.....August 20-21
Erin.....August 21-22
Liverwort.....August 22-23
Clarksville.....August 23-24
Dickson, 7:30 p. m.....August 24-25
Oak Grove, all day.....August 25-26
Dickson, 7:30 p. m.....August 25-26
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opportunities are being opened up to us. Our congregations are growing and precious souls are being reclaimed and growing in grace, and in the knowledge of our Lord and Savior Jesus Christ. We are all much encouraged and looking forward for great things. Our address is 849 Second St.—FRED J. RICE, Pastor.

PRESCOTT, ARK.

We closed a successful meeting at Liberty church on the 28th. The "tongues" people were about the worst enemy. They waited till we were in full swing, then one woman of their number arose during the sermon and paraded about jabbering like a frightened squirrel. We stopped the service and called the congregation to prayer. We denounced them publicly, and told the people that they were intruders and had been asked to stay away. The meeting swept on; souls were regenerated, reclaimed, and sanctified wholly. We have heard preachers say, "Oh! you will kill your meeting if you say anything to the disturbers." But I am glad it's not true. We need some backbone and sense and should stand against what the Word condemns regardless of who, what, or when.

I received a nice class of fine people into the church. Rev. J. F. White was my co-laborer. I go next to Sutton for ten days. Let those who are acquainted with the conditions pray for the meeting.—T. W. SHARP.

The Catechism

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