

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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The Sentinel

By Annie Johnson Flint



HE morning is the gate of day,
 But ere you enter there
 See that you set, to guard it well,
 The sentinel of prayer.
 So shall God's grace your steps attend,
 But nothing else pass through
 Save what can give the countersign:
 The Father's will for you.
 When you have reached the end of day
 Where night and sleep await,
 Set there the sentinel again
 To bar the evening's gate.
 So shall no fear disturb your rest,
 No danger and no care,
 For only peace and pardon pass
 The watchful guard of prayer.

EDITORIAL

FAITH is the great principle of the religious life. Not only in beginnings of spiritual experience, but throughout the entire spiritual life faith is the regulating, controlling principle. Too many esteem faith as the mere condition of entering this life, as the condition on which we obtain pardon and purity, but seem to practically limit faith's application or place in our salvation to these beginning steps. This is far from the truth. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." We receive Him by faith; we must walk (live continually) in Him by faith. "We walk by faith, not by sight."

Faith is thus fundamental both in the initial Christian experience and in the Christian walk and work. Great and transporting as is the work of pardon and sanctification, far-reaching and blessed as they are in their sweep and influence, these are the work obtained through nascent faith. These are, as it were, the results of the advance work of faith, of its foregleams projected forward before full-orbed faith appeared to rule the great day of the Christian walk and work.



The sun does a mighty work before he is seen. His foregleams in the east, as seen in the early hours of morn, spread a light which dispenses darkness, awakens sleeping multitudes, starts movement and life before the sun himself rises over the eastern hills. Much is accomplished by his forecasted dawn, in busy multitudes hastening to their work, wheels of commerce and traffic beginning to whirl, and in dispelling the gloom and darkness of the long night.

But watch! The sun himself majestically arises over the eastern hills, and lo, far mightier works than dissipating darkness and beginning life's activities occur. Warmth is now felt. Life springs forth in earnest. Nature becomes one psalm of praise. The hills skip like calves and the trees clap their hands for joy. The rivers murmur songs of praise as they run gladly to the sea. The flowers exhale sweeter perfumes under the kisses of the sun. The blooms and blossoms of yesterday are pushed off by the swelling fruit of today's sun. The blade of last night becomes today the corn and the full corn in the ear. The blush of ripeness is painted on the fruit, and harvest hastens to gladden the husbandman.



So with faith. In its incipency great things are accomplished. The darkness of guilt is dispelled, and the power of pollution is destroyed. The spirit thus emancipated from its thralldom is sent forth alive and active, and the scene is all of movement and life and busy activity.

But watch the growth! The gray of the east brightens apace. Gradually the horizon brightens, until there comes forth the full-orbed faith. How life becomes transformed! How the walk and the work glow! How the fruit hangs beautifully on the trees! How fragrant becomes the flowers of influence and character! How there are heard songs even in the valleys! How the rays shoot athwart abodes which hitherto knew only pain and sadness, and there are found joy and hope and praise now.



In the light of this full-orbed faith great crises are passed, and problems are solved; great institutions are founded. It becomes a time of life-decisions. Faroff heathen nations are to feel the throb and thrill of these day decisions being made under the influence of this full-orbed faith in his mighty sway. His beams penetrate into these dark recesses, in the person of faithful missionaries, who go to these regions impelled by faith which laughs at impossibilities, and cries it shall be done. The slums also feel the electric shock of such faith, and hope and salvation are born amid these dreary scenes. Rescue homes spring up, born of the genial rays of this mighty faith, and the lost are saved and brought back to purity and hope, to home and mother.



Social unrest is relieved, wrongs are righted, and reforms are effectuated, like the opening of the iron gates of the prison before the apostles. These social evils thus yield to such faith as effects to cause, instead of being proposed by an apostate evangelism as means by which sinners are to come to Christ by a mere enlistment for service. This faith eliminates the vicious and misleading term, "social Christianity," heard so much in these days. Social better-

ment, higher wages, better hours and labor conditions will no longer be asked as the great Mecca of Christian endeavor. Once more there will be heard as the great work of the church, "souls saved by the power of the blood." Full-orbed faith, when allowed to have its perfect work, will restore the apostolic evangel, apostolic power, and apostolic fruitfulness to our labor.

Back to the faith of Paul in the gospel as the power of God unto salvation to every one that believeth! Let us walk by faith, as we entered the life by faith! Having received the Spirit by the hearing of faith, let us walk by faith!

A Beautiful Figure

THERE is not a more beautiful figure illustrative of the Christian than sheep; or of the shepherd, to illustrate the Lord as the Shepherd of His flock. It is the marvelous use of these figures which renders the 23d Psalm inimitably sublime.

Our Savior says that the good shepherd "when he putteth forth his own sheep, goeth before them, and the sheep follow him: for they know his voice." In the morning he leads them forth and finds pasture for them. It is necessary that they be taught to follow, and not to stray away into the unfenced fields of wheat which may tempt them on the way. The shepherd calls from time to time to remind them of his presence. They know his voice and follow on. But if a stranger call, they pause, look up, look about in alarm, and if the call is repeated they turn and "flee from him; for they know not the voice of strangers."

How beautifully this illustrates the care and tenderness of our great Shepherd in going before us to see that the way is free and safe for our unwary feet. How He tries to train us to know His tender voice so that we will follow Him alone, and not follow the leading or call of strangers, but when we hear strange voices we will look in alarm and pause, and if the call is repeated, run from the stranger. It is failure to do this which brings upon us as disciples all our trouble. We do not fear strange voices, but listen to understand them, and too often are betrayed into following these strangers, who lead us astray and to our hurt or ruin.



The confession of the Psalmist, in the 119th Psalm seems to refer to what is said to be a fact about sheep—that they are singularly destitute of the sense of locality. Hence, when lost, a sheep is said to be the most utterly helpless of animals. He becomes absolutely and hopelessly bewildered. He wanders aimlessly, and evidently painfully, hither and thither, exhibiting distress and dismay. In the Psalm referred to, it is said: "I have gone astray like a lost sheep: seek thy servant." As much as to say, I can not get back of myself, but must be led back to the fold by the tender love and care of the Shepherd from whom I have wandered. How true this is to life! We must ever remember our dependence upon the Shepherd. As we are dependent upon Him for our first training, so we are evermore dependent upon Him for our leading back, if we stray or get bewildered.



God's rich and constant provision for us is also implied and illustrated by this beautiful figure. Isaiah has a striking passage: "He shall feed his flock like a shepherd." Ordinarily the shepherd does not feed his flock, except by leading and guiding them where the pasture is abundant and succulent. There are times, however, when the case is otherwise. Late in autumn when the pastures dry up, and in winter when the snow covers large areas, he must furnish the sheep with food, or they will die. They are the most utterly dependent thus, at all times, either to be led where there is pasture, or to be fed when the ordinary pastures give out. In the woods in Eastern countries the shepherds are seen all day long in the trees cutting down the branches, upon whose green leaves and tender twigs the sheep feed, and are kept alive.

This illustrates how vigilant and painstaking our great Shepherd is to care for us, not only in ordinary times, but in times of peculiar stress and danger. He never leaves us or forsakes us. We are the "sheep of his pasture"; we are the "apple of his eye"; He never slumbers nor sleeps. He "giveth his life for the sheep." What infinite love, and vigilance and self-dedication to our good and protection

all this shows! Can we ever doubt such love? Will we ever wander from such a Shepherd? Ought we not to study to love and lean upon Him, and to follow Him closely whithersoever He leads, unquestioningly? So let us live and follow that there shall never be straying or doubting or hesitancy in us. Let us be absolutely like the good sheep, which hear and know the shepherd's voice, and follow him, and will not follow a stranger.

Where Praise Should Begin

OUR Savior taught us a great lesson in the raising of Lazarus from the dead. Before He raised Lazarus from the dead, or uttered the words, "Lazarus, come forth," He offered this remarkable prayer of thanksgiving and praise: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Here is thanksgiving and praise for what the Father is going to do for Him. He offers thanksgiving and praise for the blessing desired before He even issued the command to the dead to come forth. Note well this, for it is quite remarkable indeed, and suggests the true basis of praise.

There was a similar exhibition of this anticipative faith and praise in the case of the rebuilding and dedication of the temple as recorded in Ezra. Before the temple was rebuilt, just as the foundation was finished, there was a great praise meeting held, when they lauded and praised God. They "set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel." This was praise for what God had enabled them to do, and for what this foundation-laying was indicative God was going to do for them later on.

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Such faith is of the loftiest type, for it believes God, and acts on the inward assurance that He will certainly do all which is going to be asked of Him. This is anticipative faith, and carries the element of assurance in and with it. This character of faith honors God by its spirit of pre-eminent trust and assurance. This kind of faith meets more fully the definition of Paul in Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." True faith does not demand and wait for sight before it trusts implicitly. It prays because "it knoweth that God always heareth it," as the Lord said in the case of the raising of Lazarus. It has the substance of the things hoped for in the assurance it feels consciously in the heart that the things desired are sure to come. Hence, it feels the time to praise is the moment the desire for blessings is felt, and the moment the purpose is formed to make the petition. It does not wait until the prayer is offered, or the blessing comes in answer. It does not demand of God advance payment, or delivery of the goods before conferring trust in Him. It pours out a heart of praise at once, and then proceeds to offer prayer for the things for which it has praised Him for sending. We thus pray with faith, and we receive the answers by faith.

False Notions Practiced

THERE are many false notions of life in practice among the children of men. Some live as though life were an amusement field, a place for the mere gratification of one's self. Life is debased by any such conception as this, and yet thousands practice this definition of life who would deny that they hold to such a theory. Yet that which controls them and directs all their energies so far as they allow any expenditure of energy at all, is exactly such a debauched view of life's purpose. What kind of a God does this view make of the Lord Almighty? How grotesque is the view of God which this theory forces upon us.

It is this pleasure-theory of life which is the measure of life's meaning with very many. Hence, men live to make money that they may enjoy for themselves and their families all the pleasure they possibly can get out of life. The lust of the flesh, the lust of the eyes, and the pride of life bound their ambition and their endeavor and their labor. This is a low and animal view of life, little removed from that of the swine in the field. The only difference is a difference in the selfish instincts and passions and impulses they live to serve. The man has some higher faculties of intellect to cater to than the hog, but he is not one whit above the hog in the aims and purposes which move and impel him in his activities. Both the two-

legged and the four-legged hogs are of the earth earthy, and are sensual and devilish and brutal.

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Others treat life as if it were a game of chance. They are in it for all they can get out of it, by any means fair or foul. They have not one ennobling thought or concept of life. Their labors all begin in and end in self. They have no organized purpose or lofty design or aim, but wander aimlessly along the highways of life waiting for something to turn up. Believing that the world owes them a living, they are constantly on the lookout for the something to happen that will trend them into better circumstances.

Still others treat life as if it were a theater for the display of their wits, or gifts, or possessions. Life is a grand fair with them — a kind of show where they are the chief actors to be admired and wondered at. They are never happier than when being envied or observed and admired. If they study, it is to gain some stock for use thus in their exhibitions of themselves. If they gain money, it is for the same purpose. Life has but one solitary meaning, and that is for purposes of self-exaltation and exhibition. They strut and parade and flaunt themselves in the limelight, and are happy only when they imagine they are being seen of men.

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Others seem to proceed upon the basis that life is a mere drifting on the ocean's bosom. They simply loll; they drift with the tide; they muse; they do nothing, and are nothing, and get nowhere. They are barnacles, parasites, leeches. Such an one is a mere sycophant, a fungus, a hanger-on, and not a real somebody, a producer, a live, active, real man or woman, for whom the world has a place, and who has a place of responsibility in a busy world. They dream and idle their lazy way on, eating bread gained by somebody else's energy, sleeping in some one else's room, and breathing the air which somebody else deserves. What a low and base view this is of life for a mortal man to practice. There are so many drifters on the ocean of life. They aim at no port; seem to have no special place, and have no compass or chart or guide book. They are literally drifters, aimlessly moving, or rather being moved, by the current of the water, for they have not enough energy to move themselves at all. They thus drift along through their lives, and finally drop into the hell where all idlers and other sinners go.

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True life is real; life is a battle; life is energy incarnated; life is Godlike — it has a purpose broad as infinity, deep as eternity, wide as the universe, profound as God himself, and serious as prayer, and vital as the breath of heaven. Life is sent us for our use for eternal purposes, and this is recognized by intelligent and real men, and they live their lives with an eye single to this great truth. Life without such a purpose is like a ship without a rudder. It was James Buckman who said: "Wouldst thou excel? Let purpose run a thread of gold from sun to sun."

Oh that men would see the infinite resources in a life lived as God permits us to live it! How rich in humble achievement we can make our little lives thus! True life subordinates self's pleasure and ambitions and desires to the nobler aims of serving others. No man thus lives, or can live, to himself. We can save others; ourselves we can not save. We must immolate ourselves upon the altar of altruism if we would attain the highest aim and end of true life. It is Godlike to thus live to serve, and this is what He commands, and this is what the Christ did, and set us an example of how we can and ought to live the real life.

IF WE WOULD HAVE GOD to undertake for us, we must be absolutely clean and unselfish in all upon which we ask His blessing. We dare not seek His blessing upon a selfish enterprise. God will not come to us to help in our money-making schemes for profit, in our personal plans for enjoyment. That must be clean and righteous in which we engage if we expect Him to enter and guide. He touches only the pure and clean, but to protect these, He will employ all the resources of omnipotence.

GOD ASKS US TO GIVE up only that which hurts and injures and destroys us in order to enter the secret sweets of His saving grace. He seeks only to save us from ourselves: "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God and he will abundantly pardon."

TAKE HEED

If the conclusions of the evolutionists, who so largely dominate among the teachers and preachers of the nominal church, were true, that there is no such thing as sin, but that which the uninformed call sin is but undeveloped good—if this were true, then there would be no need to urge men to take heed. It is because of the fact that Satan has so blinded and benumbed the race that a sense of the hideous nature and dire result of sin is well-nigh lost, that men, save a few aroused ones here and there out of the great mass, go on utterly heedless. But, knowing the nature of sin and its consequences, how faithful we should be to echo the Master's warning that men should take heed.

GOD SO LOVED

One of the great marvels of grace is that of God's love for the wicked—which is the clear teaching of the Book—that He should love a rebel, one utterly unlovely and unloving. Yet that He did so is to be His glory and man's praise for ever. Without His love for the world—for the lost, ruined, ungodly world—there would have been no Christ, no redemption story to be sung by blood-washed hosts around the throne. How infinite such love! How Godlike! His love must needs reach to the extremity in its provisions of mercy—the salvation which He would prepare, beyond which the infinite could not go. This salvation, infinite in its adequacy, was infinite in its cost. It reached below the worst that Satan had done—it cost the best that heaven held. Let no man deceive you—there is no other way! God could give no less than His best; and through Him alone are we saved. What must be the fate of the soul that rejects so great salvation! Let us not lose sight of the fulness of the atonement. Christ died for every man. He was not willing that any should perish. Knowing that some would reject, He did not therefore limit the extent of the sacrifice, and elect some to damnation; but, foreknowing the rejection of some, He nevertheless made it possible for all to be saved. In Jesus Christ life becomes a present possession; not something to be entered into after death. In a very real, glorious sense, we shall not see death, having already come into the eternities. Would that the church might see as God sees, a world full of men already dead, yet who, brought into contact with the blood, by the Holy Ghost, shall be made to live for ever.

OPENING THE DOORS TO WOLVES

In eastern Iowa they [the Mormons] are carrying on quite a campaign. In a well-known city the authorities forbade their distributing of literature. In consequence, says the elder in charge writing to the *Deseret Evening News*, July 15, 1916, one of our elders attended the Baptist Sunday school one morning. He took an active part in the Bible class. They immediately put him in a class teacher, and our truths are being taught in the Baptist church every Sunday morning."

The above from the *Central Christian Advocate* gives us a text for saying some things that need to be said. Into this Baptist church has come a wolf in sheep's clothing, and with all the subtle guile of the Devil has installed himself as a leader of the sheep of God. Can there be any question as to the safety of that flock?

We would that our people all had more godly sense than those Baptists, but recent reports coming to us indicate a like carelessness here and there that is little short of criminal, and disloyalty to the cause of Jesus Christ.

Paul had sanctified common sense when he directed that the churches "lay hands suddenly on no man." That does not in the least set

aside the law of tenderness and mercy and love, and that hospitality whereby some have entertained angels unawares. It does mean to prove all things, and hold fast to that which is good.

The Devil is naturally more anxious to destroy the holiness work than any other; and therefore there is a demand upon us that we especially tarry before God for wisdom before we lay hold upon any man for a pastor or to hold meetings for us. For any body of Pentecostal Nazarenes to take up and put into leadership a stranger is to invite Satan to do his worst. And it is shown that he will accept the invitation. A letter comes from a northern state begging us to warn our people against a certain Dr. So-and-so. He came to the church a stranger, confessed to being a backslider, went to the altar and professed to be reclaimed. Then, as he was gifted with language, they put him up to preach (just what he was after) without knowing anything of his antecedents. The outcome was his revelation as a drunkard, a libertine, and a thief. The work of holiness in two communities is hurt for years to come, and his notes of two hundred dollars are to be paid by the indorsers.

In another prominent city where the prospects were fine for a new church, a man professed to be saved, but who was utterly untried, but was put in as pastor. Suddenly his life was revealed in a ghastly sin, and now he sometimes comes and sits in the pew, unmoved—and the wheels of Zion are blocked.

In another city there was a prosperous church. They had called an evangelist of a great name to hold them a meeting, but before the man came they were warned of his gross immorality. Rather than disarrange their plans, they let him come on, hoping that the character of the evangelist might not become known. The result, a divided people—a little few left to carry on God's work, while the others follow off the evangelist in a new and opposing work.

To another city an unknown preacher comes, taking part in prayer-meetings, and such public services. He is very strong in declaring the truth of divine healing. Several dear sufferers among the sisters take him up, and he gets a hold in many families, who give him a support. For a time all his words are clear and true and orthodox, but when he has gotten, as he thinks, safely in, the "hoofs and horns" begin to appear, and it is found that the "tongues" is only one of the deadly fanaticisms he is inculcating.

More strange, and less excusable, if possible, than the taking up and harboring of such as these, is the case of some of our people in another place, giving comfort and assistance to the opposing work of a man who has been turned out of our church and declared to be no longer worthy the fellowship of Christians.

Another class, pestiferous, though less dangerous, is the religious deadbeat. He comes to a service, testifies loudly, hangs around for an invitation to a meal, and when once attached is as unshakable as a leech. A widow's table is his paradise, and he makes a hell of an unsaved husband's home.

There is no need of our people being deceived. Our church recommends men who are worthy of being called as evangelists—and the church stands behind them. They will help to build up the work God has intrusted in the hands of the Pentecostal Church of the Nazarene—and no other evangelist should be expected to do so. If we call any other than our own we have put ourselves to blame if we find after he is gone that our work is harmed. We do not go so far as to say that a Pentecostal Nazarene church should call no one for

a meeting but one of our own evangelists. There are some of other churches who are not of us who will preach our doctrines clearly, and if they do not build us up, will not try, at least, to do us harm as a church. But these are well known to us. And they have credentials. For a Pentecostal Nazarene church to turn its pulpit over to a stranger, and a man without credentials, is to give the Devil the key to the church door.

Perfect love is a far deeper thing than mawkish sentimentality—perfect love will guard the church of Jesus Christ and its holiness as sacredly as the safety and honor of one's own family.

Brethren, God has given us a great work to do; let us be wise and guard it with a holy love.

OLD AGE

Poets have written of the "tragedy of old age," likening it to a bare and leafless tree, standing alone in the winter's blast with limbs torn, and trunk ready for its inevitable fall. But indeed, that is not the picture of the aged in Christ. The tree of the godly life is hung full of fruitage, to be enjoyed every day, and as for being stark and leafless, it is not so. It stands high and broad, and to other travelers in the meridian of their journey, it has the cooling, restful shade as of a rock in a weary land; while the songbirds of paradise, make celestial music among the branches. F. B. Meyer writes with understanding as follows:

Old age, to those who have squandered the past in frivolous or sinful pleasure, is full of regret and dread; but for the Christian, the sun, which may have been obscured in earlier or middle life, shines out resplendently at the last. There is a second summer, and a lovely afterglow. The business that filled life with fever and anxiety has gone into other hands. The care of children has largely passed from the matron. Many of the seeds sown in early life now yield golden harvests of contentment and peace. The storms of passion are allayed, the evening star shines in the clear sky. The promises have been tested and proved, and have become an abiding heritage; above all, the presence of Jesus fills heart and thoughts. Other friends have disappeared, but He is nearer and dearer than ever, who was the Alpha of youth and is now the Omega of age. They that believe in Him do not see death, because they have seen the Lord's Christ. And finally the cords that tie mortality are loosened so gently as to excite no notice, and the bark glides forth on the tide to the land of eternal summer.

LIVING IN THE LIGHT OF THE JUDGMENT

The only way for a Christian to live, is as if he were constantly in the visible presence of Christ the Judge. It would make little difference then if judgment were set for today, tomorrow, or at the end of a long life. There is no safe place for a moment of unrighteousness. Jesus shed His blood that we might be not only cleansed from all sin, but that we might walk before Him without blame, in holiness. Samuel Chadwick, in "Humility and God," tells of one man who was awakened to the necessity of such a walk, but upon each of us, dear reader, is the same demand, though we have no physician's sentence of early death.

A few years ago a Christian man was told by his doctor that he had heart disease and might die any day. It was a great surprise to him, but they sat and talked quietly. Then the man asked if he should give up his business. "No!" said the doctor. "I think you will die sooner if you do; just go on, but live with this knowledge, that you may be wanted to leave this life at any moment." The man went down to business, and calling together the heads of departments he said to them: "I have been to see the doctor this morning, and he tells me I have heart disease, and that I may die at any moment and at any place. I shall still come to business, but Jesus may come at any hour to take me to Himself. And, men, understand, plainly, that this business is to be conducted in the hourly expectation that Jesus Christ is coming to fetch the master. God bless you!" That is the normal attitude of men who watch for their Lord.

FIRST LINE CHRISTIANS

By E. J. Marvin

CAN we imagine the position of the first line troops in the present European war?

If so we must feel their necessity for absolute consecration to the cause; their indifference to danger and death; and their positive freedom from all personal self-interest. They are in line for the greatest hardship, heroism, and honor. To them the "baptism of fire" is almost a daily occurrence, food and raiment hardly thought of, while they must not only be ready, but hungry to dare, to do, and to die.

God is calling for First Line Christians in all His armies. Who will volunteer and say, "Here am I; send me"? Many shall be called, but few chosen. To those who are interested, let me note some of the distinctive traits and requirements of the first line.

1. First Line Christians are those who have heeded the call of the cross; have had the baptism with the Holy Ghost and fire, and are wearing the whole armor of God. Having had victory over self and sin, they are now ready for the armies of their spiritual adversary. They are those who have had a heart vision of the world's need, and are burdened to the extent that God can have their feet for the dangerous places, their hands to thrust among the thorns and scorpions, their bodies for the jungles and swamps, their minds for the thinking of Christ, and their spirits for the harps of the Holy Ghost.

2. First Line Christians must realize that the nearer to Christ they stand the more they will be misunderstood by the far-off followers; the more they follow the wisdom of God's Word the less they will have the approval of the worldly wise, even in their own army; the more holy harmony they enjoy the keener will be the realization that godliness is a mystery, and the cross of Christ is destined to misunderstanding because it is impossible for unsanctified man with his warped, twisted, and depraved mind to comprehend the deep things of the mind of Christ. Therefore, he is aware of the fact that all effort to make holiness conceivable to, and popular with the selfish worldling, and the half-hearted adherent is vanity of vanities. This statement is not made without some experience and authority. The late Professor James, who was recognized as one of the greatest minds of this modern day, and especially considered an authority in psychology or mental science, in writing to his friend, Professor Leuba, said, "I have no sense of commerce with a God. I envy those who have, for I know the addition of such a sense would help me greatly. The divine for my active life is limited, impersonal, and abstract concepts, which as ideas, interest and determine me, but do so but faintly in comparison with what the feeling of God might effect if we had one." I quote this here to show the folly of the so-called scholastic who prefers to run after the thinking of such obviously blind guides, rather than pursue the thinking of Paul, who in Romans 12: 1-3, confirms what Professor James suggests, namely, that commerce with a God transforms the mind and redeems the trend of thinking. Poor James would think us fools indeed if we, having tasted the good things of God, followed the philosophy of the world rather than the philosophy of the Word.

3. First Line Christians are those who have discovered themselves in discovering Christ, and He has eclipsed all their earthly desires and vain ambitions, and, mirrored in His holiness, they see themselves as less than the least of all saints, and they shake off the world's honors, tags, and titles as Jesus did. Seeking no honor from man or devil they are not mindful of the absence of their names from standing boards and dead committees, nor have they any craving to be written up and advertised.

4. First Line Christians are those who have intelligently and humbly volunteered for service, have passed the tests, and have been divinely chosen of God to stand in their places

around about the camp, and are guaranteed not to bolt or desert when the fire is hot. Why? Because part of their task on earth is to suffer, starve, and die, and they are dead to selfish sentiment, worldly dignity, and earthly honor, and hence can afford to be mocked, spit upon, and crucified, being counted worthy to follow Christ. In consideration of this they will march when He says march, stand when He says stand, drop when He says drop, shoot when and how He says to shoot. Spiritualizing the figure, the first line will not resist the power; they will stand under it; they will delight to be prostrated by it, laugh and shout in it, utilize and display it—not to be seen by the crowd, for they are not conscious of this secondary fact that they are where the crowd can see them. Moreover, we insist that it would be a heart and mind impossibility to be so near Jesus and not be dead to any desire to good or great or wise in any but the Savior's eyes. They will pray loud or low or not at all, just as their Captain suggests for they are always ready. They will take the burden for the seeker in sincerity and truth, frequently off where no one else will see it or ever hear of it for they are dead to the common desire to have experiences to be seen of men.

The first line are those who watch and pray and stay awake in Gethsemane; who go with Christ not only to the mount of Transfiguration but to the mount of Vision and Burden. In the still watches of the night with Him will they stand, looking out over slumbering Jerusalem, and a world reeking and rolling in sin and wretchedness, and with Him weep. They will not do that which is popular among the so-called polite of today, namely, shut their eyes, ears, and hearts to the misery, war, and woe of the world. Nay, but they being real and rugged folks, looking with the heart and eyes of Jesus, will see the earth in its sorrow, sin, and shame; Jerusalem refusing and forsaking the weeping Christ, their God and King in disguise, and, with ear to the ground, they will hear the tramp, tramp, tramp of the deluded and doomed broad-road multitude marching down to death and hell. Here they will know the heaving of the heart of sorrow, sorrowing unto death and suffering with unutterable suf-

fering, not with physical disease, or because of personal loss or disappointment, but Christlike, unselfish suffering for an unknown, lost, dying, and drifting world—the personal fellowship with the personal suffering of the personal Christ. Furthermore, they are not ignorant of the devices of the Devil, for they are wrestling not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. While they are mindful of this mighty army with its right and left wing, grand center and innumerable reserves against them arrayed, they are also aware of their almighty, conquering Christ, and know that, with Him, one can chase a thousand and two put ten thousand to flight, and, going forth in His name the very gates of hell (which means all the combined forces of darkness) can not prevail against them.

The foregoing marks are a few of the characteristics of the first line. Their law is the sermon on the Mount, their life the thirteenth chapter of 1 Corinthians, their battle song the twenty-third Psalm, the joy of the Lord is their strength, and so deep is this joy of Jesus in them that they have a real sincere heart sorrow for those who have it not, a sympathy or pity that precludes backbiting. Brothers and sisters, the first line is the only safe place for us who have had light on holiness. Ye who revel in reading the experiences of past soldiers of the cross of Jesus, was not all this and more true of the men and women who with Luther, Knox, Fox, and Wesley and the more modern Finney and Redfield followed Christ?

In concluding this article let me humbly exhort and urge the straightening of our ranks, and a volunteering of all who read this for the First Line. Let us be at least as heroic as the soldiers in the following incident. An army captain needed a man for a dangerous task that meant certain death, and coming with deepest sincerity and sorrow he stated the case to his company and then said, "I will turn my back to you and step a few paces forward. Let the man who will dare this danger step out of the line." Doing this he turned again, and with disappointment and anger saw no change in the ranks, and thought no one had the courage to volunteer. But ere he was well started to reprove, a soldier saluted and said, "Pardon, sir, the whole line moved forward."

Be Filled With the Spirit

By Evangelist Hugh C. Elliott

THE urgent need of the church today is to turn her back upon man-made creeds, human philosophies, and higher criticism, and return to pentecostal plans and methods. These plans and methods have never been known to fail. They have been tested and tried, and proved adequate to grapple with the difficulties which confront us. All other methods will fail; but the methods of the pentecostal church have never been known to fail. It is because they have been abandoned by the modern church that the nations of the world are not being brought to Christ commensurate with efforts being made for that purpose.

The baptism with the Holy Ghost and fire would solve the problems of holy living, and power for Christian service; but the Holy Ghost has been, practically ignored, hence the shameful lives in our own land and in all the heathen countries. Well may we lift up our voices and cry, "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

Oh, that the Church would rise as one man, and declare that its reproach should be taken away; and then down on her knees to plead for the Holy Ghost to manifest His power in and through each individual, and the whole collect-

ively. Then sinners would weep and cry for mercy, and pentecostal scenes would be the order of the day.

There are three principal reasons why we should be "filled with the Spirit."

God commands it.

The text is a command. To be filled with the Spirit is not merely a privilege, it is imperative, and mandatory. The command is twofold. Not to be drunk with wine, and, to be filled with the Spirit. One is positive, the other is negative. Both are obligatory. Just as we are commanded not to be drunk with wine, so we are commanded to be filled with the Spirit, or be sanctified wholly. If it is a sin to be drunk with wine, then it is a sin not to be filled with the Spirit.

Ample provision has been made for it.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The redeeming work is done. The Savior has fulfilled every condition, and the Holy Spirit, the Comforter, has entered upon His glorious work officially, and is prepared to operate upon all who will receive Him.

We need the fullness of the Spirit.

We need Him above everything else. We need Him to cleanse and purify the heart, and make us holy. We need Him moment by moment to

keep us in a state of holiness. We need Him also, to empower us for effectual service for Christ.

The Holy Spirit is a Gift. Jesus Christ is God's love gift to the world. "God so loved the world that he gave his only begotten Son." The Holy Spirit is the great gift of the Father and the Son to the Church. He is received by

faith. The fulness of the Spirit is for all. God has no pets, no favorites among His children. All are eligible to the fulness of the Spirit.

"Thou canst fill me, gracious Spirit,
Though I can not tell Thee how;
But I need Thee, greatly need Thee:
Come, O come, and fill me now."

My Sheep Hear My Voice

By Eva Joe Cook

A BABY with a hurt finger came to me one day, looked up into my face with eyes full of appeal, and with not a bit of question regarding what my attitude would be. Baby had tried me before, and knew that there would be response in my heart. Those baby eyes looked for sympathy, and found what they sought. My time was limited, and my hands were full. Do you think that I even hesitated about stopping to take the hurt finger and talk about it a minute? I imagine that the heart of the Shepherd is thrilled with a peculiar joy when His sheep express their confidence in Him. This confidence is manifested in listening for the Shepherd's voice, and in responding quickly and gladly.

If it means much to earthly shepherds to have attentive and responsive sheep, what does it mean to the Shepherd of our souls?

God could not say of Israel as a people, "My sheep hear my voice." Was it not heart-breaking for Him to realize the condition of His own chosen people? Did He not yearn over wayward children as no mother ever has over her wandering boy? God loved Israel. He had taught Israel to walk. When they had degraded themselves until He was forced to drive them into strange lands to be the slaves of merciless foreigners, yet He loved them. Hosea, one of God's "sent" ones, gave expression to God's love by saying, "How shall I give thee up?

While in school, I learned to love the voice of one of my teachers. Not only did I love her voice, but every expression of her inner self. Many a time she was called from the building to go to minister in some obscure corner of the big city, a corner forsaken by others. How much we girls missed her during those times, I can not tell. Neither can I tell how much it meant just to hear her voice when she returned to us. I must simply say that it sent a thrill of joy through my innermost being.

How long does it take a baby to learn to distinguish its mother's voice? In the nighttime, when the child suddenly cries out in fright, how quickly and how easily its mother can quiet it by simply speaking!

Is the voice of Jesus sweet to you? Just for a moment go back in memory to that day of all days. A fellowship was begun between you and Jesus. To you, He was a new Friend, though He had been loving you each day before. Yes, He was a new Friend, but His voice meant more to you than any earthly voice ever had. The place and circumstance of your first accepted message from heaven may or may not be vivid to your mind. We often remember places and circumstances with which are connected epochs in life. The day of your conversion was not only an epoch in life, but of new life. Each redeemed soul knows for himself that the messages from Jesus are sweet, yea, more than sweet, satisfying. Each saved soul knows for himself that the world looks brighter after Jesus speaks peace to the heart. Yes, Jesus speaks to sinners; and, to the repenting, He says, "Thy sins are forgiven thee." Some of us know the joy, the comfort, the encouragement, the transforming power of those words; for we have been forgiven.

Jesus speaks to folks before they listen for His voice. Indeed, He is ever speaking! To me, He spoke through my mother's life. "He speaks; and, listening to His voice, new life the dead receive." How necessary it is for us to listen if we would receive new life. Listening to His voice causes faith to spring up; and appealing to Him for help brings the

needed blessing. By responding to His call, though faintly heard, we make ourselves His sheep in a new sense, and are enabled to hear His voice. The act of faith, though but mustard seed faith, is always met by him, the "author and finisher of our faith."

What does it mean on the day of discouragement, and on the day of sorrow, to hear the voice of our Shepherd? "He speaks the drooping heart to cheer."

"And He from heaven's mercy seat, beholding
my despair;
In pity bursts the clouds between, and shows
me He is there."

What does it mean on cloudy days to hear the voice of our Shepherd? It is recorded that a voice came out of a cloud once. When all before our vision is dim, misty; perplexing, when we can see little or nothing, and do not understand, when we wonder why it must be so, then we may get lasting good if we but listen for His voice.

It may be perfectly dark when we hear His voice, and we must act by faith alone. A boy's

World-Wide Evangelism

Part 4

By J. Warren Slote

THE great commission of Jesus to His disciples then, for their generation, and to us, now, for our generation, specifies the method of communicating the message essential to salvation. This method is "preaching." "Go preach the gospel to every creature."

It is therefore only logical to conclude that those who have never heard the "glad news" of salvation can not accept it, for as Paul reasons, "How shall they believe except they hear?" To the worldly-wise Corinthians he also writes in the same strain, stating that it pleases God by the foolishness of preaching to save them that believe, so that this phase of the great commission confirms and is confirmed by the tenor of the entire Scriptures, and especially of the New Testament.

Most of us who have been born and raised in Christian homes, and from our earliest recollections were taught the way of salvation, as was Timothy in the apostolic days, can hardly appreciate the condition of those in so-called Christian lands to whom the preaching of the gospel sounds as a strange tale, or of those in heathen lands who have never even as much as heard the name of Him whom we love so well. And yet there are many in this land of ours who have never had the blessed gospel of the sufferings, death, and resurrection preached to them fairly and honestly, as man to man; and there are many more who have never had a personal invitation from anyone to repent and receive in His name the remission of sins—and all that follows. And in the so-called heathen lands there are millions upon millions who have never heard anything of the salvation through Jesus Christ; who do not have the faintest intimation that salvation has been provided for them; who grope in darkness, and when told of the Light, will doubtless remark as did one heathen chief in Africa, "Why didn't you come and tell us sooner?"

These are the ones Jesus had in mind when in His last will and testament He bequeathed to His followers the supreme task of preaching the gospel to every creature.

father was working in a dark cellar. Hearing his voice, the boy desired to get down with him. There were no steps. Charlie could see only darkness, but he could hear his father's voice, calling, "Jump, Charlie, jump, I will catch you." Charlie loved his father, and usually believed in him. Just now he doubted. After hesitating and struggling he acted by faith alone, and found himself safe in his father's arms.

What does it mean to you and to me when we have made some big mistake to hear the voice of our heavenly Shepherd? Perhaps you have done worse than make a mistake, and are grieving about it. Even if it is sin that is causing your grief, if Jesus' blood will ever be sufficient to cover it, it is sufficient today. Why waste precious time? You are forgiven the moment you ask to be. You may have little or no feeling for a week, but you are a forgiven child whenever you ask to be. Living without feeling is the only natural consequence following transgression. Satan delights in making God's children grieve day after day about forgiven sins. Thus he makes you add sin to sin. God says, "Up, sanctify yourselves!" "Resist the devil, and he will flee from you." Nothing can take the place of Jesus' blood.

What does it mean to the child who has failed to keep his eyes fixed on Jesus, the troubled one because of what people have said, to hear the voice of the heavenly Shepherd? You feel that your efforts to do good have done only harm. You are unable to utter much of a prayer; but, with one unspeakable sob, you cry out, "O God," and once more your attention is caught by His loving presence. Quickly your ear becomes sensitive enough to hear His voice, the sweetest voice of all. And you know His voice! How inexpressibly precious to your soul! How calming to your throbbing nerves and brain! Your heavenly Shepherd spoke, and you were comforted. He will do it every time you need it if you but let Him.

There is authority in Jesus' tone. To doubters who have never heard His voice for themselves, we may say, "Jesus said it, and I know 'tis true." To those who question our right to be partakers in the ministry of Jesus Christ, we may say, "Thus saith the Lord." When He sends us, the responsibility of our success is on Him. With Jehovah back of us, with authority straight from heaven, we are able to face the world, fearless, undaunted. No longer are we in bondage. His voice hath set us free.

What does it mean to the Christian worker to hear the heavenly Shepherd's voice? You have been obedient unto the heavenly vision, you have heard the voice of the Lord saying, "Whom shall I send, who will go for us?" You have answered, "Here am I; send me." You did respond to His call. But can you say that you have heard all that He has had to say to you since that day? Have you ever felt too busy to listen much for His voice?

What does it mean to the whole wide world to hear the heavenly Shepherd's voice? It means more than mutual friendship and fellowship with God and each other in the sweetest sense, though these depend upon our obedience. Jesus' mission and message took in the whole wide world. This is where the "Go ye," comes in. Before Jesus said, "Go ye," He said, "all power is given to me." He furnishes the inspiration and the power when we furnish the obedience. To hear Him day after day is to be a coworker with Him. Are you glad that you have enlisted in the fight against evil? To obey your King is to receive orders from Him moment by moment. "Thou shalt hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or to the left."

We need not fall. We need not disappoint. God is faithful in giving orders on time. Let us be among the sent ones, "ready to go, ready to stay, ready our place to fill; ready for service, small or great; ready to do His will."

"A joy by day, a peace by night
In storms a calm, in weakness might;
In pain a balm, in darkness light,
Is the wonderful voice of Jesus."

The Church of the Nazarene

By William E. Fisher

FRIEND, is the above-named church a stranger to you? Have you never availed yourself of the privilege of attending their services? Then I would like just a word with you.

DID YOU KNOW?—That in New Testament times there was a church by this name, and that Paul confessed to being a member of it, and was a General Superintendent in this church (Acts 24: 5, 14). Definitions: "Sect: separated;" "Heresy: separated;" "Ecclesia: church, called out from, i. e., separated"—CLARKE, WATSON, SMITH, GODBEY, and others. "Sect: a religious denomination;" "Ring Leader: a chief, a general, the leader of an association of men."—WEBSTER.

DID YOU KNOW?—There is a church in the world today under the same name, well organized, with its pastors, superintendents, District and General Assemblies; church buildings, regular preaching services, prayermeetings and Sunday schools; orphan homes, rescue homes, and other charitable institutions; colleges, universities, and publishing plants; and missionaries on most all the mission fields.

DID YOU KNOW?—That as they of the New Testament had no new religion to offer, but worshiped the God of their fathers (Acts 24: 15), so there is in your midst a people who worship in the good, old-fashioned way, where the friendly handshake, is exchanged; where the people kneel to pray; where the congregation sings; where they have testimony meetings; where sinners get under pungent conviction, bow at the altar and pray their way through to a conscious experience of sins forgiven, and a heart made clean; where the shout in the camp is a common occurrence in the regular services.

DID YOU KNOW?—That this church is practically in all parts of the world, and that they boast the fact that their members will all pray and testify in the public services at every opportunity they have; that there are no theatergoers, dancers, tobacco-users, anti-prohibitionists, or higher critics in the entire denomination.

DID YOU KNOW?—That while the old-line denominations come out each year with a deficit in their missionary funds, and are compelled to make heavy loans, paying thousands of dollars interest annually, this church, having more missionaries in the field according to their numerical strength than any other denomination in the world, is paying their missionaries a regular, stipulated monthly salary and is coming out each year with a neat surplus in the treasury with which to send others to the field.

DID YOU KNOW?—They are doing this without putting on a church show, bazar, turning ice-cream freezers, frying oysters, or assessing the membership.

DID YOU KNOW?—That this church is composed of people from all classes and walks of life, and that their dress is so simple, their worship so informal, their manners so unconventional, and their services so deeply spiritual that the most humble creature can find comfort in the house of God. "The poor have the gospel preached to them," and the rich and poor sit together in heavenly places and find fellowship.

DID YOU KNOW?—That the system of this church guarantees a preacher for every pulpit, a pastor for every fold, and yet every member has a voice in who shall and shall not be his pastor. That every member has a voice in all the affairs of the church, and the majority vote (not mere men of means) controls its workings.

DID YOU KNOW?—That the distinguishing doctrine of this church is holiness (1 Peter 1: 16; 1 Thess. 4: 7; 2 Cor. 7: 1; Luke 1: 70-75; Heb. 12: 14). Not a sort of prelate holiness restricted to the priesthood, nor that of wild-fire fanaticism that gets people beyond temptation or errors of judgment in this life; nor an-

gelic perfection: but an experience of perfect love (1 John 4: 17, 18), filling a clean heart (Matt. 5: 8), enabling men with every temptation to find a way of escape (1 Cor. 10: 13), and to live every day clean, holy lives (Titus 2: 12; Luke 1: 73-75), above known, conscious sin. That despite worldliness on the one side and a ranting fanaticism on the other, God has right in the center of His will a place where His people may keep a constant, joyous, and victorious experience over the world, the flesh, and the Devil; and yet conduct themselves seemly and in order, and be filled with all the fulness of God.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb. 3: 1).

IN this chapel talk, we desire to present the Wesleyan position regarding the important subject of faith. The two elements, the Divine and human, which were quite widely separated in awakening and conviction; which more nearly approached each other in repentance, are also involved in saving faith, although they can not be so clearly defined and separated.

Just as in repentance the divine and human elements meet, so in saving faith these two elements meet, but they can not be so clearly defined and separated as in the case of repentance. Faith viewed comprehensively as the condition and instrument of personal salvation, is a state or act of the human spirit as under the influence of the Divine Spirit.—POPE, *Theology*.

The manner in which repentance and faith are related; and the position of each in the work of salvation, needs to be clearly understood. They are both conditions of salvation, but not in the same sense. The following statement is based upon the idea of degrees in faith, which was presented in a previous chapel talk, and which underlies all Wesleyan and Arminian theology:

As the conditions of that salvation which is the personal possession of the common heritage, repentance toward God and faith toward our Lord Jesus Christ are always united in the New Testament. They can not be separated, as repentance implies pre-existing faith, and faith implies pre-existing repentance. But they differ in this, that faith is the instrument as well as the condition of the individual acceptance; and as such springs out of and follows repentance.

Both are produced by the preliminary grace of the Holy Spirit, but not perfected without the concurrence of the will of man. Though both are only introductory to the state of grace, properly so-called, faith in its saving exercise is the transition point where the state of conviction passes into the life of Christ.

In addition to the above statements from Pope, "Compendium of Theology," the following from Mr. Wesley's sermon on "The Scripture Way of Salvation," and many others which might be cited, is very clear as to the relation of repentance and faith:

God undoubtedly commends us both to repent and to bring forth fruits meet for repentance; which if we willingly neglect, we can not reasonably expect to be justified at all; therefore both repentance, and fruits meet for repentance, are in some sense necessary to justification. But they are not necessary in the same sense with faith, nor in the same degree. Not in the same degree; for those fruits are only necessary conditionally; if there be time and opportunity for them. Not in the same sense; for repentance and its fruits are only remotely necessary; necessary in order to faith; whereas faith is immediately and directly necessary to justification. It remains that faith is the only condition which is immediately and proximately necessary to justification.

DEFINITIONS OF SAVING FAITH

Mr. Wesley is very clear in his teaching concerning saving faith, never slipping over into

DID YOU KNOW?—That there is a hearty welcome awaiting you at this church, and you can be a stranger there but once. That if sick or in distress, or in temporal or spiritual need, our pastor and his congregation offer you a hand of aid insofar as possible, and if a minister has not visited your home in a long time, our pastor or deaconess would welcome an invitation to visit and pray with you.

DO YOU NOW feel an interest kindling within you, and have you a desire to investigate further? Our pastor or any number of the church will be glad to furnish you any information you desire.

WOULDN'T YOU DECIDE to come to our services and worship with us, and if at this present moment you are not enjoying the conscious possession of the Spirit-filled heart and life, let God have His way with you?

Chapel Talks. No. 14

Saving Faith

By H. Orton Wiley

Antinomianism on the one hand or Pelagian moralism on the other; and always keeping a proper balance between the Divine and human elements. Both of these phases of his teaching must be kept constantly before us if we would understand his teaching on this important subject. The following definition is taken from his sermon on "The Scripture Way of Salvation":

Faith in general is defined by the apostle as an evidence, a divine evidence and conviction (the word means both), of things not seen; not visible, not perceivable either by sight, or by any other of the external senses. It implies both a supernatural evidence of God, and of the things of God; a kind of spiritual light exhibited to the soul, and a supernatural sight or perception thereof. Accordingly, the Scripture speaks of God's giving sometimes light, sometimes a power of discerning it. So St. Paul, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

And elsewhere the same apostle speaks of the eyes of "our understanding being opened." By this twofold operation of the Holy Spirit, having the eyes of our soul both opened and enlightened, we see the things which the natural "eye hath not seen, neither the ear heard." We have a prospect of the invisible things of God; we see the spiritual world, which is all around us, and yet no more discerned by our natural faculties than if it had no being. And we see the eternal world; piercing through the veil which hangs between time and eternity. Clouds and darkness then rest upon it no more, but we already see the glory which shall be revealed.

Mr. Harrison, in the "Wesleyan Standards," quotes from Professor Burwash the following note in regard to the Wesleyan idea of faith, which is well worth our consideration:

We note in this sermon that the same prominence and honor is given to the Holy Spirit as in the doctrine of conversion. This distinguished Mr. Wesley's teaching from all forms of Antinomianism. There is an Antinomian perfectionism which, like the corresponding doctrine of justification, is merely assumed or imputed. Mr. Wesley does not attempt to force religious experiences by any merely intellectual process or logical formulas. The "divine conviction" must prepare every step. This important truth characterizes his teaching throughout and distinguishes it from many modern imitations. We can not go on to perfection but by praying for the Spirit and being led by the Spirit. No process of consecration and faith will avail except that consecration be the result of deep conviction of inbred sin by the Holy Spirit, and that faith be of the operation of the Holy Ghost, a divine evidence and conviction. Mr. Wesley does not of course exclude our cooperation with the Spirit in the use of all means, but he never falls into that common error which leads only to a superficial imitation of the divine life.

SOLFIDIANISM

We have seen the manner in which Mr. Wesley avoided anything like a superficial imitation of the divine life, i. e., by a consecration which was the result of a deep conviction of inbred sin by the Holy Spirit, and a faith of the operation of the Holy Ghost, a divine evidence and conviction. We are of the opinion that a careful attention to these points of our theology would enable us to avoid much of the "su-

perfidial imitation of the divine life" which we find in these times. The attitude of Mr. Wesley toward superficiality in Christian experience is everywhere shown throughout his writings, and his recognition of the fact that such superficiality has its roots in superficial doctrine is shown in the "Advice against Antinomianism," as found in the "Plain Account." He says:

Once more, beware of Solitudinism; crying nothing but "Believe, believe!" and condemning these as ignorant or legal who speak in a more scriptural way. At certain times, indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holiness; but in general, our call is to declare the whole counsel of God, and to prophesy according to the analogy of faith. The written word treats of the whole and every particular branch of righteousness, descending to its minutest branches. . . . So likewise, the Holy Spirit works the same in our hearts, not merely creating desires in general, but strongly inclining us to every particular grace.

A Solitudinist is one who maintains that we are completely and eternally saved (*sole fide*) by sole faith—by faith alone; and who does so in so unscriptural a manner as to make good works unnecessary to eternal salvation; representing the law of Christ as a mere rule of life; and calling all those who consider that law as a rule of judgment, legalists, Pharisees, or heretics.—FLETCHER, in "Second Check."

Practice What You Preach

By F. M. Lehman

(Earnestly dedicated to the clergy everywhere—without apologies).

Ye men behind the sacred desk, with sermons full of fire; with handy poles in easy reach to prod men from the mire; ye priests with tweezers in each hand to pull motes from men's eyes, be sure no beam is in your own; your ointment free from flies. Be sure when throwing Gospel slugs your weapon does not kick, and that the message you prepared was not inspired by Nick. It's easy to fire broadsides through your members' yester sin, but if you're guilty of the same it makes old Splitfoot grin. It may relieve you quite a bit forgiveness to teach, when often 't would be better far to practice what you preach.

Your theme may be of holiness, and you may preach like Paul; but if you'll not fix up your "fuss" you'll backslide, after all. The plaster cut for member Jones will fit the preacher, too; the pulpit needs the same, hard truth that regulates the pew. O fie on all this modern mush, "'T was he! I'm not to blame!" This, this is what makes infidels and puts the cause to shame. "If one hath ought against thee" friend, saith Scripture, "go to him; be reconciled, then bring your gift," before your light grows dim. The dose you gave old Touchy Smith your special need will reach; if your prescription cured his case, why—practice what you preach.

If you will not forgive your foes, then join the Jews, forsooth! Demand an eye for ev'ry eye, a tooth for ev'ry tooth. You're not a dove in spotless white; you're shamming, folks all know; should imps go gunning for a soul they'd shoot you for a crow. Why glibly quote, "Confess your faults," admonishing your pews? then, when you meet this selfsame test, you utterly refuse? Like Jacob at the Jabbok ford, who feared his brother's ire, go, wrestle till your fear is gone, and you get back the fire. Peniel glory will be sure to heal the ugly breach, if only you'll "confess your faults" and practice what you preach.

Then, is it "Back to Pentecost?" or, Back to Calvary? What cured the people yesterday will cure the priest today. O hear ye, shepherds of the flock! if guilty, cease your sham! God only knows how many souls your attitude will damn. Though you were wronged (no matter how), go to your erring friend; like Christ, your enemies forgive—for Jesus' sake, unbend! This is not compromise; O, no! to pardon is divine; this is a fundamental truth—God, make it yours, and mine! When we shall thus obey the Lord (as we our members teach), the watching, wond'ring world must say: They practice what they preach.

The "Man of Sorrows" on the tree, beneath

the Orient blue, cried out, "Forgive them, Father, for they know not what they do!" Man, wast thou wronged as much as He, who freely all forgave?—such love is wider than the sea, and deeper than the grave. There is a place low at His feet where you may learn to say, "Forgive me, Lord; as I forgive; for Jesus'

sake, I pray!" Then sing: "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above!" Thy deathless love has moved us, Lord, Thy will to do, and teach, fire-filled and free, our work shall be to practice what we preach.

The Classics of the Bible

By W. J. O'Hara

WHEN human life is truly painted in choice words, when the thoughts, sentiments, and emotions of the human soul are truly expressed in fitting and beautiful language, when man's life, his moral and spiritual destiny is graphically and truthfully portrayed in the beautiful expressions of language, then we have a product of the soul and mind of man that we call a classic, that will be considered a classic for all time, that will live and grow brighter as the years go by, that will be cherished by the soul of man so long as man lives, and so long as man loves and cherishes the sentiments of the true, the beautiful, and the good.

The boys and girls of our schools and colleges study the English and American authors, such as Longfellow, Whittier, Tennyson, Shakespeare, Milton, and a host of others for the reason that these authors have gone down into the deep sea soundings of man, soul, human and spiritual life, and have brought forth the rich treasures of gems and pearls, have given expression to them in choice living, and burning words. Such works are classics and are fitted to nourish and inspire the intellectual life of our boys and girls into a high and noble manhood and womanhood.

But great as the work of these authors is, and suitable as they are to nourish the young life to higher realms of mental and moral beauty, there is yet one more work that surpasses them all as a classic, namely, the Holy Bible. It is the classic of classics. It is the revealed word of God. It is the mind of God written by the inspired hand of man, guided by the silent voice of God and the presence of angels.

For centuries and centuries, in every land and clime, and with ever widening influence, it has furnished nourishment, light, and peace to the benighted soul of man. It has influenced the whole world and all time with ever increasing power and popularity. It is God brought down to earth to nourish and sustain the moral and spiritual life of man. It is the river of God's eternal waters of everlasting life and peace. It is the great, throbbing heart of God's mercy, love, and truth brought down to the humble cottage, the lonely hearthstone, the bereaved and sorrowing home, the firesides of the land, the poor and oppressed, the forlorn wanderers of the earth. By means of the Bible God lifts to all these the curtain of sorrow and speaks the glad voice, "Peace, be still."

The Bible is in truth the classic of classics. No sweeter love story was ever told than the book of Ruth. No greater drama was ever written or acted than the book of Job. No wiser words were ever spoken than the Proverbs of Solomon. The human heart has never given forth greater poetry than the Psalms of David. The stories of the Bible surpass in fascination the enchantment of the "Arabian Nights."

No jurist has ever promulgated a more perfect law of justice and right than that given to Moses on Mount Sinai. No history thrills with achievements and stands distinguished with Godlike and God-inspired leaders and actions as the history of Israel as recorded in the books of Kings and Chronicles.

Beautiful as was the life of Abraham Lincoln, and other honored sages of the past, there are yet no biographies written nor read that surpass in beauty and grandeur the life of Christ, as written in the four gospels. Great as was the philosophy of life as written by Plato, Socrates, Aristotle, and other ancient

worthies, in their attempt to solve the enigmas, missions, and purposes of human life, the only true philosophy of life is to be found in the wisdom of Solomon, the books of Ecclesiastes and the teachings of Christ, as recorded in the New Testament. All literature, all history, all poetry, beautiful and classic as it may be, deals with the present and the past, and only faint glimpses of the great future can be found. Man has gone to the goddess of nature to solve his life's mysteries, but no answer, not even an echo to his wailing cry. He has sat at the feet of the ancient philosophers and ancient worthies and pleaded of the oracles of wisdom to explain the mystery, whence he came, whither he goeth, but the only answer is a silence, an aching heart, and a burning brow.

Man, in the depths of his sorrow and gloom, turns to the revealed Word of God. There, in the Bible, he finds the answer of life: "Come unto me all ye that are heavy laden and I will give you rest. I am the way and the life. Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also."

All literature, all nature, all imagination of man, great as these things are, remain a sealed book as to man's future way of life, but the visions of the prophets of the Bible and the book of Revelation, enable man to see the very throne of God itself. He sees the angels open the seals. He sees the Lamb's Book of Life. He sees the great white throne washed in the blood of the Lamb, ready to receive their eternal rewards. In this dim vale of tears through the prophets and the book of Revelation, man catches glimpses of the city of the New Jerusalem, where the angels are singing enchanting music, where the streets are paved with gold, and the walls are of jasper, where all is glory and joy for evermore.

The Bible is a jeweled classic as a whole, but there are certain chapters that are monuments of richness and beauty. The eleventh chapter of Hebrews is the great classic of faith. The thirteenth chapter of 1 Corinthians is the great chapter on love. The fifteenth chapter of 1 Corinthians is choice on the subject of the resurrection.

The great sermon of Christ on the mount, in the fifth, sixth, and seventh chapters of Matthew will always live in its unfathomable richness of beauty. The book of Revelation, as a whole, is a marvelous classic of prophetic vision and truth. The fourteenth chapter of St. John is rich in the promise of the Holy Ghost and the Comforter: "And I will pray the Father and he shall give you another comforter, that he may abide with you for ever. I will not leave you comfortless, I will come to you. Yet a little while and the world seeth me no more, but ye see me, because I live ye shall live also."

The twelfth chapter of Romans is classic on the subject of Christian ethics and conduct, how we should live and conduct ourselves as Christians. We will never forget the twenty-third Psalm, portraying God's care of His creatures. And so we might go on, and note the great classic beauty of the Bible. It is like no other book, the more it is read, the more you will read it. Its beauty is imperishable and its fame is everlasting.

Human things must be known to be loved; but Divine things must be loved to be known.—Pascal.

What If They had Quit?

I beheld in my dream, and five men — Peter, Andrew, Matthew, John, and Paul — sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the "Day of Pentecost," and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had a flattering offer at a large salary and an interest in the business, to come back to his old place in the custom house.

Peter, as usual, opened the discussion. He said, "My wife's mother has opened a boarding house in Capernaum; it will cost us almost nothing to live with her while we are getting started again, and I have a chance to buy back my old interest in the fishing business. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can't stand the pace at which I have been working. And, then, too, I need the money."

Paul said, "Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch business in Philippi, and from there to work out and establish and supervise the business in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have all my Sundays for Christian work and can lay by a little something for the rainy day, which I can see is coming."

Matthew said, "My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country."

Andrew said, "Peter, do you remember the day when you thought that you had lost your wife's mother? Do you see that sand beach over there? That is the very spot where we beached our boat after the miraculous haul of fish and where we quit the fishing business and where the Master said, 'Fear not, from henceforth thou shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear drop on his hand, and looking over to Paul, he saw his jaw set, the old fire come back into his eye and the old war-horse look into his face, and he quietly said, "Men, I do not think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught" and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-by," said Paul, "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-by," said Peter, "Andrew and I will just say good-by to the folks and we will have time to join the midnight caravan for Babylon, and may keep on east as far as the land of Siniim."

"Good-by," said Matthew, "there is a group

of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopta. I have heard from the Ethiopian treasurer that practically the whole country is open to us and he believes that all Ethiopta will soon stretch out its hands unto God."

"Good-by," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am."

"I thank Thee for Andrew, for his deep life and steady faith. If it pleases Thee, let him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight."

"And now, Lord, let us see Thee ever before

The Ideal Ambassador

He held the lamp each Sabbath day,
So low that none could miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That, gazing up, the lamp between,
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint.
Then drank; the pitcher them between,
The hand that held it was not seen.

He blew the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that held it was not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp;
Thy weary hands will then be seen
Clasped in His pierced ones, naught between."
—Selected.

us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?"

"Go labor on while yet 'tis day,
The world's dark night is hastening on,
Speed, speed thy work, cast sloth away,
It is not thus that souls are won."

THE CONQUEST OF THE LIVING CHRIST Rev. 1: 18.

Napoleon, viewing the ever-increasing kingdom of Christ, exclaimed: "Can you conceive of a dead man making converts? My armies have forgotten me even while living. Can you conceive of a Caesar as the eternal emperor of the Roman senate, and from the depths of the mausoleum governing the empire, and watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christ; such is the perpetual miracle of the progress of the faith and the government of His church."

We want the face of Jesus in the presence of sin. We want the face of honest indignation set against all vulgarity and sin. I believe there

is a great deal of public sinfulness and public indecency and perversity which could be shamed away by the absolute withdrawal of Christian applause. There is a great deal of public vulgarity which could be burned away by the flu of Christian indignation. We could all help to purify humanity if we ceased to give the Devil the aid of our smiles. Do not let us countenance sin; that is, do not let us give it our countenance, our face; let us face it with disapproval. Let us show the world that sin offends our manhood and womanhood, and finds in our Christian love a hostile force. Let sinful men see in us what they will eternally find in God, a determined and unceasing repugnance to all sin, so that when they look into your face and mine they may in very truth see in it the face of God.—Dr. JOWETT.

LIVING THE INSIDE OUT Matt. 5: 8

"Mother," said a six-year-old girl, "I think Jesus was the only one who ever dared to live His inside out." The mother was fairly dazed by the little one's thought. Well she might be, for it carried one of the profoundest thoughts for our study of that divine life. But here it was out of the mouth of a babe. She had seen that He was so pure in all His soul that there was nothing there that He needed to conceal from anybody. The one pattern for all the world.—Adapted from Onward.

REBUKED BY GENERAL GRANT Matt. 5: 8.

In one of the Virginia campaigns General Grant and his staff were gathered one evening in a country farmhouse, the officers about the fire and Grant a little removed with his chin on his breast, sitting in silence. Presently one of them said, "I have a very good story to tell," and then to indicate what was coming, he added, "I think there are no ladies here." There was one expectant ripple of laughter, in the midst of which General Grant looked up quietly and remarked, "No, but there are gentlemen here." The story was not told. Do we need argument to show us that gentlemen must be of clean heart?—From "Marks of a Man."

COVERING UP SIN

Prov. 28: 13; Acts 22: 16; 1 John 1: 7.

"This minister was preaching to the children on the subject of sin. Showing a white card with the letters 'S-I-N' printed in red letters across its face, he said: 'Children, how shall I get sin off the card?' Immediately one little lady of four held up her hand and recited: 'Please, sir, you can stick a piece of paper over it.' The audience laughed. The preacher caught the idea immediately and straightway commented upon the tendency of people to do just as the child suggested—try to cover up their sins instead of washing them away as he forthwith proceeded to demonstrate in the case of the card. The little one had unconsciously brought an entire audience to a consciousness that sins were being hidden away when they should have been washed away by Jesus Christ."

COMMONPLACES

Complaint is often heard that one's opportunities are limited, that nothing but the commonplace comes into one's life. Well, the commonplace makes up the bulk of life, and the man or woman who attends carefully to duty in the ordinary routine of life is in the fairest way to be pronounced the hero or the heroine at last. But no man or woman needs to live a commonplace life. There is always an open door to the highest ranges of spiritual living and spiritual exercise for those who are willing to enter it. Cherish high aspirations and live by them; they are your real guides.—Exchange.

"Some pearls are valueless because they are mixed with the oyster nature. The pearl of great price is pure, unmixed with anything. It is full salvation."

Work at the command of Jesus is successful work, whatever the result may be.—II. CLAY TRUMBULL.

THE WORK AND THE WORKERS

FROM GENERAL SUPERINTENDENT
REYNOLDS

The week following the campmeeting at Stettler, the writer had the privilege of assisting the Rev. W. B. Tait, our new pastor at Edmonton, in three interesting, and I trust profitable, services in the capital city of the great province of Alberta. While this is a city of about sixty-five thousand people, and has a correspondingly large number of churches, there is not an organized church body doing what we as the Pentecostal Church of the Nazarene believe God has raised us up to do. Truly, Brother and Sister Tait have, in the name of the Lord of hosts, undertaken a great work, and that by faith; for at the present we have only five members, representing three families; but He who said to the faithful few, "Fear not, little flock, for it is your father's good pleasure to give you the kingdom," has also promised to supply all of their needs according to His riches in Christ Jesus. Brother Tait is from our Pentecostal Collegiate Institute, and Sister Tait is from our Pasadena University, where they had training in the rugged way of faith; and we are fully persuaded they, with the faithful bloodwashed and Holy Ghost filled few, will establish a definite holiness work in that important city.

We were permitted to spend Friday, Saturday, and Sunday with our much-loved pastor and wife at Red Deer, where we have a good church property and a splendid, but not large, company of Pentecostal Nazarene people, who hold their pastor and wife, the Rev. and Mrs. R. D. McDowell, in high esteem for their work's sake. While there we had the delightful privilege of visiting the home of Brother and Sister Metcalf, the pioneers of the definite holiness movement in Red Deer, and among the charter members of our church in this city of several thousand people. The Metcalf family is well represented in our Pasadena University; it is to these devout people that Brother Tait is indebted for his most excellent wife. Every service here, as were those held at Edmonton, was most graciously blessed of our God; but the greatest of all was on Sunday, at the close of the morning preaching, when about twelve persons prayed and wept their way through to a satisfactory experience. Among them were nine adults that were wholly sanctified. Indeed, it was a time of great rejoicing, as about all of these were members of our church. Although the first service ran late, we had a good attendance out to take the missionary trip around the world, and were back again at night for another blessed service.

From Red Deer, the writer proceeded on his journey to the Manitoba-Saskatchewan District Assembly at Regina, stopping overnight at Calgary, where we were refreshed in spirit, soul, and body by the largehearted and bloodwashed saints. Oh, what a blessing it is to meet the Holy Ghost filled people of God! They are so thoughtful, so kindhearted, so hospitable. Only the God of holiness can make such people, and He only can reward them for their deeds of kindness.

H. F. REYNOLDS, *Gen. Supt.*

SAN FRANCISCO DISTRICT

I have been privileged to give some time to the work on this District. Truly, this is a great field, with many towns and cities yet all untouched by our work. The growth of this District has not been very large since the establishment of the work in Berkeley, some fifteen years ago. There is a very great need of good men and more money to push out into new fields. I am glad to say the outlook is much better, and there is a good effort being put forth to take some of these new fields for God and holiness.

It was a real delight to meet our old friends in Oakland, Cal., where at one time we spent some months as pastor. Oakland is a great and growing city with large possibilities for our work. We spent several delightful Sabbaths with them, and enjoyed their kind hospitality. We rejoice they have been able to secure the Rev. L. E. Burger as pastor, who is just now beginning his services with them.

We held a short convention over two Sundays with our church in San Francisco, which we trust was made a blessing to this good people, and to some hungry hearts. The able pastor, the Rev. Thomas Murrish, who has served them nearly seven years, is a sweet-spirited and devoted man of God. The church is in fine condition, and is pushing out for larger usefulness. San Francisco is a hard and difficult field, indeed. It is said that more than three-fourths of the population of this great city is Roman Catholic, and that half of the other fourth is given to every false notion which

has been hatched out in hell. It is a great cosmopolitan city, representing every nation under heaven. Our work needs a great mission, where we can reach the masses, and build them into church life.

We spent a precious Sabbath with the church at Berkeley, where the Rev. H. Orton Wiley is just beginning his work as pastor. Having been so closely associated with this man of God in his successful career as president of the Nazarene University at Pasadena, it was a special joy to spend one day with him and his devoted people. New faces are constantly seen in the congregation, and there is an upward look for greater things, and a greater burden of prayer is coming upon the church for a mighty Pentecost. He says he is taking a little needed rest while serving this church as pastor; but as the newly-elected president of the

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Northwest Holiness College and chairman or secretary of several important committees, and expecting to complete his course at the university this year for his Ph. D. degree, it may seem difficult to understand where the rest is coming in. But then, this man can do two men's work and yet have a vacation in the process.

We closed a nice little convention last Sunday with our church at Milton, where we have a loyal and devoted people. The church is small in numbers, largely made up of cattle ranchers, but some are large enough, like the giants of Anack, to make up for two common persons; so we can not always count by numbers. The new pastor, the Rev. Mr. Myers, is growing in favor with the people. While the weather was very hot, and the time was not opportune for such a meeting, yet all seemed glad and strengthened by the services. Personally we had a good time, and enjoyed our stay with them exceedingly, and hope to accept their urgent invitation to hold a longer meeting some time in the future.

We are just beginning a few services in Angel's and Murphy's, a home mission field in the mountains.
J. W. GOODWIN, *Gen. Supt.*

FROM EVANGELISTS HALDOR AND BERTHA
LILLENAS

Since our last report we have labored in California, Illinois, Michigan, Iowa, Missouri, and Texas. Our privilege has been to work with some of God's choicest men. In all of these meetings there has been the manifest presence of the Lord, always with seekers, and in most cases quite a number. Despite intense opposition to the doctrine of holiness, we have seen many enter the blessed experience. We are greatly encouraged to continue in the way of salvation, and in the work of our calling. Our next meeting is at Bonnie camp, Bonnie, Ill., August 11th to 21st, with the Rev. L. L. Pickett and the Rev. J. W. Hughes. From there we go to Normal (Ill.) campmeeting, where we will be associated with Andrew Johnson and E. B. Shellhammer. Then to Springerton (Ill.) camp. We love our church and its institutions, and very much enjoy our splendid paper, the HERALD OF HOLINESS. We pray for its continued success. Our home address is Olivet, Ill.

FROM EVANGELISTS I. D. FARMER AND
L. C. SANDERS

The Lord has given us some good meetings this summer. We were in a meeting at Dennis with Brother Rushing. He was the first Nazarene preacher that was ever there. It rained nearly every day while there, but we had real good services, and much was done to break down prejudice. From there we went home and went out to Hickory Ridge and visited Brother Dodd's church. We found them in a great battle, many seekers being saved, reclaimed, or sanctified. People threw their tobacco away, and straightened up their lives and found victory. God is blessing Brother Dodd's labors there. I am now at Cleveland with the Nazarene church, and we are having a great meeting. Seekers are getting to God. I will hold the campmeeting at Cleveland after I am through here. These people want a pastor for another year, and they will stand by the right man; so if there is any one feels called of God that way, write to us at Houston, Miss. May God bless the HERALD OF HOLINESS. It grows better all the time. We are using our tent, and going from place to place. Any one wishing our services may reach us at Houston, Miss.

A CELEBRATION

I want everybody to help me to celebrate. This is my birthday. I am old enough to vote in the holiness movement today. Twenty-one years ago today (August 5th) at about 9:30 a. m., I was sanctified out in a new ground road, with a plow on my shoulder. I began at once to preach holiness, and preached my first sermon to the hired man. Since then I have preached holiness in fourteen states, have waded in both oceans, picked shells on the beach of the gulf, and drank water out of the lakes. I have preached in churches and schoolhouses, under brush arbors, cloth tents, and shade trees; on the tops of bare mountains in Oklahoma without any sort of a covering, back in the caves of Tennessee more than a mile under the ground, and in the coal mines and oil fields of Oklahoma. God has given me hundreds of souls and dozens of preachers in these meetings, who are stirring the world today; two missionaries who went to foreign fields, and some holiness school teachers.

I have organized holiness churches in Texas, Oklahoma, Arkansas, Tennessee, Alabama, Georgia, Florida, and New Mexico. I have seen two holiness schools and one rescue home come as a result of my work, and have seen despised bands of holiness people organized into churches, when to organize a church was considered a sin against the great cause of holiness. I saw the smaller holiness churches in the South united into one great body, and become the Pentecostal Church of the Nazarene, partly as the result of my labors.

Why should I not take a day off and ask the people to help me celebrate. I guess that I am the happiest man in the world. Oh, brother, it pays to be true to God and your God-given convictions. The best of it all is the glory holds, and the fire burns now, as in days of old.

"Clap your hands, all ye people, and shout with the voice of triumph."

C. B. JERNIGAN.

DAKOTAS-MONTANA DISTRICT

Sunday, July 30th, we dedicated the First German Pentecostal Church of the Nazarene at Hydro, Mont. Brother Frank B. Janzon is their pastor. He came here two years ago, under the leading of the Holy Ghost, and commenced to preach holiness throughout this German settlement until many came through in the good old way. When a German is convinced, he is there to stick. With that determination Brother Janzon has continued, and has some fine folks with a good experience. He has gone from house to house, and preached and prayed. He suffered many times, but he has never complained, and has kept sweet in his soul. The Nazarene church is calling for men like this, with a backbone as straight as a telephone pole, and a determination to win. God is calling men to come to these new towns and cities, to come and live on bread and water, if need be, to see souls saved and God's kingdom advanced. We want men without fear or compromise, a willingness to suffer for Jesus and lost souls. Our dear Dr. Bresee said, "Work at your job."

LYMAN BROUGH, *Dist. Supt.*

KANSAS CITY VACATION BIBLE SCHOOL

The first term of our Vacation Bible School closed recently, and all who were in any way interested in it felt that it was a great success. God's blessing has surely been with us. When the subject of the Vacation Bible School was suggested to the Board of our church, it met with favorable consideration, and a committee of three was appointed to see about starting the school.

We began on pure faith. But, as usual, God provided for us. We had less money and more volunteer teachers than any other school in the city; and our helpers were faithful, too. Several of them never missed a day. Each session opened with songs and prayer, then the Bible story followed, after which the boys and girls went to their different classes. Each division had an hour's work, a half hour of Bible study, and a half hour of games. Though we were unable to provide a treat or picnic for our children, as other schools were doing, through the kindness of the Tabernacle Congregational school our little folks were given a beautiful day at Swope Park, with a fine chicken dinner and ice cream and peanuts. We came and went in a special car, which was also part of the treat. It was, indeed, as one of the children said, "a beautiful day."

On the last Friday we invited the mothers to a little program, and to see the display of handwork. Prizes were given to the children learning the most Bible verses, and to the one who could answer the most questions concerning Bible characters. Our handwork consisted of doll hats, lampshades, and clay lamps, raffia picture frames, picnic sets, clay paper weights, knotted bags, table mats, rugs, fancy workbags, aprons, knotted cords, and book-binding. When one of the members of the City League found that we would not be able to serve any refreshments on our last day, she sent us out ice cream and cakes for our children and the mothers, and so ended a very happy and profitable six weeks. But the things that we as teachers feel are of the most value are the things that can not be shown, but are deep in the hearts of our little friends. The love and fellowship of these little ones—some of whom were so unruly at first, and who now yield us that free and happy comradeship that no one can compel but all must win.—

COMMITTEE.

BETHANY TRAINING HOME

We have just opened up a training home in the beautiful city of Memphis, Tenn. We are now ready to take in and care for unfortunate girls. We have a lovely, large, two-story brick building at 212 North Manassas street. Everything is

OLIVET UNIVERSITY'S GREAT ADVANCE STEP

Olivet University has taken an advanced step in her musical department. A great master in voice, piano, and violin has been secured for the coming year, in the person of Professor Claude Achille Rossignol, of Chicago.

Professor Rossignol will be director of the music department of the university. He will have exclusive charge of all the voice work, for which he is so splendidly equipped by his varied training under great masters, and by long experience. He can also take the advanced pupils in piano and violin, in both of which he is thoroughly capable to do magnificent work. He will soon move his family to Olivet and be ready by the opening of school to take vigorous charge of the music department.

Professor Rossignol studied voice, piano, violin, history of music, harmony, and composition, at Parisien Conservatory, France, seven years. He appeared in public in symphony orchestra at the age of thirteen. He speaks three languages fluently. He did ten years' work in Methodist schools and universities in this country, followed by seven years' work in Dr. Simpson's schools in Nyack, N. Y.

Dr. Henry A. Buchtel, Chancellor of Denver University, in which institution Professor Rossignol was employed, says of him: "He did all his work in an admirable manner. He is an artist, a fine teacher, and a man of superior character."

The Fort Worth Herald said of his violin work: "Under his skilled touch the violin becomes the articulate cry of the soul as it reaches for immortality. Mr. Rossignol played beyond criticism."

Dr. A. B. Simpson, well known founder of the Christian and Missionary Alliance, and the great Nyack schools in New York, speaks of his work as "painstaking and really priceless."

The Professor taught seven years in Dr. Simpson's Nyack schools in New York. The dean, in a letter to the president of Olivet University, dated August 1, 1916, says:

"The Professor is a very efficient teacher in voice, violin, and piano. I regard him as a master in these departments, and can recommend him without a qualification. His uniform work was successful in our schools. I have found him a most genial and loyal friend who has co-operated heartily in all the activities of our school. I congratulate you upon securing his services, and am sure that he will be a strength to you spiritually as well as in the musical field."

These are only samples of numbers of such testimonials to his musical powers.

Olivet is the place to come for the best and most advanced work along musical lines. This addition to our already strong musical force places Olivet in position to furnish anything in the line of music that can be desired.

Next term opens September 12, 1916.

Olivet, Ill. B. F. HAYNES,
President.

nically furnished, with beautiful magnolia trees in the front yard. We believe God sent a matron, who has had several years experience in rescue work. The Home is under the auspices of the Pentecostal Church of the Nazarene. We have just leased this building for one year at \$45 a month. We expect to buy and build later. Let all our Nazarene people remember the Home in their prayers, and if you feel the Lord would be pleased to have you send an offering for it, will assure you it will be used for the glory of God. Will the Nazarenes please direct unfortunate girls to this home?

A. J. VALLERY, *Supt.*

FROM EVANGELIST LEE L. HAMBIC

We closed with great victory last night at Hodge (La.) camp. Many hearts were blessed, and about one hundred seekers were born into the kingdom. Every camphouse was full, and the two-story hotel. This is a new camp, and the first year, but it bids fair to be a great one. Hodge, Quitman, Jonesboro, Ausbey, and Hico were represented at the camp. The crowds were very large, and the singing, shouting, and praying were great. My colaborer was the Rev. Mr. The-

us, from Homer, La. He is a fine yokefellow. We go from here to the Hico (La.) camp, August 10-20. I was called back to Hodge camp for 1917. A number of new camping houses will be built.

COLORADO SPRINGS CAMP

Almost under the shadow of mighty Pike's Peak, and in the midst of the "Playground of America" the Rocky Mountain Rescue and Protective League and People's Mission, under the superintendency of the Rev. W. H. Lee, has established a most beautiful campground for the promotion of holiness. The leader of the camp this year was the gifted, humble, fearless J. L. Brasher, of Alabama. People were in attendance from many parts of the Union. Brother Brasher did some great preaching, and the Spirit of God was manifest in the services. Dr. John Matthews, of Kansas City, delivered a soul-stirring sermon on "Faith," which set the blood tingling, and the soul yearning for conquest.

This writer, assisted by the Berachah Crusade Band of Texas, conducted a great rescue rally in the interest of Hope Cottage, located in Pueblo, under Brother Lee's management, on the last Lord's Day afternoon, which we believe was graciously owned of God in quickening the pulse of the church for the protection of the young and for the redemption of the outcast.

To my mind there is no finer location in America for a national holiness campground than at Colorado Springs, where vast multitudes gather annually from all over the world. What an opportunity the holiness people of this country have to co-operate with Brother Lee and his workers in maintaining this camp as a trusting place for the Holy Spirit, where the saints may come annually for fellowship and service regardless of denominational affiliations. If you are interested in such an enterprise, drop a line to Rev. W. H. Lee, 539 West Dale street, Colorado Springs, Colo., and plan to attend the meeting during your vacation next summer. Don't forget to pray for rescue work, and remember that Berachah is producing results.

J. T. URCURUI.

FROM EVANGELIST FRED ST. CLAIR

The camp at Vilonia was one of the fiercest of all our ministry. It was genuine European trench warfare. We would make a "drive," then dig in again. The last three days we gained many miles. There is a small heroic band there that will fight to the death. Scores were blessed, some powerful cases of sanctification, and a larger number reclaimed and saved. We had two precious children's services. Evangelist Ed Galloway was with me here, and will continue with me in the New England campaign. President Imhoff was our song leader, and there is none better. Pastor Daniels prayed and shouted and pulled. He goes out as evangelist soon. He wants to go West, and any church would do well to get him. Everybody vied with the other to show us kindness. We are now at Matthews, Mo., instead of Anniston.

KANSAS DISTRICT

Since June 3d I have visited Dodge City, where in spite of peculiar difficulties they have brought their fine church building to completion, and will dedicate it before Assembly. Pastor Miller plans on a tent meeting in which he is to be assisted by the Rev. J. W. Lee.

My next visit was to Garden City, where the Rev. B. F. Neeley assisted pastor Whitney in a good meeting. Some progress is indicated here.

The new organization at Kalvesta is one of promise, and is in a needy locality.

We dedicated a neat little church near Wilburton, nine miles northeast of Elkhardt. At this place a fruitful tent meeting has lately been held by Brother A. L. Hipple and wife, assisting Brother Ray Poole, who has pastoral charge of the new class, which, as a result of this meeting, was organized at this place. Brother Poole is also pastor at Wilburton, and is doing good work. At another new point, Bethel church, near Johnson City, a good building is being erected, and aggressive plans for future conquest are under way. Brother G. H. Webb is the successful pastor.

The Rev. E. J. Lord and some workers from Sylvia, Kas., have been holding a tent campaign near Rolla, from which I am hearing good reports. This was brought about by Brother W. E. Abbott, who moved and settled near Rolla, and is doing his best that our work shall be planted there.

I was called home by telegram telling me of my wife's serious illness; and no sooner was she on the way to recovery than Morell, our twelve-year-old son, was suddenly stricken with brain fever, and brought near to death's door. However, God in mercy has spared him to us, and he is now at

home from the hospital. How good the dear Lord is!

I have spent a Sunday recently with our church at McPherson, where we had a time of blessing; and at Newton, where pastor Mendell and his good people are rejoicing in the newly purchased and remodeled, roomy building. General Superintendent R. T. Williams directed the dedication.

The southeastern group meeting at Buffalo was a most blessed season. These group meetings are of much usefulness where they have been pushed with enthusiasm and prayer. In this meeting I greatly enjoyed the sweet fellowship with the saints. Our Buffalo people entertained in a whole hearted way.

Iola is planning for a better year to come than ever, and Brother and Sister Calhoun, our pastors there, have built well. Chanute also hopes to enter in upon new plans for the coming year. There are tokens that are encouraging.

We were at Clearwater for the rousing dedication season. The Rev. H. N. Haas, of Hutchinson, had a large part in the services, and managed the finances with much success. Thus their newly purchased and remodeled building was presented to the Lord clear of debt, and in most tasteful furnishings. My health is unusually good these days, and God is blessing me. Brethren of the Kansas District, let us pray for a great spiritual Assembly.
H. M. CHAMBERS, Dist. Supt.

CHURCH NEWS

Hodge, La.

I am here opening the Hodge, La., camp. Everything bids fair for a great camp. Our last meeting was at Greenbrier, Ark., where we had a great revival. There were forty or fifty at the altar the last night I was there. The Rev. A. F. Daniels is their faithful pastor. About twenty prayed through. From August 25th to September 5th I will be at Shelbyville, Tenn., and from September 7th to 17th at Wartrace, Tenn. The HERALD of HOLINESS is a great paper, and is growing better every issue.—LEE L. HAMRIC.

Beatrice, Neb.

A splendid class of sixty-five members was organized here July 10th. Toward the close of the meeting, after there had been over four hundred seekers in the prayer-room, a sister asked the evangelist what would be done with the converts, and he replied that something would be done for them. And something was done, for there was manifest a disposition to start a holiness church. The Rev. Q. A. Deck, our Lincoln pastor, had been taking considerable interest in the meeting, and some spoke to him about organizing a Pentecostal

Church of the Nazarene. He called the Rev. M. F. Lienard, our District Superintendent, to the field, and the result was the organization of the biggest class yet organized on the Nebraska District. The writer was called as supply pastor, with the Rev. Henry Bell as assistant pastor. Until this time the Rev. Mr. Bell was pastor of the La Salle Street Methodist Episcopal church in Beatrice; but he felt led by God to resign, and lend his influence to the organization of a holiness church; for he believed the converts would have gone into the churches of the town that fought the revival meeting, and there would have died. Brother Bell and his precious wife were the first among the charter members. May God bless them. With regret, and yet feeling God's leading, wife and I came to Beatrice, leaving the work at York in the charge of the Rev. George W. Johnston, of University Place, till Assembly time. We love the York people, and appreciate the spirit they have manifested in having a change made at this time of the year. At present we are meeting in a tent located on the choice lots, 100 x 140, which have been purchased for the new church. Brother Bell and myself have been soliciting funds for the new church, and have, at present writing, \$1,200. We are planning a \$5,000 brick church, and the building upon the lots will be remodeled into a parsonage.—C. E. RYDER, pastor.

North Yakima, Wash.

The tide is running high in our services, and God is wonderfully blessing His people here. Since our coming, the church has added a new front porch, and a fine, large sleeping porch to the parsonage, which makes it a most cozy little dwelling. Also we are planning some improvement on the church building. Sunday was particularly a good day. In the morning service the members gave a special offering of \$100 to bring up our missionary apportionment, and pay for some new furniture and lumber. In the evening service there were seven seekers at the altar. We believe that God is going to give us a great year.—ALPIN M. BOWES, Pastor.

Yeager, Okla.

Our meeting at Mill Creek with Pastor R. E. McCain closed with the blessings of God on the service. It was a good meeting in many ways, and some found God, either in pardon or purity. Women confessed to their husbands, and some to their neighbors; old scores were settled, and people seemed to be greatly helped. Brother McCain is one of the best altar workers I ever met, and certainly knows how to pray the fire down. We are now engaged in a meeting in Yeager. This is the second night, and crowds are large. Brother McCain is leading the host in song, and we are looking forward to a great meeting.—JARRETTE and DELL AYCOCK, Evangelists.

Pomona, Cal.

We have just returned from the great District campmeeting at Pasadena, which undoubtedly was the greatest in the history of the camp. Hundreds found God, and there was scarcely a time during the ten days but what you could hear the cry of seeking souls both day and night. We are at home now to spread the fire in our own church. Pomona church is doing nicely, and the Lord is blessing us. Next Sunday we are to have the University band here for the morning service. Many good things are coming our way, and we are starting our third year's pastorate here with bright prospects for the very best year we have had.—J. D. SCOTT.

Malden, Mass.

God is blessing here in New England. The camps are seasons of power—Grandview, Douglas, Portsmouth, and others. Our "hot weather convention," here in Malden was a blessed success. It was only six days long, and in midsummer, but great good was accomplished. The Rev. Seth C. Rees and wife were the workers, and their labors were richly rewarded with seekers saved and baptized with the Holy Ghost and fire. The money never came easier, and the people moved up to the help of the Lord. Brother Martin was the leader, and he certainly is a red hot preacher. There were some scenes of the slaying power. A convocation of brethren around Boston was held, and it was decided to hold a six-day convention in the various churches between now and fall, winding up with a grand old-time rally in Boston just before Billy Sunday strikes town. Big hallelujah marches will be held at each convention. The march we held in Malden was a "cyclone." They came in to help us from Lynn, Cliftondale, Everett, and elsewhere, with flags and holy songs.—LEROY D. PEAVEY.

Comanche, Texas

I closed a great meeting last Sunday night, five miles east of Comanche, Texas. God was with us in great power. Strong men wept their way to the cross. I found a number standing true to God who had found victory in a meeting that I held in Comanche fourteen years ago. Brother and Sister Mulanax are the pastors of this church, and are fine workers. The finances came easy, and the people seemed to be well pleased. My next battle is with pastor Jones at Greeley, Okla., and then on to Erick. I am open for meetings in October.—B. M. KILGORE, Peniel, Texas.

Boise, Idaho

On July 30th the Bresee Memorial Program was rendered to an attentive audience. The climax was reached when seven young ladies sang, "I'll go where you want me to go, dear Lord." On the

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one who recited "Our new twelve," the fire fell, and the recitation became the real desire of her heart, and she shouted and praised God while many happy hearts echoed a glad amen. An offering of \$27.90 was given for missions. The church has had its discouragements, not having had a pastor for more than nine months in succession for the last three years, and many times only having a minister come and take charge of the Sunday and midweek meetings. On June 28th we received a great blessing in the persons of Brother and Sister Herrell and family. We are praising God for hearing our cry and sending them to us. In July Brother Watson Franklin and wife joined us in the war against sin, and under their leadership, with Sister Powers as helper, we expect to see the street work and rescue work go on to victory. Brother Franklin is a powerful street preacher, and with such pastors as Brother and Sister Herrell, and Jesus as our Captain, with our members united, we know no note but victory for Boise.—B. E. COHN, *Secretary*.

Sargent, Ind.

We have just closed a four weeks' meeting at our place. It was held by J. C. Cassidy, wife, and daughter, of Bloomfield, Ind. Brother Cassidy did some great preaching. He is a deep Bible student, a man of prayer, and puts his time in on his messages. Miss Velma Cassidy did a great deal of personal work. A Baptist preacher confessed he had backslid, and prayed through. Many were converted or sanctified. Plans were laid to build a Nazarene church.—ADA ADKINS.

Klondike, Texas

The annual protracted meeting at Shilo campground has just closed. It was considered one of the best meetings ever held there. The day services were well attended. There were good workers at the altar. Brothers Bluford and Bob Hudson were the leaders. Brother Bluford did the preaching. They came worn in body, but fresh in spirit, having been in meeting for six or eight weeks. Brother Hudson opened his gospel gun, and turned it lose on the enemy. People began to fall in line, and get saved, reclaimed, and sanctified. The second Sunday the break came, and a wave of glory came over the audience until the long altar was filled. There were about twenty or twenty-five saved. They closed in a blaze of glory the third Sunday. The altar was filled again that night. There were over one hundred definitely saved or sanctified. I am wonderfully in love with the HERALD of HOLINESS. It gets better all the time, and just suits me. I am sixty-five years of age, and as long as I am able to get the money to pay for it, it will be a welcome visitor to my home.—A. D. DRAKE.

Locust Grove, Ark.

We began at Locust Grove, July 20th, with Brother G. H. Harmon as evangelist. This is our fourth holiness meeting in this place, and no results for holiness yet. It is a hard place, most people being satisfied in their old ways. The Lord broke in on the Sunday meeting, and showed the people the light on holiness, and they broke down and wept, but failed to walk in the light. We had large crowds at the evening services, and several bowed at the altar. One girl, who was backslidden, arose from her seat while Brother Harmon was preaching, and came to the altar crying for prayer, and the saints began to call on God. She prayed through at last. Brother Harmon is a man of God, and is throwing out the lifeline to all who will receive it.—W. M. LUSK.

Marysville, Wash.

The Marysville tent meeting, which lasted three weeks, has gone, but the glory still lingers. It was one of those meetings where God himself took possession. The messages were clear, ran in deep channels, and the work was solid. Brother J. F. Harvey, of Seattle, was the evangelist, and is a man who knows God well enough to let Him control. The meeting reached all classes of people, and eternity alone will reveal the good done.—Mrs. E. D. ERR.

Berkeley, Cal.

A farewell party was given to the Rev. J. B. McBride and wife, and daughter, Madie, at the home of Brother Krugg, on the occasion of Brother McBride's retiring from the pastorate of the church here to again take up evangelistic work. A gathering of friends and church people were present to bid farewell to these dearly beloved ones, among whom were District Superintendent Miller of the San Francisco District, and the Rev. O. F. Goettel of the Oakland church. A most enjoyable time was spent together, after which our esteemed Brother E. J. Clinton, chairman of the Church Board, presented to them a beautiful cut glass fruit dish, as a small token of love and gratitude.

This was followed by a few remarks by our secretary of the Board, Brother Leslie, who presented a framed picture of the church, around the borders of which were the signatures of admiring brothers, sisters, and friends of the family. Our District-Superintendent complimented Brother McBride for the way in which he had fulfilled his pastoral duties, and prayed that the Lord would have His way with him, and bless him in his evangelistic work. In a few words of appreciation, Brother and Sister McBride and their daughter acknowledged the loving tokens and kind words of the brethren. The farewell service was brought to a close by prayer by Brother Goettel.—*Church Reporter*.

Kingsland, Ark.

We began here last night. We have a fairly good crowd. The Rev. Ituby Cummins is the pastor, and has things well in hand. Much prayer

of it, then filled it with singers and musicians and drove it up and down the streets of the city. Brother Cain was with us over three Sundays. He preached, sang, played, blew his cornet, played his guitar, sang with Mrs. Balsmier, and was a whole evangelistic party himself. He preached with unction and without fear or favor, uncovering sin from first to last. God gave seekers at almost every service. Brother DeLance Wallace and E. G. Anderson were with us on the last Sunday. Finances came easy, and a nice crowd joined the church on the last Sunday of the meeting. The final service closed with ten seekers at the altar. While we have not grown by leaps and bounds, the work in Topeka has been a revival almost continually. Some of the best people of almost all the other churches are worshipping with us, and are joining our ranks. One man, eighty-four years of age, and quite active, who has been a Methodist for fifty years, joined us just before the meeting. The young people are now holding open air services every night in the poorer districts, and have seekers.—A. F. and A. LEONORA BALSMEIER.

Clareholm (Alberta) Can.

Ever since our arrival here on the 17th of May the Lord has marvelously helped us and added His blessings in the preaching of His Word. Together with the many other good things He has given us is a new gospel tent, which we feel came as an answer to prayer. We just closed a ten days' camp-meeting in the foothills west of here. We had a precious time. The country is new and sparsely settled, consequently our crowds through the week were not very large, but on Sundays our tent was well filled. People came thirty and forty miles in wagons and automobiles. A number sought the Lord. We have just pitched our tent for another meeting at Mud Lake with evangelist Mrs. Clink, of Calgary, as our coworker. We are expecting victory during the camp. This is a vast field of labor, and any God-called man or woman who is willing to endeavor for the Lord will find a great opportunity here.—D. AVERY HOOVER.

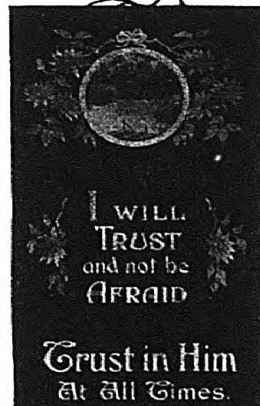
Garfield, Wash.

Last Sunday was a day of rejoicing and victory. The glory fell at the beginning of the Sabbath school, and continued throughout the day. In the morning the text was, "Have ye received the Holy Ghost since ye believed?" One seeker came forward and was sanctified. The power fell upon all present. Shouts of praise and gladness were heard all over the church. Others were under great conviction. Sunday night one united with the church. We are expecting greater things yet in Garfield.—Mrs. MAE BUDD, *Supply Pastor*.

Pekin, Ill.

Pekin is truly one of the home missions of our church, and needs and deserves the prayers and support of every loyal member as much as any field in China, India, or Africa. It is the center of a vast territory with its teeming population, where there is no Nazarene work. Canton, St. David, and Maples Mill are twenty miles west of us; Bloomington is thirty-six miles east; Kewanee is seventy-five or a hundred miles north; and Tallula about fifty miles south. In this extensive field are churches in the rural districts, villages, larger towns, and cities that need to be occupied. Pekin is the providential Jerusalem where we must begin in order to occupy the ground. We plead with the many thousands of the Pentecostal Nazarenes to take this work on their hearts to pray for us and help in any way the Spirit may direct. This work was started four months ago. The writer stood practically alone as far as human help was concerned. Now we have four who are uniting their prayers and besieging heaven for the salvation of souls and the supplying of our needs. We aimed to start it on the faith basis. The Lord in His own way has put it more clearly and decidedly on that basis. We are at the end of every human resource only as the human is under the control of the Divine. The rent and all incidental expenses have been fully met as they came due. There is no incumbrance upon the hall where we worship. We are praying that the Lord in some way will provide enough to pay our rent the first of September, and take us to the District Assembly. We have had very little to encourage us in the work except as it came from heaven by way of the throne. Sister Fillmore, the pastor, has been heroic and faithful in her work, visiting from house to house. She has met with many rebuffs and received many unfulfilled promises. Occasionally the Lord has sent along those who have tarried for a night or a few days, who have been a help and a blessing. In this way we have been able to hold several street meetings, where the Lord gave us the attention of the people. In spite of the intense heat, we have held meetings every night except Mondays. Many times only two of us have been present, but Christ's promise, "Where two or

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has been offered for these meetings, and our faith holds. Our Pangburn (Ark.) meeting with the Rev. W. F. Gibbons was good. Russellism, tongues, and many false doctrines hindered us much. We went from there to Dalark, Ark. for a tabernacle meeting with the Rev. J. W. Vanarsdel. We had a great meeting; large crowds, great interest, and a good many saved or sanctified. We go from here to the Alma camp, August 11-20.—JOHN D. EDGIN.

Topeka, Kan.

We closed our tent meeting on Sunday night, July 30th. Brother C. E. Shaw was with us and preached almost a week. The church was all united and well prayed up when Brother Cain arrived, and we moved into the tent. Brother J. K. Mayberry, one of the pioneers of the Nazarene movement in Topeka, gave the church the use of his automobile. We put large banners on each side

three are gathered together in my name, there am I in the midst," has proven true. It seems to be a matter of holding on by prayer and naked faith until the powers of darkness give way. The whisky power dominates nearly everything. Even most of the churches allow themselves to be controlled by this fiendish foe. Prominent members of the churches patronize the five-cent theaters, which are crowded every night. One of the wealthiest churches in the city gave a Sunday steambath excursion not long ago. They are all devoid of real spiritual power. Any one wishing to communicate with me can reach me at 209 Court St., Pekin, Ill.—J. A. SMITH.

Holdrige, Neb.

I closed a good meeting at Willis, Kas. Then I filled a four days' engagement with the new Pentecostal Church of the Nazarene at Beatrice, Neb. This society was organized out of the recent meeting held there. In the four days with them God gave us some seekers and finders, and I had the pleasure of being on the Advisory Board and of helping the young society in their plans for the building of a new church. They have secured two splendid lots of good size, and a parsonage in a splendid location. I met the Rev. Henry Bell and his wife, who have recently resigned their charge with the Methodist church, and joined us. I had the pleasure of staying at the home of Brother Deck, in Lincoln, Neb. Brother Deck's ambition and self-denial for God is remarkable, and his zeal for the cause goes much beyond his strength. I commence at Atlanta, Neb., August 3d.—F. W. COX.

Wilson Creek, Mo.

The meeting is moving off well. We have good crowds, and conviction is deepening. We close Sunday night, and then go on to the Redford camp.—G. O. CROW, *Dist. Supt.*

McAlester, Okla.

We have just closed a meeting at the Red Oak schoolhouse. Thirty came for prayer the last night of the meeting. We are in the battle here at our old home community, where we have lived for seven years. God is blessing. The fire fell last night. Some came to the altar and prayed through last night. We are looking for great things for this little church. This church is seven miles west of Indianola, Okla., at Union Prairie.—J. W. RHODES and Wife.

Vilonia, Ark.

We closed in a blaze of glory, with seventy-five or eighty at the altar. Brothers St. Clair and Galloway were at their best, and are a fine team. Deep conviction was on the people. The preaching uncovered sin and exposed carnality, and old

grudges were settled, tobacco thrown away, confessions made, and the Devil defeated. The saints were greatly blessed. Professor Imhoff led the singing, to the delight of all. Sister Shives did excellent work at the piano. With other workers we had a great time.—A. F. DANIEL, *Pastor.*

Pilot Point, Texas

Yesterday, August 8th, was a great day with us. It being the first Sunday, was our regular missionary day. Brother Elbert Buzbee, formerly of Pilot Point, but now with the Central Nazarene University, was with us, and delivered two messages. At 11 o'clock the saints were blessed greatly, and wept, shouted, and ran for joy. Two young women were blessed at this service, a number of young people coming to the altar of prayer, as having felt the call of God for definite service. We have purchased new song books, and are getting ready for our big camp, which begins August 17th. The Rev. J. E. L. Moore will be the human leader. The revival is already on. The work in our institutions—Rest Cottage and Orphanage—continues to go forward with a swing of victory. Seekers are continually being saved and sanctified and called as laborers from this red-hot mission home. There is no more real, practical, and thorough rescue work done in all the land than is being done here.—Mrs. E. J. HARRELL, *Pastor.*

Yonakum, Texas

I landed in Texas on the day of the primary election, and as I heard on every hand and saw notices. "Vote for submission," I wondered what it meant. I thanked God that I voted for submission (to God) one day, and thereby made my election sure. To a Georgian it seems terrible for a town of five thousand to have eight open saloons. They tell me that six years ago, with a smaller population, there were twenty-three. We happened to land right into a fifth Sunday group meeting with the local Nazarene church. Brother W. O. Self, our pastor at San Antonio, and Sister Bessie Williams, evangelist, were in the lead. It was a feast of good things to our souls. Brother Self at the organ is a whole team, and as a street preacher he can not be beat. The city marshal told us we were blocking the street, and Brother Self replied, "I am trying to block the way to hell for these people." The marshal said in effect to let them go to hell, but not to block the street. Sister Bessie Williams is a bundle of energy for God. Brother Clayton, pastor of our church here, seems to have a good hold on the people. He is a young man, and on fire for God. He intends to run a mission downtown, where it is badly needed. The holiness movement here, as elsewhere, has been beclouded by the so-called tongues movement. The Nazarenes are trying to get holiness before the peo-

ple, and we hope they will keep the blessing of the Lord upon the work everywhere.—F. A. GENNETT.

The missionary rally was one to be thankful for. It is remarkable how God uses children when they are taught the true way. Through the reading of one piece by a railroad man's daughter, he was led to the cross, and is now a sanctified man. The training committee certainly did their work well. The Lord laid His hand upon the service. A nice collection was given.—C. P. C., *Reporter.*

Seattle, Wash.

We closed a good meeting last Sunday at Marysville, Wash. We were called by the Rev. C. D. Erb, pastor of the church there. The meeting was in the King County Holiness Association tent, and ran three weeks. The Lord had charge from start to finish. We found Brother and Sister Erb to be deeply spiritual, and faithful in all the work of the Lord. They are examples of the Nazarene in word, conversation, in love, and in pity. We shall never forget their kindness and hospitality. Our next meeting is at Des Moines, Wash., August 10-20. Any one who desires our help in meetings for the fall and winter write us soon. Address, 202 Twenty-third Avenue North, Seattle, Wash.—J. F. HARVEY.

Hartford, Ark.

Our meeting closed with three additions to the church. Twenty-nine prayed through to victory during the meeting. Brother McLendon did some good preaching. Sister McLendon presided at the organ. The saints were strengthened and encouraged to go on. We have no church building to worship in, and held the meeting under a brush arbor. We are trusting the Lord to send us the means to build soon. Sunday, August 6th, was a fine day with the people here. Brother H. H. Sherrill brought the message from St. John 10:9. The saints shouted, and thanked God for the blessing. There were three baptized.—Mrs. J. A. MCCONNELL.

Woodlawn, Chicago, Ill.

During the hot summer days this church has carried on an unremitting campaign for souls. At our noisy corner on Sixty-fourth and Cottage Grove avenue, with adjacent population of Catholics, from our "rag house," as Sister Wines calls it, has gone up to God the cry of repentant sinners and the shouts of victory. If God is willing to save and sanctify with the thermometer at 100 degrees, the least we can do is to give Him the chance. Brother J. L. Glascock, of Cincinnati, has been with us for over two weeks—and such preaching as he has given us! About fifty persons have sought Christ in these meetings. We are glad

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for such men as Brother Glascock, who preach the truth.—ANNIE C. SHEPHERD, *Reporter.*

West Sidney, Maine

I have been resting during the last few weeks, having to do so on account of my health; but I am feeling fine now, and am ready for another siege. I began a series of meetings which are to last a month at least, in the Advent chapel here. In the morning there were over fifty out to the opening service, and had the roads been in good condition there would have been more. In the evening the chapel was filled, and extra seats were brought to accommodate the crowd. We had a gracious service. The people took hold well from the start, and good interest is being shown. We are expecting a real, old-time landslide of salvation.—LEWIS H. BACHELLER.

Coleman, Texas

Our meeting with the Cleveland church closed last night. God was with us in a wonderful way. We had a nice number of earnest seekers and happy finders throughout the meeting. Cleveland is one of the best little churches it has been our privilege of pastoring. The writer did the most of the preaching. My wife and Miss Bertie Gilmore rendered faithful service in song, prayer, and personal work.—L. LEE GAINES, *Pastor.*

Decatur, Ill.

We are at home again. The few days' meeting we held at Colorado Springs was not what we expected. The people did not seem to care for salvation, as much as for mountain air and water. We came back by the way of Burbank, Okla. I preached twice on Sunday in a schoolhouse. We had good services Sunday, with five seekers at the altar. We had our Board meeting on Monday, in which I received a unanimous call for another year. I have until next Tuesday night to decide whether I will accept or not. This will make our fourth year if we remain. We have had two hundred seekers at the altar under my ministry, with forty sanctified, and ninety reclaimed or saved. I have preached one hundred and twenty sermons, had twenty additions to the church. My salary has been paid in full to date. We have paid for evangelists, \$211; improvements, \$140; interest, \$78; General Superintendents in full; District Superintendent, \$28; and foreign missions, \$54.25. We feel we have been in Decatur long enough, and will accept a call from another place. We have many friends here, and we believe we have some sanctified people that will stand. They will stand by any preacher that comes to them with the blessing.—L. G. MILBY.

Dodge City, Kas.

We closed our meeting at Dodge City Sunday night, with seekers saved and sanctified. They have a good church here, and the work is moving along. I go from here to Garden City, Kas., for a revival.—C. E. SHAW.

Wanette, Okla.

Our meeting, three miles east of here, closed last night. Folks prayed through. There were twenty-five or thirty professions. One Catholic woman was converted. The good folks stood by us. Our meeting begins in Gainesville, Texas, next Thursday night. Any one desiring my services address me at Kingston, Okla.—LUM JONES.

Athens, Ark.

We have recently closed a successful revival meeting at Rock Hill, in the Methodist church; three miles north of Lockesburg, Ark. We found several good holiness people there. At this meeting we met one of the greatest women of our lives. She is the mother of several children, but the family is now composed of the husband and girl of twelve. She was raised an orphan, and when her father died, leaving her alone, she said she would weep for him. One night, after she had prayed at her bedside, her father and mother appeared to her, comforting her, and told her not to weep for them, but to live to meet them in heaven. She lived a life of prayer all through her girlhood. She was sanctified thirteen years before she ever saw or heard it preached. When I first came to her home, she shouted and talked fully an hour about her wonderful experience. A Brother Leard was wonderfully reclaimed during this meeting, who had been running from the ministry for twenty years. We are beginning another battle at Benlmond, Ark.—J. F. MARTIN.

Hutchinson, Kas.

We just closed a successful revival at Sublette, Kas. We began preaching in the power of the Holy Ghost. Conviction seized the hearts of the people, and they began confessing and forsaking their sin, and making restitution for past wrongs.

Over 3,000 "not yet" subscribers to the

Herald of Holiness

received a sample copy of the Educational Number by request of our pastors. Pastors, why not secure 75 cents from these "not yet" subscribers when they will become a "try-it" subscriber for six months. A wise translation easily made. Indeed, any reader may have the paper sent for six months.

PARTIAL REPORT COMMITTEE ON PUBLISHING INTERESTS

Plans for putting the HERALD OF HOLINESS into the hands of every member of the Pentecostal Church of the Nazarene:

1. Each church is requested to make it a rule that every person or family belonging to the church shall receive the church paper as a right of church membership, and that the subscription price be made a part of the annual budget to be raised in the same manner as other church expenses.

2. District Assemblies are requested to officially adopt this plan and endeavor to secure its adoption by all churches.

3. It shall be the duty of the pastor to furnish or see that the correct postoffice address of one member of every family in the church is furnished, and where but one in a family is a member, or in case of single persons, their address shall be furnished.

Also that the Publishing House be authorized by the General Assembly to aid churches which are actually too poor to provide the paper. Such aid not to exceed 50 per cent. of the necessary amount.

"Finally, brethren, whatsoever things are honest, whatsoever things are true, whatsoever things are just, whatsoever things are pure whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

C. E. ROBERTS, *Secretary.*

C. HOWARD DAVIS, *Chairman.*

Another church, the Woodlawn Pentecostal Church of the Nazarene, Chicago, Ill., reports that their Church Board has taken an action that conforms to the recommendations made at the last General Assembly, and that every member of the church receives the HERALD OF HOLINESS as a right of church membership; and any deficit is paid from the annual budget. In the next thirty days may we not hear from other pastors of such action? The HERALD OF HOLINESS subscription list still grows.

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We also witnessed two cases of healing, and three were baptized. Brother Ball did some excellent preaching, and was liked by all. The meeting closed with large crowds, splendid interest, and twenty-four clear professions. The writer begins another meeting near Edna, Kas., August 18th, and the Rev. Mr. Ball goes to Wilburton, Kas.—THOMAS KEDDIE, Jr.

Sidney, Fla.

You will be glad to have a few lines from us away down here in this part of the Lord's vineyard. We are working for Him and lost souls, and find it a delightful service, and one that yields an abundant increase. We are finding open doors into which we are entering with the gospel story, and many hungry and thirsty hearts God has surely given us. He has been anointing us as never before to preach His gospel in these needy parts. I could do much more if I had a tabernacle, which we could use here to advantage the year around. As soon as we get this tent we expect to kindle a center of Holy Ghost fire, such as Brother Davis wrote about in his excellent article a few weeks ago. Any one who wants to take stock in this work by sending us an offering for that purpose, may send to me, at Sidney, Fla. I am sure that with a tabernacle Victor (my son) and other workers and myself can get into the city, and win many souls for God, who would otherwise be lost for ever.—WILLIAM S. RICE.

Elkhart, Kas.

We are in a battle nine miles northeast of Elkhart. We began here last Friday night, and there is a fine spirit manifested in the services. The crowds are not the largest, yet the saints are under the burden, and are believing for real victory. The meeting we just closed with Brother Keddie at Sublette was surely blessed from beginning to the end. The crowds were large, and a goodly number of souls were saved and sanctified. It was truly wonderful the way God worked among these people. Old wrongs were made right, and covered sins confessed. One man confessed sins to the amount of \$1,000. We also had some marvelous cases of healing.—R. S. BALL.

PERSONALS

Pastor Lee Gaines writes that "The HERALD OF HOLINESS has no equal among church papers."

Rev. W. C. Stone, president of the Kansas Bible School at Hutchinson, spent Saturday and Sunday among friends in the city, representing his most excellent school. He preached at First church Sunday morning.

Evangelist Mrs. Bessie Williams, writes: "The HERALD OF HOLINESS has more real spiritual food in it than any paper I ever read. And spiritual food is what the world is dying for."

The Rev. and Mrs. M. E. Brady, from Siloam Springs, Ark., were callers at the Publishing House this week, where they expressed themselves pleased with what they saw. Brother Brady was to hold some meetings in Nebraska, while Mrs. Brady went on to California.

George Hare, M. D., writes: "We are much pleased with the HERALD OF HOLINESS. Arrangement, printing, and appearance, as well as editing, make it in every way desirable and excellent. We expect to take it as long as we live."

Pastor Ethel Barham says: "I wish every one of my flock would take the HERALD OF HOLINESS. It does the very best of preaching. I think it is the best paper a pastor can have. I would like to express my appreciation also of the little missionary paper, *The Other Sheep*. It is like having two or three foreign missionaries visit and talk with me each month."

D. W. Reynolds says: "Our members are all being blessed by the HERALD OF HOLINESS coming into their homes. It is to us the best paper ever printed, and it is still getting better."

The Rev. J. F. Sanders, of the Publishing House, left Monday for California, where he has some weeks work in connection with the Nazarene University.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

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ANNOUNCEMENTS

Dakotas-Montana Assembly—The District Assembly will convene at Minot, N. Dak., August 30, as already announced. Pastors and church boards will please take note of changes in the Manual on licensing preachers, and deaconesses, etc. Come up with your business all done, reports completed and ready to hand in the first day, and your heart filled with the Spirit. All examinations will be finished August 30th, and those who have to write should reach Minot not later than Wednesday morning. Members of the Assembly will be entertained, and meals will be served at reasonable rates for others.

For further particulars write the undersigned at 521 Sixth street, N. E., Minot, N. Dak.—W. M. Irwin, Secretary.

Camp—Third annual campmeeting of the Pentecostal Church of the Nazarene of Lawrence, Kas., will be held at Bunn's grove, up to August 20. The Rev. Mark Whitney and the Rev. Ira Stephens in charge.

Holiness Meeting—A revival meeting under the auspices of the Pentecostal Church of the Nazarene, will be held at Bangor, Mich., August 15th to September 3d. The Rev. Charles Hankes and wife, and the Rev. B. G. Halliday in charge.—Rev. L. J. McDougal.

Ready for Calls—The Rev. H. P. Blakely writes that his wife has recovered her health and they are now ready to take work in the pastorate. They are both elders, and have had experience in the pastorate and evangelistic field. Address him at Delight, Arkansas.

Request for Prayer—It is requested that the Herald of Holiness family pray for the recovery of a brother on the verge of nervous prostration. He has a large family, and needs help from God.—Emma L. Barrett.

Authorized Appeal—The pastor at Escondido, Cal., Rev. J. W. Tutthill, appeals to the general church for assistance in meeting a mortgage on their church, which is pressing, and which their every effort has failed to relieve. The mortgage is for \$1,023.11, and the amount which must be raised at once is \$323.11. This appeal is endorsed by the District Superintendent as one of urgent need.

Camp—The Vincent Springs campmeeting, one mile west of Dyer, Tenn., on the M. and O. railroad, will be held August 24th to September 3d. The Rev. Bud Robinson in charge. He is assisted by Misses Emma and Laura Turbelle, of Martin, Tenn. Miss Emma is a strong preacher, and will be interesting. Miss Laura will preside at the organ.—Joe L. Hall, Secretary.

Dakota-Montana District—Pastors, please give attention to the District Superintendent's Support. Present this matter to your church, and take the offering. Let there be no deficiency at the close of the Assembly year. This is the last call.—H. G. Cowan, District Treasurer, Freewater, Mont.

Chicago Central Assembly—Rev. R. T. Williams, General Superintendent, will preside at the Chicago Central District Assembly at Olivet, Ill., September 6-10. Let every pastor and every delegate come to this great yearly gathering, determined to make it, with God's help, the greatest in the history of the District.—W. G. Schurman, District Superintendent.

Special Notice—O. A. Overholser having resigned as Assembly secretary of the Iowa District, the Rev. M. C. Campbell, Bloomfield, Ia., has been appointed to fill out his unexpired term, to whom all reports are to be sent. According to the action of the last District Assembly, each church is expected to take a free will offering for the entertainment of the Assembly. Please let this be attended to as soon as possible, and forwarded to Martha Ferguson, Treasurer, 511 N. 17th street, Marshalltown, Iowa.—E. A. Clark, District Superintendent.

Teacher Wanted—Wanted, an assistant teacher in the Commercial Department at the Pentecostal Collegiate Institute, N. Setauate, R. I. Subjects taught: Commercial Arithmetic, Geography, Law, Correspondence, Spelling, and Penmanship. Part or all of the subjects might be taught and still leave time for the teacher to take some studies in the other departments of the school. Write Dr. A. R. Archibald, Principal, N. Setauate, R. I.

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Kansas, Newton, Kas., September 27-Oct. 1
Missouri, St. Louis, Mo., October 4-8

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Tennessee, Shelbyville, Tenn., September 20-24
East Oklahoma, Okla., October 4-8
West Oklahoma, Bethany, Okla., October 11-15
Dallas, Sherman, Texas, October 18-22
Hamiln, Abilene, Texas, October 25-29
Little Rock, November 1-5
Arkansas, November 8-12
San Antonio, November 15-19
Each Assembly opens Wednesday morning at 9 o'clock, of the first day given in the slate, and is to be preceded by a great religious service on Tuesday night.

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Manitoba-Sask. Mission—C. A. Thompson, Box 268, Regina, Sask.
Michigan—A. H. Kaufman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich.
Mississippi—J. N. Whitehead—Sails, Miss.
Missouri—G. O. Crow—Springfield, Mo.
Redford, Mo., August 16-23
Haltown, Mo., August 30 to September 11
St. Louis, District Assembly—September 13-17
Nebraska—M. F. Leaard—Burr Oak, Kas.
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East Oklahoma—F. R. Morgan—Henryetta, Okla.
West Oklahoma—S. H. Owens—Bethany, Okla.
Union Corner (Carnegie P. O.)—August 10-27
Pittsburg—James W. Johnson—Dayton, Ohio
1537 W. First st.
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