

HERALD of HOLINESS

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Why the Pentecostal Church of the Nazarene



We are gravely asked why there is a place or need of the church of the above title. It is also stated that in some sections this question needs answering. This is to us astonishing. Long before the writer became located where he could conveniently join this church he felt glad in his heart that the church existed, and he recognized the place and the real necessity for it. It seems to us that it requires only a superficial view of the situation to see this truth. A look back and a look around and a look forward will settle any one, not prejudiced, of the fact that this church was providential, and is serving a great purpose which no other church is serving or can serve.

ORGANIZATION does not and can not create power or life. Life or power exists independent of all organization. We can not say as much of movement or progress. For this there must be organization. But the power may exist latent without any kind of organized form. There is as much power in a pile of wood and iron and steel and brass and coal and a box of matches and a tank of water as there is in a superb engine fired and running sixty miles an hour. There is no movement or progress, however, until there is an organization of these elements into an engine and the coal is deposited properly and the match is struck and applied. Then there is progress.

THERE is not only no real progress, despite the existence of all the required elements, but there is a degree of waste constantly and unavoidably going on all the time there is no organization. The coal is slacking and the wood is undergoing a degree of decay and the metals are rusting and the matches are in constant danger of losing their power to ignite. Only the necessary time is needed for this work of decay and damage to reach a point of ruin beyond remedy where they are practically useless and beyond the power of organization into a great engine for the crossing of continents with tremendous freight tonnage.

THE APPLICATION of these statements makes itself. We have only to look at the origin of our church to be impressed with the providential character of its beginning and existence today. When it was in its very inception there was going on a pitiful waste of results of the preaching of holiness. There was no congenial home for the nurture of the professors of this blessing. It was the result of no concerted movement by any ambitious leaders for the creation of a holiness church. Abortive efforts of this kind had occurred oftentimes before the origin of the Church of the Nazarene. We will not say always by men ambitious of leadership. Often these efforts were by good men and true, who sought only the will of God, and were actuated by the purest of motives. The universal failure, however, of all such efforts proved that the plan of God had not yet been made manifest, and His time had not come.

WITH the profoundest humility and with not the least motive but to state the plain truth, we may add that one has only to look today at the manifest blessing of God upon the faithful work of the Pentecostal Church of the Nazarene to be convinced that God is with it, and is using it in a marvelous way. There is love and harmony practically throughout our borders. There is a spirit of devotion in our ministry and a passion for souls.

There are successful revivals being held from time to time throughout our borders, and God most wonderfully blesses these efforts and souls are being born from above, and thousands are being wholly sanctified, and the cause of missions is being pushed marvelously, considering our strength and numbers, and all the interests and obligations of an organized church are being duly looked after. Not a single sign of the disfavor of God is visible anywhere. For all of this we all should be devoutly thankful. We almost fear to refer to these facts for fear of displeasing God and being misunderstood by men and women. We do it only for His glory, and to show the need of such an organization as God has given us.

LOOKING a little farther back we can see as great proofs of the need of just such a church. There were losses of a pitiful nature and of pathetic magnitude all along the weary stretch of decades which serve to remind us that we certainly did not run ahead of providence in the matter of having such a great organization as we have for the conservation of the fruits of campmeetings and revivals all over the country. Multitudes—we might say multiplied thousands—of people were sanctified in the years ago who slipped back to their old ways of death and formality because left in the fold of inhospitable and unfriendly churches, where they were frozen to death or ridiculed out of their experience. Such a tremendous truth as this should still the tongue of the doubter wherever he may be, and however honest he may be. He can not deny the facts we mention. He has seen it a thousand times and deplored it as often. We have heard men who can not see the need of our church deplore the backslidden and worldly state of their own churches, and bewailed their denial of the doctrine and experience of entire sanctification.

LOOK NOW for a moment at a picture which is from real life, and which can be duplicated dozens of times. We talked recently with an evangelist who was from a city in an eastern state. He went to help a brother who was pastor of the Nazarene church there with a dozen or so members. He said that another denomination had ceased to use a large and costly church and agreed to sell it to our people for less than one-fourth what it had cost, and to wait indefinitely for the pay and that in very small payments. They bought it and were paying for it, and had grown by sound methods and solid stages to several times their original size, and the church had become a veritable lifesaving station. It was a center of holy fire and was recognized by the city as such. It stood like a city set on a hill, and was the most potent force spiritually in that entire city. It was a matter of mystery and wonder to all the Christians of that place what this little band had accomplished and were accomplishing weekly in their church. Crowds were flocking Sunday after Sunday to the church, and were fed and feasted by the earnest pastor, and were being led to God. Here are results that would not have been realized by ten years of campmeetings yearly with the converts left to starve or die of inattention and lack of proper feeding.

IF HOLINESS as a second definite work of grace be true, we must have a church which stands for it to propagate it. It might possibly be taught without such a church, but it could not be conserved and its professors nurtured and developed

into the largest and best life of holiness without a friendly ecclesiastical fold in which to bring them up to higher heights and broader endeavors along holiness lines. When we are convinced of the falsity of this truth of holiness, or when made to believe that holiness is a matter of indifference or something into which we are to grow by degrees by activity of service, then and not till then we will surrender belief in the need of such a church as God has given us in our own. By so much as holiness as a second work of grace is biblical and binding today, by so much is there a necessity for a church to propagate it and care for its professors. In perfect keeping with these facts and principles are the manifest and undeniable signs of the divine favor and blessing which have rested upon the labors and work of our church from the very beginning.

WE ARE FREE to admit that nothing but the gravest and most manifest proof of need could have justified the addition of another to the already large number of churches we have among us. It is a serious affair to add a church to this immense number. We claim that in the facts given above in this editorial are abundant proof to the point. So long as the existing churches refuse to accept holiness as a second definite work of grace we are shut up to the necessity of such a church as we have today from the love and bounty of our God. As long as the old churches decline to do the work we are doing, we are compelled to continue to do it. For this we are called out, and the performance of this work seems left practically to our communion. Let us pursue our work courageously and humbly as we have been doing with malice toward none and love for all. Let us not be veered to the one side or the other, but keep in the middle of the road, emphasizing the great gulf stream of divine truth: *Holiness unto the Lord as the privilege and the duty of every believer in our Lord Jesus Christ.*

OUR EQUIP- MENT

THE Pentecostal Church of the Nazarene is happily well equipped as a denomination for aggressive evangelistic and denominational work along all lines usually pursued by churches. We have an excellent General Superintendency plan. It is elastic and adjustable without the life tenure feature or any other monarchical features so much to be deplored in this democratic age. It provides for the work of an adequate number of wisely chosen men to devote their entire time to the oversight of the general work, and to hold Assemblies and to do the work of superintendency generally in the best and most efficient manner.

The plan for District Superintendents is a splendid feature—one so successful in its operation that we can not see how it could be dispensed with. This gives to every part of the field more minute attention and supervision than is possible by the General Superintendents. It also affords much evangelistic help to many points where it is most needed, and in many ways tends to the spread and permanency of the work of the church.

The missionary operations and organization is simply fine. It is truly wonderful how God has blessed in this department of our work. We have a large number of men and women in the field—proportionately much larger than some of the older and richer churches considering our age and financial strength. The reports from these fields and laborers are very encouraging. God is blessing us in this department abundantly.

Our other Boards are on the way of development, and in due time will come to the front in fine form and ready for aggressive work in their respective lines. We have a large number of evangelists who are doing a splendid work and leading multitudes to Christ and to holiness.

Our church is blessed with a splendid Publishing House which sends out, printed by ourselves, a line of Sunday school literature second to none of any church in all this land of ours. The Word of God is studied by the various editors and is digested and prepared for teaching to our young people in a masterly manner. Books and booklets and tracts by the thousands are sent forth from our own plant which are spread abroad as leaves for the healing of the nations, and they are accomplishing wonderful results for God and holiness and the spreading of divine truth.

Our central organ, the HERALD OF HOLINESS, is published at our own Publishing House. This paper has met a most favorable reception at the hands of the entire church. It stands inflexibly for holiness and an entire Bible undiluted and undivided and authoritative

and divinely and supernaturally inspired. It means much to have such a paper and such periodicals as the Sunday school publications and our missionary paper, THE OTHER SHEEP, to go forth from our own plant at headquarters. When edited and published by our own people, we know what to expect, and can recommend them freely and safely to any and everybody. The mission cause has been potently and faithfully served by THE OTHER SHEEP, and the harvest of good accomplished will only be fully revealed in the great coming day when all things will be opened to our view.

All who visit our Publishing House seem amazed at the completeness and up-to-dateness of our plant. The whole establishment moves so successfully and beautifully, and does such excellent work that we need not feel ashamed of any of its products when compared with that of other church publishing houses a hundred years old and with limitless funds at their command. The marvel of it all to the writer and all who have looked into the situation, is how so much has been accomplished with so little means at the command of the management. God has simply blessed and helped in a thousand ways. All have worked faithfully and ceaselessly and prayed as faithfully and ceaselessly. There is no other explanation of it.

For all this we should thank God and take courage. Let one word be added, especially in favor of more vigorous work for the central organ. The central paper is the main artery of the business. It is one of the mightiest factors in all lines of denominational life and activity. It is the cohesive and formative agency and influence. It is the main prop and aid of the pastor. It is the center and medium for intercommunication for the entire church. It is the force and chief agent for the development of loyalty on the part of our diverse and composite elements of membership to their pastor and all the church institutions and agencies. Of churches the Nazarene people can least afford to be without such an agency. We are young and formative largely even yet. We need most urgently such a force as the general organ to help along all these lines. The old churches with their millions of members continue their connectional papers, although they have to pay hundreds of thousands of dollars to meet the deficit of receipts over the income from them. They simply find they can not do without them, and that they are a tremendously profitable investment even at the great loss at which they are published. More even than these older churches we in our youthfulness and with our divers and heterogenous elements of membership need such an agency and must have it. We need and must have a paper strong in all departments and of which we will never feel ashamed when compared with the papers of any other churches. Let us all lay our hands to the work of supporting our paper with a greater subscription list than ever before, until it is read in thousands of homes outside our own communion. Thus we can make it a great evangelistic force as well as conserving and cohesive power among us.

WE HAVE AN alert, sleepless, vigilant, tireless enemy. To successfully combat him we must be watchful and courageous. Courage is absolutely necessary for this warfare. There must be no concern as to cost to us of position or prospects or money or standing or anything else under the sun. Battle against the enemies of our souls and the church must be our solitary aim and purpose in this life. Let come what may, let us settle it now once for all that we stand for Christ and His church and for all which stands for these, and that no quarter will be given in the war in which we are engaged.

ABOVE EVERYTHING ELSE we must pray in and before and after every fight for the truth and the right and the church. We must never let up in our prayer life. Take time to pray. Time spent thus may seem hard to spare when everything seems to call for instant and constant action; but time spent talking to God and seeking His guidance will always prove in the end the best spent time of all which we put into the fight for God and our souls and His church. Pray always. Pray without ceasing. In everything pray, lifting up holy hands.

VIGILANCE is a sorely and indispensably needed attribute of the soldier today in the crisis upon us. "WATCH" is a word often on the lips of apostles. We are to watch as well as pray. We must watch as well as fight. We must watch as well as attack the enemy or resist his attacks. At all times and under all circumstances we must watch. Look out and around and in all and every direction for the approach of the enemy so as not to be taken by surprise.

THE EDITOR'S SURVEY

News and Notes

This time of great financial depression should not be allowed to cause any letup in revival effort. If compelled to cancel your engagement with the evangelist, there should be held the meeting any way. It should be the very last resort to give up the regular program for a meeting by canceling the engagement for an evangelist, but if this becomes absolutely necessary, let the meeting be held any way with home help. Let there be no lessening of evangelistic effort under any circumstance. We must stand for revivals, or we are not needed.

The *Way of Faith* of July 1st was the anniversary number of this paper. It was founded in July, twenty-five years ago, under the joint editorship of Rev. L. L. Pickett, now of St. Augustine, Fla., and Rev. R. C. Oliver, the latter of whom being the man who endowed the Oliver Gospel Mission, which publishes the *Way of Faith*. We congratulate Brother Paul on this anniversary number.

John Huss was born at Husinec, Bohemia, either in 1369 or 1373. Entered the University of Prague in 1389. Ordained a priest in 1401. Was preacher at Bethlehem Chapel in 1402. Made rector of Prague University in 1409. Publicly defended Wycliffe and was excommunicated in 1410. Left Prague as an exile in 1412. Wrote "The Treatise on the Church" in 1413. Arrived at Constance, November 3, 1414. Imprisoned by the cardinals, November 28, 1414. Placed in prison at Gottlieben, March 24, 1415. Trial began in the Franciscan Friary, June 5, 1415. Condemned as a heretic and burned, July 6, 1415.

Some two hundred prominent men of America, Asia, Africa, and Europe will address the International Lord's Day Congress to convene at Oakland, Cal., July 27th to August 1st, and to be presided over by Alton B. Parker.

William T. Ellis says very many wise things. He said something wise and much needed to be said and heeded by all churches recently in the following: "A Christian newspaper in every Christian home is really an essential of an efficient church life. Only the religious newspaper treats fully, regularly, and sympathetically the concerns of the kingdom. In times of crisis it alone can be depended upon to champion the truth. The denominational weekly makes for a more loyal and fruitful church membership. No other single agency is so directly responsible for the universality and uniformity of the ideas that now rule the world. The printing press is the throne of civilization. Let us do reverence to the printed page."

It seems now that Christians are debarred from office in China. Recently Admiral Li Ho, vice minister of the Chinese navy, who is a Christian, declined to take the oath of office at a heathen temple as required by the law under the presidency of Yuan Shi Kai. Thus the government under this president adopts a policy of requiring officeholders to take the oath of office in a heathen temple which no Christian can conscientiously do, thus depriving Christians of the privilege of holding office. And yet this president promised reli-

gious liberty on assuming the reins of government. This is to be regretted for several reasons, but there is no remedy as we can see.

Mr. Ford, the great automobile manufacturer, has completed a new invention which he claims will revolutionize farming. It is called an automobile tractor. Mr. Ford will begin the manufacture of the tractors in two years, and will employ twenty thousand men in the new business. He has bought thousands of acres of land near his home at Dearborn, Mich., presumably to test his new tractors in large farming operations as well as for grounds for manufacturing sites. It is claimed the new tractor will reduce the cost of tilling the soil from one-third to one-half.

The shooting of J. Pierpont Morgan was by the same man who attempted to blow up one wing of the national Capitol in Washington. This would be assassin was an expert in the matter of bombmaking. In view of these developments, Mr. Wilson is said to have accepted personal guard to prevent violence on his person.

The Presbyterian assembly which recently closed its session at Kingston, Ontario, voted in favor of the union of Presbyterians, Congregationalists, and Methodists by the immense majority of 368 for union and 74 against. This indicates a tremendous sentiment in favor of union.

The *Continent* is right when, in summing up what Christ taught as to the right aim or line of life, the editor said he thought "To live the right life one must always keep thinking of what he can give to the world, instead of what he can get out of the world."

Nevada was not satisfied with the malodorous notoriety she had gained for long years by her easy divorce arrangements for those desiring them. She has re-enacted that disgusting law making six months a sufficient residence to obtain a divorce within the state. This is a disgrace to that state and to the sisterhood of states of which she is a member. The Devil is glad, and hell rejoices.

That was a well-said paragraph in the *Atlantic Monthly* recently that "The worth of life is not to the spender, but to the producer." Every man should seek to become some sort and some degree of a producer to the necessities and welfare and happiness of his fellow-man. Otherwise he is only a receiver or a spender.

We wish to second the motion of Rev. John Paul that the next session of the Holiness Union convention be held at old Scotsville campground. This is a splendid suggestion, and one we trust will be adopted. We have very tender memories of this great old camp, and would like to attend a meeting there once more. We have been unable to attend the Holiness Union conventions for several years, because held so far from us and we were so tied down to duties. We believe there would be a fine attendance at a session held at this historic place. No spot in all our country has more blessed memories clustering about it than this sacred spot.

Startling indeed are some figures which the *Missionary Review of the World* gives concerning China. Every third person in the entire world is a Chinese. Every month in China one million souls pass into eternity. Of the 2,033 walled cities in China, 1,557 have no resident missionaries. Tens of thousands of towns and villages have no center of gospel light. After a century of work, out of one thousand people 999 have no Bible.

Who that reads the reports from the field in Work and Workers department from week to week of this paper, can for a moment doubt that God is in our work as a church, or that God was in its founding; and that there was a dire need and call for such a church when the Father founded it? All we ask of any one who doubts for a moment the providential need for such a church, of whatever communion the doubter may be, is to read these reports and he will be convinced.

Personal

The passing to his heavenly reward of Rev. Gratton Guinness removed from the walks of life a prominent and useful figure in the religious world. We had the pleasure once of hearing this remarkable man in a great sermon and was greatly edified by the discourse. He was for many years director of the Regions Beyond Missionary Union. He was a great soul-winner, and always at this blessed work. He was a great preacher also, and no less distinguished as a writer. He possessed the missionary passion, and spent his life in strong advocacy of this great biblical theme.

Reports from the tent meeting in Nashville indicate great victory in this old southern city on the Cumberland river. Brother R. T. Williams, it is said, preached a great and full gospel which God honored with His power.

Mrs. Francis Mary Oliver, widow of Rev. R. C. Oliver, the founder of the Oliver Gospel Mission, at Columbia, S. C., still lives. She resides in the Mission building at Columbia, and is greatly revered for her lifelong interest in the Mission and everything relating to the advance of the cause of holiness.

Dr. John Clifford closed one of the longest continuous pastorates on record when he recently resigned the pastorate of Westbourne Park Baptist Church, London, of which he had been pastor for fifty-seven years.

Rev. E. F. Wilde writes that the Mesch-Wilde party had a great meeting at Cherryvale, Kans. They are now at Little River. Both Brother Mesch and Brother Wilde are elected delegates to the General Assembly at Kansas City.

Rev. A. F. Balsmeier, member of the Kansas District, was a caller at the Publishing House last week. He has been in attendance at Asbury College, and was on his way to supply the church at Topeka as pastor, until the District Assembly.

It is reported that Rev. J. J. Ballinger, recently pastor at Topeka, Kans., has entered the Prohibition work. Brother Ballinger is a logical, forceful speaker, and will give telling blows to old Enemy Rum.

Rev. H. J. Kerns, of Pasadena, Calif., made a brief call at the Publishing House last week. Bro. Kerns is engaged in mission work among

both English and Spanish speaking people, and was much pleased with the Spanish gospels and post cards which we are printing.

We are very glad to report that Dr. Reynolds is, in the providence of God, improving in health, and while it may be some little time before he is permitted to be in the office, yet we rejoice that he is improving very nicely indeed. He is at this writing able to sit up for a short time, but is extremely weak, although constantly gaining. We are sure you will earnestly pray that the dear Lord may be pleased to raise him up and give him back to the work to which God has called him.

Genuine Unselfishness Wins

It is seldom that genuine unselfishness fails to win out. The trouble is people have well nigh come to believe there is no such thing as real, true unselfishness in men today. They can not come to the point of believing that men can get to the point that they will voluntarily surrender advantage to themselves and their families and their prospects for the benefit of other people. They deny the possibility of finding men willing, in order to help others, to assume privation and straits and loss and inconvenience for themselves. Yet this is what is often done in the world, and when seen it tells still mightily on men. But the thing must exist to be seen and to affect men. The Christian ministry finds here one of its greatest opportunities of convincing men and women. It is thus true that we can not save ourselves and the people too. If we would save others, we must renounce and deny ourselves. It is just this spirit of self-immolation the world needs to see and feel, to be brought to believe in us and in our Lord and Savior, Jesus Christ. *The Watchword* relates the following incident illustrative of this principle:

Old Jason Strong looked up as Mr. Aman came into the store. Jason Strong was rich, irreligious, old and stubborn. "Come to talk religion to me, I suppose," he said to himself, for Mr. Aman was a prominent church man. "Well, he might as well save his words. It won't do any good. I'm not going to church now or ever. I know preachers pretty well. All they're after is the money. Cut the salary down and see how long they'll stay. I know 'em to a man. Well, I guess I do."

Mr. Aman came toward the counter. Old Jason lifted his shrewd eyes. "Things moving along pretty well at the church now?" he asked, casually.

"Never better," was the reply, given a little absently.

"By the way, our minister has been offered a larger salary," he added.

Jason smiled a hard, shrewd smile.

"Same old story," he answered, dryly. "Sorry to go, but he feels he must—has a larger field. When does he start?"

Mr. Aman smiled.

"He's not going," he returned, quickly.

"Not going!" demanded old Jason. "How much was the increase in salary, then? I'll warrant it does n't amount to much or he'd have gone."

"We pay him six hundred; he was offered twelve," replied Mr. Aman. "Twice as much as we give him."

Jason Strong stood still and stared at the good man.

"Twelve," he repeated, "and he would n't go!"

"No," answered Mr. Aman, "he would n't go." There was a silence. Jason broke it.

"Well," he said, "if anybody but you had told me that I would n't have believed it; but I know your word is as good as your bond. I suppose it's true, all right enough?"

"Yes," replied Mr. Aman, "it is quite true."

He took Jason's hand.

"Dear old friend," he said, "did n't you know that there are some people yet who love the Lord so well they'd work for Him with small thought of earthly gain? You remember there was one who did it a long time ago—Paul. Well, there has been a few since. Our minister knows our needs. He understands our financial

straits. He knows that we are not able to pay him another dollar, and he knows, too, that if he left us now we might have to give up the struggle. He is going to stay; and if he is offered more than twice as much as we can pay him he is not going to leave us. He's a rare man, is our minister."

For a moment Jason did not reply. Then, squaring his shoulders, he looked up.

"Brother," he said, "I've held out long enough and I acknowledge it. I'm beaten, and I am glad I am. And, see here, I guess other people besides the minister can do things, too. You may expect me over at the church next Sunday morning, and I want to be no drone, sir. I want to be no drone."

His Unseen, Guiding Hand

How many are the deliverances of our God, both seen and unseen. We are persuaded that there are deliverances unseen at the time as numerous, or perhaps more so, than the seen and recognized cases of His marvelous providential mercies in warding off dangers or delivering from perils. Perhaps in the great coming day we will learn much more of this matchless delivering mercy than we can now possibly know. At all events, we know enough now to call for constant acclaims of praise and honor and adoration to Him who loves us, and whose mercy is matchless and inexpressible, and whose power is laid out in our behalf. From *Herald and Presbyter*, in an article, by J. Y. Ewart, we find the following incident illustrative of the point we here make:

On a stormy night during a freshet a man rapped at a farmer's door. The farmer opened the door and said:

"Why, what are you doing here tonight? How did you get across the river? the bridge is down."

"Oh, no," said the man, "the bridge isn't down; I just came across the bridge."

"But the bridge is down," said the farmer; "it fell this afternoon and was washed away by the flood." The man said: "The bridge isn't down; I just rode over it."

Then they both went out with their lanterns, and just one timber remained. The man's horse had cautiously walked that timber. A few inches either way and it would have been death; but God helped that man right across. Only God can help us walk the narrow, rugged paths and overcome dangers and difficulties. "In me is thy help."

"E'en death's cold wave I will not flee,
Since God through Jordan leadeth me."

Dear friend, was not Saint Peter right when he asked his Corinthian converts: "What hast thou that thou didst not receive?" (1 Cor. 4:7).

And as to the future?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

Unmoved by Trials Severe

How often in life duty demands the severest self-denial. Then is our opportunity to show ourselves men in very deed. When all things go well, and there is abundance to supply all our needs and demands, there is no special credit due us if we are true and prompt in responding to all the calls of duty. But when the reverse becomes the case, and duty crosses our ease and our inclinations and our pleasures, then the test comes. Can we renounce plenty for the benefit of opportunity to be a blessing to others? Can we turn a deaf ear to the pleasures and luxuries and appetites of flesh and life in the interest of the good of others? Here is where we are supremely tested, and where we must not fail. John R. Mott was once offered a salary of one hundred thousand dollars by a company of rich New York men to take a position in some great corporation. He became thoughtful and serious, and tears came into his eyes,

and the men, thinking he was troubled over what his decision should be, told him he need not hurry about his decision, and suggested that he must not take the matter of a decision so much to heart. He replied that he was decided the instant the offer was made, but he was sorely perplexed and troubled that his life had been such before them that they felt authorized to make him such an offer. Another incident in the case of a young minister also illustrates the point well to which we are calling attention. It is related in *The Evangel*:

The young minister referred to was at his annual conference and had just received the bishop's announcement of his appointment for the following year. He was greatly disappointed. He took his grievance to Bishop Simpson, and said: "Bishop, I can not go to that appointment. The salary is too small, and it is too far away from the city." The bishop tenderly remonstrated with him, and told him not to decide hastily and urged him to pray over it. On Sunday the noble bishop occupied the pulpit and preached his famous sermon from the text, "None of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy and the ministry which I have received of the Lord Jesus." As the bishop was vividly describing St. Paul crying after every peril and agony, "None of these things move me," a great commotion was observed in the rear of the congregation, and a voice of a young man was heard by the startled audience, crying, "Anywhere, anywhere, my Lor'!" Nobody understood that cry except the young preacher who uttered it and the bishop in the pulpit. But it meant a soul baptized for Christian duty.

Happiness

Happiness is the universal quest of man. All men—the rich, the poor, the high, the low, the learned, the ignorant, the great men of earth and the humblest men in all the world—all of every station and position are seeking for happiness. This is all right, if they are not making a mistake in the source whence they think this happiness is to come. Happiness can never be found outside of God. He is the center and the source of true happiness, and if we fail to find it in Him we will definitely fail always. We were made for God. We have by nature a religious faculty or a God-faculty, and all this restless searching and breathless anxiety and rush after the false promises of the world in seeking that happiness for which we sigh, are but the misuse or the misapplication of means for the satisfaction of this divine faculty within us for God. It takes God to feel and satisfy the faculty for God in the human heart. If men would only learn this great truth, they would be so much better off. George C. Peck said:

Everybody feels it. Everybody gauges the success of life by the attainment of some sort of happiness. Human differences are, very largely, differences in conception of what happiness is and how it is to be won. It is sometimes said, in the name of religion, that we ought not to concern ourselves with happiness. This is not true. We ought to concern ourselves with happiness. We ought to demand and command happiness. It was "for the joy that was set before him" that our Lord "endured the cross, despising the shame." He, also, was looking for happiness; and found it where we can be absolutely certain to find it: in the service of others. So long as we live and serve, we can count upon that. The happiness of health, of large income, of favors, of honors, is precarious. If we gauge happiness in terms of these things we may, like the Palmist, "Go a-mourning all our days." If we change our conception of happiness, we may have happiness every day.

"When a man is bankrupt before the world, they take away and limit his possessions; but when one confesses his failure to God, the Father throws wide open the storehouse of heaven."

THE OPEN PARLIAMENT

Prayer

Written by O. W. WALTZ

P RAYER has been defined as "an offering of our desire to God for things needful, with an humble confidence to obtain them through the alone merits of Christ, to the praise of the mercy, truth, and power of God"; "the heart's sincere desire, expressed or unexpressed." It is the language of dependence, the most secret intercourse of the soul with God. It requires more of the heart than the tongue. The eloquence of prayer consists in the earnestness of desire and the simplicity of faith. Fine thoughts, studied and vehement motions, and the order and politeness of expression are things which have no part in real prayer. Meaningless words, useless repetitions and complimentary phrases are the result of heathenism, hypocrisy, or ignorance. Fluency is not essential to prayer; a man may pray most powerfully, in the estimation of God, who is not able to utter one word. So whether it be words or the language of sighs and tears, real vital prayer is that which takes hold of God and brings things to pass. *It is the greatest need of the hour.* As one has said, "Apostasy begins in the closet," so might we add, at revivals break forth from the hidden chamber.

Prayer should be offered unto God the Father; and unto Jesus. The sinner can pray if he is penitent and prays for mercy. Those who pray the prayer that brings the answer must be righteous; fear God and keep His commandments; abide in Christ and have His word abiding in them. Prayer must be made in the name of Jesus, and according to the will of God. It must be made with a sincere desire and be earnest. It is the "effectual fervent prayer" that counts. We should seek Him with the whole heart, and continue with perseverance until the answer comes, whether it be yes or no. Prayer often requires fasting and long periods of waiting.

Prayer to God is considered among the Mohammedans as very important. It is declared by the Moslem doctors to be "the cornerstone of religion and the pillar of faith." They hold the following points to be essentially requisite to the efficacy of prayer: 1. That the person be free from every species of defilement. 2. That all sumptuous, gaudy apparel be laid aside. 3. That the attention accompany the act, and the mind be not suffered to wander to any other object. 4. That the

O UR God is a living God. He is the same yesterday, today, and for ever. To the patriarchs of old God was a reality. He spoke to Abraham, to Moses, to David, and to Elijah. To Daniel and to the Apostle John He revealed Himself in visions, and in the interpretations of dreams. To Jesus He testified audibly, saying, "This is my beloved Son in whom I am well pleased." We believe that God also spoke to Martin Luther, to John Wesley, to General Booth, to Mr. Moody, and to many others, who shine upon the pages of history as evangelists and men of God.

But does He speak today? Can we hear His voice? Yes, thank God, there are those today who "know the joyful sound," who know the Shepherd's voice, who understand spiritual things.

1. God's voice spoke to His servants of old or witnessed before men in their behalf (Exo-

prayer be performed with the face toward the temple of Mecca. (Not a bad outline for any Christian to follow out.)

Among the hindrances we find unbelief; a selfish purpose; an unforgiving spirit; iniquity in the heart; and refusing to hear the law. If we allow such things to creep into our prayer life, the Lord will not hear, for He only hears those who "keep his commandments and do those things that are pleasing in his sight." Let us examine our hearts honestly and prayerfully to see if such things are hindering.

The best time for prayer, whether public or private, has been well expressed by one who has emphasized "that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of the night. It is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favorable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world today has not yet broken in upon us. This is the best time for secret prayer, but we should also pray at the meals; in times of trouble, and especially after some spiritual victory. Paul admonishes us to "pray without ceasing," so whether audibly or inaudibly the breath of the saint should be prayer.

Our place of prayer should be "everywhere." Whether it be the solitary place or in public, whether in sickroom or in church, whether in saloon or on the street corner, prayer is always in order. But above all we must not neglect the secret place: the "trusting place"; the place where we can be "alone with God."

As to posture in prayer, we have no special plan to lay down. Jesus prayed standing, sometimes kneeling. Sons of men in the Bible fell upon their faces, while others prayed with

The Almighty God

Written by L. B. TROWBRIDGE

THE VOICE OF GOD

du 3:4-6; 19:19; 33:11; Num. 12:8; Deu. 4:33, 36; 5:24; 1 Sam. 3:9-11; 1 Kings 19:12; Matt. 3:17; 17:5; John 12:28; Acts 9:4-9; Heb. 1:1; 2 Pet. 1:17, 18).

2. God's voice is a clear guide to His servants. He makes clear to those who know Him what they should do, where they should go, and what they should say (Num. 16:28-30; Deu. 1:618, 42, 43; Josh 5:14; Judges 1:1, 2; 1 Sam. 23:10-12; 30:2; 2 Sam. 2:1; 5:19; Is. 30:1, 2; Jer. 23:16, 22; 36:6; Ez. 2:7, 8; 3:17, 24; Acts 8:26; 9:4-6, 10-16; 10:1-6; 13:2; 16:6-10; 21:10-13; 27:22-24).

3. God's voice speaks warningly against pride, disobedience, and all kinds of sin (Isaiah 11:4; 45:23; 48:3, 4; Dan. 4:30-32; Hosca 6:5).

4. When God utters His mighty voice wondrous things take place (Gen. 1:3; Josh. 21:

uplifted hands. So it is not the form of prayer, but the form without the spirit that is to be condemned. But it is the "bent back that lifts the heaviest loads."

When we pray, many things will come to our minds, but we must pray for our "needs," not our "wants." In the model prayer of Jesus, the first object of prayer is the honor of God, then our personal needs. We should pray when necessary for forgiveness; for cleansing; and for the Holy Spirit. We should ask God to keep us from wandering; from presumptuous sins; and our lips. We should seek *God's way and will*, not our own. Then things will "be given," "be found," and "be opened." We must ask for strength, more love, and to be preserved. Also wisdom, boldness, grace for time of need, and especially after some spiritual triumph. Many seem to think God does not care to be bothered with the little things, but we must not forget the daily necessities of life. We should pray for the saints, ministers, those in authority, and for more laborers. We should not forget our children, the city in which we live, our friends and enemies—in fact, all men.

In conclusion, thoughts on the prayerfulness of Jesus might be helpful. He should be our example, and as this was His most marked characteristic, let it be ours. He prayed in the night, sometimes all night; early in the morning before the beginning of the day; and before entering public work; and also after the work was completed. So also ought we to walk. It is important to pray for strength and guidance before working and after working, to guard against spiritual pride in present attainments. He said grace before meals and prayed on His busiest days. Even when He had no time to eat or rest, He prayed. Business of no kind should hinder our prayer life; if it does, give up the business. He prayed when weary, and on approach of a great trial. His last words were a prayer. Jesus did not pray as the Pharisee, to be seen of men, nor as the heathen who used vain repetition. He went out into the mountain, the solitary place, but He also prayed in public before many, but always in a simple, child-like way. He prayed with the few, for the disciples, the multitude, for His enemies. He never made long prayers in public, but prayed for the glory of God, for Himself, for believers in all-time, the individual believers and for His enemies. Surely to follow in His footsteps will lead us aright. "Lord, teach us to pray."

45: 23:14; 1 Ki. 8:24, 56; 2 Chr. 6:4; Ps. 33:6-9; 148:5; Heb. 11:3).

5. God's voice when uttered in wrath or majesty is like the sound of many waters, like that of a great multitude, and like a great roaring of thunder (Is. 41:4; 42:13; Jer. 25:30; Ez. 1:24; 43:2; Dan. 10:6; Hosea 11:10; Joel 2:11; 3:16; Amos 1:2; Rev. 1:15; 14:2).

6. God's voice speaks through human messengers: the prophets, apostles, and preachers (Ex. 4:15, 16; Num. 23:5, 16; Deu. 18:18-22; 1 Ki. 17:24; Is. 51:16; 59:21; Jer. 1:9; 5:14; 7:25; Matt. 10:20; Lu. 1:70; John 3:34; 7:16-18; 8:28; 12:49; 14:10; 17:8).

7. If God's voice is obeyed great blessings will follow (Ex. 15:26; 23:21-25; Deu. 4:30; 6:24, 25; 7:12-13; 13:17, 18; 15:4-6; 28:1-14; Ps. 81:13-16; Is. 48:18, 19).

8. But if His voice is disobeyed, great sorrow, failure, and calamity will surely come

(Deu. 8:20; 28:15-47; Judges 2:20-23; 2 Chr. 36:14-21; Prov. 1:24-33; Is. 65:12-15; Jer. 7:13, 23; 22:21, 22; Dan. 9:11, 12).

Only those can hear God's voice who listen attentively, who wait upon God continually, and who obey instantly when He does speak. There is an Inner Circle of holy believers to whom are revealed spiritual mysteries and se-

crets which are entirely hidden and unknown by the ordinary Christian. What a privilege it is to be one of the friends of God! Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Christ's Mission to the World

Written by T. S. MASHBURN

HAVING fallen into sin, Adam heard a voice from God calling unto him, "Where art thou?" To Abraham He appeared as God Almighty, and to Moses as Jehovah God. Christ the Anointed One, in His prayer, John 17, mentions the glory He had with His Father before the world was, proving His eternal existence. Matthew 1:21, "Thou shalt call his name Jesus: for he shall save his people from their sins." In John's Gospel, the first chapter, we have Christ as our *Logos*, the unwritten Word, full of grace and divine truth. "All things were made by him, and without him was not any thing made that was made." At the tender age of twelve years, having fulfilled the law and Jewish custom, He propounds to the lawyers and doctors in the Temple questions that confound them. Following Him to His Galilean home, we hear a sound of saw and hammer as He toils at the carpenter's bench—*Ehehomo*, the God-man. "He came unto his own, and his own received him not; but as many as received him to them gave he power [right, or privilege] to become the sons of God." Matthew 3:16, "And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." *Ehodios*, Christ the Anointed One. Paul said, "This is a faithful saying and worthy of all acceptance that Christ Jesus the Lord came into the world to save sinners." Primarily this was His mission.

1. Isaiah 40:3, gives the office and work of John the Baptist. In 42:1, he gives the anointing of Christ, and His Father's soul delight in Him, and the declaration that He shall bring forth judgment to the Gentiles.

2. There had been great spiritual dearth extending over a period of some four hundred and fifty years, with little or no preaching, and people were not accustomed to church-going, and to hearing the Gospel sounded out. Away out in the desert came a voice from John the Baptist. Coarse and roughly clad, fed on bugs and wild honey, and no doubt with little or no university training, he fires into the ranks of sinners with courage and holy fire. So free from worldly, stylish attire and jewelry, ignorant of popular society, clubs, church affairs, socials, games of chance, theaters, and secret lodges: it would seem to some of us that he missed a great opportunity, as he failed to mention any or all of those things; yet he did preach genuine repentance for the remission of sins, and the need of the baptism with the Holy Ghost and fire, and demanded fruit of his converts answerable to amendment of life.

3. Jesus needed water baptism only for the fulfillment of all righteousness, or the divine plan. He needed the baptism with the Holy Ghost, that He might incarnate Himself into His people. This incarnation is the impartation, or gift, of the supernatural life. He who knew no sin, in whom there was no guile, who was tempted in all points like as we are, and yet without sin, needed neither repentance or cleansing. Luke 1:35, "And the angel answered and said unto her, the Holy Ghost shall

come upon thee: therefore also that holy thing which shall be born of thee shall be called the son of God."

4. Genesis 5:22, "And Enoch walked with God three-hundred years." This man in the beginning of the birth of the world, under circumstances and environments so adverse to perfect accord or unity with a harmonious walk with God, neither faltered nor failed. Paul, in Hebrews 11:5, tells us "By faith Enoch was translated that he should not see death; and was not found because God had translated him: for before his translation he had this testimony that he pleased God." Naturally one of a mother's duties and heart desires is to please her child, keep it amused, and prevent its crying. David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity. That is the secret of Enoch's victorious walk and triumphant translation to heaven. Oh, how strange that God's watchmen on Zion's walls do wink at and condone sin for fear of offending some one. Where carnality exists, there can never be perfect peace and rest, or a harmonious walk with either God or man.

5. Doubtless there never was an age in history when there was so much talk and effort put forth, and money expended for union and peace conferences, international treaties, diplomatic negotiations, etc. Isaiah said something about crying peace, peace, when there is no peace. "Blessed are the peacemakers, for they shall be called the children of God." The logical conclusion is, that the old man of carnality, the unconquerable enemy, which Paul said is not subject to the law of God neither indeed can be, does and will continue to manifest himself until he has been utterly uprooted and cast out. William Booth said it must be individual, and from individuality extend to both church and nation. We should be truly grateful to God for our national peace, and yet beware of our great fortresses of sin. Our pride, our liquor blight, white slave traffic, undue love for and greedy hoarding of millions of money, pinching, pauperizing and it may be aiding criminality. "Sin is a reproach to any people, but righteousness exalteth a nation."

6. In the mission of Christ to the world, every human need may be met, and through and by Him every condition, environment, obstacle, and difficulty may be surmounted in this present life. And best of all, when the conflict is over, and we are called out and on to our future home, where the many mansions are, "we shall see him as he is," be like Him, and dwell with Him there for ever.

7. Again, His mission was to conquer death, hell, and the grave. Having accomplished His work, and, as He said, His Father's will, for our sake became poor, eating with and saving sinners, healing the sick, feeding the hungry multitudes, raising the dead, calming the storm on the sea, and preaching the gospel to the poor; pursued by enemies, cruelly betrayed by Judas, and rushed through an illegal, mock trial under

burden for a lost world, He sweat drops of blood, and carried that crude, heavy cross up Calvary's hill until He fainted and fell under its burden. The final climax was reached when He was nailed to the cross and suspended between heaven and hell on this awful instrument of Roman torture. Here He hangs for six hours, the Holy Child of Bethlehem, the Boy of Galilee, the Man of Sorrow and acquainted with grief, praying, "Father, forgive them, for they know not what they do." Listen to the mockery and rabble of His enemies, "He saved others, himself he can not save." This most profound truth they ignorantly uttered. One of the two thieves between whom He was crucified, called on Christ at this awful moment and found mercy and salvation. In this, the darkest hour of the world, God's own dear Son cried, "It is finished," bowed His head, and died. No wonder mother earth reeled to and fro, rending rocks, opening graves, and causing the dead to rise.

8. Now that the greatest tragedy the world has or ever will know has been enacted, Satan and all of his hellish hosts are holding a jubilee. The disciples having all fled in fear, some are now gone back to their old trade, using their nets and fishing boats. Christ's body lies in Joseph's new-made tomb, a great stone is placed at the door, the Roman seal is upon it, and soldiers are on guard both night and day, under penalty of death if found sleeping on duty. But wait with me. Jehovah, the eternal God, who exhorted Joshua to be strong and very courageous, lives and possesses all power in heaven and earth, speaks the grave open, and the Lamb slain from the foundation of the world, now gloriously and triumphantly comes forth in new resurrection life, and because He lives we also may live again. We are not Sadducees nor pessimists, and must be more than optimists. Only realists will be able to stand in the burning testings.

Thoughts on Ordination

Written by M. EMILY ELLYSON

WHEN a young man has finished his preparatory studies and still remains strong in his purpose to serve in the ministry, he is sometimes in danger of putting off his actual work in the pastoral field too long; or it may be, on the contrary, he is in danger of being ordained to this sacred calling too soon. The saintly Leighton did not enter the ministry (or take holy orders) until he was thirty years old, according to his avowed opinion that "Some men preach too soon and some too long." Our Lord did not begin His public ministry before He was thirty years old. Some of the apostles were men evidently of middle age, though others were young men; but there was no apostolic rule left us fixing the age of men who begin to preach the Gospel of Christ. Yet an ordination into the Christian ministry which the church fathers entered upon with fear and trembling should not be approached in a rash spirit, but with deliberation and prayerful thoughtfulness.

One takes upon himself profound obligations. He is to be the leader, the shepherd, a caretaker of souls.

The idea of probation, though by many censured, yet nevertheless is not without much value both to the candidate and to the church. As to length of time, we would say it should be of such duration as to enable both parties to become sufficiently acquainted with each other, and to become a bona fide trial of the candidate's fitness. One who is to become a

teacher of truth should be severely and broadly trained.

Ordination is a solemn induction by the church into the ministerial office of one who is regularly called and chosen by God to be a herald of the Gospel. The word *ordain* is only found twice in the New Testament, in the sense of setting apart to the function of an office: Acts 14:23 and Titus 1:5. In the other instances where translated *ordain*, the meaning is not so apparent. Ordination is a scriptural ceremony, having a sacred significance, and like a marriage ceremony is not to be frequently or lightly repeated; but is done once for all: for it has reference to a permanent office and work—a work to which the subject has devoted his life. Ordination is the installing of an officer into the office to which he was previously called. It does not confer a mysterious power, it is not an act of power but of order. It may not be absolutely essential, but it is necessary to good order in the church and in the ministry; and its modern neglect is a cause of great evil, lessening the dignity, efficiency, and permanency of the ministry, and increasing the liability of im-

position and fraud upon the churches. Again, the omission of ordination destroys the feeling of responsibility in church and minister, and this is most injurious to the church's prosperity.

The church has no right to ordain an unfit person, one who is opposed to the scriptural idea of the ministry. Christ, we hold, is higher than the church; and the minister, though placed in office by the church, is primarily called and delegated by Christ and derives his authority from Him. The church can not make a true minister of the Gospel: Christ alone can do it. It is the inward calling of God that makes a minister, and the church militant recognizes and sets apart by ordination such to the office.

It is to be regretted that this ancient ceremony, which has in it so much of spiritual impressiveness and quickening, which is so beautiful and solemn, should seem to be losing its power and place in the church, and that a kind of commercial and every-day idea is attached to the relation of a minister to his people.

(Rom. 15:13). In Romans 5:1,2, we have peace spoken of as a result of justification, and Paul says, "We stand, and rejoice in hope of the glory of God." In Romans 14:17, we read that this with righteousness in the Holy Ghost is the kingdom of God, and here prayer is made for a fullness of this enjoyment, that there be an abounding in hope through the same means, or power, of the Holy Ghost. This fullness is Christian perfection obtainable in this life (Eph. 3:17-19; 1 John 4:17,18). Again, in 2 Cor. 9:14,15, we read of an "exceeding grace of God"; and an "unspeakable gift." And the apostle thanks God for it. Some suppose this grace or gift to mean a Christian liberality; but such a grace is *speakeable*. It must be love exceeding all this. The new birth affords the divine nature or the love of God kindled in the heart (2 Peter 1:2; Rom. 5:5). And the gift of pentecostal grace grants the experience of an in-filling, empowering, and holy making consolation. It gives the spirit of prophecy. And it creates a covenant relation with God. (Read Heb. 10:14-18.) A law for the will of God is written in the heart. This is entire sanctification. And this is the will of God (1 Thessalonians 4:3). Gifts that follow.

But says a seeking heart, "How may I know the difference in my experience?" First, we answer, it is God's business and good will to assure us of all things (1 Cor. 2:12; 1 John 2:20,27). Precious one, the Lord speaks and does Himself make all things plain to every believing heart. Second, there is always a twofold assurance given. The spirit of our heart gives assurance of the change which we experience in every blessing of salvation. Then, too, the Holy Spirit filling and possessing us is an assurance. This first is effectual in regeneration (Rom. 8:15,16). And this also holds good when the heart is wholly sanctified (Heb. 10:14,15). But says one, "I am instructed that all grace is obtained through faith" (Rom. 5:1; Acts 15:9; 1 John 5:1). This is the very condition that brings about the assurance. God requires faith in His words. We place our doubtless and undivided confidence in the truth of the Spirit, and the most merciful Savior speaks to the soul. Otherwise should God speak to the audible ear, we would suspect the evil one had fooled us. God's voice and work testify together, and settle all questions. If you are yet a conscious sinner, confess to God, repent, forsake your sins, and believe on the Lord Jesus Christ, and He will do the saving and the assuring. Have you been converted? deny or crucify self in consecration and believe in the cleansing Blood and the Holy Spirit will purge the affections and sensibilities as He speaks to the awakened soul.

BURRS AND BURRS OPENED G. A. MC CONNELL

When God sent His messenger before His face to prepare the way for His Son, he found the path through the temple closed, and he went out into the wilderness there to prepare a way. Today whosoever would find Him, and walk in His way, must go forth to Him without the camp, bearing His reproach.

How the love of Jesus follows us! When Peter and the others ran away from Jesus and the trouble at Jerusalem, and went fishing, Jesus appeared in time to tell them where to make a big catch. Not until they had eaten the breakfast He had cooked, did He sorrowfully put the reproachful question, "Lovest thou Me more than these?"

First and Second Work of Grace

Written by GEORGE W. BUGH

TO the mind of a saint the Holy Scriptures abundantly teach two works of grace. That is, two works of redemption from sin. One from sins committed, and one from its pollution in this life. The truth sets forth a twofold act quite often as, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Here is a judicial act of grace and an actual cleansing of wrong conditions. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren . . . being born again" (1 Pet. 1:22,23). Here the cleansing through the Spirit takes place as a consequence of the new birth. "According to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Here is regeneration with its sin washing stated and coupled with a renewing of the holy making Spirit. Should we consider that this washing signifies justification and the renewing of the Spirit, the work of the new birth, all of which is concomitant, the sixth verse teaches the baptism of the Spirit, as "shed on us abundantly," and this is the other work. "He is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). Here salvation is made a matter of degrees, and they that come to God by Christ have the promise of salvation to the farthest degree; reaching from pardon and purification to final immortality.

But it is argued that all this working of the grace of God may take place at one time in the experience of Christians. Let us now examine a number of Scriptures which do not admit of such a view. St. Paul, in writing to Titus, has this to say: "Our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:12). Instead of "a peculiar people," the American Revision reads, "a people for his own possession." The Greek word for "iniquity" is *anomas*, which is elsewhere translated transgression and lawlessness, signifying actual sins. There is here, then, a redemption made for two purposes. One is a deliverance from a lawless condition, and the second is for a cleansing of a people. This people we are told is the church (Eph. 5:25,

27), standing in a married relation with Christ, which after being washed is healed of all her blemishes.

The actual workings of grace are no less than three: First, a sinner must be awakened (1 Cor. 15:34; Eph. 5:14). Reproof and conviction of sins must precede a transformation of the heart. Second, Jesus said, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). Third, there is to follow a saintly perfection (Eph. 4:11,12), or a purification of the heart by faith (Acts 15:8,9; 1 John 3:2,3). These several workings of God is also well expressed in the call of St. Paul (Acts 26:18). Here we read of eyes opening and a deliverance from the power of Satan, the forgiveness of sins, and an inheritance with sanctification by faith in Jesus Christ. The reader will observe that if here we consider justification, regeneration, and sanctification as component in this Scripture, or as one grace, there is still an inheritance distinctly spoken of; and St. Paul tells us that this inheritance is riches and glory in the holy—the saints (Eph. 1:18). The same lesson is taught in 2 Cor. 1:21,22. First, we read of the anointing which signifies Christianizing. Then comes a sealing with the title of an inheritance, which is given in the heart. Now suppose all this is done at one time, or in conversion; the purpose remains that it is done to "establish" the Christian in holiness. St. Paul writes of the Thessalonian church, who by their conversion had a good report, and were elected of God, "To the end he may establish your hearts unblameable in holiness before God, even our father" (1 Thessalonians 3:13). And therefore he prays for them, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless" (1 Thess. 5:23). That is, that each member of the church be established in holiness, and be kept blameless unto the coming of our Lord. Therefore we must conclude that this establishment is an additional work and a perfection of holiness.

Let us study a few more of these testimonies. St. Paul prayed for the Roman church "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost"

MOTHER AND LITTLE ONES

AGATHA'S ANGEL

Agatha and Ray were soon undressed, their prayers said, and Trissy was ready to leave them. "Good night," she said, "and may angels protect you."

"Oh, Trissy," asked Agatha, "did you ever see an angel?"

"Why, no," replied Trissy. "I can't say I did, but the good Lord sends them to take care of people."

"I've seen pictures of them," said Agatha, anxious to prolong the conversation, for the sake of having Trissy's society, "and they are beautiful ladies dressed in white and have wings—I'd like to have one to take care of me."

"I should n't," said little Ray, sleepily. "I'd rather have mamma," and in another moment he was fast asleep.

But Agatha was wide awake, and almost as soon as Trissy was gone she remembered that she had not had her usual drink of water before coming upstairs. She felt very thirsty, and the more she thought of it the thirstier she became. It was of no use to call Trissy; she would go downstairs and get a drink from the pitcher that stood upon the hall table.

The front door still stood open and she walked out upon the veranda. How strange it seemed to be out there in her night-gown and little bare feet, when she was supposed to be in bed. Then the thought came into her mind that Rosalie, her favorite doll, had been left in the hammock, and it would never do for her to stay out there all night. The hammock was not far away, just around the corner of the house, beneath a large tree.

Then she wondered how it would seem to be in a hammock while she was undressed, and, to find out, she got in and gently swayed herself back and forth. She knew that she was not doing quite right, but it was so pleasant, and the motion was so agreeable, that she stayed one minute after another, until, without having the least intention of doing such a thing, Agatha fell fast asleep.

About midnight Agatha awoke, and at first could not understand where she was, and was very much afraid. It was a moonlight night, but the house looked farther away than early in the evening. Besides the sense of fear was the feeling that she had only herself to blame for the trouble she now was in. Then she thought of what Trissy had said about angels; they took care of people who were in trouble, and surely she had never needed help so much in all her life before.

The she looked up to the shining stars and whispered to the dear Lord, who never seemed so near before, "Dear Jesus, I am a little girl, only five years old. I am all alone. Won't you please send an angel to take care of me?" Then she looked towards the large gate, where she thought the angel would appear, and in a few minutes there was certainly something white slowly approaching. When it came quite near to the hammock she saw that it was a large white dog, and what she thought was an angel's wing was its plummy tail.

Agatha looked upon her visitor with a good deal of awe at first, but she finally patted his head and said, "Nice dog, poor old fellow," until they felt quite acquainted.

The dog seated himself on the grass beside the hammock with a look on his face which seemed to say, "I don't understand why a little girl should be out of doors at this time of night, but, seeing you are here, I will take the best of care of you. You had better lie down and go to sleep again."

And Agatha, feeling perfectly secure, wrapped a light scarf, which had been pinned around her doll, over her shoulders, and was soon fast asleep.

Early in the morning Mrs. Harley went to the children's room to awaken them. When she saw that Agatha was gone, she supposed she had quietly slipped downstairs, but when she could not be found she became very much alarmed. Agatha was not in the house, and as the doors and windows were all fastened she could not have gone out.

The mother grew more and more distressed, and the father went out into the garden hardly knowing what he expected to find. In a few minutes he saw Agatha asleep, with the doll in her arms, while her faithful sentinel lay on the ground beside her.

"Here, mamma," he exclaimed, as he carried his little daughter into the house, "is our little stray lamb; she has been all night in the hammock, and Colonel Slade's great St. Bernard dog was watching her. I've never seen him on our grounds before, and his home is fully half a mile away."

"Oh, Agatha," asked her mother, when the child had told her story, amid many kisses and embraces, "weren't you terribly frightened when you found it was night and you were out there all alone?"

"Not very," replied Agatha, whose courage was rapidly returning; "besides, I prayed to Jesus to send an angel to take care of me, and he sent that dog. I know it looked like a dog, but I think it was a kind of an angel. I believe it was an angel-dog."

"I wish we all had Agatha's faith," said her father.—LOUISE E. SPENCER, in *Advance*.

"TURNING THE TABLES" WITH THE TRUTH

Elsie Standon came into the cheerful sitting room, with its bright fire and blooming plants in the windows, and, throwing her books on the table, she seated herself at her mother's feet.

"O, motherkin, we had the most exciting time in school today. Mr. Brown offered a book of poems as a prize for the best essay on 'Patriotism.' And those who tried for it read their essays yesterday. Today Mr. Brown told us about the prizes—two books! And who do you think got them?"

Now mother knew quite well when she looked at the happy face before her who had won one of the prizes. But, after the way of mothers, she went on buttoning Baby Philip's dress and only asked quietly: "Who did, dear?"

"I did, mother! I did! And this is the book," and the little girl brought a handsome, leather-bound book to her mother.

"That was very kind and generous of Mr. Brown; but who won the other book, daughter?"

"O, Jane Austin. I thought it was nice she did, because, of course, she do n't have much fun. We girls told her so after school."

"Elsie, did you say that to the poor child, and did she hear you?"

"Yes, I think she did," and the confidence left the little girl's manner as the hot blood mounted to her face.

"But, mother, it's true. He is a drunkard, you know he is."

"Yes, dear, and more's the pity. You certainly need not remind Jane of the bitter truth."

Elsie left the room with a pout on her pretty little face. And her mother went on dressing the baby, but thinking of Elsie.

That evening Aunt Meg stayed to supper at mother's request. Elsie and Philip were great chums with Aunt Meg, so the meal was a merry one until father asked for the mayonnaise dressing. As mother handed it to him she apologized for the plain white dish in which it was served.

"You remember the cut-glass mayonnaise dish you gave me at Christmas, Meg? Elsie broke it last week. I did n't mind the dish so much, but my little girl told me a falsehood about it and afterwards confessed that she broke it."

Aunt Meg looked surprised; but father, with a quick look at mother, turned the talk to other things.

For Elsie everything was spoiled. She could not eat because her throat felt so big. She kept her eyes on her plate and her hands, cold and wet, twisted each other in her lap. When mother excused her she slipped upstairs and sat by the widow in mother's bedroom.

It was new and strange for mother to

speak so. That dreadful dish! Mother had talked so sorry about it and they had prayed a little and Elsie thought it was forgiven and forgotten. There was a step on the stairs, the door opened, and mother's arms were about her close.

"Mother, why did you?"

"But it is true, Elsie, you know it is," answered mother in a queer voice.

Elsie looked at her mother, though she could n't quite see through the tears.

"Is this the way Jane felt?" she asked.

"Dear little daughter, I don't know. I am afraid Jane felt much worse. But don't you see some things must be shut deep in our hearts for only God to see!"

And Elsie understood.—*Epicworth Herald*.

"PRECIOUS HEART"

THEY trooped in through the Mission Compound gateway—a merry throng of dark-eyed Chinese children.

Amongst the scholars in the senior boys' class was "Precious Heart," a lad of fourteen who was the son of Christians, and had been nurtured in the true Doctrine. He possessed a peculiarly strong character, and his teacher, whenever tempted to be discouraged over the lack of response from the majority, was always cheered when thinking of Precious Heart and his loyal allegiance to his Heavenly Master.

The lesson this Sunday afternoon was on the three Hebrews tested in "the burning, fiery furnace," and the subject appeared in a special way to Precious Heart.

"I wonder, my beloved pupils," says their teacher, "if you and I were ever obliged to make a choice, if we would choose suffering rather than deny Christ? It is a terrible thing to disown Him if we are His servants; and if we refuse to confess Him before men, we are told He will be ashamed of us before His Father and the holy angels."

"Well, honorable greatness," broke in Precious Heart, impulsively, "I would not deny Him. I love Jesus far too well to act as Judas."

"God help you, dear boy, as I pray He may strengthen us all, said his Chinese "elder brother," quietly, for he knew how disturbed and anxious were the times through which they were just then passing.

In less than a week the terrible Boxer Rising was convulsing China. They were in the throes of a veritable "baptism of fire," and Precious Heart was singled out like many another to prove that he loved his Lord. It being well known that his parents were zealous adherents of the "Jesus religion," it was to their house that the Boxer band immediately directed their steps. The little farmstead stood in the center of its own clearing on the outskirts of the town, and when the Boxers burst into the kitchen the family were seated at their evening meal.

The ferocious leader lost no time in getting to work. Accusing the parents of helping the "red bristled Barbarians" to reach a place of hiding, he roughly demanded to know their whereabouts. "Those wretched foreign devils may evade us through your connivance, old father, but unless you tell us at once where they are, both you and your wife shall taste the dust, and that quickly, too, since we have no time to waste."

An expression of resignation settled down on the old man's face, as looking at his wife he replied firmly, "I cannot tell you, honorable brother, what you ask. These are our last words. We can but die if God will."

With a wild whoop of vindictive rage the order was given and swiftly carried out. Both were brutally murdered, while Precious Heart stood a prisoner, since two Boxers had secured him the moment of entering the house. His young blood boiled at the sight of his parents' death, and his grief and defiance almost overpowered him as he struggled vainly to regain his freedom.

"Here you go, young brother," said the leader, "out you go from this, and we'll see

if this pernicious heresy has affected you or not."

In front of the little tiled cottage, the ground was trodden soft after a recent fall of rain, and with his huge curved knife the Boxer drew a rude cross on the muddy earth.

"There, young brother, is the sign of that accursed religion. Stand upon it, spit upon it, and swear by the spirits of the dead, by Heaven and all the powers of nature that you neither believe nor worship the foreign God, and that you will do your utmost to assist us in our search for those abominable deceivers. Deny their Jesus as an apostate teacher—a false and wicked leader of cunning devils."

Precious Heart stood silent and apparently unmoved, his face turned to where the golden-red sun was sinking beneath the radiant hills. Like one of old he lifted up his eyes to Him who dwelt above these glorious heights, and received the help he needed at that terrible moment. Only a brief interval; then the Boxer chief spoke roughly:

"What is your choice, young brother? We must go, we have other work to do yet. Be thankful we give you this chance of life."

Then, with his face lit up by the crimson light of the dying sun, Precious Heart looked boldly at his captors. "I can not deny my God," he said, quietly. "I am a believer in the Jesus Doctrine."

At a sign from the leader the soldiers fell upon him. The crimson stain of his life blood spake of a heart's devoted love, and when next morning a neighbor discovered the body he uplifted the boy gently from where he lay and there beheld the rough tracing of the cross. The man had often heard the Gospel, but had refused its message. Now, with a good idea as to what must have occurred he resolved that he would diligently inquire into this wonderful truth which had made a boy face death and suffering. That man is an earnest believer today. He owes his salvation under God to Precious Heart, one of China's Sunday school heroes.—*The Sunday School Times, London.*

Our Young People Choosing the Leader

EARLE F. WILDE

In the choosing the president, or leader, for our Young People's Society, we are at a point of tremendous importance. Much prayer and studying of fitness and qualities must be exercised, in order that the right one for the place will be secured. If you do not care much whether or not your Young People's Society makes a success, this article will not do you any good; but, on the other hand, should you see the importance of making the young people t:ll for God and the church, you are concerned about their welfare, have the upbuilding of their character at heart, perhaps the following suggestions as to qualities of its leader may prove of value.

As has been said before, in choosing the leader emphasis should be placed on one's spirituality rather than on natural ability. A Spirit-filled man or woman, though they have a little less natural ability, should be chosen in preference to a less spiritual one. One possessed with the Spirit of God, will more readily follow the leadings of the Holy Ghost; and thus endowed will be able to lead his little band farther into the Land of Canaan.

We believe the following suggestions as to qualities necessary to be a true leader for the Young People's Society, are indispensable:

He or she ought to be comparatively young. Leaders of young people with the hair frosted by the passing of many years, will not make a great success. As a leader of prayermeeting, or teacher of Bible class, he would be in his place; but not at the head of the Young People's Society. We do not underestimate the value of our elder brothers and sisters; we prize their counsel and fellowship. But to make the society a success we must have young people to comprise its executive force.

The leader must be thoroughly and genuinely saved and sanctified. To have one not so fitted would result in a tragedy. We should no more think of electing a leader for the Young People's Society who was not thoroughly sanctified, than we would of calling our pastor who did not possess the experience. The reason so many young people's societies are more a curse than a blessing is because of the fact that their leaders were either not converted, or were not fitted for the place.

The leader must be a man or woman of prayer. There are times when the leader is called upon to solve and untangle some peculiar conditions, and if he is not very prayerful, and not well known at the throne of God, he will err in judgment and make a complete failure. He must be able and ready at all times to pray for and with his company, of which he is to be the chosen leader.

He must be a man or woman with a vision. A vision of his responsibilities, a vision of a lost world, and a vision of the possibilities of grace. Not that, can we just hold our ground; but how much more can we possess? Not only can we get across Jordan, but that we march around and capture Jericho. With such an one as leader, we are sure the society will not backslide and get cold and formal. Prov. 29:18 says, "Where there is no vision, the people perish."

He must be humble. The crowning grace in any leader is the spirit of humility. All of our great leaders, both political and religious, have been men and women of deep humility. Humil-

ity is a most excellent grace of the spirit. The blatant, blustering, want-to-do-it-all, want-to-be-it-all character, will never lead any one very far. That kind of a spirit soon becomes monotonous and disgusting. What self-exaltation fails to do humility will accomplish, if given time and opportunity. Sometimes the greatest one among us is the least noticed. This trait of character shrinks from publicity, yet stands out defiant in the censure of righteousness. This kind of a leader will not form, nor tolerate, any clique or faction, so dangerous and destructive to work among young people.

He must be a man of many and varied sides; able to make plans, and able to put them into execution. It borders on foolishness to be possessed with the idea that the society will flourish both spiritually and numerically, and that every meeting will take care of itself and run right, without much prayer and planning. Possibly it will run, but probably run into the ground. Speakers and ones to sing must be notified a little beforehand so that they will have ample time for preparation. All meetings should not be alike. The leader should be able to keep the society from getting into a rut. Variety is the spice of life.

A leader for such a society and body of young people must have a peculiar love for young people and their salvation. One who, if needs be, will throw aside other seemingly pressing duties and pray for one fallen out of line, or under severe trial and temptation. Such an one will have the blessed privilege of helping many of his little company back on the highway. If he has only a selfish desire to be president, he is not fit for the place, and the spiritual life of the members will soon be on the ebb. A true leader will feel the burden for the welfare of the society both individually and collectively.

You say this is too high a standard? I think not. Too much of the wreckage in other young people's societies has been caused by the lack of these and other qualities being manifest in its leaders. Young people's societies are a blessing if in charge of an efficient leader; a failure and a curse if in charge of a poor one. Elect the best one you have and can find, and pray for him, and petition the Lord to make him better.

How long should he hold office? As long as he is any good. Never dispense with a good leader; they are too hard to find, and will leave you soon enough. Have the next best as vice-president, to be in training to fill the leader's place, should he be called elsewhere.

THE STRANGER WITHIN OUR

GATES

FRED H. MENDELL

An open letter to the members of the Pentecostal Church of the Nazarene:

There is a matter which is resting very heavily upon my heart, and since I am more used to writing letters than I am to preparing articles for publication, I shall ask you to permit me to speak in this informal way.

As you doubtless know, we have been trying for some years in Newton to carry on a work among the Spanish speaking people. The work is necessarily slow, but we expect in the immediate future to extend its influence.

At present we are reaching only the one camp, in our Sunday visitation; but we plan to begin work in another camp at a short distance from the city, and also to do something for those who live in private homes, or rather houses of their own renting, scattered about the city. Of course, the work rests heavily upon my heart, and my soul yearns to see this one branch of the Lord's work prosper. And it is of this that I want to write you. I have felt and am feeling that of all people who are neglected, the "stranger within our gates" is no different from the ones across the water. If there is an exception, it is in favor of the ones beyond. There is a certain amount of prestige which attaches itself to the foreign missionary, which the worker among foreigners in this country does not possess. I fully believe (although I have always longed to be a foreign missionary) that it takes less grace to go to Africa than it does to labor among the negroes where race prejudice abounds. This is also true of other nationalities. I simply mention this one as a well-known example. In many cases we are sending missionaries across the water, while we neglect the same nationalities right at our gates. "These things ought ye to have done; but ye ought not leave the other undone."

The real matter which has stirred me to action until I feel that I must write you in regard to this foreign work in the homeland, is the concern which our Editor is manifesting along the line of tract distribution. After all, the thing which will produce lasting results, is the persuading of people to consider the Word of God. We can not speak Greek, Italian, or Portuguese. Only a few of us can talk a little of Japanese or Spanish. As we do things now, their only hope of finding the salvation which we profess is for them to learn our language, and hear it preached in what, to them, is a foreign tongue.

But we can distribute tracts. Our Brother Brand has tracts in Spanish for the Spanish or Mexican population. Our Publishing House is printing the Gospel of John in the Spanish language, while the American Tract Society, of New York, publishes tracts, portions, Gospels, and Bibles in every known language and tongue. There is no excuse for our neglect of the dark-skinned stranger. God has sent him to our door for the message of life. If we send him away empty-handed, when we have so much, how then shall we face, on the day of His judgment, Him who died for all?

I trust that God may roll this matter upon your heart.

Take Christ on board thy little ship!
Trust thou in Him alone.
Push from the shore, fear not the waves
That break in sullen moan.
Although thy vessel trembles sore
With angry tossing, more and more,
Still, though the waters raging be
And do increase
Yet be at peace
For Christ is with thee on the sea!
—From the German of Sturm.

A WISE THOUGHT OF A SEVEN-YEAR-OLD GIRL.—She had been playing with her dolls, but she stopped and sat quietly in "a brown study." Then looking up she said: "Mother, do you know, I think that Jesus was the only One who ever dared to live His inside out!" She had discovered that He was the only One who never had occasion to be a hypocrite.

THE WORK AND THE WORKERS

Announcements

CHANGE OF ADDRESS.—Until further notice my address will be 1719 N. Comal St., San Antonio, Texas. All mail addressed me there will reach me at any time.—WY. E. FISHER.

IMPROVING.—We are very glad to announce that if Dr. Reynolds continues to improve as he is doing at this time, he will be able to resume his District Assembly work at the appointed time.

HOLINESS CAMPMEETING.—The Southern Maryland Holiness Association will hold its eleventh annual campmeeting at LaPlata, Md., August 6th to 15th, inclusive. Rev. John T. Hickman, of West Union, W. Va., will have charge, assisted by the Rev. Richard Simmons, of Virginia; Rev. D. W. Sweeney, of Chicamuxen, Md.; C. J. Penn, of Washington, D. C., and others. Mrs. J. T. Hickman will have charge of the singing. All trains stop at the campground. For further information, address Rev. J. C. Penn, Martinsburg, W. Va.

EVANGELISTIC.—Rev. J. Walter Hall will hold meetings at the following places: Kelly School-house, twelve miles west of Dodsonville, Texas, July 16th to 25th; Wellington, Texas, July 30th to August 11th; Number Eight, Okla., five miles east of Hollis, Okla., August 13th to 25th; Medcalf, Okla., August 27th to September 5th. We especially invite campers to attend these meetings. We shall pray God to regenerate sinners, reclaim backsliders, sanctify believers, heal the sick, and establish God's people in the grace of Bible holiness.

CHANGE OF ADDRESS.—I will make my home now at Sulphur, Okla. I would like to get in touch with the church work. Those who need a pastor or a helper in meetings, let me know. I have had thirty years' experience.—J. H. CALLOWAY.

CAMPMEETING.—The annual campmeeting will be held at Peniel, Texas, from July 29th to August 5th. Rev. G. W. Ridout and Rev. Joseph Bates will be the evangelists, and Professor Hugh the song leader.—E. C. DEVERNETT, *Chairman*.

WILL ACCEPT PASTORATE.—I am now ready to take a pastorate anywhere the Lord might open up. I have been a Nazarene for over seven years, and have been preaching in this church for four years as a supply. I feel that I should take a pastorate and give all my time to the work. References given.—FRED C. MOHR, 98 Vine St., East Palestine, Ohio.

CAMPMEETING.—The Vermilion County Holiness Association will hold its campmeeting at Lincoln Park, Danville, Ill., August 12th to 22d, with Evangelists I. G. Martin and Aura Smith in charge. Rev. M. T. and Lida Brandyberry will be in charge of the singing. For further information address PAUL F. MOORE, Danville, Ill.

VILONIA (ARK.) CAMP.—Those who attend this meeting from a distance will be furnished free transportation from Conway on July 28th and 29th.

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

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

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TELEGRAM

ANOTHER NEW CHURCH!

Bloomington, Ill., July 12, 1915

HERALD OF HOLINESS:

Bloomington campaign closed with great sweep of victory! L. Milton Williams preached closing sermon with altar full of seekers, after which District Superintendent I. G. Martin organized a new church with fifty-six charter members, with more to follow. Good organization perfected, and meeting place arranged.

E. G. ANDERSON.

and back again to Conway on August 9th. Free rooms will be furnished in the Dormitory. Come to the camp and visit the college, and get your soul fed by that great preacher, Fred St. Clair.—A. F. DANIEL, *Pastor*.

CAMPMEETING.—The eleventh annual camp of the Oregon Holiness Association will be held at East Thirty-third and Mason streets, Portland, Ore., July 15th to 26th. Evangelists: C. W. Ruth, Charles H. Stalker, Mrs. Stella Crooks, Rev. C. Howard Davis, manager of camp.—MRS. EDITH WHITESIDES, *Secretary*, 680 Quimby St., Portland, Oregon.

CAMPMEETING.—I will hold the Mountain View (Okla.) camp, beginning July 9th. A large tabernacle will be used for the place of worship. My wife, with several workers, will assist. From there we will go to Eagle City, Okla., July 23d to August 2d.—S. IRICK.

EVANGELISTIC.—My wife and I are open for evangelistic calls anywhere we may be needed. We prefer to go south to Texas and east to Florida. Can furnish references. We could be busy all the time (and are), but on account of this climate not agreeing with wife's health, we need to make a change. We both sing and preach. Address me at Albany, Ore., R. F. D. 3, Box 37.—CLYDE T. DILLY

EVANGELISTIC.—Evangelists Allie and Emma Irick will hold meetings at follows: Dodsonville (Texas) camp, August 13th to 23d; Ozark (Ark.) camp, August 27th to September 6th; Sylvia, Kas., September 11th to 27th; General Assembly, Kansas City; Hatteras, N. C., October 8th to 28th.

District News

SOUTHERN CALIFORNIA DISTRICT MINISTERIAL ARRANGEMENTS

District SuperintendentHOWARD ECKEL
BakersfieldFred Smith
Boyle HeightsJ. H. McKnight
BreaJoe Kiemel
CucamongaW. C. Frazier
DowneyJ. R. Helm
EscondidoC. W. Welts
Fairview HeightsB. H. Kennedy
HawthorneO. A. Marti
HoltvilleJ. M. Rye
Long BeachThomas G. Rogers
Los Angeles —

First ChurchC. E. Cornell
EmmanuelLucy P. Knott; J. Proctor Knott,
Associate.

Elysian HeightsFred J. Shields
Grand AvenueWeaver W. Hess
Eagle Rock AvenueM. F. Grose
Highland ParkS. D. White
Shorb AvenueE. W. Kiemel
SunnysideW. A. Welch
MexicanMrs. M. McReynolds
Japanese MissionWilliam A. Eckel

OlindaJames Elliott
OntarioE. M. Hutchens

Pasadena —
First ChurchA. O. Henricks
University ChurchSeth C. Rees; Mrs. Seth
C. Rees, Associate,

PomonaJ. D. Scott
RedlandsRichard R. Coons
RiversF. S. Converse
Upland —

First ChurchW. C. Wilson
Japanese MissionTo be supplied

San Diego —
First ChurchJ. W. Goodwin
East San DiegoLola Blessing

Santa AnaC. W. Griffin
VeniceWilliam L. Brewer
WhittierJ. H. McIntyre
ROBERT PIERCE, *Secretary*.

SAN FRANCISCO DISTRICT

The special committee on home missions, appointed by the District Missionary Board, to cooperate with the District Superintendent in providing for the opening of new work in needy fields, met during campmeeting. Rev. D. S. Reed, of Lindsay, was made chairman; Rev. M. R. Dutton, of Milton, secretary; and Rev. S. B. Rhoads, 2137 Clinton avenue, Alameda, treasurer. Arrangement was completed for sending the Smith band into the neglected places in Calaveras county. They begin in a meeting at Copperopolis, with Brother Dutton, July 11th. Other places and fields will be entered by other workers. At this writing the District Superintendent is in a meeting at Richvale, with Brother Oscar Lundvall. Brother P. G. Lineaweaver will enter other fields in the south end of the District. Any of God's stewards who desire to help this onward movement financially, send same to the District Superintendent, or to Brother S. B. Rhoads, the treasurer.

The District campmeeting was one of the very best ever held on the District. Dr. Walker greatly endeared himself to our people. It was certainly a great feast to the saints to sit at the feet of this servant of God. He was ever and always at work. While not in services, his typewriter was busy in his tent, on the Commentary for the Sunday school lessons for next year. May God grant this servant of the church many years yet to glorify God on earth. Next year's camp will be held at Fresno, immediately following the District Assembly at that place.

The next District all-day meeting will be held at San Francisco, August 6th.

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

CHICAGO CENTRAL DISTRICT

District Assembly to be held at Olivet, Ill., September 8th to 12th, Dr. E. F. Walker presiding.

District convention to be held at Olivet, Ill., September 3d to 8th. Many prominent workers and an interesting time are expected. Plan to be there. Meetings to be held in the beautiful grove. What a time we will have! Praise the Lord!


Our church at Auburn, Ill., with Brother Gibson as pastor, is planning a tent meeting from August 8th to 23d, with Brother and Sister Jones, of Chicago Heights, assisting. He have a good work at Auburn, and the Lord is surely blessing Brother Gibson.

A campmeeting is to be held at Chicago Heights, Ill., July 15th to 26th. A great time is expected. Write to Brother Jones, our pastor there, and he will give full particulars. Be sure to pray for this meeting.

Our church at Tallula is going forward with vic-

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tory. A new church building is being erected, and will soon be ready to dedicate. Let others do likewise.

The saints at Lerna continue to keep the town awake with their shouts, and they are certainly a blessing to that community. The pastor, Brother Gilmore, is leading the forces on. They also plan for a tent meeting later in the summer.

A special tent meeting will be held at Fithian, July 28th to August 8th, with a number of special workers. The saints at Fithian are marching on with Brother Gookin as their human leader. God is surely blessing, and a great time is expected in the special meeting.

Brother C. A. Brown is assisting in special meetings at Butler's Ford. We are looking for a good report.

A campmeeting is to be held at Georgetown under the auspices of our church and pastor. The special workers will be Brother Compton and Brother Baker. The meeting commences July 25th.

Olivet church is moving forward with a conqueror's tread. Brother Shepard, the new pastor, is certainly winning the hearts of the people. All who have heard Brother Shepard will agree that he is God's messenger, and the right man for the important work at Olivet in connection with our school.

The Illinois Holiness University plans to make the next school year the greatest in her history. Applications are coming from students all over the country, and we will even have a student from India. The Faculty for next year is exceptionally strong. Dr. A. L. Whitecomb is president, and he has associated with him twenty-five excellent teachers. If you desire an education, plan to attend Illinois Holiness University. School opens September 13th. We expect three hundred at the opening.

A church will be organized at Bloomington at the close of the present tent campaign.

Brother Milby, our pastor at Decatur, must leave for a few weeks' rest, his health having failed. Brother Milby has certainly been used of God to establish the work at Decatur, and his breakdown is a result of two years' of ceaseless labors. We trust many will pray for his recovery. If any can assist him a little financially, we are sure it will prove a blessing. Send your contribution to Brother I. G. Martin, District Superintendent, 6341 Normal Boulevard, Chicago, who will see that Brother Milby receives it.

Pray and work to make the next two months exceptional all over the District.

E. G. ANDERSON.

NEW ENGLAND DISTRICT

On June 13th we opened in Beverly, Mass., the first meeting of our summer campaign with the District tent. Rev. Martha Curry was the evangelist for the meeting, the writer being present at some of the services. Sister Curry preached in her clear and forceful manner, holding the attention of the people throughout the meeting. Many of the services were well attended, and several seekers were blessed of God in finding pardon and holiness.

For our second meeting we pitched the tent in Danvers. Rev. I. W. Hanson and my son, Rev. C. J. Washburn, are my co-laborers in this meeting. This is a new field which my son opened a few months ago. Some souls having been converted and sanctified in his meeting, it seemed a good opening for our tent work. On account of the continued rain we could not have had a more unfavorable time. The attendance is small, but some have been moved to seek God and holiness, and we expect greater things before we close.

Our next meeting will be held in South Eliot, Maine. Brother Hanson and Sister Curry will have charge, while I go on farther north for the purpose of entering new fields for the spread of scriptural holiness.

Rev. G. W. Henderson has moved his family from Linnens, Me., to Milo, where he has taken charge of our new church. Already he has pushed out into a neighboring town with the gospel message. It would be a great blessing to some of our pastors as well as the people reached if they would find a new congregation to whom they could preach. They would return to their church with a fresh inspiration.

Sister D. A. Green, of Livermore Falls is supplying at Old Town for Brother Leslie Mann, who is taking a much-needed vacation. Brother Mann is doing a great work for God at Old Town and adjoining towns, at the same time serving eleven hours a day in a railroad station.

I recently visited our church at Derry, N. H., remaining over the Sabbath. The meetings were well attended, and the blessing of the Lord was with us. Thirteen seekers were at the altar in the evening.

I had the privilege of attending, on July 4th,

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the Grand View Park campmeeting. There was a good attendance, and a spiritual time was enjoyed. President Beers was in charge of the meeting, ably assisted by many of our New England preachers. This camp is growing, holiness having right of way, and the finances coming easily. Improvements have been made, and others are to follow.

There are great opportunities before us, and with more than one hundred preachers and deaconesses on the District, we ought to make a showing this year that will encourage the saints, discourage the Devil, and glorify God.

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

PITTSBURGH DISTRICT

We had a good meeting with our church at Point Rock (P. O., Dexter, Ohio). These good people are marching on to victory. Their pastor, Rev. Lot Wills, has accepted a call to Springfield, Ohio. They have invited Brother Applemun to preach for them. They are planning for a tent meeting. Our people must work for the salvation of souls, if we expect to live as a church.

Our next meeting was at Logan, Ohio. The new pastor, Rev. C. E. Baird, has things well in hand. He is well liked by his people. They are pushing things for God and souls. They will begin a tent meeting soon. Brother Baird is a live wire, and we predict an ingathering of souls at his two churches this year.

At Columbus we found Pastor Kell in a tent meeting. Rev. Joseph Owen was their evangelist. They are having a continuous revival. They have moved the tent to another part of the city, and are now in a campaign with Rev. John Owen as the evangelist. We had the pleasure of receiving a new class of nine into the church on Sunday morning. This makes them about 120 members. This church has great opportunities, and as far as we could see they are making full proof of the time.

On July 5th the King Avenue church chartered a train of four coaches and transported more than two hundred holiness folk to the campground at Buckeye Lake. At 10 o'clock Rev. John Owen was preaching, and we had four seekers pray through, and then ate dinner. We had to leave for Marion, Ohio, but the tide was on in a true Pentecostal-Nazarene style. The train took them back to the city after the afternoon meeting. This is the way to do things in this day.

The church at Millersport, which is near the

campground, played their part in this one-day campmeeting. They had five wagons at the depot to transfer the crowd to the ground. What a beautiful sight! Happy and singing, we went on our way. Brother Tompkins, our pastor at Millersport, likes his work, and the people are standing by him nobly.

We found a warm welcome at Marion, Ohio. Our new pastor is on the job, and things are beginning to move. We enjoyed the presence of our Brother Benner and his good family from Olivet. The boys played, we sang, wife preached, and we all got blessed good. We will have some new students for the school from Marion this coming year.

N. B. HERRELL, *Dist. Supt.*

General Church News

VICTORIA, B. C.

We closed a series of meetings with our church last night, June 28th. Because of the money stringency, the excitement of seeing the soldiers depart for the front, and the awful spirit of unbelief which seems very particularly to pervade this city, the congregations were small. But we had the privilege of seeing a few converted or sanctified or both. The writer had the enjoyment of being with wife and children, my wife being the pastor here. The home life is surely a great treat to one who is separated most of the year from his family. But "where my Savior leads me I'll follow all the way, no matter what the circumstance or what the people say." We go next to Condon, Ore., July 8th-18th, then near Findlay, Ohio, July 28th to August 15th.—E. ARTHUR LEWIS.

From EVANGELIST N. J. LUND

Journeying from Portland to McMinnville, Ore., where I am announced to preach the Word in the absence of the pastor, I stopped off at Newberg to attend for a day the holiness camp in charge of Rev. C. W. Ruth, of Indianapolis, and B. Y. Neal, of California. Brother Ruth preached one of his characteristic sermons last night from Hebrews 7:25. Much praying for the success of the meeting is being done, much interest is being manifested, and souls are seeking God. The Holy One of Israel is in the midst of the camp, and glorious victory may be looked for. Rev. J. T. Little, Superintendent of the Northwest District, lives here, but

is able to attend but a part of the time, because of his recent illness, from which he is recovering slowly. We feel that God has undertaken in his case, and in a couple of weeks, he may be able to get out on the District again. Our last District Assembly was great in every way, and we are expecting to see salvation streams flow on this Northwest District this year.

SPRINGFIELD, ILL.

The first Central Holiness Association of Illinois will hold their annual camp, July 30th to August 10th. Rev. Fred Mesch is the called leader, and Brother and Sister M. E. Stretch, Julia Short Hayes, and others will assist. The leader of song is C. C. Rinebarger, and the children's worker is Eva C. Butler. The meeting will be held on the State Fair Grounds, in the country, where we have everything under cover. We feel that our camp this year must be the best in the thirty-two years' history of the association. All who have had experience in campmeeting work know that the old camps are harder than the newer ones, both to operate and to sustain. But they must be kept up, for they are the birthplace of and the feeding station for the new ones. Our people can not live and be active without this annual feast. Many of them get little or no spiritual food where they live. They do not see or hear anything that would help them on the line of full salvation all through the year. Hence our camps are an indispensable necessity. Pray that God may anoint us all anew with holy zeal and courage, holy love and enthusiasm to carry the fire to others. We believe there is but one supreme subject that is come before the American people, or the world, and that is, Holiness unto the Lord. With this question rightly solved in each heart every problem of life can be solved. For any desired information concerning this camp, address the secretary, Mrs. W. A. Ashbrook, 609 Walnut street, Springfield, Ill.

DODGE CITY, KAS.

The fire is still falling at Dodge City. Sunday, June 20th, was a special day in Zion. Brother Miller, our pastor, preached with unction, liberty, and power. The glory fell. We have purchased a lot, costing \$500, for a new church building, by the help of the Lord. We also have raised \$460 thus far for the building. We solicit the prayers of all the saints for the work in Dodge City.—RUTH ROLLINS, Secretary.

COALGATE, OKLA.

We have been in a meeting here two weeks, fighting hard. Have been hindered some by rainy weather, but we are trusting God for good weather these next few days. Pray for us that God will wonderfully use us.—LUM JONES and Band.

From EVANGELISTS HALDOR and BERTHA LILLENAS

We are in Greeley, Colo., in a tent meeting under the auspices of our church. The tent is in a splendid locality, and our attendance is excellent. We begin our third week with most encouraging prospects. Already a good number of souls have knelt at the altar. We have been able to reach a large number of strangers with the gospel of full salvation. Rev. Mr. French, our pastor here, recently coming from the East, is a man of much prayer and faith. We begin in Pueblo, Colo., July 18th. Our present address is Olivet, Ill.

PORTLAND, ME.

We are glad to report victory for this field. Have had quite a number of seekers in the last two months, and some real finders. We are convinced that a constant bombardment with the old gospel gun will break down the sinners' hearts if they will only stay within range. God is graciously encouraging us these days. The days of salvation have not passed; the gospel is still "the power of God unto salvation to every one that believeth." We are glad we ever found the holiness (or holy) people. We enjoy the privilege of laboring among and for them. We preach "Jesus Christ crucified," and God looks after results.—J. M. CHEATNUTT, Pastor.

HAMLIN, TEXAS

We closed out at Altus, Okla., on June 13th, after running over six Sundays. God gave us a good meeting. Seventyodd bright professions and twenty additions to the Nazarene church. We had daily street services when the weather would permit, which proved to be a great blessing to the meeting. A letter from the pastor since the meeting closed states the work is moving along victoriously. With such aggressive pastors as Brother and Sister Dillingham, there is a bright future for the Altus church. At this writing I am at Glen Cove, Texas, to begin a meeting tonight. I am looking to God for a great harvest of souls this summer. I never loved God and lost humanity more in all my life than now.—I. M. ELLIS.

TEXAS STATEWIDE EVANGELISM

The Executive Committee of the statewide campaign for evangelizing Texas, composed of the three District Superintendents of Texas, met in the city of Dallas, and perfected plans for launching the campaign. The following plan was agreed upon:

Each District Superintendent is to have an Advisory Committee of three, selected from his District, to assist in planning and promoting the work, in which it is our purpose to secure safe, sound, preachers and workers to carry the gospel of full salvation to the many places in Texas which hitherto we have been unable to reach.

THE AGREEMENT

In launching the campaign of statewide evangelism, we the Superintendents of the Hamlin, Dallas, and San Antonio Districts of the Pentecostal Church of the Nazarene, with our Advisory Committees, hereby enter into the following agreement:

1. That the workers in this movement, for each District, shall be engaged and directed by the Superintendent, with his Advisory Committee of that District.
2. That all money collected for this work shall be placed in a common fund, held by a state treasurer; this fund to be divided equally among the three Districts. It is further agreed that when any contributor designates a particular field for the use of his offering, such request shall be complied with, and the District on which such special offering is used shall be charged with the amount of said offering, as a part of its one-third apportionment.
3. That these funds shall be subject to the order of the Superintendents of the respective Districts, and the state treasurer shall be furnished with an itemized statement of the expenditure of the same.
4. That the workers in this campaign shall be guaranteed all incidental expenses, provided an offering be taken each day of the meeting for this purpose. It is especially agreed that one day in each week be reserved for special offerings for the support of the workers.
5. That in case there should arise questions that can not be satisfactorily settled by the Executive Committee, that the entire committee of nine, including the three advisory committees of each District, be a committee of final adjustment of such matters, and the Executive Committee agrees to abide by their decision.

This co-operative evangelistic movement is being undertaken because of the fact that in this great state there are many villages, towns, cities, and even whole counties that have never had a holiness meeting. Thousands of people at our very doors have never heard the gospel of full salvation. We owe a debt of love to them. Will you join us in prayer that God will bless this work, and give wisdom in directing the campaign? Then, if you have been blessed with means, will you not contribute something, that others may hear the good news which has brought such comfort and blessing to you? Send your offering to Rev. H. B. Wallin, Treasurer, Station A, Dallas, Texas.

THE EVANGELISTIC COMMISSION,
W. E. FISHER, President.
P. L. PIERCE, Secretary.

POPLATCH, IDAHO

Two months ago Brother Milo Goss of the Garfield (Wash.) Nazarene church, came in here and started a Holy Ghost revival. After much prayer souls began to get saved and sanctified. At the close of the meetings a Nazarene church was organized with nine members. Now another revival is on with the fire burning afresh. Brother Milo Goss and his father are leading, and God is giving victory.—ROSE STROMBERG, Secretary.

MALDEN, MO.

I am at the above place in a meeting with pastor Linza. The Lord has blessed from the beginning. A number have been converted or sanctified. I am obliged to leave tomorrow, but the meeting continues indefinitely. Brother Linza is one of our best pastors. He and his wife make a success in any place; they are a whole team for the Lord. My next meeting will be at Prescott, Ark., July 16 to 20th. Then I will go to Louisiana for two meetings.—LEE L. HAMRIC, Vilonia, Ark.

From EVANGELISTS THEODORE and MINNIE LUDWIG

Our tent meeting at Grand Island closed Sunday, July 4th, with victory. There were a number of seekers. This place needs a siege meeting of several weeks, and should be thus planned for at the next tent meeting. Brother Wigfield, of Hastings, myself and wife were the called evangelists, Brother Wigfield being there during the week, and Mrs. Ludwig had to leave for the Gordon (Neb.) camp before the close, which left the writer alone with the pastor for the last day. The Lord was there and greatly blessed the people in all three services. A thank offering of \$21 was taken for the pastor and his wife, who are doing good work, and have been laboring with their own hands to make ends meet. But the Lord has greatly blessed their efforts, and better things are ahead for them

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as they walk with God. The evangelists were also well remembered by this little band of Nazarenes who are poor in earthly riches but rich in God and faith. A new church home is greatly needed here, as they have been worshipping for the last two and a half years in an old colored church, and can only have half of the time on Sundays. This has been a great disadvantage to the work up to the present. Sunday night we presented the matter, and took up a subscription to get a church home. The amount of \$655 was subscribed. This will likely pay for the lot. The brethren are hopeful of having this amount doubled from friends in the city. One true and faithful sister without any means at all, and an unsaved husband and son, borrowed the first \$100, and started the subscription, and others followed. God will bless these efforts, and our faithful saints in Grand Island will soon have their own "vine and figtree" to worship under. We go next to Farnam, Neb., for an eighteen days' battle in a tent meeting with Brother Smith.

HUGO, OKLA.

Our church is growing both spiritually and numerically. We thank the Lord for the way He is blessing us. Five more good strong new members were received at our last Sunday night's service.—**J. L. McLENDON, Pastor.**

MARTINSBURG, W. VA.

Brother M. L. Yeakley and I are now holding a tent meeting in a neglected part of this city. The Lord is with us, and souls are finding Him. Two were very brightly saved last night.—**J. H. PENN.**

HUTCHINSON, KAS.

We closed a seventeen days' meeting at Satanta, Kas, Sunday night, July 4th. This was the first holiness meeting ever held in the town. We began preaching the old-time gospel, and God blessed His Word. The whole town did not get saved, but it was stirred. There were six seekers, some of whom prayed through to victory. One woman came to the altar weeping, and her husband came and took her home. The meeting was hindered by much rain. Lightning struck a house about one hundred yards from our tent, and set it afire. One woman who attended our meetings went to a picnic on Sunday, July 4th, and died before she got home. Surely God is doing His best to awaken the people. We were entertained at the home of Brother and Sister J. L. Hipple. Our next meeting will be at Sublette, Kas., July 23d to Aug. 8th.—**THOS. KEDDIE, Jr.**

**GROVEVILLE PARK
NEW YORK DISTRICT CAMP**

The meeting opens well. Rev. W. G. Schurman, of Haverhill, Mass., opened the camp Friday night with a very helpful sermon on prayer. He exhorted the people to pray and intercede in order that God might bring conviction on the people. Saturday and Sunday were great days. Seekers in nearly every service, and all getting through to God. President Hoople preached once on Sunday on Faith, and God gave seekers at the close. Brother Schurman's messages are wonderful, producing conviction on the people, and blessing on the saints. There is a beautiful spirit of love and unity manifested.—**W. A. WHITE, Secretary.**

TALLULA, ILL.

The First Pentecostal Church of the Nazarene of Tallula is now under way. The frame work is all up. This in the truest sense is a people's church. Perhaps no church in central Illinois will be built by subscriptions from so many people. A little more than half the amount necessary to complete the building is provided for, and the rest we are praying that God will place within our reach. Mrs. Anna Spaulding is the church treasurer.—**WILLIAM A. ASHBROOK, Pastor.**

OWENSBORO, KY.

Sunday, July 4th, was a most remarkable day with us. Had a good service in the morning, with a jail service in the afternoon in which three colored men found God. We certainly have good jail services; some one finding God at every service. In the evening there was not many out, but as the old familiar chorus, "He'll never forget to keep me" rang out the power fell, and God came among us for a friendly visit. How He bound us all up in one big bundle of love, and poured us out a blessing that we could not contain. We have some good street meetings with continued interest. We are going to have a revival commencing July 16th, with Brother Posey and wife and daughter. Help us pray the victory down, and that God will shake the tobacco chewers and whisky drinkers at this place.—**M. C. ADAM, Pastor.**

WATER VALLEY, MISS.

Nazarene Chapel church was organized last September, as a result of Brothers Farmer and Jay's

revival. There were thirteen charter members, while the present enrollment shows nineteen, notwithstanding the loss of one by death and another by withdrawal. By divine encouragement and zeal our people have put up a new building in which to worship, with a capacity of about three hundred. We are in Calhoun county, where holiness is not very popular, and fourteen miles from the nearest railway station, which is Water Valley. We are praising God that we carry no church debt. Although there are many things near our heart, and we are hoping to accomplish much in His name, at present we feel the most urgent work is seeing that our organist, Miss Trusty, is sent

to a spiritual school, both for literary and Christian training. She has a rich experience, knowing Christ as her Savior, Sanctifier, and Coming King. She has been blessedly used of God in helping in many ways within our borders. The call of God is heavy upon her, and we are convinced that she is well worth any effort—and, if necessary, sacrifice—to see her through.—**C. Y. ASHFORD, Pastor.**

SEYMOUR, IND.

The glory of God was upon our services yesterday as we received six good folks into the church. One of our grand old couples, Brother Pierson and wife, celebrated their fiftieth wedding anniversary Saturday. The church remembered them nicely. Brother Pierson has blessed this country for years with his faithful ministry, and is yet an able preacher. We have been granted a ten weeks' vacation for which we are grateful.—**C. H. SHONG.**

From SONG EVANGELIST A. S. LONDON

The sixth annual campmeeting of Canadian, Texas, closed June 28th. It was said to be the best meeting that had been held there. Rev. J. T. Upchurch had been engaged, but could not come, so he engaged Rev. B. F. Pritchett to take the meeting. He won the people. He is truly a typical revival preacher. His preaching causes people to think, and prejudice is broken down. Special meetings were held for the men; also for the ladies. And then came the children's service, which was great. A great rescue service was held the last Sunday afternoon by J. T. Upchurch. My children's choir was unique. We had a sixty-mile drive in autos across the country to reach there. Many preachers came from different parts of the country, and all enjoyed the feast. There were only two or three services without professions during the entire meeting. We were royally entertained in the home of Brother Liske, the converted Catholic.

SHERMAN, TEXAS

Closing our meeting here on Wednesday night, June 17th, we started for Canadian, Texas, to hold their sixth annual camp, running from the 18th to 28th, preaching two and three times daily. It was said to be the best camp ever held in the town. Professor A. S. London assisted me, being in charge of the music. Last night was our regular prayermeeting night; we had eight or nine for prayer, and three prayed through. We begin our meeting at Culeoka, Thursday night, Brothers A. G. Jefferies and London in charge. We will soon move to the church recently purchased, and begin an aggressive campaign for souls.—**B. F. PRITCHETT.**

THE PLAINS, OHIO

The Lord is blessing our efforts on this work; several have been saved and sanctified, the members are becoming more united, their faith is growing brighter and stronger, and their vision more clear. Brother N. B. Herrell, our District Superintendent, and his wife were with us for a few days at both The Plains and Logan. Several cast their lot with us, and thus the work moves on. A report has been circulated in regard to the Logan church that the property had been turned over to the independent holiness work. Such is not the case. The property is deeded to the Pentecostal Church of the Nazarene, and is so recorded on the county records: Deed Book No. 45, page 168. The work is in a most flourishing condition. The saints are encouraged, and we are planning and praying for a great summer campaign. We are expecting to pitch a tent 40 x 60 on a good lot near the center of the town, and with our open air meetings we expect to push the battle for souls. Please pray for us and for the work in the Hooking valley.—**C. E. BAIRD, Pastor.**

GRANITEVILLE, MO.

The meeting began at this place June 5th with Brother E. E. Taylor as evangelist. This was a hard place for a revival, as holiness was almost a new thing for them. The first two weeks were spent in much prayer and fasting, there being few seekers. I was with Brother Taylor the last week of the revival. We had a gracious time. Almost every service was on fire for God. After getting them stirred up, there were sixteen saved and sanctified; eight of each. There were seekers at most every service.—**JESSE B. JACKSON.**

UPPER WILLAMETTE VALLEY

For about two months Rev. Robert Joeb, a preacher of the Northwest District, has been operating on the Springfield and Onkrige line of the Southern Pacific, chiefly at a point called Landax, about twenty miles from Springfield. Lately he has been joined by a young brother from Albany, named Etgrigg, and they have held a meeting at a point several miles farther up the line. By ar-

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rangment of Brother Loeb, I spent Sunday, June 27th, at Landox, preached in the schoolhouse morning and evening, administered the communion to fifteen or more people, and baptized seven persons. There was a basket dinner in the schoolhouse. When Brother Loeb commenced work at Landox, there were only two or three persons who would testify to salvation. There have been about ten conversions, several backsliders have been reclaimed, and several are seeking sanctification. Brothers Loeb and Esgrigg are now holding a meeting at Oakridge, the present terminus of this railroad line, about thirty-eight miles from Springfield. Until recently there was no Nazarene organization between Salem and Ashland, a distance of 280 miles. The gap has been shortened to about two hundred miles by organizations at Albany and at two points on the southern end. The people where Brother Loeb has been working are inclined toward the Pentecostal Church of the Nazarene. With the prospect of the establishment of a line of appointments along this branch, down to Springfield or Eugene, and some prospects at another point between this and Albany, there is a promise of a further shortening of this long gap.—H. C. ETHILL, Springfield, Oregon.

From EVANGELIST AUGUST NILSON

We closed an eighteen days' meeting at Aloha, Oregon, last Sunday. This was the first time that there had been a revival in this place. It was a hard and sometimes almost desperate battle; for the opposition in the place was at times almost unbearable. The last preacher who attempted to hold a meeting there was "bluffed out" of town, and never came back. They had threatened to mob him. They tried to disturb our meeting at first, but God made them quiet. They took the benches away from us, but we went to work and bought lumber, and made our own benches; and just went on with the meeting. There were two souls sanctified, and we were invited back to hold another meeting for them next fall. Thank God for the privilege of preaching holiness. We are open for calls, and solicit correspondence from churches. On account of financial stringency in this country, some of my summer meetings have been called in, and I shall be glad to make arrangements for meetings with any one that would desire to have my service. Address, 1828 Siskiyou street, Portland, Ore.

From EVANGELIST J. C. WALKER

I have been in some meetings since my last report, and seen some souls born into the kingdom. I left Kismet, Kas., in May, where God gave good victory, and went to Hutchinso, Kas. When I arrived, C. F. Crites was already on the ground. We were there twelve days, and had some bright cases to pray through. My next meeting was at Montezuma, Kas., which was a pitched battle; but some got down in the straw and prayed through. Brother E. H. Parker was my song leader. The next meeting was at Ensign, Kas. Only one soul prayed through in a twenty days' camp. My co-worker,

Brother C. F. Crites, preached some soul-searching sermons that they will never get away from.

MANCHESTER, N. H.

The Lord is blessing and saving souls in our church. The night services are increasing in attendance. A few weeks ago a lady was saved who

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had been a Roman Catholic, and had been in a convent for several years, and Governor LaForce, of Quebec, Can., had gotten her out. The Lord is blessing her preaching, and the people are being stirred and are coming in. The interest in missions is increasing. Our last monthly offering was \$19, and last Sabbath the Children's Day offering was \$9.—CHURCH REPORTER.

PLANTERSVILLE, MISS.

Our pastor, Rev. J. W. Dodd, preached at his regular appointment for us Saturday night and Sunday, and everybody enjoyed the services. Our meeting will start the third Saturday night in July. Let all come praying for a great revival.—MATTIE GASAWAY, Deaconess.

JIANNA, OKLA.

The writer and Rev. W. H. Logan have closed a good meeting at the above place. We were there fourteen days, and thirty souls were saved, sanctified, or reclaimed. There was a large attendance, and the interest was good. Among the number blessed was the pastor of the Methodist church and his wife. His wife got sanctified good, and he quit his tobacco and lodge. There were but two services in which some were not saved or sanctified. We are expecting a strong church to be the result of the meeting. We are now in Okemah, Okla. The attendance is good, and we are expecting victory. We will be assisted by the Misses Damron and Verner.—G. F. HAUN.

SIDNEY, ILL.

We are holding up the blood-stained banner with Rev. B. B. Sapp pastor. We had a fine program on Children's Day. At our Tuesday evening prayer-meeting we had one of our best. God was with us. About forty were present. On July 3d we had a basket meeting, followed by a good service at 2:00 o'clock in the afternoon, after which sixteen were baptized in the river. As quite a number of the candidates for baptism were unable to attend, we will probably have another baptizing. We are planning to have a tent meeting to begin the last of August.—A. B. C.

FITCHBURG, MASS.

God is giving us victory. There has been an increase of twenty-one in our prayermeeting attendance since Assembly. Folks who thought that they could not get out to prayermeeting are now at the front, testifying, and proving to be a real blessing to the meeting. Nineteen of our people have promised to put one-tenth of their income on the plate every Sabbath morning. We feel that our Fitchburg church is highly favored of the Lord. He has always given us His best. Twelve years ago He sent us Rev. John Norberry. We shall never get over his ministry; he surely lived the Christian life. Rev. D. Rand Pierce was our pastor for over four years. How God did bless his labors among us! The Lord then sent us our present pastor, Rev. C. P. Lanpher, who is one of God's chosen saints. He is pushing the battle, and the Lord is honoring him with souls. Brother Lanpher is spending a few days with his family at Douglas, but came on and was with us over Sabbath. The morning service was refreshing, and we had a gracious service in the evening. God was talking to hearts. Brother Lanpher has carefully planned to

have the work taken care of during his absence. The Sabbath services are under the care of G. K. Adams, our local preacher, and the midweek services in charge of different brethren. Our class-leader is a man of God, who walks humbly before the Lord. Brother Ball is a man of prayer, and God rewards him openly.—M. KENDALL.

From MEDA CLIFFORD SMITH

I am still at the battle's front. Have been visiting old First Church in Lynn. Since leaving the little church in Peabody, after the Assembly, I did not feel able to take another pastorate, although I had three calls. My work this year will be evangelistic. If any church is in need of a supply or an evangelist, please let me know. I am at my summer home at Onset, Mass., for a needed rest. I supplied for Brother Domina at Mattapoisett, June 27th and July 4th, and shall have charge of the work there for a part of August. Brother Domina has a fine work started there.

From EVANGELISTS CLYDE T. DILLY and WIFE

Since our last report we have been in attendance at the great Northwest District Assembly—the best we ever attended. The glory constantly rested upon us. We then held a meeting for eighteen days seven miles from Albany. The people were so prejudiced against holiness that they did not attend much until the last of the meeting. Then we had good crowds, and seven or eight souls found God. We are now four miles from Albany in a school-house. The house was crowded last night, and conviction was on the people. We are open for calls. No place too far for us to go if we can get there.

HAVERHILL, MASS.

During the Grand View Park campmeeting the Haverhill church was closed, and the people went to the campmeeting. It was a glorious meeting! The preachers and singers wore at their best spiritually. The weather was stormy, but God was wonderfully near, and souls were won for Christ. On Thursday evening, June 24th, forty-five members and friends of the church gave our pastor, Rev. W. G. Schurman, a pleasant surprise at his home. It was a gathering to express in a small measure our appreciation of his faithful service among us.—CHURCH REPORTER.

NORFOLK, VA.

The work at this place is pressing on with victory. Our prayermeetings are increasing in interest and power, and are the secret of success in all our meetings. The prayer room is becoming too small for the people, and we are contemplating opening our main church room in order to make it more comfortable for the people. Our preaching service is also well attended, and we are looking for an old-time revival when folks are born into

Authorized Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

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Vallery, A. J.....Hamlin, Texas

- ALABAMA DISTRICT**
J. L. McLendon.....Orark, Ark.

- CHICAGO CENTRAL DISTRICT**
Will O. Jones.....1102 South "A" Street, Elwood, Ind.
Angie, Miss Virginia.....630 Yale Ave., Chicago, Ill.
Fleming, B. A.....R. F. D. 1, Wayne City, Ill.
Gilmore, R. E.....Olivet, Ill.
Williams, L. Milton.....Olivet, Ill.

- DALLAS**
Franklin, J. D.....Trinidad, Colo.
Williams, R. T.....Pentec, Texas

- HAMLIN**
J. A. Williams.....Connerville, Ind.
Joseph Hogue.....1901 West Maple St., Wichita, Kas.
Iteck, Alie and Emma.....Pilot Point, Texas
Roberts, C. E. and May.....Pilot Point, Texas
Sewell, W. J.....Hamlin, Texas
Wells, J. M.....R. F. D. 1, Box 4, Roby, Texas

- IOWA**
W. D. Merryman.....309 Third Ave., Okaloosa, Ia.
McFarland, Will.....Creston, Iowa
Sutton, D. B., and wife, song evangelists,
724 H Avenue West, Cedar Rapids, Iowa
Wines, Mrs. Mattie 303 West Church Street,
Marshalltown, Iowa

- KANSAS**
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Bassett, H. M.....518 East Sixth, Hutchinson, Kas.
Demoret, J. G.....McPherson, Kas.
Imhoff, C. A.....215 East Fourth, Hutchinson, Kas.
Whitney, Mark.....Newton, Kas.

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Sweeten, Howard W.....Box 153, Ashley, Ill.
Wells, L. T.....Whetstone, Ky.

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W. B. Jay and wife.....Mathiston, Miss.

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C. A. Wright.....Des Arc, Mo.

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Ludwig, Theodore and Minnie.....York, Neb.

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Fogg, L. N.....Sanbornville, N. H.
Ingler, Arthur F.....1312 East 23d St., Kansas City

- NEW MEXICO**
Saffell, T. D.....Farmington, N. M.

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Bily, Clyde T. and Wife.....Albany, Ore.
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Ethell, H. C.....Springfield, Ore.
Lewis, E. Arthur.....W. 1777 North Hampton Rd.,
Victoria, B. C.
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Nilson, Aug. N.....1823 Skiskiyou St., Portland, Ore.
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Robinson, Bud.....R. F. D. 1, Box 215, Pasadena, Cal.
Ruth, C. W.....1833 Nowland Ave., Indianapolis, Ind.
Shepard, W. E.....R. F. D. 1, Box 223-E,
Whed, E. F.....1534 Penn St., Glendale, Cal.

- WASHINGTON-PHILADELPHIA DISTRICT**
M. L. Yeakley.....709 N. High St., Martinsburg, W. Va.

the great family of God. Our Sunday school, under the superintendency of Brother J. L. Widgeon and a goodly number of efficient teachers, is growing in numbers and spiritual power. We had our Children's Day service the other Sunday, and used the missionary program. It was a very impressive service, and the public was well pleased. The missionary offering amounted to \$10 in cash. This is only a small school, but we are expecting great

things along the line of missionary work. We also have a missionary board well organized, which meets once every month, and God is going to bless this work because He said, "Ask, and I will answer," and our folks are not afraid to do that. They realize that they can not bankrupt the treasury of God.—J. W. HENRY, Pastor.

KANSAS CITY, MO.


The God of all grace is with us. He is answering our prayers, and giving a steady stream of salvation at our altars. There has been no Sunday since we moved into the new church, and for many Sundays before, that has not seen seekers and finders for pardon and entire sanctification. The church is becoming a veritable beehive of divine industry. Tuesdays is the women's prayermeeting, and at the church the young men meet to pray. Wednesday night is the great prayer and praise service—well attended and one of the richest services of the week. Friday night has been set apart for Bible study, in charge of the pastor, Dr. Matthews. We are taking up the book of First Thessalonians at present. Sunday at 9 o'clock the young men gather in the pastor's study for prayer for the day's services, while the young women meet in their Sunday school classroom for the same purpose. Sunday school is at 9:45. Preaching services with altar work from 11 a. m. to 12:30 p. m. Young people's meeting at 6:45, and preaching again at 7:45. The crowds so blockaded the streets at our street meetings that the police have stopped us—temporarily, we believe. We want an auto truck so that we can "move on" as the police move us, and go at it again. Our street services brought good results. We are looking forward to the General Assembly for a great salvation time. Hope you like to attend and take part? Our church has undertaken to evangelize this city of one-third of a million people, by going into every home, leaving our literature, inviting them to our services, and where possible praying with the people. Kansas City is going to hear that it is possible in this life for a man to be saved from all sin. We are not forgetting foreign missions, as our offering for that branch of the Master's work is averaging nearly \$70 a month. God is blessing us.—CHURCH REPORTER.

PONCA CITY, OKLA.

We are now coming to the close of the third year of our work as pastor of this great church. God has manifestly been with us during our stay here. Each year has been very fruitful, but this year has been by far the most fruitful of them all. Many precious souls have found this wonderful salvation at our altar, and many have united with the church. And the best of all, God is continuing the great work of salvation among us. The Church Board has asked us to stay another year, and we are looking with great faith to a great God for greater manifestations of divine power among us next year.—J. I. HILL, Pastor.

TERRACE, PA.

God is blessing the Young People's Society of our Terrace Nazarene church. It was organized



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about five months ago, and there has been a steady increase in membership ever since. We recently bought a new tent, 40 x 60, and have held two blessed meetings already. One at Bellwood, Pa., and the other at Lincoln Place, Pa. Both meetings resulted in the conversion of sinners and the sanctification of believers. Our pastor, Rev. L. W. Miller, and Rev. Will H. Huffr, pastor of the Lincoln Place Pentecostal Church of the Nazarene, led the preaching. Our next meeting will be in Homestead, and we invite the prayers of the entire Pentecostal Nazarene family that the Lord will bless us in this meeting.—REPORTER.

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