

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

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Let Us Offer the Sacrifice of Praise to God Continually—Because

God is for us.
 Jesus Christ is with us.
 The Holy Ghost is in us.
 The Word of God will guide us.
 The blood of Jesus now cleanses us.
 The power of God continually keeps us.
 The joy of the Lord daily strengthens us.
 The love of God always constrains us.
 The glory of God is upon us.
 Eternal hope abides within us.
 Abundant grace is given unto us.
 His promises are not slack concerning us.
 Goodness and mercy follow us.
 Ministering angels are round about us.
 The Devil has nothing in us.
 Carnality no more controls us.
 The world is separate from us.
 Sin has been taken out of us.
 All tests and trials are good for us.
 Death can not rob us.
 Hell can not defeat us.
 The grave will not be able to hold us.
 All evil shall not overcome us.
 No man shall set on us to hurt us.
 Temptation does not harm us.
 Murmuring and discontent have flown from us.
 A heavenly home is prepared for us.
 A crown of glory awaits us.
 Some glad day Jesus is coming for us.
 Greater and better things are ahead of us.

J. f. Sanders

EDITORIAL

THE personal, conscious experience of salvation is, to the saved, the highest form of evidence of the truth and divinity of the Christian religion. God has come in personal contact with him, and this is to him evidence transcendent and convincing of the truth of God's existence, and of every gospel truth and fact.

The subject of such experience must not expect others to be convinced by it. It is his own personal experience, and belongs not to another, and to him, therefore, it is conclusive, and to him alone. It is very proper to tell it for his own personal pleasure, and to glorify the great Giver of the experience. But here it stops, in itself, as evidence. In cases of the salvation of notorious sinners, whose lives have been widely known to be incorrigibly wicked, the relation of the experience often carries conviction to those who have thus known the subjects of it prior to their conversion. But to those who have not so known them, it can not be expected that the experience will be followed by such evidential force.

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We have sometimes heard experiences related by the saved with the evident air of expectancy that it would be convincing to all who heard it. And we have sometimes seen disappointment follow the failure of the testimony to so affect others. This is a great mistake, and needs to be made the subject of enlightenment to such. Let it be understood that one's personal experience is his own personal, private property or possession, and to him is the sacredest of all possessions, but that this does not necessarily carry equal conviction to others to whom it is related. And there must be no disappointment when it fails to carry such conviction. There should be no expectation that it will necessarily be convincing to others, save under conditions pointed out above in cases of notorious sinners, whose previous lives of extreme wickedness was well known to those who hear the testimony borne to God's saving power.

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Let this distinction be kept clearly in mind. Your experience is to your own mind and heart the most convincing of all forms of testimony as to the truth and divinity of religion. Your life following, and in full harmony with that experience, is to others the most convincing testimony of the same facts.

It is very proper to testify to salvation. The man out of whom Jesus had cast the devils was told by the Master to return to his own house, and show how great things God had done for him. And he did return, and "published throughout the whole city how great things Jesus had done unto him." We can scarcely see how the saved can keep still when God does touch them, and save and sanctify them. We are sure God is pleased to have them testify to this glorious work. Paul, in that wonderful 26th chapter of Acts, in relating his great and marvelous experience with God, said, "Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great." In 2 Cor. the same author says, "We also believe, and therefore speak."

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The duty is as plainly stated for us to testify to the unsaved by our lives, and the promise is that they will be influenced by such testimony. We are commanded to let our light shine, and a blessed promise is attached. Read the words: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We are likewise told that we are the "salt of the earth" whose saltiness is to save others. All through the Word we are thus taught that we are to be instruments which God will use to impress others and lead them to salvation. But we are never told that our experience of grace will in itself necessarily have this effect. It will have a tremendous effect on ourselves, and on others, often, as God may use it, but this is not the point on which we are to place our reliance and hope. We are to testify always faithfully, and thus glorify God, and let Him use it as seemeth Him good; but we are not to set our heart upon fruit from it in leading others to light and salvation, and be downcast if we fail to see such fruit from it. Ours is simply to seek to glorify God by praising and thanking Him for all He graciously does for us, and let Him use it as He may. We have a right, however, to expect our faithful lives of obedience to impress others and lead them to glorify God.

Let us seek simple obedience to God in our word of testimony

and trust Him for the fruits to follow it. Let your light "shine." Let it "so" shine. Let it so shine that "others" may see your good works. Let it so shine that others may see your good works and "glorify your Father in heaven."

The Religious Paper Problem

THE church paper continues to be a problem. It may be humiliating to confess it but it is a fact that very few, if any, denominational church papers have ever been self-supporting. Most of them have always been published at a loss, and still continue so. The writer has never had but one position on the question. This position is, that churches must make up their minds to print their papers at a loss, and supply the deficit either by endowment or voluntary offerings taken up by the church, or by profit made on the publication of books, Sunday school literature, etc. Occasionally the church paper has been able to forge its way through and become self-supporting, but this is, and has always been, the rare exception.

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The Methodist Episcopal church has been grappling with this question for about a century, but after this long trial her papers are still published at a loss. Their last experiment was in reducing the price to One Dollar a year for subscriptions, but this did not mend the matter. The experiment of this church in reducing the price to One Dollar a year during the last quadrennium demonstrated the fact that the One Dollar a year subscription was a failure, and that the price of their paper must soon be put up to One Dollar and Fifty Cents or Two Dollars a year. We wish to stress this point with our own readers, and let them understand that if the great Methodist church, with several million members, can not possibly print its papers at less than One Dollar and Fifty Cents or Two Dollars a year, and even then lose money on them, that our church of some forty thousand members ought to be considered fortunate in getting their church paper at One Dollar and Fifty Cents a year.

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Another point we wish to stress is, that even at One Dollar and Fifty Cents a year subscription, our people must remember that it will be necessary for us to have twenty thousand subscribers to barely subsist at this figure. We trust the church will appreciate the absolute necessity of their church paper to all the work of the church, and will rally to its support until we have reached the goal of twenty thousand subscribers. As a denomination we must have religious papers, or we can not exist as a denomination. Our church paper is essential to our ecclesiastical life. It is essential as a common channel of communication, and as a tonic and potent help and ally to all our pastors and evangelists, and all our institutions and interests as a denomination. The church paper is more vital than all our church machinery combined, and is by all odds the most potent unifying influence which the denomination possesses.

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The Methodist church with its millions of members, and with millions of dollars invested in its publishing interests, sustained a loss the last quadrennium on its church papers of \$378,284.13. This is 5 per cent interest on an investment of nearly three million dollars. Whenever you are tempted to think strangely that our paper has lost money during these four years of its life, or whenever you hear any one express sorrow or discontent at this fact, just refer them to the Methodist church and the figures given above. It is a marvel to the writer, after many years in church journalism, that we lost as little as we did the first four years.

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There is only one thing for us to do as Nazarenes. God has wonderfully blessed us in giving us a paper and in the start we have. We only need now as a denomination to pull together as one man. The secret of great success is in unanimity of effort. A few have always been faithful. The trouble has been to make it unanimous. Yet the success we need, and must have, depends upon getting the unanimous action and loyal support of all our people—preachers and members. This is the one thing needful to assure splendid success. If we can secure this we can make our church paper a marvel of religious journalism by having the best support and the largest subscription list, according to membership, of any denominational paper

in the world. We admit this would be an extraordinary achievement, but we claim, and have always claimed, that it is the extraordinary thing we should do. We should aim at nothing less. We should be satisfied with nothing less. We honestly believe that God will be satisfied with nothing less than such an extraordinary achievement in journalism. Our reason for this conviction is that God has made us an extraordinary people. He has furnished an extraordinary message, and to whom He has given an extraordinary experience, and have thus been made an extraordinary people.

The conclusion is inevitable from the foregoing, that we should not be satisfied with anything less, and God will certainly not be satisfied with anything less, than an extraordinary achievement in the matter of our church paper. This can be done and easily done, if every pastor, evangelist, and individual church member will fall into line and actively and diligently work for new subscriptions and renewals.

Defence of the Indefensible

NO CREED or system or fad is so absurd and false that it has not defenders among even the orthodox in faith. There is always a class of true or correct believers who wear their belief so loosely that they are very slipshod and broad, and essay to see good in every thing, even the direct heresies and most pernicious cults.

There are men, sensible in ordinary matters of business or politics of state, and many other things, who try to apologize for and defend Christian Science and Russellism and their cognate fads and abortions. There is a deal of carnal pride in all this broadness and charity. Men love to be esteemed broad and free from narrowness. They want to strut as advanced, and not belonging to that class of narrow-minded people who pin their faith to one Book and one system of faith.

What if Russellism does believe in the second coming? His absurd system negatives any good it might do or possess from one correct tenet by a dozen poisonous misbeliefs and unscriptural and vicious tenets. The same is true of Christian Science, falsely so-called. What boots it if it can be said there is one solitary correct Christian tenet they hold in common with the Christian world. They negative a thousand times any such right belief by their pagan and pantheistic beliefs and practices.

There is not an absurd error which the Devil has not seen the way of defending; by way of getting injected into it some sound tenet which can claim orthodoxy, and on this plea seeking to secure standing room for his diabolical errors, and to get them accepted and practiced to the destruction of thousands of dupes. The pity of it is that there are so many intelligent people who so easily yield to this scheme of the enemy of our souls.

There have been defenders for Mohammedanism on the same specious plea. It has been claimed for Mohammedanism, for instance, that it banished for ever many of the darker elements of superstition, which had for ages shrouded Arabia; that idolatry vanished before the battle-cry of Islam; that the doctrine of the unity and infinite perfections of God, and of a special, overruling Providence, were spread forth, and made live truths in the minds of followers of Mohammed. Many social virtues also are claimed to have been promulgated by this same system. Especially in the matter of temperance is it claimed that the followers of this false prophet afford the Christian world a conspicuous example worthy of emulation, inasmuch as they were total abstainers.

All this can be admitted, and yet the reply is easy and unanswerable that these benefits were purchased at too great a price. This fact is shown by mentioning only three of the many evils which flowed from this disgusting system of Mohammed. First, there were polygamy, divorce, and slavery. These still cling to or flow from this wretched system, and will as long as the Koran is their standard of belief. Secondly, freedom of judgment in religion is utterly crushed and annihilated. The sword is the inevitable penalty for denying Islam. Toleration is absolutely unknown. Lastly, an invincible barrier has been erected against the reception of Christianity. It is worse than pagan ignorance to imagine that Mohammedanism paves the way for the introduction of Christianity. No better system could possibly have been devised for the absolute shutting out the nations from the light of truth than this system. Mohammedan Arabia is

as absolutely sealed against the acceptance or entrance of Christian truth as if there were no light of truth proposed to it for its acceptance. It is the common verdict of missionaries that of all misfaiths in the wide world, and of all the dupes of misfaiths, Mohammedans are the most difficult to impress, and the most impossible to get to listen or heed the gospel's appeal.

Now, consider for a moment the immense cost of the claimed benefits Mohammedanism has given the world, and then weigh against them these benefits, which by the way, God could and would have sent us by other and better means than Mohammed. Polygamy and divorce, with their dire and deadly blow at the home; and slavery, which violates the sacred rights of humanity, and poisons and disorganizes society fatally. Freedom of judgment throttled for ever is another of the incalculable items in the bill of costs of these benefits of Mohammedanism. Who is willing to surrender this sacred and inalienable birthright of the Christian believer for the mess of pottage which the so-called benefits are made to appear when compared with this cost. Who would give up for ever the right and opportunity to open successfully the gospel to the Moslem world for the paltry privilege to them of preserving to Arabia and Moslem countries the precious truths referred to above. It becomes a matter of preserving these sacred truths for Mohammedan countries or of extending to those countries a full gospel of salvation from all sin and a glorious heaven hereafter.

No, we can not concede anything whatever to this or any other false cult or creed, as if God were dependent upon the Devil for the maintenance and transference of His precious heritage of truth to the ages and peoples He has redeemed by the blood of His Son. We prefer to allow God to choose His own way and means for this business, and let the Devil go his way for ever, and not attempt any sort of a truce with him.

We have no part nor lot nor patience nor respect nor toleration with this system, or with Russellism, or so-called Christian Science. They are evil, and only evil, and that continually in their teachings and effects on human society, and we will make no truce with them under any circumstances whatever. The Devil is in them, and he alone by every token. Let them severely alone for ever, is our policy, save to fight and withstand them to the death.

The Other Side

IF IT is not allowable to teach religion in the public schools it must necessarily follow that it can not be allowable to teach anti-religion in the public schools. Understand our position. We do not admit that we should not teach religion in the public schools. We do not think denominationalism should be taught in the public schools. It is not the mission of public schools to make Methodists or Presbyterians or Nazarenes. But it ought certainly to be the privilege and purpose and work of public schools, and all other schools, to make Christians out of pupils. Christians make better citizens than pagans, and the mission of the public schools should be to make the best citizens possible out of the children. They should be charged with the obligation of inculcating sound morals, ethical principles, and sound spiritual or religious convictions and principle in all students.

But the claim is made by interested parties that the public schools have no right and should not be allowed to teach religion. To meet them on their own ground we submit if their position were true, we could retort with equal truth and propose that neither should the public school be allowed to teach anti-religion. If the Bible is to be ruled out of the public school then you must in fairness rule out all the books that attack the Bible on the facts or principles of revelations, which it contains. This would rule out entirely all such books as teach that there is a connecting link between the monkey and man. For this absurdity is really an attack on the Bible account of creation. Any book, or any author, who teaches that miracles are not possible is attacking the divinity of Jesus Christ, and is thus blasting at the very adamantine foundation of the Bible, and of supernatural religion altogether. Hence all such books, and teaching, and authors must be expelled from the public schools.

Are the opponents of the Bible in the public schools ready or willing to accept this logic? They can not evade or ignore it. They must accept this logic or give up their insane and pagan profession of antipathy to the Bible as a text book in our public schools.

BEHOLD HE COMETH!

Jesus came unto His own, and they crucified Him. Still He is coming to the sinner with pardon. Still He comes in the person of the Holy Spirit to the child of God to cleanse from sin. To His church He is coming with a proffer of power to bring a lost world back to the Father's house, redeemed and cleansed, and in His likeness. Once again the King cometh, and those who have received Him now in pardon, in cleansing, and yielded themselves to His service, will welcome Him then with shouts of joy. Alas! there will be others, even those bearing His name, who will cry for the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne.

ASKING THAT RECEIVES

Jesus had up with His disciples the subject of prayer, and enumerated five things for which they might ask—that the kingdom of God should come to earth; that His will should be done perfectly here; that their necessities might be supplied daily; that their sins be pardoned; and, finally, that they should be kept from the Evil One. These five things they might, and we may, legitimately ask for. In seeking any one or all of these things from God, we may be within the scope of the other injunction of the Lord, to "Seek first the kingdom of God and his righteousness." Jesus, having directed the attention of His followers to the subject of their petition, now gives an illustration of wide-awake asking, seeking, and knocking. So in earnest is a true seeker of things from God, that the Master declared of the kingdom of heaven, that "the violent taketh it by force." In asking for those things of which Jesus makes mention as covering God's glory and the good of man, and in earnestness that shows not only desire but expectancy, the Lord declares unequivocally that the petition shall be granted, and then settles the matter beyond question to every father's heart by this test: If you, with your earthly limitations, are quick to give good things to your children when they ask, is it not easy to believe that God will give the Holy Spirit, who, Himself, is the sum of all gifts, to every one who will ask, will seek, will knock earnestly? In this way let us seek the coming of the kingdom of God; the full doing of His will in and by us; drawing upon His bounty for our daily supplies; claiming pardon for our forsaken sins; and resting in perfect safety from the Evil One by being hidden with Christ in God through the baptism with the Holy Ghost.

THE JOY OF SALVATION

Than purity of life, perhaps no other thing so marks the true Christian as joy. It glows in his face, it thrills in his handclasp. It shouts in his praises, it wells up in his prayers. Everybody with whom he comes in contact feels a touch as of load lifted. The joy of the Lord is his strength. Battles to him are but preludes to glorious victories, trials and temptations are hedged in fore and aft with blessings. To live is Christ, and to die is gain. Sin, the disturber of his soul has been taken out, and its place filled with the music of angels. Joy is the atmosphere in which the Christian lives, the bit of heaven sent down for Jesus' little brothers to ride up to Him and heaven in. The *Christian Herald* says:

The Christian life is something more than safety; it is joy. It is no satisfaction to be barely saved: the soul wants to be glad in the divine companionship. We seem sometimes to clothe our faith with fear, rather than with love and kinship with Christ. We treat God as we would a false friend, whom we have to watch lest he go back on

his promises. Joy and ease in the Christian life do not come by such method. If we have given truly our wills to Him, we should cease talking about Christian duties; there should come the sense of religious privileges. We have a right now, not to the crumbs that fall from the divine table, but to the feasting, the fatted calf, the ring on our finger, and the fairest robe in our Father's house.

"Restore unto me the joy of thy salvation." If my religion is a straitjacket, let me herewith change it for an easy garment of joyfulness and peace. If we are honestly repentant, this is our rightful dress.

THE EFFECTIVE LAW

The law of Jesus Christ, the law of perfect love, will solve every difficulty, and make perfect adjustments for every relationship of life. Many see this who yet will not take the only way to receive that law into their souls as a governing force. Perfect love, holiness, entire sanctification—all meaning this same perfect law of Jesus—will righten this wrong world, and nothing else ever will. That is why we preach it, and sing it, and shout it, and insist upon it with all our might. The famous Dr. Washington Gladden had got a glimpse of the truth when he said:

Every violation of the law of love sets up irritations, resentments, suspicions, jealousies, which disturb all human relationships, which tend to break out in quarrels and collisions of will, and to make helpful human relationships difficult or impossible.

TAKING THE MEDICINE

It is one thing to know the Bible; it is quite another to act upon that knowledge. I may sing, "I believe the Bible," I may treasure it as the Word of God, I may faithfully read and give assent to its truths, but unless I lay hold upon them as my own personal property, and incorporate them in my being through actions, they will not move me one inch heavenward. A promise of God hanging over us unreached will sink us into hell, while the same promise under our feet will lift us into the presence of God. It is a good thing to know the doctrines of salvation; repentance, regeneration, sanctification, and preservation—if we use them to bring experience. The Physician of our souls will heal us—if we take His medicine. Otherwise He becomes our Judge to condemnation. The *Expositor* aptly illustrates this truth:

Here is an illustration that has helped me to understand "saving faith." A man moves into a new community with his family. Every one is a stranger to him. He knows that he has had sickness in his home, and that he shall probably have it again. He observes that here are many apparently good physicians. He learns what their education and medical training have been. He inquires from different ones in the community as to what practical success they have had in curing the sick. In course of time he finds his mind turning with confidence toward one of the number whom he regards as the best, and thinking if there should be need he would engage that one. Then the day comes when the man is sick almost unto death, and he knows not that he will be well again. He summons this physician, in whom he has previously had intellectual faith, and now commits himself to him. In word or in reality he says to him: "Doctor, I am sick and can not save myself from this disease. I want you to be my physician. I will do what you tell me to do. I will stay in the house, go to bed or take your medicine. I trust you to get me well again." That man has literally committed himself to that physician, and is trusting him to save his life from the disease that is preying upon him and fast carrying him down to death. He is too weak and sick to know how the physician saves him, but he is saved by obediently trusting and making a commitment of himself. Neither can a man know how Jesus Christ saves him, but he knows that he is saved, and that sin does not have power over him.

REDUCED TO IMPOTENCE BY WORLDLINESS

The last words of Jesus were that His church should receive power. Alas! that church has come to have little vital force upon society as a regenerating agency. What is the matter? Conformity to the world in thought and action, in inner spirit as well as outward life. If without warning the line

should be as sharply drawn between the world and Jesus as in the days of His early disciples, the nominal church would hardly miss the ones plucked away to walk with Him, but would run on about as it does at present. What has brought about this condition of spiritual death? Here and there a Spirit-anointed one arises and gives the reason: The church has departed from its life of holiness—refusing the baptism with the Holy Ghost it is left as Samson with his shorn locks—and wists not that its strength is departed. We clip the significant comments below from the *Central Christian Advocate*:

A Rev. E. J. Rollinson, a chaplain in the British army, speaking from his experience, says he is convinced that the average man is not irreligious, but that he has learned to expect little from the Church. And he asks why. He thinks it is due to the conventionality, the remoteness, of the Church. "Here is the disaster. The Pharisees are not today a party in opposition to the Church of Christ. They are indistinguishable from the Church. The whole life and message of the Church as an organic society, visible and obvious in the world, is eaten into and reduced to impotence by the canker of religious respectability. There are real saints, of course; lots of them; and the witness of their lives tells and carries weight; but they are regarded as peculiar people with a natural bent for religion; they are not regarded as sinners who have been redeemed, bought with a price, even with the precious blood of Christ; and they certainly never succeed in being regarded as the obvious and normal product of Christianity, or as in any way typical of the Christian Church."

Do you see the point? The real saints, those who walk in holiness, those who witness with their lives to the preciousness and actuality of our religion, these men and women are not looked upon as the normal product of religion, but as peculiar people. And are we ourselves free from the intimation? When we read of meetings for the promotion of holiness, holiness campmeetings, do we not smile and raise our eyebrows, and have a certain condescension for these peculiar people?

The Pharisee may after all be a very average church member. He—and she—may be quite at home on the soft cushions of our churches.

A TWO-FOLD RESULT

When one truly finds God in salvation, a work is wrought within that surely brings joy to that life. The religion of Jesus is truly something to be experienced, and that experience is one of joy. But there is another side to being redeemed by the blood of the Lamb; He came not to please Himself, but gave His life for others. He not only rejoiced in the love of the Father, but He brought the joy of that love to other hearts. Bishop Bristol, at the recent Methodist general conference, stressed this two-fold aspect of the religion of Christ:

Let us do something for somebody, as the servants of God, and as the servants of humanity. Service is greatness; and this is the way of happiness. He that seeks happiness shall never find it.

We used to ask the question, "Do you enjoy your religion?" Now the question is, "Do you enable the rest of the folks to enjoy your religion? Does your wife enjoy your religion? Do your children enjoy your religion? Do your neighbors enjoy your religion? Do India and China enjoy your religion?" Religion has ceased to be a mere matter of personal, selfish enjoyment, and has come to be a matter of consecrated service. Religious emotion is simply expressing itself in a different way from what it used to. Today the deep religious emotion of the church is expressing itself in consecrated service to God and humanity.

THE FARMER AND THE SERMON

A farmer went to hear John Wesley preach. He was a man who cared little about religion. On the other hand, he was not what we call a bad man. His attention was soon excited and riveted. Wesley was talking about money. His first head was, "Get all you can." The farmer nudged a neighbor and said: "This is strange preaching. I never heard the like of this before. That man has good things in him." John Wesley reached his second division: "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and he satirized the wilful wickedness which lavishes in luxury. The farmer rubbed his hands and thought, "All this I have been taught from my youth up"; and what with getting and with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced to this third head, which was, "Give all you can." "Aw dear! aw dear!" said the farmer, "he has gone and spoiled it all!"—*Selected.*

ESCAPE FOR THY LIFE

By C. B. Jernigan



"And it came to pass when he brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be consumed" (Gen. 19: 17).

This is the language of the angel who led Lot and his family out of Sodom on that awful day of its calamity when

Sodom was utterly destroyed. What a fearful picture of the wrath of God against sin and sinners, that Jehovah has hung in the galleries of time as a warning to all who shall pass that way. Destruction; utter destruction. Nothing remaining to mark the scene of Sodom and the fertile plains of the Jordan save the fire-scorched walls that stand 1,800 feet high surrounding the Sea of Lot, or "Bahr Lut," as the Arabians call it today. The Dead Sea, properly so-called, on account of its desolate appearance, which lies 1,316 feet below sea level, and then goes down to a depth of 1,300 feet more, a chasm filled with salt water which weighs twelve and one-half pounds to the gallon, so impregnated with salt and sulphur. Her waters are absolutely devoid of life, not even the smallest animalcule lives in all of her waters, which are ten miles wide and forty miles long. Great lumps of sulphur and pure brimstone are scattered everywhere on her salt-covered shores, while deadly fumes arise from her surface, and scorching, heated winds sweep across her bosom at times hot enough to blister one's face. A standing, speaking, yet dead monument of the wrath of God against sin and the sinner.

Lot was the nephew of Abraham, that friend of God. Many a man has gone to destruction who had saintly kindred. That godly mother can not save you if you pitch your tent toward Sodom, or covet the rich plains of the Jordan.

Lot started out well. He left Haran with Abraham at the call of God to go into a land that he knew not. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came."

In this goodly land they were wonderfully blessed in soul, body, and substance. Their flocks increased, until Lot became envious of the prosperity of his rich uncle, and sought a quarrel with him to dispossess him of the land that was his rightful inheritance. Here Abraham showed the sanctified heart by giving him choice of all the land. Lot was deceived with the deceitfulness of riches, and left Abraham to enjoy the high lands of Canaan while he chose the rich, fertile plains of the well-watered country of the low lands of the Jordan, and pitched his tent toward Sodom, whose inhabitants were "sinners before God exceedingly." Greed for riches brought him to ruin. "Get-rich-quick" has been the ruin of many a man in this age who started out as well as Lot did, but in order to acquire riches had to "pitch his tent toward Sodom."

The sin of Sodom came up before the Lord, as sin always will, sooner or later. Jehovah himself, and two of His angels went down on a tour of inspection, and stopped on their way and took dinner with His faithful friend Abraham, who still lived on the hilltops of Canaan, and dwelt in a tent, while Lot had at last located in a mansion in Sodom. Abraham was informed of the purpose of the visit to Sodom and her pending destruction. He, like a faithful servant of God, began to plead for the salvation of the city, but he was too late. Her doom had been sealed.

Lot had been there twenty years, and had never had a revival meeting nor had a soul to God. He is now fearfully backslidden, though once a beautifully sanctified soul, when he lived with his uncle in Canaan. Poor Lot! he had allowed the care of life and the love of the world to absorb his whole time, until his whole family had slipped through his fingers into a fiery hell. He knew the way; he once enjoyed the presence of God and the fellowship of the sanctified in the tent of his old uncle, on the hillsides of Canaan. But alas! in all these twenty years he had not visited his uncle, whose columns of blue smoke ascended night and morning from the altar of his sacrifice to God. Nor did he himself erect an altar to Jehovah in the plains of Jordan, nor in the city of Sodom. In the whirl of the social life of the city, absorbed in the pressing care of business, he had no time for family prayer. No altar to the Lord; no record that "there called he on the Lord," as in the case of Abraham. His whole life was taken up with business.

Suddenly there appeared two angels in the city, while he sat at the gate and judged the people. No doubt he was startled at their appearance, but his former association with Abraham prompted him to invite them to spend the night with him.

I suppose, as he walked home that evening with an angel on either side of him, and the people jeering as he passed, he thought of the tent out on the plains of Mamre, and of his sanctified uncle, and of the day that he made his choice to pitch his tent toward Sodom. No doubt his whole life passed in panoramic view before him, and his heart melted with remorse. But alas! it was too late. Doubtless his suspicion was aroused as to their coming, and to the cause of their visit.

The angels told him their mission, and rushed him off to see his children to get them out of Sodom, lest they be destroyed in the fire. But they mocked him and laughed him to scorn; ridiculed the idea of a good God going to destroy a whole town with fire and brimstone. "No, you can't scare me. I serve a God of mercy, not a God of destruction."

You can allow Russellism with its damnable literature to lie on your center table, and

your children will read it and mock your religion. I protest at any sanctified man reading Russell's literature. Danger! Poison!

Lot is not the only man who has children who laughed at the religion of their father. Lot tarried so long trying to get them out of the city that the angels had to take him and his wife and two daughters by the hand and literally pull them out of the city. Sodom and her inhabitants were doomed for their awful sin, and the angel led them to the gates of the city and said,

ESCAPE FOR THY LIFE

No hope in Sodom. Unsaved man, there is but one escape—quit that old crowd. Leave the whole affair behind you, and run for your life. Many are the men who drop into hell trying to hold on to the old life, and stay with the old crowd. Run for your life! John Bunyan had Pilgrim, while passing through Vanity Fair, to stop his ears and run. The world will laugh at you young people, with such bright prospects before you, for tying yourself down to the sanctified life. They will show you the rich social affairs of Sodom, but you had better heed God's messenger and flee for your life.

LOOK NOT BEHIND YOU

No time to tarry and trifle with temptations, nor long for the fleshpots of Egypt. "Why halt ye between two opinions?" Jesus said, "Remember Lot's wife." "He that putteth his hands to the plow and looketh back is not worthy of me." Peter said good-by to his fishing tackle, and afterward said, "I go a fishing," and ten others followed him, but their nets were empty. Ananias and Sapphira brought in only a part of the price, and fell down dead. Lot's wife became a pillar of salt. Let the old wicked city burn; but you had better run.

NEITHER STAY THOU IN ALL THE PLAINS

Not only was Sodom destroyed, but all that grew in the low lands suffered. "And he overthrew those cities, and all the plain, and all the inhabitants of the cities and that which grew upon the ground." Many a man has escaped out of the clutches of sin, but stopped too soon, and tried to live too near the border. He lingered too long and went down with the city.

ESCAPE TO THE MOUNTAINS

Get out of the fog and malaria or you will soon return to the city.

There are no stop-overs between the city and the mountains. All valley dwellers will be consumed. Thank God there is a mountain-top experience where the air is clear, and the climate is perfect, and all danger of destruction is past. A place of safety and rest. You will have to climb grades, and may be between jagged rocks, but there is safety at the top. Caleb drove out the sons of Anak and took the hills of Hebron with her Eshcol vineyards.

LEST THOU BE CONSUMED

What a reminder. Break for the hills or die with the destruction of the city. Live in a cave or perish. Run or burn. Behold that monument of God's wrath, the Dead Sea, with her fire-scorched walls standing high in air, its poisonous gases and springs of boiling water, and its blistering winds that sweep over that dreary spot. Lieutenant Lynch, of the United States navy, who, under orders from our government, explored the Dead Sea, tells us that the temperature of the water is 95 degrees in April, and that the rocks on the southern shore actually blistered his feet; that no living thing is in, or around that dreadful spot, and that not a bird will try to fly across its waters, and that the pillar of salt can plainly be seen today.

"Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).

Fragments

From Dr. John Matthews

The only heat some folks generate seems to be a hot box.

You are daily training your children to be law makers or law breakers.

We give our money not because we must, but because we may. We rush to a giving feast as the world to a marriage feast.

It is our privilege to coin our gold into glory and our silver into shouting.

A sanctified soul will lose the grace of God if it loses the grace of giving.

If you stop digging in the dirt with Satan's spade, the Lord will set you digging in a gold mine with a silver shovel.

Some professors are like a piece of ice in a wheel barrow—neither heat nor life.

There is only one reliable get-rich-quick scheme, that is the penitent form, where the number of sin may become the millionaire of grace in a moment of time.

Trying to do the work of God without the Spirit of God is far worse than having hay on a wagon without axle grease.

If an iceberg floats in the Gulf stream, at last it will melt. If a man really gets the Holy Ghost, he will have the heat and fervor of the spirit.

Religion is not a matter of birth place, but being born from above. It is not location but salvation. It is not so much a question of being born in the North or in the South, but of being filled with the Holy Ghost!

A preacher is not a man-made article, but a divine creation. All the hands in the world laid on an empty head can never constitute the call of God. He who comes with any other sort of credential but the fire and fervor of Pentecost, is in the wrong pew.

The Pastor and His Work

By Marvin S. Cooper

APASTOR is one whom God has chosen and given divine commission to preach the unsearchable riches of Christ Jesus, to a lost and perishing world, and to feed and care for those of the household of God.

He is one whom God has chosen as a channel through which He conveys His message to hungry souls. To us the work of a pastor is of all positions the most important, and carries with it a tremendous responsibility, under which he stands only by the sustaining grace of God.

While his position is profound enough to tax the ability of the most learned, yet the simplest can succeed at it when the life has been dedicated to God, filled and empowered by the baptism with the Holy Ghost and fire.

The importance of the pastor's position should cause him to pattern after the great Shepherd, willing if necessary to give his life's blood for his sheep; endeavoring always to keep them under the sound of his voice, in order that he may lead them into green pastures and beside still waters.

A true pastor is one upon whose heart there is engraved, not only those of his own flock, but he carries also upon him the burden of those which are not of his fold, that they too may hear his voice, and have his watch care over them; for well does he know the enemy that lurks behind the rocks and in the shadows of life's pathway, waits only for an opportunity to scatter and destroy the sheep.

As a pastor he must "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine," and often he must build his own sheepfold, which for safety must be well hedged about with the Word of God and a life of prayer.

While in the pulpit, he should realize that through his congregation are those who have different opinions, temperaments, and abilities, and among them are those with a throbbing heart and a hungry soul, looking for the "sincere milk of the word." Knowing that these precious souls are going to live somewhere for ever, he should therefore with a cool head, a warm heart, and a devout spirit, break to them the Bread of Life.

On the street, in the market place, he must meet the public; among whom is to be found the indifferent, as well as the devout and sincere, and these conditions call for adaptability of the highest type, as here he must make his way into the depths of their hearts, weaving there if possible, a web of mutual friendship, both to himself and to God whose cause he represents.

We know of no better method by which this great undertaking can be accomplished, than that of carrying their interests at heart, meeting and greeting them with a smile, lifting up to them always Him whom to know aright is life eternal. This is more effectively done by the daily walk in which he keeps the Christlike spirit in his every action, and above all keeping himself unspotted from the world.

In the prison he meets still another class of people, and not a more difficult class to handle will he meet anywhere. Yet from behind the bars there have come some of the richest experiences, and the most Christlike characters, that have ever trod the trail of the cross.

In rendering this service, he must needs "be as wise as a serpent and harmless as a dove"; for many times there is in his audience the lawyer, the doctor, the college graduate, as well as the ignorant and unlearned, and the saddest of all, he sometimes finds there a fallen preacher of the gospel, which is the darkest of all pictures, and yet as a whole their hope is the plain, simple story of the Man of Gallilee, "a man of sorrows and acquainted with grief".

In the room of the sick, there is required the greatest of wisdom; and especially at the bed-

side of one who must soon appear in the presence of God.

While he must tread lightly, deal gently, and speak often in whispered tones, yet many times it calls for a positive heart-to-heart talk, as he deals with one now who in only a short time must be ushered out into the great beyond.

As a pastor he must feed the flock, endeavoring to select for them the very best of God's pasture; "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as lords over God's heritage; but being ensamples to the flock," keeping humble in spirit and manner, going in and out among the members and thereby comforting them, and keeping their heart and mind stayed firmly on God and His Word, only by which he can hope to keep them steady, sane, and sound in these days of false teachers and prophets who privily bring in damnable heresies, which will not only bring upon themselves swift destruction, but destroy those who also follow their ways.

Too much stress can not be laid upon pastoral visitation, as beyond a doubt, our church suffers much today from neglect. We have found members of our church many times who have been deprived of the privilege of having the pastor dine with them, spend a night in the home, and around the fireside impart to them the Word of truth, which many times is the means of the salvation of some member of the family, or perchance of a neighbor who may have dropped in for a short visit.

The pastor who does not visit, loses a certain interest in the welfare of his people, and the people will hold him in far less esteem by hav-

ing not come into the personal fellowship that should exist between the pastor and his members. If he holds the proper place in their hearts, and renders them the help and comfort that a pastor should sustain to his people, it will be absolutely necessary for him to frequent their homes or places of business.

When one becomes a pastor in the Pentecostal Church of the Nazarene, a church that God has raised up for the purpose of girdling the globe with the doctrine of entire sanctification, full salvation, perfect love, or scriptural holiness, a work of grace wrought in the heart of the believer, subsequent to that of regeneration, whereby carnality is eradicated, he takes upon himself one of the most solemn and profound obligations, that has ever rested upon the shoulders of a minister of the gospel of our Lord; and when he or she fails to perform this duty, there is but little need, if any, for them in this ministerial body.

While it is true that the work of a pastor carries with it many difficult and delicate features, many heartaches and disappointments, yet no greater honor could God have bestowed upon mortal man than that of breaking to hungry souls the Bread of Life.

While many times the duties of a pastor tax his physical and mental strength to its utmost, and consumes his vitality, yet, thank God, he is privileged to hear the Great Shepherd's voice saying, "Fear not, my son, for I am thy shield and thy exceeding great reward, for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me. . . . Verily I say unto you, inasmuch as ye have done it unto one of these my brethren, ye have done it unto me. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him, and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

A Clear Case

By J. A. Chenault

SO MANY Christians excuse themselves from giving to the support of the ministry on the ground that Paul the apostle received no support, but laboring with his own hands supported himself while preaching the gospel. Thus they conclude that all ministers should do the same. Now let us fairly and honestly consider this position in the light of Holy Writ. But to remove all prejudice, it would perhaps be better to say that the writer of this article was brought up on hard work with plenty of hickory, minus prayer. And since entering the ministry, about twenty-four years ago, has received but a small salary, if indeed it could be called a salary at all. While evangelizing he held a number of meetings that did not pay railroad fare, and yet praised God for the privilege. As a matter of delicacy he refrains from speaking of his present allowance.

Of course, any minister would feel freer if he was supporting himself. But this is not the question. The real question is: Did Paul preach the gospel free of charge at all places, and did he set forth such a plan for the church and ministry in general?

I call your attention to what Paul himself has to say on the subject. Notice Gal. 6:6, "Let him that is taught in the word" those preached to, "communicate," impart or give, "unto him that teacheth in all good things," i. e., material things. Both the text and context show that Paul did not mean anything less than that people who are preached to, should support those who give their time and life to preach the gospel. Dr. Adam Clarke holds this idea, and says on this passage that it is ungrateful, base, and unjust for people to receive spiritual instruction without paying for it, when they do not expect a common schoolmaster to teach their children the alphabet without pay-

ing for it. The reference here is to Rom. 15:27, where Paul says the Gentiles, who received spiritual instruction from the Jews, were debtors to them to give of their carnal things, which the churches in Macedonia and Achaia had done and were pleased to do. In verse 24 he also speaks of being brought on his journey to Spain by them, the Romans. Also 2 Cor. 1:16; Rom. 10:14, 15. "How shall they hear without a preacher and how shall they preach except they be sent?"

Now hear this same blessed apostle in 1 Cor. 9:2-15. He speaks of his power, divinely given authority or right to eat, drink, marry, and to forbear working, but as a matter of preference he does not. He declares in Phil. 4:16, that these Philippians sent once and again unto his necessities while he was at Thessalonica. There is no question but that he received help from the churches. If he did not need the help given they needed the blessing that always comes from giving. "It is more blessed to give than to receive" (Acts 20:35). I think the nail has been driven in sufficiently for any fair-minded person but lest some miserly fellow should undertake to draw it out I will let Brother Paul hit it a lick on the other side to clinch it. In 2 Cor. 12:13, he says: "For what is it wherein ye [Corinthian church] were inferior to other churches, except it be that I myself was not burdensome to you?" It was your duty and interest to have supported me as your apostle, who was not behind the chiefest apostles. Other churches have done so, and are therefore superior to you. I am the cause of your inferiority in this respect, for I did not give you an opportunity to minister to my necessities. Forgive me this wrong."

The giving to the support of the gospel is a privilege that every church has a right to, and I believe that it would bring health to a great

many of our churches for the ministers to say, like Paul, "Forgive me this wrong." Some one has said, "Often the best result of giving is the effect on the giver." Giving is a perfect antidote to the debilitating and corrupting influence of wealth. Giving by God's people is an act of worship. It is as acceptable to God as the praise of the lip and as the prayer of

the heart. Our giving is both a manifestation and a measure of our love to God. Giving is so vitally connected with spirituality that we can not grow in other graces if we neglect this grace."

Jesus said, "Lay not up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven."

Chapel Talks. No. 13

The Manner in Which Repentance is Wrought

By H. O. Wiley

Repentance must be preceded by an awakening or conviction for sin, and this conviction for sin is the work of the Holy Spirit. Basing their doctrines on John 16:8 and other like Scriptures, Wesleyan theologians have always held that "repentance is the effect of a divinely wrought application of the holy law." (Pope) But none of the theologians have emphasized this in the same manner or to the same extent as did Mr. Wesley himself, especially in his sermons on this great subject. In his sermon on the "Origin, Nature, Property, and Use of the Law," he says:

The first use of the law, without question, is to convince the world of sin. This is, in deed, the peculiar work of the Holy Ghost; who can work it without any means at all, or by whatever means it pleaseth Him, however insufficient in themselves or even improper to produce such an effect.

It is the ordinary method of the Spirit of God to convict sinners by the use of the law. It is this which, being set home on the conscience, generally breaketh the rock in pieces. . . . By this the sinner discovereth himself. The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His mouth is stopped, and he stands guilty before God.

To slay the sinner is, then, the first use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, "dead in trespasses and sins."

The second use of the law is, to bring him unto life, unto Christ that he may live. It is true, in performing these offices, it acts the part of a severe schoolmaster. It drives us by force rather than draws us by love. And yet love is the spring of all. It is the Spirit of love which this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart:

"I give up every plea beside,
Lord, I am damned; but Thou hast died."

The following also from Mr. Wesley's sermon on "The Law Established Through Faith" will serve to show you the manner in which God awakens souls. The question has been asked me, "Why is it that I attended the church for a number of years and yet was not awakened to see my sinful condition until I attended some mission or some holiness church?" This can only be answered by saying that the proper means of grace were not used, "The preaching of the law in demonstration of the Spirit and power. The following will serve to show us also, the danger of preaching only the consolations of the Gospel. There can only be great revivals as there are great awakenings; and these can only be produced by the preaching of the law, "for by the law is the knowledge of sin."

Let us inquire which are the most unusual ways of making void the law through faith. Now the way for a preacher to make it void at a stroke is not preach it at all. This is just the same thing as to blot it out of the oracles of God. More especially, when it is done with design; when it is made the rule not to preach the law; and the very phrase, "a preacher of the law," is used as a term of reproach, as though it meant little else than an enemy of the gospel.

Their grand plea is this: That the preaching of the gospel, i. e., according to their judgment, the speaking of nothing but the sufferings and merits of Christ, answers all the ends of the law. But this we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin: the awakening of those who are still asleep on the brink of hell. There may have been here or there an exempt case. One in a thousand may have been awakened by the gospel; but this is no general rule; the ordinary method of God is to convict sinners by the law and that only. The gospel is not the means which God hath ordained, or which our Lord himself used, for this end. We

have no authority for applying it thus, nor any ground to think that it will prove effectual.

Nor have we any ground to expect this from the nature of the thing. "They that be whole," as our Lord himself observes, "need not a physician, but they that are sick." It is absurd, therefore, to offer a physician to them that are whole, or at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken.

But, although there is no command in Scripture to offer Christ to the careless sinner, yet are there not scriptural precedents for it? I think not; I know not any. I believe you can not produce one, either from the four Evangelists or the Acts of the Apostles. Neither can you prove this to have been the practice of any of the apostles, from any passages in all their writings.

Nay, does not the apostle Paul say to the Corinthians, "We preach Christ crucified"? and "We preach not ourselves, but Christ Jesus the Lord"? We consent to rest the cause on this issue; to tread in his steps, to follow his example. (Only

preach you just as Paul preached, and the dispute is at an end.

The very first sermon of St. Paul's which is recorded, concludes in these words: "By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will in no wise believe, though a man declare it unto you?" Now it is manifest all this is preaching the law, in the sense wherein you understand the term.

In his next discourse, that to the heathens at Lystra, we do not find so much as the name of Christ: the whole purport of it is, that they should "turn from idols unto the living God." Here is a very pointed and striking statement of Mr. Wesley's:

Now confess the truth. Do not you think, if you had been there, you could have preached much better than he? I should not wonder if you thought too that his preaching so ill occasioned his being so ill treated; and that his being stoned was a just judgment upon him for not preaching Christ.

In concluding Mr. Wesley expresses his ideas concerning such teaching in the following statement.

"All this proceeds from the deepest ignorance of the nature, properties and use of the law; and proves, that those who act thus, either know not Christ—are utter strangers to a living faith—or at least, that they are but babes in Christ, and, as such unskilled in the word of righteousness."

The Minister's Mutual Aid Society

By Paul J. Goodwin

STATISTICS tell us that the average salary of Christian ministers in the United States is about six hundred dollars a year. There is no mention of Nazarene ministers. The exact figures are unavailable; no doubt incomputable. Few are troubled with a cumbersome bank account, or stocks and bonds, or stove-pipe hats, or automobiles. Nor do they abide in brown stone mansions and fare sumptuously every day.

Some live in tents, others in cottages, many have no place to lay their heads. They follow a Man who did not have enough money to pay His hotel bill or car fare had there been such luxuries. They are classed among the poor in this world's goods, but they are multi-millionaires in grace, and they possess bank accounts, and fare on sumptuous food, and are scheduled some day to ride in automobiles and live in mansions that God has not told even the angels about.

And yet, from the human standpoint, our preachers are poor. It is appointed that some day they should die. There will be bereaved loved ones; there will be expenses to meet; there will be little children to be fed; there will be money needed.

Trust in God? Most surely, and in Him alone. Bear one another's burdens? That's what Jesus said, but how shall we?

Wouldn't it have been beautiful if dear Sister Wilson, the widow of our dear departed General Superintendent, could have had a check for a thousand dollars placed in her hand not many months ago as a little token of love from the sorrowing ministry of the church all over the continent? That would have been practical burden bearing. That would have been pure religion and undefiled. Would it not?

Up in Michigan not long ago some brethren began thinking along this line. So they got together and talked it over until they struck upon this plan. They said, we will band ourselves together with as many other licensed or ordained Nazarene preachers as desire, into a Minister's Mutual Aid Society. We will make our District Superintendent, Brother Kaufman, our treasurer, and we agree that every time a member passes on the rest of us will give a

dollar to Brother Kaufman and he will forward the combined amount to the widow or beneficiary of the deceased.

That is the way it started, but it did not end there.

Some one suggested that the Pentecostal Nazarene preachers all over the nation ought to be given a chance to join in the society; that whereas only a small sum came from the few, that it would be fine to have a thousand members, and then a thousand dollars could be paid to each family when a preacher died.

Hundreds of pastors and evangelists in the church body are young men, with the broad path of life stretched out before, fresh with the morning dews of possibility. And why should we think of dying or preparing for it, as if it were near? We are preparing to live; we are treading a road that is too rosy to ever end in death.

And there are brethren in the prime of life, at the height of power, cutting wide swaths through the ranks of sin everywhere they go, others still with a few gray hairs, preaching the everlasting gospel with unction and Holy Ghost fire, and they all think less of dying, and most of trying to get lost men to Jesus.

But we miss the whole purpose of the organization if we think of it as insurance in event of our own death. First and last, it is to help others. As Christ bore our burden, we bear one another's burdens, and thus fulfill His law.

There are the old war-horses of the holiness movement; their snow-white hair, their physical scars, their seamed faces, all betoken hard won campaigns, life and death conflicts, while the glory and victory hold.

These heroes, these pioneers, who have left an example of sacrifice and faith that can never die, these men deserve a pension as much as the army veterans. The least the ministry of this church can do, and we should count it the highest privilege, is to band together in this Aid Society, bear the burden of expense and provide a Christian burial for each saint as they slip off to heaven, and further provide for those who are left behind for the few days.

May God bless this great effort, and give the society a thousand members by 1917.

Individual Responsibility

By Julius Miller

"For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7).

It would be comparatively easy for a man, if he had to, to live for himself alone; and then if he went to hell, to go there alone. But to think after he lands in hell, and gives an upward gaze, he sees his wife, children, personal friends and neighbors following him into that place of everlasting woe and eternal damnation through his personal influence, would be one thing that would make hell so dreadful and horrible.

We find that every individual exerts an influence over others; some more, some less, according to the talent each one possesses, the social and religious standing in the world, and the position held in church, business, or the political world.

Certain great and influential men died long ago and went to their reward; yet they are still speaking to us. Influence is immortal.

The great lawgiver, Moses, lived and died about 3,500 years ago and went to his reward. Yet Moses is still speaking, and his influence is as great or greater in the world today than it ever was. The laws and statute books of all the civilized nations are based upon the principles that are written in the law of Moses. So this great man of God, who has been with the Lord over three thousand years, is still speaking here on this earth in the greatest tribunals of all the civilized nations in the world, as well as in the little offices of the justices of the peace in the remote rural districts of this and other countries.

But more than that, this man Moses speaks through the lips of tens of thousands of ministers of the Gospel all over the world, every Sunday morning and evening.

This is the influence of one individual. The man who led over two million people out of slavery, darkness, and sin; the man who through God, performed wonders and mighty miracles in Egypt and in the wilderness, that man's influence is still living. It has withstood the attacks of Satan and his host of infidels and destructive higher critics, for centuries and is as immortal as ever.

The next man we will take is King David, the sweet singer of Israel. Besides the wonderful work that he did in wresting the inheritance of the children of Israel out of the hands of their enemies, and making them one of the greatest nations on the earth at that time, and delivering them from idol worship, to which they had fallen victims through their conquerors, the heathen nations round about them; he wrote the beautiful Psalms, organized one of the greatest choirs ever known to sing and play to the glory of Jehovah, the God of Israel.

It was the influence of David that made Israel a great nation in his day, and a God-fearing nation. King David went to his reward centuries ago. But hundreds of thousands of people have been blessed, encouraged, and helped on their way to heaven through his influence. King David is still speaking through the lips of ministers in the pulpit, and through the numerous songs written by godly men who got their inspiration from some verse in the book of Psalms.

And what more shall I say? Time would fail me to tell of the Apostles Peter, John, and Paul, of Chrysostom, Luther, Wesley, and a host of others who lived not to themselves alone, but exerted every ounce of their influence to get poor lost sinners saved and prepared to meet the Lord. They are in heaven reaping bountifully what they sowed here on earth in tears, and among trials and persecutions.

Dr. Charles Finney once said, that he believed people who go to heaven will enjoy it much better after they have been there a thousand years, than they do when first they get there. Dr. Finney bases his belief on the

Bible which says, "Whatsoever a man soweth that shall he also reap." Gal. 6:7,8.

On the other hand, Dr. Finney believes that after one has been in hell a thousand years, that the pangs and sufferings of torment multiply in the same proportion as joy, peace, happiness, and satisfaction multiply in heaven. Dr. Finney was one of the greatest men of God this country ever had, and we believe this particular phase of his teaching is both logical and biblical.

The natural law that whatsoever a man soweth that shall he also reap holds good in the spiritual world. A farmer may sow one bushel of wheat, and if he would sow again all the wheat that he harvested from that first bushel the next year, and repeat that for a number of years, you can imagine what an immense crop he would have at the final harvesting.

Can you imagine the joys of a Peter, a Paul, a Luther, a Wesley, as they reap in heaven while the multiplied thousands come sweeping in, washed in the blood of the Lamb, and cast their crowns at the Savior's feet; when these heroes of the cross realize that this great host is there because they sowed the seed centuries ago that produced this great crop? I don't wonder that there will be some loud Hallelujahs and Amens, as according to John the revelator.

But now we turn about and raise the curtain and look in the opposite direction. Here we see Voltaire, Tom Payne, Bob Ingersoll, and a thousand others who used their influence to turn people away from God, the Bible, and righteousness. Imagine seeing them in hell, gnashing their teeth, gnawing their tongues, and tearing their hair in hopeless anguish and despair. To add to their sufferings, imagine seeing thousands of dupes who heard their lectures, read their writings, were influenced

through the same, and now they, too, land in hell, and curse them to their faces for influencing them to come there. Surely, "None of us liveth to himself alone."

Some years ago, out in the Rocky Mountains, there was a professional mountain climber. This man made it his business to climb up steep, high mountains where ordinary men could not ascend. One day he undertook to climb up a steep place where he had never been before. He was confident he could climb up, but would have to come down in another direction, as it was too steep to come down in the same place.

As he was climbing, and was a considerable distance up on the side of the mountain he heard a voice saying, "Papa, take the safe way for I am coming." Immediately he looked back, and there, a little distance behind him, was his eight years old son. The boy could climb no higher, neither could he climb back the mountain side to help him. The little boy clung to some rocks as long as he could, but no one could get to him to help.

A crowd gathered at the foot of the mountain, hoping that in some way the boy could be saved. But in vain. He held on as long as possible, then the little fingers straightened out, he lost his grip, and with a last despairing sobbing cry, toppled from the narrow ledge, and went crashing below on the rocks, every bone in his little body crushed.

The father descended the mountain and learning of the fearful death of his little son, went insane over the tragedy.

Fathers, mothers, there is a voice behind you saying: "Papa, Mamma, take the safe way, for I am coming." There are some voices behind you, brother, sister, listen! they say, "Husband, wife, friend, neighbor, take the safe way for I am coming."

Ask yourself the question, "How am I using my influence?" Would people be saved if they followed in my footsteps?" Remember the words of Holy Writ, "For none of us liveth to himself, and no man dieth to himself."

World-Wide Evangelism. Part IV

J. Warren Slote

THE command of Jesus to His disciples is a world-wide commission. It includes the preaching of the gospel to every creature. I like to think of it as every man, yea, every church, for the generation in which that man lives or that church exists. It is said of David that he served his generation by the will of God, and so may we. The men and women of our generation are the ones, the only ones, we may and can reach in this sense; i. e., to whom

we may directly carry the gospel message, and to them, rather than to those of past or future generations we are commanded by Jesus to give the message. The apostles could not reach forward and serve our generation in this respect, and are consequently not held responsible for the preaching of the gospel to our generation. We can not reach back to their generation, and consequently are not held responsible for the preaching of the gospel to their generation. But we live in the midst of our own generation. We can reach those among whom we live and who are our contemporaries; consequently in view of the command of Jesus we are intrusted with the opportunity and commissioned with the task of giving the gospel message to our fellow-men now. And it is only reasonable to conclude that we shall be charged with the responsibility of carrying out the commission with which we are intrusted, and of doing the task to which we are assigned.

We are, you will note, not commanded to obtain fame, or to accumulate wealth, or to strive after position. "After these things do the Gentiles seek," but we are commanded to preach the gospel to every creature. We are intrusted with the stupendous task of telling to all the men and women everywhere of the provision for their salvation, and the conditions on which they may prepare for a fairer world than this, where position and wealth and marvelous glory and splendor await them. We are intrusted with this commission, and this is the only task assigned to us. Are we working at the work assigned to us? Are we telling the sweet gospel message to all men in our day and age and generation as Jesus commanded when He said, "Go into all the world and preach the gospel to every creature?"

Thoughts for Thinkers

N. W. Philbrook, D.C.

It is a dangerous thing to set God's love against His Word in our theology.

The purpose of the Scriptures is to bring men into personal relation with God; to teach them His will, and help them to do it.

No teacher or preacher can emphasize the things Christ emphasized and be popular with the world, with "society," or with those who make money supreme.

The first act of disobedience introduced the virus of sin into the world, and from that day to this no man has been able to escape its destructive consequences without supernatural help.

It is a hard thing for a man whose spiritual faculties have been atrophied by misuse or paralyzed by abuse, to see God in the Scriptures, or to believe in their divine origin.

We are shown the consequences of sin not as a threat of the impending wrath of God, but out of His tender mercy He warns us as a mother warns her children against the fire.

The Gospel needs to be pared down and trimmed off, its point broken, its edge turned over, to make it acceptable to much of the religious profession of today.

Life to the man who has no hope in Christ: "Yesterday I was born, today I live, tomorrow I die, the next day I am mourned, the day after I am forgotten, for I have ceased to live."

AFRICA



MISSIONS SURVEY



INDIA

A Letter From Miss Lillian Cole
En Route to Africa

We left South Dakota June 1st for Kansas City, where we spent a few very busy days in planning for the trip to Africa. We were privileged to meet in a good missionary meeting at the First Church, on Sunday afternoon. It was a very precious service.

From Kansas City, together with Mrs. E. G. Anderson, we went to Olivet, Ill., to hold a missionary service in connection with the camp-meeting. This was a most excellent service. The university quartet brought a sweet message in song. Undoubtedly some heard through the song a call to service "Over yonder where the reapers are so few." A nice offering was given for medical work in Africa.

Leaving Olivet we hurried up to Chicago to make connection for the East. We stopped for an eight-hour visit in northern New York, and met many friends of our girlhood days. Some of my friends at this place gave me money to buy a small victrola. Leaving here we hastened on to Boston, where the Rev. Tom Brown, pastor of our church at Cliftondale, met us and gave very valuable service in helping secure our passport. We spent an evening with Brother Beare and his church at Lynn, Mass., where an offering was also given for medical work. From there, together with Brother Brown, we went to Salem, where we met so many friends of former days while in training. A good service was held and an offering taken for medical supplies. We also enjoyed a good visit at Lowell, Mass.; met many old friends and came away with a real treasure—the picture of Brother Riggs. It is a fine, big one, and, as I look at it, I can hear him say again, "We worship Thee; we worship Thee!"

One of the girls who had spent many years in the work, gave me her most prized case of instruments to use in the little daily ministrations of love to an unlovely people. A business man in the city, who is head of one of the departments of one of the large cotton mills, secured some of the fine gingham that wears so well. I received three patterns of fifty yards each, so that some of the natives will have good dresses.

The last Sunday in the homeland was a quiet, sweet day. It seemed as though God was trying to make it especially touched and set apart. In the morning we were with Brother Tom Brown and his church at Cliftondale. It seemed as though Jesus was right there and real near. An offering was given me for medical supplies. The afternoon was spent at Everett, where another excellent service was held, and an offering taken for medical supplies. Two dear ladies at this place gave us an American flag, and two gentlemen each gave a field glass, a thing much needed. We also received several other valuable and useful gifts. The evening was spent with Brother Riggs and his church at Lowell. It was a fitting climax to a holy, beautiful day. They gave us an offering for medical supplies and carpenter tools.

*"Give to the world the best you have,
And the best will come back to you."*

The following morning we visited our school at North Scituate, R. I., where a great missionary service was held in the evening, at which Sister Susie Fitkin and myself talked on missions. During the interim between the two addresses, one of the young men presented me with a twenty-dollar gold piece, which represented many weeks of self-denial on the part of the student body. This amount was given to be used especially for medical supplies. An offering was also taken to be used in purchasing a folding organ. After Sister Fitkin talked a beautiful sight occurred. A large number stood beside the altar as volunteers for the front.

The next day was spent in Providence, R. I., in a union meeting with our two churches there. An excellent service was held, and in the evening Brother Angell preached. They gave us an offering to apply on the fund for the purchase of a folding organ. We left at midnight for New York city, where we were met and entertained by Sister Rowe. She was more than nice to us, as she went all over the city

with us, buying things which were needed for the journey. In the evening an excellent service was held at Atlantic Avenue Church. They also gave us an offering for medical supplies. The next day we held a service with Brother Hoople and his church. Their shining faces were a blessing to us. They gave us an offering for personal needs.

On Friday we spent the afternoon and evening with the Utica Avenue Church, of which Brother French is the pastor. It was certainly a very sweet service. Dr. Julia Gibson was there, and spoke such words of hope and cheer. She said many things which we stored away. We also met Sister Pelly, who graduates from a New York hospital soon, and plans to come to Africa to finish her life among earth's needy. They also gave a good offering for incidental needs.

Just before sailing on Saturday, I was privileged to meet my brother who came from New Jersey to see me. I had not seen him for seven years, and it was truly a great delight to meet him again.

My last American testimony before sailing for Liverpool is this: There is calmness in my soul, and just now I would rather be His missionary over yonder through the perhaps lonely years than to be the most sought-after person of our realm, and have all this world could give of happiness, friends, and money. I do not know what is ahead of me, but I do know no harm can come to one who will remain in the will of God. It is true, death may come; but death with Him is not harm, but sudden glory. I gladly say good-by and God bless you.

Touring in Thana District

By EVA CARPENTER

On account of shortage of funds, our touring parties were unable to go out before Christmas, excepting two of our Indian preachers who were out for ten days. They preached in twenty-seven different villages in a section of the country where two years ago the people would hardly receive us, and were very much afraid of us when we could get near them. They threatened to break the magic lantern if the men dared to put it up in their town. But this time they were quite friendly and received them gladly in the village. They had good attention and distributed a number of gospel portions and tracts.

After Christmas Misses Roush and Basford were out for one month with two of our Indian preachers and their wives, who are Bible women; and when they returned, I went out with a preacher and a Bible woman for a month. Altogether we were able to reach one hundred and thirty-five villages. The roads are very bad, and we had only oxen to drive, else we might have reached more. Though only out for a month, I felt it was one of the most profitable month's touring I have had.

Usually the preachers go first, and give their messages, and are followed by the Bible women and missionary. We try to give a number of messages in each village, and endeavor to make the need of salvation and the way of salvation plain to all who hear. This year we seemed shut up chiefly to one message, "Flee from the wrath to come," and the people listened thoughtfully. In one village where I had never preached before, the people listened so eagerly and seemed to understand so well I almost felt as if I were preaching to Christians; and finding they knew something of the gospel, I inquired where they had heard it. One man said, "You have been here before." But I knew I had not, so kept asking questions. They were very reticent and did not like to tell; but finally they said, "Sahib (Mr. Gregory) was here, and gave us a book (gospel) and the boys read it."

While I was talking this man seemed to listen eagerly to catch every word, and he said: "What you say is true, but our people worship dead gods. That is why God is angry with us." Oh! it was such a joy to be able to tell them of a living God who will save all who call upon Him. The Indian preacher, his wife, and I went into the village near our camp each night for three weeks and preached. I felt this was

the most profitable part of the work, as then the same people heard over and over again. It is so hard to move people when they hear only two or three gospel messages in years. The people were thoughtful, and we were conscious of the presence of the Holy Spirit with us. It was easy to pray with them, and we trust souls may be won for God as a result of the month's work.

One old woman, to whom the Bible woman had given the Word of Life many times, called her daughter to her when dying and said: "I called upon Ram to help me, and instantly I saw numbers of black beings around my bed. But then I called upon God, and One all clothed in white came to me, and lifting His hand against these black ones He said, 'Do not touch her.'" With this testimony she passed away, and when the daughter had told the Bible woman about it, she came and, repeating it to me, said, "Auntie, I believe it was Jesus who came for her." Doubtless it was. Oh! how precious these people are in His sight!

I am often impressed with the thought of how far they are from God, yet how near He is to them.

We took our traveling dispensary along with us, and often early in the morning before we could get out, people would be at the tent door for medicine; but the Bible woman and I usually got out to one or two villages each morning where we preached, treated the sick, and gave gospel portions to those who could read. Then in the afternoon we usually had a crowd at the tent for medicine, and preached to them too. At nights again preaching in the village where we camped.

The people have no doctor to whom to go, and so little knowledge of only simple remedies. Often what they do for the sick seems barbarous—such as burning with a hot iron to destroy pains; or if a limb hurts from rheumatism or something of the kind, they bind hard, rough, round seed to the affected part till it eats itself into the flesh. This often becomes infected; but the more it does so the more efficacious it is to their minds. It humbles us in the dust to see how they trust us, and lean on us in times of sickness.

When we first pitched tents at Ambiga, the people would not sell us milk, and wanted double price for rice straw that we fed the oxen, and eggs were out of the question. "Certainly they did not have eggs." But shortly a boy was taken with convulsions, and the grandfather ran to our tent to call us. We hurried home with him, and found the boy suffering from acute indigestion, and were able to relieve him, so he was well in a few days. While treating him fifty people had gathered in, and seeing how quickly he was relieved, they spread the news. We told them how we were crying to God for the child as we worked, and they knew God heard. Just over the way a woman was very ill with pneumonia, and we were called. Here again we all together assembled in one tent and prayed. Even the tonga driver and cook begging God to save this woman; and in a few days she was able to return to her family in another village. Others were seriously sick, and were cured. It was profitable after all to have us, they thought; so every morning they gave us milk without charge, part of the time refused to take the money for the rice straw, and all the eggs we could use were forthcoming on short notice that they were wanted.

We worked mostly among the farmer caste. They are a hearty, independent people, and the very bedrock of Hinduism. They are the middle class, and they have many sterling qualities that make them well worth winning for Christ. But do you know, reader, work as we would, it seemed always as if we were only touching the outside finger; always there stretched out ahead of us village after village; always the call was from just a little further beyond, "Will you not come to us, too?" And when we had moved our tents to the next place, a message would be sent, "Can you not come back? so many of our people are sick, we need you. Come back just for a few days at least." And so the pressure of it weighed us down; for always strive as hard as we could, it seemed we were doing nothing because of the great amount that ought to be done.

THE WORK AND THE WORKERS

FROM EVANGELIST AUGUST N. NILSON

We closed July 9th at Diamond Springs, Mich., a two weeks' meeting where God gave victory to some twenty-nine seekers, making about one hundred forty-nine people that gave definite testimony to having been either reclaimed, saved, or sanctified in the two meetings we conducted for the Wesleyan Methodist Church in that community. The Rev. G. D. Kellogg is one of the finest men we have ever labored with. He believes in the fire of the Holy Ghost.

From there we went to Lansing, Mich., and conducted a ten days' meeting for our own folks, the Rev. Edward E. Mieras pastor. About forty-six were definitely helped there. God was also present in healing power. One man was healed from a chronic disease of fifteen years' standing. Brother Mieras is a fine young man, and is beloved by his church. He and his wife came to Lansing about a year ago, and from a membership of five have built up to over one hundred forty. He has some of the finest young people we ever saw, all on fire for God. They have two deaconesses, and during the tent meeting one of them made over seven hundred calls, prayed in two hundred homes, and some folks were saved and sanctified. This deaconess was only an extra, as the regular deaconess was sick.

Our next meeting, August 10-27th, will be at Nashville, Mich.

ALBERTA DISTRICT ASSEMBLY

The sixth Assembly of the Alberta District came to a close Sunday night, July 16th. It was conceded by all to have been the best from every viewpoint that we have experienced in our history. Under the able administration of Dr. Reynolds the work was disposed of with expedition.

The anniversary services of the deaconess work, missions, educational, and publishing interests were marked by great enthusiasm; and we predict an advance movement in all these departments in the year that is before us.

The Spirit-filled messages of General Superintendent Reynolds were instrumental in bringing before us a vision of our great opportunity, and also of the ability and willingness of our God to do for us abundantly above all we asked. The campmeeting that followed the Assembly was characterized by gracious outpourings of the Spirit. The town and neighborhood of Stettler was aroused as never before in its history. Many seekers found what they were after.

DISTRICT REPORTER.

FROM EVANGELIST M. C. ADAM

On July 10th we opened a meeting at Chesapeake, Ohio, in the Methodist church, of which the Rev. N. G. Griswold is pastor. He is a holiness preacher, and is on fire for God. God was with us in victory from the start. We labored for two weeks, and were assisted by the Rev. R. S. Griswold, a Nazarene preacher; the pastor, and Miss J. Stratton, of Zebulon, Ky. We then went to another Methodist church at Big Branch, Ohio, and there God gave complete victory, and in an unusual way. The closing Sunday was a great day. Sister Stratton preached in the morning, following was an all-day service, with a very impressive service in the afternoon. We had a consecration service, and several felt the call of God on them for service in His vineyard. We closed with a sweep of glory in the evening. Forty souls prayed through during the meeting.

FROM EVANGELIST I. M. ELLIS

Since my last report I have held meetings at Comanche, Okla.; Wichita Falls, Texas; Norman, Okla.; Amarillo, Texas, and Trickham, Texas, and am now at Mobetie, Texas. The altar is crowded with seekers both day and night. Scores are praying through. This has been one of the very best years of my ministry. Hundreds have prayed through to definite experiences of pardon and purity.

BROTHER NORBERRY'S NOTES

The Malden Pentecostal Church of the Nazarene is publishing a weekly church paper called "The Pentecostal Bulletin." The Rev. I. G. Martin is the editor, and L. D. Peavey the associate editor. The first issue is before us, full of good news.

In spite of the downpouring rain all day last Sunday, and some of our folks gone to Douglas

camp and others on their vacations, the blessing of the Lord was upon the Wesleyan Pentecostal Church of the Nazarene of Providence, R. I.

The Evangelical Association of New England is a body of holiness preachers and churches who stand for the Wesleyan doctrine of full salvation, and all other kindred doctrines. This and the Pentecostal Church of the Nazarene of New England make two good holiness movements who go in to get folks saved and sanctified.

For many years the Evangelical Association Church of New England have held their campmeetings at Rock, Mass. This year they held their first camp at Silver Lake, Wilmington, Mass. The Rev. David F. Burns, conference missionary, was in charge. The time was the first part of August, and seekers were at the altar for pardon or holiness.

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Evangelist George J. Kunz writes us that the fire is burning in his soul. He has too much to do to keep quiet. Our good brother has done much definite work for the cause of holiness in northern New York. He writes good things about the holiness camp at Wilmington, N. Y. They are to build a new tabernacle there next year.

On account of being engaged at the Seaville (N. J.) camp the writer will not have the privilege of attending Douglas camp, as he had hoped. These camps come at the same time.

Brother J. A. Duryea is president of the Long Island Campmeeting Association, and his wife is vice-president. Brother R. S. Mott is treasurer. Any people on Long Island who want to arrange a campmeeting at any time, can address any one of these persons at Huntington, L. I., N. Y.

Brother and Sister LaFlash, who are in charge of the church at Worcester, Mass., write us that God is blessing them and their people in a splendid manner of late. Seekers are getting to God for pardon or cleansing.

Evangelist Fred St. Clair is engaged to hold services at Fitchburg, Mass., the first part of the new year. He will work there in connection with the Pentecostal Church of the Nazarene.

The Rev. C. B. Bromley, one of the Methodist holiness preachers of New England, is now pastor of a church near New Haven, Conn. Pastor Bromley writes that God is giving him souls for his hire, and although he is nearly seventy years of age, he seems to renew his youth.

Evangelist Preston Kennedy, a holiness evangelist of Binghamton, N. Y., has been holding meetings on the borders of the Catskill mountains, at Gates Hill.

Evangelists B. S. Taylor, J. W. Lee, and Brother Anderson are now holding a redhot campaign against sin and the Devil at Anderson, Ind. Brother Taylor writes us that God is giving them a real Pentecost.

Good news reaches us of the blessing of the Lord upon the church at Fitchburg, Mass., under the leadership of Pastor Lanpher. The writer was once pastor of that people, and gets blessed to learn that the work is still going on.

The Rev. John N. Short is now in charge of the old Douglas holiness camp, which opened tonight. This camp is the mother of all holiness camps of New England.

Evangelist L. J. Miller, of Nashville, Tenn., has been assisting in the holiness camps at Mountain Lake Park, Md., and Ridgeview, Pa. Many seekers were at the altar for both works of grace. Brother Miller is now at a camp at Jerusalem, Ohio, with the Rev. Messrs. Kolb, Vaybinger, Sar-must, and other workers.

Good news reaches us this morning that the Monday night holiness meetings are continuing each week at the home of Brother and Sister L. A. Boswick, at Sayre, Pa. These meetings have been held on definite holiness lines for many years.

The Saturday night holiness meetings held by Sisters Porter and Newton, in Providence, are to continue throughout the summer. These godly, Spirit-baptized women are standing true to the doctrine and experience of full salvation.

Brother R. H. Whitman, a holiness layman of Providence, has been supplying some pulpits of late, holding up Jesus as a complete Savior. Our brother has helped us here in our church work, as well as giving the message at the Saturday night holiness meetings. *Keep on believing!*

FROM REV. A. J. MYERS

I have just recovered from a very bad attack of pleurisy, through answered prayer. I preached every Sabbath but one, in the evening at Silver Hook church, where I was pastor for seven years. Seekers came to God. I expect to preach August 6th for Brother H. W. Brown, of Danielsonville. I would not be without the HERALD OF HOLINESS. Wife and I believe it is God's paper. I shall push it wherever I go.

OUTGOING TO CHINA OF MISS DELLA BRANDENBERG

Miss Della Brandenburg, twin sister of Mrs. Stella Crook, sailed from San Francisco, by steamship China, August 1st. She goes out to China under the National Holiness Association. Being a Nazarene it was planned to see her off. She and Sister Crook had spent Sunday in our San Francisco church, much to the edification of the people.

At the ship a service was held aboard. The Rev. Thomas Murrish, pastor at San Francisco, led in prayer. The Rev. H. Orton Wiley, pastor at Ber-

keley, made a few choice remarks fitted to the occasion. Mrs. Crook spoke of the joy at her sister going to China, and that she herself had wanted to go, but God did not seem to call her. Miss Brandenburg spoke of the pleasure of being in the will of God. The Rev. T. S. Mashburn, of Los Angeles, offered the closing prayer. Then with the hands of all the friends present laid on Miss Brandenburg, we committed her to God for her task.

Then while waiting on the dock for the vessel to sail, songs of praise and victory were sung. Some Free Methodist missionaries joined, with their friends on shore. The final good-bys were said, and it was felt by all that one of God's sent missionaries was on the way to the field. In the same ship the Seventh Day Adventists sent forty-five missionaries to the oriental fields. May God help us to send more holiness missionaries. — H. H. MILLER.

KENTUCKY DISTRICT

The writer and his wife and Misses Sophia and Myrtle Bolt, and Miss Elizabeth Bryan, have been doing some real pioneer work this summer, and God is blessing, and we now have the prospects of some new churches.

We had a splendid meeting at Danville, Ky., in the courthouse at the county seat of Boyle county, also at Somerset, the county seat of Pulaski county, and we are expecting to have churches established in these places soon. Also at Wesleyville we expect to organize at once, and build a building. By the time this reaches the press we will be in a meeting at Milton, W. Va., and from there will go to Busseyville, Ky., for a campaign of three Sundays. We are surely spreading holiness over Kentucky in the name of Jesus, under the auspices of the Pentecostal Church of the Nazarene. Pray for us.

We are having splendid reports from some of the churches, and we are looking forward to our next Assembly with interest and expect it to be the best ever held in the state. Let every pastor come up with a full report, and increasing numbers, and especially report victory and fire among the saints. — W. W. HANKEE, District Superintendent.

A GREAT CAMPMEETING

The Nazarene campmeeting of the Southern California District, was held this year in the beautiful Nazarene University Park grove of eucalyptus trees. Over one hundred tents were on the ground, and with a few exceptions all were occupied. Everything was in perfect shape for the opening night. Mr. Arthur L. White, a member of First church, Los Angeles, was the efficient superintendent of the grounds; he, with a corps of assistants had labored for several days getting the camp in shape. The opening night, Thursday, July 20, found everything ready. The main tabernacle seating 2,500, with a choir platform seating 150 singers and musicians, was carpeted with a floor of new white canvas, and the audience was protected from the sun by a fly over nearly the entire tabernacle.

Great crowds attended the campmeeting from the opening night, when Dr. E. F. Walker gave an inspiring sermon from "Lord, revive thy work." Dr. Walker and the Rev. Guy L. Wilson, did the preaching, and God honored them greatly. There were 250 to 300 persons at the mourners' bench during the ten days, about forty the last night, and some prayed through the last Monday morning. There was marked unity, mighty prayer, and hopeful expectation. James Elliott, with a choir of over one hundred, and twenty or more musicians, led the music. This was of a high order. The special singing by Wilde, Cooper, Lewis, and Matthews, Mrs. Prater, and Elliott, besides others, lifted the camp into the heavenlies. The orchestra of First church, Los Angeles, rendered inspiring selections.

The special meeting for missions will never be forgotten. Over forty young people presented themselves for missionary service. It was a sublime sight. The educational meeting in the interest of the Nazarene University was glorious. Judge Knott, Vice President G. V. Fallis, Dr. Robert Tyler Smith, and C. E. Cornell, gave addresses. The Mid-Summer Announcement was distributed, and a beautiful pennant was given to those present. The outlook for the University was never better. Hundreds of young people are looking our way.

Good water, electric lights, a cafeteria seating 250, in charge of the McHenry family, with everything superb and that heart could wish, a grocery store, telephone, office in charge of F. Stoy Spangler, the efficient treasurer of the Association, besides many other conveniences, added to the com-

fort of the campers and the success of this remarkable campmeeting. The last Sabbath the three audiences numbered from 2,500 to 3,000 at each service. A regular sea of faces. How the people did sing and shout.

At one service the Holy Spirit fell upon the people so that there was no preaching. The long altar was soon filled with weeping seekers and a tide of salvation swept on. This was a most wonderful service.

The camp cost about \$2,500, including an old debt of over \$600. This was all cheerfully given and a little over for next year.

The Rev. Howard Eckel, our hustling District Superintendent, had charge of the camp, and did his work faithfully and well.

Mrs. E. G. Eaton led the children; there were many saved. She is a very wonderful woman.

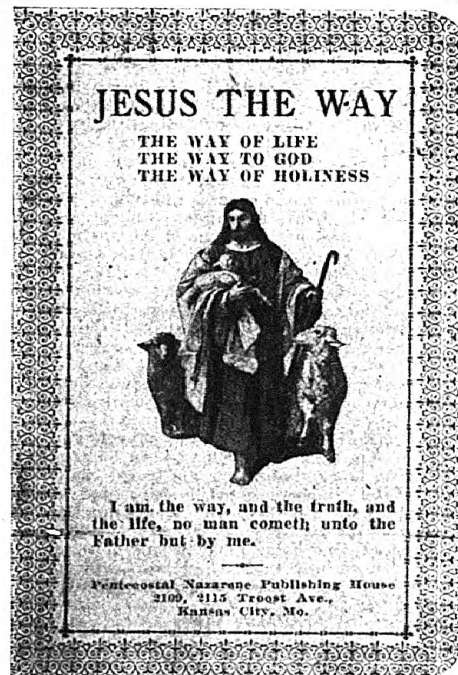
The little touches of heavenly glory can not be put on paper. There were happy spiritual surprises right along. The cranks were all absent; the faultfinders (if any), were silenced, the knockers failed to knock, but God led the hosts in mighty victory. This campmeeting will never be forgotten. We are planning for a greater one next year.

"I believe 'Jesus the Way' to be the very best thing of its kind I ever saw. It is the only one that definitely touches on Repentance and Restitution — on PRAYER — and real, SECOND BLESSING Holiness — that is published. Say, sow it KNEE DEEP all over the land — our church — all churches — our land — all lands. Let it be the Apocalyptic Angel flying to earth's remotest bounds with 'THE Everlasting Gospel.' AMEN!! I mean every word of it. Send it forth! It can do good and only good, to untold thousands, who may peruse it."

"FRED ST. CLAIR."

JESUS THE WAY

is a new booklet just out. Cut below is three-fourths actual size. 32 pages with cardboard cover. Just the thing for folks under conviction and new converts. If you order 100 or more and you are not satisfied with them we will send your money back.



2 for 5c; \$2.00 per 100, postpaid; \$12.50 per 1,000, not postpaid.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

The six o'clock prayermeeting was called the "power house."

The ground was filled with children and young people.

The preachers of the District were well represented. They had half rates on everything.

Quite a number of visiting pastors came in.

Twelve hundred were fed in the cafeteria the last Sabbath.

The McHenry family furnished wholesome, well-cooked, palatable food. In fact it was superb.

There was little sickness on the ground.

Many re-engaged their tents for next year. — C. E. CORNELL.

The great Nazarene campmeeting has passed into history. The hosts of the Lord began to gather at University Park, Pasadena, on Thursday, July 20th. The workers, Dr. E. F. Walker, and the Rev. Guy Wilson, were on time and at their best. Crowds began to flow in until at least a thousand were seated in the great tabernacle for the opening service. Brother James Elliott led the singing, supported by a large chorus, and orchestra from Los Angeles. Dr. Walker sounded the keynote, seekers were at the altar, and at each service until the close on Sunday, June 30th, the great, long altar was filled, and sometimes the front row of seats also. It was impossible to keep count, but a conservative estimate would be between three and four hundred. The attendance increased each day and night until the close. It was estimated that 3,500 were in attendance Sunday afternoons and nights. Our people were much in prayer and came believing. God came down among us and so overwhelmed the great congregation that wave after wave of glory swept over us, and the altar was filled so that the preacher could not deliver his message. Night services sometimes continued until after midnight. Finances came easy, and many wanted to remain. We have arrangements made to enter new fields, and we are hoping to plant our banner in many places heretofore unoccupied by us. Pastors and people were much refreshed and blessed by this great meeting, and with great hope face the future and press on to greater and larger conquests. — HOWARD ECKEL, District Superintendent.

CHURCH NEWS

Delmer, Ky.

Our meeting at Naomi has recently closed. The Rev. H. J. Mackey did the preaching, and preached it straight. I never saw a better worker in the audience and around the altar than Brother Mackey. Many seekers were at the altar. We are now at Wilmore for a few days, enjoying the ministry of Bud Robinson and J. W. Hughes. Before this is in print we will be in our meeting at Shafter with Brother Mackey as the preacher. — I. T. STOVALL, Pastor.

Norfolk, Va.

All the different parts of our church work are in a healthy condition spiritually. Our cottage prayer meetings are being owned of God. There were three seeking salvation at the one last week. The people here are loyal and true to the work, and we believe our God for a great work here in a needy field. — J. W. HENRY, Pastor.

Dodge City, Kas.

God is moving on this town. Three seekers sanctified and eight saved. Yesterday was a great day, and last night six seekers were at the altar. They wanted to continue the meeting so I am staying a few more days. If you want a man to hold a revival, and have no money, write me at Dodge City, Kas. My price is souls saved and sanctified. — REV. C. E. SHAW.

North Yakima, Wash.

The Rev. N. J. Lund and myself will be opening a tent meeting at Elensburg, Wash., August 1st, anticipating the organization of a Nazarene class there. — H. S. NEAL.

Hoton, Iowa

We had planned a tent meeting here, to begin July 28th, but the tent has not arrived as yet. We have had to hold meetings in the church, and it is interesting to see how the people turn out to meeting in a church these summer nights. We have had two meetings so far, and truly God has given us a good measure of His Spirit. We are hoping the tent may be here by the first of next week. The writer still continues to pastor the church at Council Bluffs. He had the joy of seeing one seeker at the altar last Sunday. His good wife has gone there to preach this Sunday. A

Safety: Health: Economy

Doubtless all of our readers are interested in safety, health, and economy for themselves and their families.

This article is written in the interest of the same for a part of your family.

The Pentecostal Nazarene Publishing House belongs to the church, and its employees are a part of the church family who have been detailed to look after this part of the family affairs.

When the Publishing House property was purchased, it was heated with an old-fashioned hot air furnace, which was worn out, and which occupied a large space in the basement. It was necessary to have the space in the basement for a press, and as the furnace was inefficient it was removed.

At that time the Publishing House was so small that only a part of the building was occupied, and we got on very well with stoves.

The Publishing House has grown, the missionary headquarters has been located in our building, and although the church building alongside has been purchased and is occupied by the plant, every nook and corner is occupied, and we are crowded for room. Last winter it required ten stoves to heat the buildings (and only poorly at that); and as it now stands it will require twelve stoves for the coming winter.

It will be comparatively easy for you to comprehend the situation. Think of the gas and dirt which are absolutely unavoidable with one coal stove, and then think of twelve of them. Then think of the danger of fire from so many stoves in a publishing house. Then estimate the labor and fuel required to keep them in even a fair degree of efficiency.

Shall this condition continue, or shall we have a heating plant?

A heating plant costing \$1,000 would heat all of our rooms. It would reduce the danger of fire to the minimum. It would entirely remove the constant menace and frequent injury to health from smoke and gases. It would almost entirely eliminate the loss occasioned by injury to books and other goods by soot and ashes. It would be an actual saving of not less than \$150 a year, and possibly \$200.

The business is growing, and every dollar of available capital is overworked in the regular business. If this heating plant is obtained the money must come from some source outside of the Publishing House.

There are doubtless individuals in the church who are able and who, if they would fully appreciate this need, would be delighted to have the satisfaction of furnishing so much comfort and effecting such a saving at a cost of only \$1,000. If those who are able to do it alone fail to see this statement, perhaps some who are able to bear half of it will see and understand, and two of them undertake the work and share the blessing. And if, perchance, all of those should for any reason miss this golden opportunity, then the blessing may reach others. Ten persons could share it at a cost of only one hundred dollars each, or twenty at only fifty dollars each. No one will be deprived of an opportunity to help. Any sum will be gratefully received. What say you? Shall we have the heating plant? It must be done quickly if we are to have it for the coming winter. Any at a distance who wish to share in the work and want to reach us quickly may wire at our expense.

May the Lord bless those who are to supply this need.

Pentecostal Nazarene Publishing House

preacher who has a wife who is also a preacher, and especially one of experience, has certainly a helpmate. We are in the Nazarene church to be a blessing in it.—THEO. F. HARRINGTON, *Pastor*.

Stout, Okla.

Just closed a meeting at Birch schoolhouse. We had twenty-two conversions, and eleven were sanctified. Brother C. C. Johnson helped me, together with Ida Porter and my daughter. We go from here to Moody schoolhouse.—C. M. CABEL.

Manassah, Ark.

Our meeting has come and gone. The Rev. W. H. Minor, of Waldron, Ark., conducted our revival. God graciously poured out His Spirit upon us. Twenty-five were saved or sanctified. Brother Minor is truly a man of God, and will hold on till God answers. The church is encouraged, and is looking for greater things.—A. M. GILBERT, *Pastor*.

Sherman, Texas

We had a good day here yesterday. Five united with the church, among the number being the wife of the county judge. During the song service, while applicants were coming forward, the power of God came on the saints, and we closed with a sweep of victory and seekers at the altar. We did not have any preaching. Get ready to attend the Assembly which meets with us here in October, with General Superintendent R. T. Williams in the chair.—B. F. PRITCHETT, *Pastor*.

Hartford, Ark.

We closed our two weeks' meeting here with Pastor H. H. Sherrill last night. Thirty-four were saved or sanctified. Brother Sherrill knows how to prevail with God in prayer. We go next to Almyra, Ark., for our meeting, beginning August 8th. We will go by Vilonia, Ark., and stop over a few days in the meeting there, which is being held by Brother Fred St. Clair, who taught me how to pray. I was sanctified under the preaching of this man, and his collaborator, R. T. Williams, in the campmeeting at Spring Lake camp, in July, 1910.—J. L. McLENDON and Wife, *Evangelists*.

Waco, Texas

The fifth Sunday (Group Two) San Antonio District Ministerial Convention was a marked suc-

cess despite the rain that kept a goddly number of the ministers away. Local pastor Thomas D. Dunn gave us a soul-stirring message at the opening, and the interest kept growing to the last. The expression of all was that it was the best they had ever attended. God was there in reclaiming, saving, and sanctifying power.—Rev. W. W. SUTTON, *Reporter*.

Austin, Texas

The first three Sundays in June we had the Rev. W. M. Nelson with our church as evangelist, and Miss Ida Hurley, of Ballinger, Texas. It was a hard battle, but a great victory. Brother Nelson preaches the Word with no uncertain sound. Miss Hurley rendered service in song, prayer, and praise; and won the hearts of the people by her singing. A number sought and obtained the experience. After that meeting, the writer yoked up with the Rev. L. Lee Gaines, at Bangs, Texas, for seven days' battle. Victory came on Saturday night before the meeting closed. One young lady stayed at the altar till about 2 o'clock Sunday morning, and prayed through to victory some time Sunday. A nice offering was taken for us, and after we arrived home we received two crates of nice peaches, and then in a few days a bushel basket of them. Brother Gaines, the pastor, is as fine a man as I ever met, and is loved and honored by the church and people there. Our people here had been having some good times in our absence, and some had been saved in the Sunday school and cottage prayer-meetings. Last Sunday four were sanctified at our altar. We are telling the people about our church paper, and some have promised to take it. We are determined to send a good list for the HERALD of HOLINESS soon.—E. W. WELLS.

Kellogg, Idaho

We are having great victory. There have been six reclaimed and one converted since the Assembly. The Lord is wonderfully blessing, and the saints are shouting for joy. We had eight enrolled in our Sunday school, but now there are sixty. We have a continual revival in the church.—A. R. HEARING.

Vallant, Okla.

We have just closed one of the greatest revivals that has ever been in this part of Oklahoma,

which was held at Sunnyside, a new Nazarene church six miles north of Vallant. About forty-five were converted, and a great number sanctified. I am now in a battle at Haworth, Okla., with Sister Tanner, the pastor. I go from here to the Watermill campmeeting, which begins the fifth of August. Sister Tanner is in charge of the church there. We give an invitation to all who will come. W. A. TERRY.

Providence, R. I.

The Lord is in our midst here in the Wesleyan Pentecostal Church of the Nazarene. In these hot days it is an inspiration to even attend the weekly prayermeetings, and see the shining faces of God's people, some of whom are our young men and women. Our classmeetings are well attended, and all give glad testimonies. Nearly forty attended the classmeeting this week. Our missionary interests are systematically arranged. We are glad to welcome to our city the Rev. Fred Domina, formerly of New Bedford, Mass. Our churches are far enough apart so as not to interfere with each other's congregation. There is room enough for half a dozen more holiness churches in this great city. The Wesleyan Nazarene church, of which the writer is pastor, is centrally located, and is in what was known as the Broad Street Christian Church, corner of Broad and Fenner street. Any of our holiness people passing through the city will find a welcome in either of these churches. The writer is to be absent for a couple of weeks the last of July and first of August at the Seaville (N. J.) campmeeting, where he is engaged as a special worker. A number of our people are attending Douglas campmeeting, where the writer had hoped to be for a short stop, but on account of the above campmeeting it was impossible.—JOHN NORDBERRY.

Hassell and LaLande, N. Mex.

Hassell has for pastor the Rev. L. P. Fretwell and wife, who are faithful workers for God, and will stand for clean, straight preaching. Their people love Bible holiness and have a desire to get the glad news to all their neighbors. They have a new church that will seat about five hundred people. On July 4th the place was crowded, and the glory came down on all the people. The praise service ran until near noon, and without any preaching an altar call was made, and several came. About fifty souls have been definitely blessed here under our ministry in this new church since about one year ago. LaLande has a clean, wide-awake band of Nazarenes who are doing things for God. Our first call to LaLande was last fall when the convention was held. When the convention was held many souls prayed through. Some of the best people in town were wonderfully saved, among the number the Santa Fe railroad agent and wife, and the United States postmaster. They later on got the blessing of holiness and are now good Nazarenes. These faithful people have erected a nice large concrete church, which is a credit to any town twice the size of LaLande. It was the writer's privilege to preach the first time in this church, in this revival. Many seekers prayed through, and among the number was one of the leading merchants in town, who cleaned out the tobacco and snuff, and proceeded to burn his Woodmen of the World papers, with \$3,000 insurance policy, and not a word had been preached against insurance. The Rev. Thomas Ahern and wife are the pastors at LaLande, and are faithful to God and the people, and have proven a friend indeed to your little brother. Brother Will Hart has been a great advertiser for these revival campaigns in his local paper. Our next Assembly meets at LaLande. All are looking forward to a great time.—J. WALTER HALL.

Yokum, Texas

The most spiritual, heart-searching event, and church and community lifting services ever held in Yokum came with the fifth Sunday group meeting. Only a few were present, but it seemed the biggest little meeting ever witnessed. On Thursday morning services were conducted by the Rev. W. O. Self, who started the fire by singing, "Get ye into Canaan." The Rev. Mrs. Bessie Williams, evangelist, did some excellent preaching, as well as did Brother Self. The altar was frequented by hungry seekers. Oldtime shouts were heard, the saints were so blessed. The Yokum Nazarenes invited the convention back for the fifth Sunday in October, which was accepted. Several subscriptions for the HERALD of HOLINESS were taken, which means more harmony and stronger Nazarenes. We invite the conventioners to come to the fifth Sunday in October.—Rev. C. P. CLAYTON, *Pastor*.

Muscatine, Iowa

The Lord has been blessing our little Nazarene band in a very marked way since it was organized

here in Muscatine last November. We have just closed a revival meeting in which several have sought pardon and purity and found it. Evangelist P. D. Doty and wife were in charge, and the gospel was preached in all its fulness with no apologies for doing so. There are many churches in this city, and at least two thousand five hundred church members; but holiness is very unpopular. We are sure some are going to come through all right. Some are already finding the Pearl of great price.—R. E. BAUERLE.

Homestead, Mont.

We have no pastor here now, as Brother Nels Olesen has moved away. We are having Sunday school yet, but no preaching services. The attendance is small, but God is blessing our efforts. While we are getting rather hungry for some good preaching services, we are waiting for God to work out His will here, and a few of us get together and talk of God and His gracious blessings, and praise Him. We attend services in the country some, where they have blessed meetings; and our souls get blessed.—HENRY C. DOWNEY.

Boise, Idaho

The Sabbath day was one of victory, and the Holy Spirit placed His seal upon the first service of the day, which was the Bresee Missionary Memorial Program, rendered by the Sunday school. The tent, corner of Tenth and Thatcher, in which our services are being held at present, was tastefully decorated, the pieces were well learned, and the little tots did credit to the committee. The pastor gave a sketch of the life of our sainted brother, Dr. Bresee, dwelling on such portions as would inspire to great lives. The Holy Spirit put the shine as well as the shout of triumph upon one young girl, as she recited in connection with the song, "I'll go where you want me to go." Nearly \$28 was raised for missionary work. The pastor and wife, Brother and Sister Herrell, are God's people, and God is using them. A number of us, together with the pastor, visited the penitentiary, and we are sure God blessed and directed the gospel message. The day closed with God still in our midst, good congregation, and good salvation in our own souls.—Mrs. W. M. FRANKLIN.

Crestsboro, Ky.

God is using our minister to His glory. We are delighted in the Lord, and waiting on Him. Our monthly meetings are something like regular campmeetings. We are devoted to Brother Robinson as our pastor and lender. The Lord is doing mighty things for Crestsboro, and He is helping us in the battle against darkness! We are expecting this to be a great year.—ALICE IRVIN.

Hutchinson, Kas.

The average attendance in our Sunday school is over one hundred, also about the same number out to the preaching services. Seekers are at the altar every week this season. Some of our people are off on their summer vacation. The students are off to their homes, and the professors are away for a little needed rest. The rest of us are staying by the stuff, and the Lord is giving us a real camp-meeting time all summer. Last Sunday the Lord gave us a special outpouring of His Spirit in the morning service. During prayer the glory of the Lord came upon us, and then there followed a time of rejoicing. After the shouting had subsided somewhat we preached by His help on the subject of spiritual abundance. The text was, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure." In the evening service we had two seekers for the blessing of sanctification. They paid the price, and were gloriously sanctified. Our hearts are encouraged.—H. N. HAAS, Pastor.

Topeka, Kas.

It was the privilege of the writer, together with Brother DeLance Wallace, to visit our church at Topeka, Kas., July 30th. We found our church in a special tent meeting with Evangelist W. R. Cain, of Wichita. It was the closing Sunday of the meeting, and it was truly a great day. The closing sermon by Brother Cain on the Second Coming was surely great, resulting in ten seekers at the altar, most of whom prayed through. The expenses of the meeting were easily raised during the day, and Brother Balsemeier, the pastor, had the great privilege of taking six into membership, and there will be five or six others within a few weeks. The church at Topeka has certainly made progress during the past year. Her membership has more than doubled through the faithful labors of the pastor. It was also a great privilege to meet dear Brother Maybury, who is really the founder of the work

**Our 1917
25c
Calendar**

**Our 1917
25c
Calendar**

We can assure our people the best Calendar to be obtained for the money anywhere. The front cover and mountings will be equal to our 50c calendar for 1916. On each of the twelve leaves there is a half-tone reproduction of a Bible scene by a famous artist or a landscape from actual photograph, printed in one color.

While the Calendar will be far superior to our 25c calendar for 1916, the price will be only 25c.

WRITE FOR FULL PARTICULARS
+++
Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

at Topeka. For the past few years he has given liberally and prayed unceasingly for the success of the work, and today he is reaping the result of his faith. We bespeak for this church a great future.—E. G. ANDERSON.

Yakima, Wash.

Our work at Parker is on the move. Conviction is deepening on the congregation, and attendance is growing. Seekers are finding their way to the throne. At our last prayer service on Wednesday night, we had three seekers. The missionary zeal is increasing, to every one dollar we gave last year we are giving three this year. The finances have been increased this way on every line. Yakima is a new work, which has just been given me together with my Parker charge. We find a noble, true-hearted people here, and they stand by us. This is considered one of the hardest fields for the Nazarenes; but God has promised a constant revival, if we keep on our knees. God gave us two seekers at our prayer service last Thursday night, and two seekers at our opening Sunday night service.—JOHN ANGLIN, JR., Pastor.

Ft. Jessup, La.

Folks are praying through here. This is the fourteenth annual camp on this beautiful camp ground dotted with sweetgum and pine trees. We have some as true saints here as this old world has. The camp is located near the old home of our dear brother, General Superintendent R. T. Williams; and also of Brother P. L. Pierce, Superintendent of the Dallas District. The camp is well attended, and people are coming from thirty miles around. The Lord gave us a good meeting at Lissie, Texas, in June. We were called by Brother John Douglas, the pastor, and his good people. They stood by the meeting. Several prayed through. We had a good home with Brother and Sister William Weise. Mabel Roberts and Sadie Malone were

with us, and their special songs were blessed of the Lord. We had another fine meeting in Wise county, near the old home of the Roberts brothers. There is where the seven brothers were sanctified, and soon afterward started to preaching. We had a good meeting, and a number struck fire. Our brother, J. P. Roberts, and wife, and our dear mother joined us, and we had a time telling our friends what God had done for us. We go next to the Hudson camp near Sykes, La.—JOHN and GRACE ROBERTS.

Bakersfield, Cal.

It was my privilege to be in the services, Sunday, July 30th, at Bakersfield. The Rev. Fred A. Smith is doing a good work here. He has a good band of workers. At the evening service, a man fell at the altar, who was under the influence of drink. He was once a great worker for the Lord, but had gone back to using tobacco and whisky.—WALTER M. JEFFRIES.

New Haven, Conn.

The Nazarene mission had a great time Sunday, July 30th, at 3 o'clock in the afternoon. Two were at the altar to be sanctified. At the evening service four came to the altar to be saved. The Sunday before we had one at the altar.—HERBERT P. SNOW, Pastor.

Lansing, Mich.

On Sunday, July 23d, we closed our summer tent meetings. We held meetings for seven weeks, and during that time we were assisted for one week by Brother L. E. Miller, who is the pastor of our church at Caro. We were privileged to have Brother August N. Nilson, of Portland, Ore., with us the last ten days of our meeting. His messages were mightily used of God. He is a man of God, and preached the truth without fear. During these

seven weeks, Sister Pearl Schell, our church visitor, made 715 calls, prayed in 200 homes, where two were saved and two sanctified. Our church is growing, the membership increasing, and we are going deeper into spiritual things. We are planning another tent meeting for September 1-10, with Evangelist T. C. Henderson.—Rev. E. E. MIERAS, *Pastor*.

Rockwood, N. Y.

The Rev. Albert F. Ruth, pastor of the Nazarene church of Spring Valley, N. Y., has just closed a successful meeting in the Methodist church at Rockwood, N. Y. God wonderfully worked, and conviction was on the people from the first service. Twelve seekers sought pardon, and seven purity, four of whom were from one family—father, mother, daughter, and one son. The father had been an excessive drunkard, but the wife says everything is changed since they gave their hearts to Jesus. One of the local merchants and his good wife have received the blessing of holiness. The dear brother had to stop using and selling tobacco, but the joy of the Lord, he says, is of more value than any earthly consideration. Brother Fisher, former pastor of the Rockwood Baptist church, was visiting in town, and attended the meetings with his wife. They were earnest seekers and happy finders of the experience. They are going back to their field of labor to preach full salvation. We held two street meetings during the campaign, which were well attended, and great interest manifested. At our first street meeting a sale of ice-cream was being held on one side, and a dance on the other; but God helped Brother Ruth to preach in the Spirit and sing, until a deeply interested crowd was present. The saints are encouraged, and the church has received a great spiritual awakening. Sister Sumner assisted in the meetings, with guitar and vocal music, which, together with the choir, was a great help in the battle. The closing service was held Sunday evening, July 30th. Brother Ruth preached a powerful sermon on the "Leprosy of sin," and two sought pardon while others were under deep conviction.—CLYDE R. SUMNER, *Pastor*.

Kansas City First Church

During this fierce heat the majority of the city churches are closed Sunday nights, but the fire of the Holy Ghost overcomes the heat on the outside, and we are having times of rejoicing. The Rev. J. F. Sanders preached in the morning on "Filling the Gap," and our supply pastor, the Rev. A. G. Crockett, preached at night. There was good victory. Five professions during the day, and three at the Wednesday evening prayermeeting.—Reporter.

Davenport, Okla.

Since our last writing the Lord has given us two successful revivals. Our meeting near Oswego, Kas., closed with great victory. They said it was the best they had had for over twelve years. Our last meeting was with Brother L. A. Bolerjack, pastor at McLoud, Okla. It was our first meeting with our large new tent, and how the Lord did bless us. There were great crowds at the evening services. Misses Bessie Douglas and Lawrence were used of God in song and at the organ. The pastor and the saints were prayed up, and fire fell in great power. They are a noble set of people to work with. Sixty-five prayed through in the old-fashioned way. Fourteen united with the church. A Young People's Society of twenty-eight was organized. Seven prayed through in the last service.—S. H. ERWIN, and I. L. CAMPBELL, and wife.

Millcreek, Okla.

Just closed a two weeks' meeting at this place with Brother J. E. and Sister Dell Aycock, of Allen, Okla., as evangelists. I never heard better preaching on restitution, confession, and repentance. Conviction went deep, and folks brought forth old things they had covered up for years, and came clean with God and the people. God gave us a good meeting. The entire town was stirred, the church built up and edified. We go from here to Yeager, Okla., for a two weeks' battle.—R. E. MCCAIN, *Pastor*.

Ballinger, Texas

We have just closed a revival here at Ballinger. One young man got under such conviction that he called for us to come and pray with him at two in the morning. He was saved at three, and sanctified at ten that evening. A large class was added to the church. Our District Superintendent and wife were with us for two weeks, and did some fine work. Sister Bessie West and husband came and were with us. The third Sunday of the meeting Sister West did some fine preaching.—J. W. BOAT

Wister, Okla.

Our meeting at Hill, Okla., closed with victory. The battle was hard, the enemy stubborn, but the last half of the meeting was a great success. Shouts of the new-born souls were heard as they plunged into the fountain. Thirty had prayed through to victory. There was not a dry profession in the entire meeting. The evangelist, C. B. Jernigan, did some straight preaching. We have never seen a man who would pray, fast, and work harder for souls than does he. We organized a Young People's Society with thirty members. The community was drawn together as it has not been before. Our meeting at Wister begins the tenth of this month, with Brother A. F. Daniel, of Vilonia, Ark., as the evangelist. We invite all who can to come and enjoy this great feast with us. Our meeting with Liberty Hill church will begin September 8th, with the Rev. G. F. Haun in the lead. Seekers are getting saved at our regular services from time to time.—F. N. DEBOARD, *Pastor*.

Shelbyville, Tenn.

We closed a great meeting at Hill, Okla., last Sunday night, where God gave victory in the old-time way. We were there two weeks, and the first week did not accomplish much, but the last week will tell while the ages run. The whole community was stirred; the altar was filled almost every night, and most all of them prayed through, and arose to tell the story and go out after others. Family altars were started, old feuds settled, and a fine Young People's Society was organized. I never saw as many fine young people in one neighborhood as there is around Hill, Okla., and they have all gone to work in earnest. I expect great things from them in the years to come. The Rev. F. N. DeBoard, the pastor there, is a fine young preacher, and has a great work on him for his first year. We

opened here last night with good prospects for a real revival, with my old friend Rev. Lige Weaver, pastor.—C. B. JERNIGAN.

Chicago First Church

First church, Chicago, under the ministry of the Rev. M. E. Borders, is prospering in every respect. The blessed presence of God is manifest in every service, and a constant revival tide is on. First church has been laboring under a heavy debt, however, \$4,000 has been received since Brother Borders assumed the pastorate, four months ago. A note for \$1,600 is due the 24th of this month, and when the matter was called to the attention of the congregation, the members and friends responded cheerfully, and the treasurer reports that he now has pledges in hand amounting to \$2,500. We praise the Lord for this Benjamin blessing, and will apply the balance on a demand note held by the local bank. As the fiscal year is drawing to a close, the Church Board has seen fit to call Brother Borders, to the pastorate for the following year, by a unanimous vote, and the following resolution was adopted by a unanimous vote at our annual meeting.

WHEREAS, The Rev. M. Edward Borders has served as pastor of the First Pentecostal Church of the Nazarene, of Chicago, Ill., during the past four months, in which time he has won the love and respect of church and community in his ministry, which has been blessed in great measure by the Lord of hosts, having preached the whole truth in a masterful manner, without fear or favor, yet in the spirit of John "the blessed disciple," causing scores of troubled hearts to seek refuge at the feet of Jesus for pardon and sanctification.

WHEREAS, The attendance is showing a marked increase; a spirit of unanimity in the church and finances in excellent condition.

WHEREAS, The Church Board in special session, July 24, 1916, has indicated a desire that Brother Borders' ministry should continue unbroken, having extended him a unanimous call for the following year. Therefore, be it

Resolved, that the First Pentecostal Church of the Nazarene of Chicago, Ill., at this annual meeting in session Aug. 2, 1916, do hereby concur in and ratify the action of the Church Board in recalling our beloved pastor, Brother Borders, and do by this act express our appreciation for his faithful ministry to date, and pledge him our hearty co-operation in the battle for lost souls throughout the coming fiscal year.—C. A. WILSON, *Secretary*.

Quaker, Mo.

The Lord just gave me a gracious meeting at Joseph's chapel, Methodist Episcopal church, where two were saved five sanctified, and twenty-five were convinced that they can not see God here or enjoy heaven without holiness. As Brother Kell says: "We do not preach holiness, but —, but we preach holiness, without which," and God blesses the Word. This church is twenty-three miles from a railroad, but carnality is just the same — and so is holiness. The pastor, the Rev. D. B. Cole, is a believer in the blessing, and does not have anything against the Nazarenes. He also enjoys the experience. My slate is full for five or six months down in these hills.—URAL HOLLENBACK.

Spokane, Wash.

Spokane church has reasons to rejoice in the presence of Brother and Sister C. Warren Jones. The Lord is certainly undertaking for us. We are coming up on the financial condition, as well as the spiritual condition of the church. Sabbath, July 30th, was our memorial day to our dear Brother Bresee, conducted by our Sabbath school, when we raised as a special offering for missions, \$35. We are looking forward and trusting the Lord for a great time during our missionary convention, September 8th to 10th, at which we expect about fifty pastors present, and delegates from the various parts of the Northwest. Thank God for victory. Souls are praying through at our services. We covet your prayers with ours that this will be one of the greatest years for a spiritual awakening and victory Spokane church has ever seen.—Reporter.

Deaths

Bice—Carl F. Bice, only son of Mr. and Mrs. James Bice, died in East Liverpool, Ohio, July 2, 1916, aged eight years and two months. During the nine weeks of his illness, he was a patient sufferer, and for a child of his age, had an extraordinary conception of present grace and future glory. His parents and one sister survive him.—H. G. Trumbauer.

Roush—Oscar A. Roush departed this life July 15, 1916, aged thirty-four years and five months. Brother Roush was a devout Christian, and a loyal and useful member of the Nazarene church at East

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Liverpool. He was also active in the work of the Sabbath school, teaching a class. He supported his profession as a Christian, with a most consistent life. His was an evangelism of sunshine and smiles, filled with the joy of the Lord. Through his departure, a pillar in the church has fallen, his home has suffered the loss of an affectionate husband and devoted father, and many have lost a faithful friend. We will meet him in the morning.—H. G. Trumbauer, Pastor.

Rullen—Nels O. Rullen was born November 27, 1886, and died May 30, 1916. His life during the last six years has been in sweet fellowship with his Lord and Savior. He leaves a devoted wife, and three children, two daughters and one son, to mourn his loss.—W. C. Urschel, Pastor.

Gray—Alene Gray, daughter of W. T. and Mary E. Gray, was born May 5, 1901 and died May 6, 1916, at her home in Vilonia, Ark. She was converted early in life, and in the winter of 1915 was definitely sanctified in a meeting held in the Nazarene church, by the pastor, the Rev. A. E. Daniels. She seemed to ripen fast for the other world, after receiving her Pentecost. The funeral services were conducted in the college chapel, by the writer, assisted by the Rev. M. Sitten, and the Rev. A. F. Daniels.—E. D. Cornish.

Wright—Robert M. Wright was born in 1846 and died June 5, 1916. He was an ordained elder. He preached on Sunday evening, June 4th, and rode home, ten miles in the country. The Lord took him to His home on high, at 3:30 a. m. June 6th. The writer preached his funeral, assisted by the Rev. F. E. Finney.—A. M. Gilbert, Pastor.

Grice—On Sunday morning, June 4th, George W. Jr., nineteen years of age, and only son of the Rev. George W. Grice, of Vidalia, Ga., our pastor at Greenville, St. Paul, and Adrian, was struck by lightning, and died without uttering a sound. Brother Grice brought the remains to Milner, Ga., where we laid him beside those of his baby brother, Mallie, there to await the resurrection morn.—F. A. Gennett.

ANNOUNCEMENTS

Request for Prayer—My father, J. H. Manning, a member of the Nazarene church and a personal friend of Dr. Breese, is laid on the shelf with nervous prostration, and desires that I write to you and request prayer for his recovery, that he may be healed for the glory of God. He desires to labor still for the Master before he goes hence. Also request is made for Mrs. J. H. Manning, who is a great sufferer at times with liver trouble.

Preparedness—I am prepared in the evangelistic season, to meet the calls of the latter part of the year, and the first part of the coming year. These dates will soon be taken. We would prefer to give time to some competent places where genuine revival campaigns can be conducted.—Andrew Johnson.

Camp—The Central Plains Holiness Association will hold its annual campmeeting at Plainview, Texas, August 13-27, with the Rev. C. W. Ruth as evangelist, from the 18th. The song service will be under the direction of the Rev. T. E. Smith, of Missouri, who will also do the preaching until Brother Ruth arrives. Those from a distance who plan to come, address Mrs. Eula Merrel, Secretary, Plainview, Texas.

Iowa District Notice—The address of Miss Martha Ferguson, District Treasurer, has been changed from 720 9th street to 501 North 17th street, Marshalltown, Iowa. May all apportionments in home and foreign missions and General Superintendent's claim be raised and sent to her as soon as possible.—B. A. Clark, District Superintendent.

Change of address—The address of Mrs. Erna C. Patterson, secretary of the Missouri District, is changed to Malden, Mo.

Cornettist—Harold H. Hunt, who has been a student at Kingswood, Ky., and is sanctified wholly, desires a place with some good holiness evangelist, cornettist and worker. He has excellent references, and may be addressed at Savage, Mont.

Camp—The campmeeting at Valdosta, Texas, will be held August 13-27, with the Rev. B. F. Pritchett, of Sherman, in charge of the preaching.

Camp—The Springerton, Ill., campmeeting will be held September 7-17, at Jacob's camp, on Highland campground. Workers, the Revs. Mrs. Mattie Wines, and W. R. Cain, Singers, Haldor and Bertha Lillias.—Louella Jamerson, Secretary.

Bonnie Camp—The Bonnie, Ill., campmeeting will be held August 11-21. The Revs. J. W. Hughes, and L. L. Pickett, preachers; Haldor and Bertha Lillias.

As thy days, so shall thy strength be.

1917 JANUARY 1917						
Sun.	Mon.	Tues.	Wed.	Thur.	Fri.	Sat.
God's Love	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	Commit thy way unto the Lord		

nas, in charge of music.—W. T. Lawson, Secretary, Whittington, Ill.

Camp—The Coal Grove holiness campmeeting, at Ironton, Ohio, begins Monday, August 7, continuing to August 20, the Rev. B. S. Taylor in charge as evangelist.—Libbie Burdette, Secretary, Coal Grove, Ohio.

Prayer Requested—The Rev. J. W. Frazier requests prayer for the healing of his little son, Paul. Also that their bereaved hearts may be comforted over the death of their mother, the wife of Mr. S. S. Frazier.

PERSONALS

Pastor E. G. Roberts writes from Hammond, Ind., that the Lord has graciously healed him from a severe case of appendicitis, and has enabled him to resume his pastorate. We all rejoice with him.

Mrs. Joe Kelley writes of the HERALD of HOLINESS: "The price is not too high. Some say it is worth all of a dollar and a half, others two dollars and a half, and some five dollars, but I have not placed any value on it; it would be hard to do so. I expect to be a subscriber as long as I live."

District Superintendent B. F. Haynie, says: "You are surely giving us a great paper."

Etta S. Richardson writes: "THE HERALD of HOLINESS, The Youth's Comrade, and The Other Sheep are getting better all the time. I never have seen a Sunday school paper equal to the Comrade."

John Anglin, Jr., says: "How I do love to read the pages of the HERALD of HOLINESS. It stands next to the dear old Book."

Brother Charles M. Harrison, of our Indianapolis church has recently closed a series of revival services in Anderson, Ind., in which over seventy souls sought and found God.

Mr. W. M. Creal arrived from Warren, Pa., Monday of last week, to attend the meeting of the Board of Publication, of which he is a member. He expressed himself as much pleased with the improvements and outlook at the Publishing House.

Evangelist G. Arnold Hodgkin writes: "God is blessing and giving great victory, at Portsmouth camp."

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Michigan District Assembly, Grand Rapids, Mich., September 13-17
Iowa District Assembly, Webster City, Iowa, September 20-24.

J. W. GOODWIN—1625 Delta st., Los Angeles, Cal.

New Mexico Assembly, La Londe, Sept. 7-10
Nebraska Assembly, Lincoln, Neb., Sept. 20-24
Kansas Assembly, Newton, Sept. 27 to Oct. 1
Missouri Assembly, St. Louis, Oct. 4-8
Angels Camp, Cal., July 31 to August 6
Los Angeles, Cal., to September 1.

R. T. WILLIAMS—Peniel, Texas
Indiana District Assembly, Anderson, Ind., September 13-17
Kentucky District Assembly, Louisville, Ky., September 27 to October 1.

DISTRICT SUPERINTENDENTS

Alabama—P. M. Covington—Jasper, Ala.
Shiloh, Ala., Cullman, P. O.—August 4-13
Alberta Mission—James H. Bury, Callholme Alta., Can.
Arkansas—Joseph N. Speaks, 209 Locust st., Argento, Ark.
British Isles—George Sharpe, No. 1 Westbourne, Terrace, Kelviniside, Glasgow, Scotland.
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Idaho-Oregon—W. H. Tuille—Nampa, Idaho
Indiana—U. E. Harding, East Thornburg st., New Castle, Ind.
Iowa—E. A. Clark—University Park, Iowa
Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
Kentucky—W. W. Hanks—Box 233, Ashland, Ky.
Milton, W. Va., August 10-20.
Busseyville, Ky., August 21 to September 3.
Louisville, Ky., September 25 to October 1.
Little Rock—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.
Louisiana—T. C. Leekie—Lake Charles, La.
Manitoba-Sask. Mission—C. A. Thompson, Box. 238, Regina, Sask.
Michigan—A. H. Kauffman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich.
Mississippi—J. N. Whitehead—Sally, Miss.
Missouri—G. O. Crow—Springdale, Mo.
Wilson Creek, Mo.—August 2-14
Redford, Mo.—August 16-28
Haltown, Mo.—August 30 to September 11
St. Louis District Assembly—September 13-17
Nebraska—M. F. Leonard—Burr Oak, Kas.
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Northwest—J. T. Little—Newberg, Ore.
East Oklahoma—F. R. Morgan—Henrietta, Okla.
West Oklahoma—S. H. Owens—Bethany, Okla.
Union Corner (Carnegie P. O.)—August 10-27
Pittsburg—James W. Short—Dayton, Ohio
1337 W. First st.
San Antonio—William E. Fisher, 625 West Mulberry ave., San Antonio, Texas.
San Francisco—D. S. Reed—Oakdale, Cal.
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