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Sanctification

This is the tenth article of faith of the Pentecostal Church of the Nazarene. It is clearly stated, makes the necessary distinctions, and gives the lucid definitions so much needed in a Manual of a church. The article reads as follows: "Entire sanctification is that act of God, subsequent to conversion, by which regenerate believers are made free from inbred sin, and brought into the state of entire devotion to God and the holy obedience of love made perfect. It is provided through the blood of Jesus, and is wrought immediately by the agency of the Holy Spirit, upon the full and final consecration of the believer, and a definite act of appropriating faith; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Ghost,' 'The Fulness of the Blessing,' 'Christian Holiness,' etc. There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, but the latter is the result of growth in grace. It is one thing to have the heart all yielded to God and occupied by Him; it is quite another thing to have the entire character, in every detail, harmonize with His Spirit, and the life become conformable to His image."

Here we have several things—Definition, Date, Deliverance, Devotement, Divineness of agency, Definiteness of conditions and Distinction. The definition is scriptural and clear. It is an "act of God." Its date is stated to be subsequent to conversion. It is further stated to be a deliverance from inbred sin. This is deliverance from its power and being and dominion. This great deliverance brings us into the glorious state of entire devotion to God, and the holy obedience of love made perfect. This act of God and state of devotement are declared to be wrought by the gracious and divine agency of the Holy Spirit, and upon the conditions of a final consecration by the Christian, and a definite act of appropriating faith. This wonderful work thus performed by God the Father and witnessed to by the Holy Spirit, is clearly differentiated from a perfect character by a well expressed distinction. The article says wisely that "there is a marked distinction between a perfect heart and a perfect character."

This is well said. This distinction should be constantly borne in mind. The failure to make it has been the fruitful source of much confusion and trouble. Perfection in heart and perfection in character are entirely different. Maturity and purity are very different. Purity appertains to the individual heart, while maturity pertains to his character or life. So with perfection of heart and of character. The one refers to the individual heart, while the other refers to the whole life and character of the man. The first is instantaneous, while the other is the result of growth and development in holiness. In a sense, one is the fruit of the other. One is a pure or perfect tree, the other is the full and rich fruit of the perfect tree. One is a clean, pure fountain; the other is a limpid, pure stream flowing from the pure fountain or spring.

Paul the Apostle was a sanctified man when he said in the midst of the great battle of his wonderful life, "I have been crucified with Christ." This was the claim to a perfect heart. In the afternoon of his long and eventful and wonderful life, as he calmly reviewed that marvelous warfare, he said in triumphant retrospect: "I have fought a good fight, I have finished my course. I have kept the faith; henceforth there

is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day." Here is a distinct claim to a perfect character. Here is a maturity, while the other was purity. Crucifixion purifies, while noble, faithful, exemplary warfare in the purity of the heart sweetens, develops, matures, refines and sublimates.

We submit that this definition throughout is scriptural, and cannot be withstood. There is no way to avoid the force of this truth of perfect love so bulwarked by Scripture. The churches had better come to the front in advocacy of it, instead of vainly trying to ignore it in their pulpits. It is the very thing for which the serious and devout of their membership hunger and vainly are waiting to be fed with from their church pulpits weekly. Sooner or later these hungry, unfed multitudes will gravitate to other pulpits where they can get the food for which their souls are famishing. The preachers ought to get the blessing and be in shape to give forth the truth to these perishing crowds of their people.

God's people are perishing for lack of knowledge—the knowledge of this glorious truth which Jesus died that they might have, for He gave Himself for the church that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.

Petty Politicians

The United States Senate found it easy enough to pass rapidly in one day the bill for the relief of the slum district of Washington city, when it became known that it was the dying wish of President Wilson's wife to know it was a law. This was courteous and very proper. The question comes very naturally, Why this tedious and needless and wicked delay in the passage of bills which many good women and men longed for and sought before they died, and many others now plead for unavailingly while living. These bills, too, are such as when passed will make for the good of all classes of the nation, and for that only. For instance, why must the bill for nation-wide prohibition be made to wait upon a long and tedious and perfectly needless string of red tape, and its passage delayed month after month to the weariness and disgust of millions of the best and most patriotic of American citizens? The solitary class to be gratified are a lot of foreign brewers and a horde of saloon keepers and distillers, who control a large vote of the most disreputable classes among the hoodlums and boodlers and ward heelers of our great cities. Politicians are afraid of these classes, and are not afraid of the millions of the patriotic and Christian voters who have so long allowed themselves outraged and contemptuously treated that these politicians think they can treat them as they please, and they will continue to take it tamely and silently, and continue to vote for them.

Is it not time we were waking up and letting this gentry know we are here, and are to be heard from? Shall we longer submit to these outrages? Is there no way to be heard from in the interest of good government and decency and the welfare of the nation? Were we made and are we called upon by any law human or divine to constantly submit to insult and dishonor and all in the interest of the organized and legalized and infernalized and demonized liquor traffic and its aiders and allies and abettors? Have we no rights? Must we continue to vote for men of any party under heaven, by whatever name

called, who thus favor these moral harpies and vultures, and pour contempt on the hosts of good citizens who seek only the welfare of American citizenship? Let protests be heard long and loud against this course of perfectly needless delay on these matters. Let our law-makers be made to understand that reform laws, for which the nation is bleeding at every pore, must be promptly passed without such irritating dilatoriness and irksome red tape processes. Statesmanship would not stoop to such conduct. It is the work of petty politicians and that only. It comes of fear and dread to face issues fairly and squarely which involve the nation's highest weal. Down with the petty politician and up with a half dozen real statesmen, if that number can be found, to bring to the front. With a mere handful of statesmen wonderful things could be very quickly done in our national legislature just now.

*What
It
Means*

What means this restless, rushing, breathless rush after worldly honor, emolument and distinction? Men neglect everything else to gain some coveted goal among these pinnacles, as though earth's highest good were involved. They sacrifice all things in the pursuit. They gladly give up rest, strength and health, oftentimes, in the mad search. What can it all mean? These men are intelligent, often the shrewdest and most sagacious of men. They are men of education and standing and wide experience. What can such men mean by this wild rush after earthly gain and position and pleasure? When gained these peaks prove disappointing. They are illusive and deceptive, and have proven so ten thousand times in the experiences of men. Who do not these men of today believe and profit by the experiences of the multitudes of all the ages past?

These are questions needing answer, and the answer is not far to seek. God answers it, and in tones of authority and assurance, whether men will hear or not. He declares certain truths in which are to be found answers to all these queries which press for answer upon the thoughtful.

"Seek ye the Lord while He may be found, call upon Him while He is near." "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." God made man in His own image and likeness for communion and association with Himself. God was the purpose of man's creation. In God alone can we find an adequate meaning and explanation of man's existence. For God was he made. To enjoy and glorify God was he given being. God alone can therefore satisfy the innate longing and desire of man. Instinctively but unconsciously generally man hungers for God, his Maker, and He is the only food that can satisfy and happy him. This innate desire for the divine is the motive power impelling man in all his energies for achievement. When directed otherwards than toward God these energies and activities are misdirected, as unconscious as this may be, and generally is. This mad rush for material affairs is the restless energy of the soul in its outreach for God. This marvelous display of energy and enterprise and diligence for material advantages is but the unconscious outreaching of the spirit of man for its rightful and needed food in the nature and presence of God the Father, for which the spirit of man instinctively hungers. These earthly gains and pleasures do not satisfy, which proves they are not the food convenient for man. The more men gain of earthly profit or pleasure the more they thirst for further supplies of the same. Insatiate, they remain after the most surfeiting successes along these lines. Only in God can man become happy and contented. God only can satisfy the soul. These monumental successes of men in material affairs are but the dismal miscarriages of the soul in its unappreciated and misunderstood aspirations of God. Men feel the moving within of this wonderful energy, and mistake it for desire for material things, and rush headlong after them, and succeed, but find at last they but disappoint and deceive. They cannot feed an immortal soul. Dollars cannot satisfy the cravings of an immortal spirit.

Man was not made for pleasure, else all men would be capable of attaining the goal, whereas most people have more pain than pleasure in life. Neither is the whole of life susceptible of contributing toward our reaching a goal of pleasure. If pleasure were the intended goal, then the older we get the more splendid would be our enjoyments. On the other hand, old age brings its infirmities, and the lessening of the sources and opportunities of its enjoy-

ment. In that supreme moment of death, when, upon the pleasure hypothesis, joy would burst forth in its majesty and supreme glory, behold there is death damp, speechlessness, emaciation, pallor, and pains excruciating; often. How miserably does the pleasure theory of life fail all along the line, and display its failure supremely in that hour of all hours, when we should be realizing life's true end in its greatest glory and joy.

The same disappointment will be found if we apply the tests to the theory of knowledge as life's end. Any true theory of life's aim must respect and meet the great unities of man—the unity of life, the unity of the individual man's faculties, and must apply to all men of the race. No theory meets all these requirements but God Himself. God is for all men. In all nations whosoever believeth shall be saved. This salvation applies and appeals to every faculty of each individual man. It is adapted to the whole of man, so that the entire being can be brought into subservency to the reign of Christ. God as man's true end of being meets his needs in all the moments of his life, so that no part of his life need carry him from his destiny, but all his life can be made tributary to his gaining the goal.

What a mad loss of energy we behold today! What a waste of infinite possibilities! What a prodigal loss of time and precious possibilities we behold daily before our eyes! What tragic ignorance of man's privileges and opportunities! O that men would see their rights! O that men would believe in the greatness of their destiny, and look up, instead of down among the swine for their destined goal!

*Her
Usual and
Deserved
Fate*

The governor of Nuevo Laredo, Mexico, has expelled all foreign priests and Jesuits from that territory. He gives as his reason for so doing to promote "public health, morality and justice." Confession is forbidden, all Catholic colleges are closed save such as obey the programs and texts ordered by officials, and whose head is not a graduate of the normal schools of the country, and a fine of from \$100 to \$500 is imposed with imprisonment for two to four months or both fine and imprisonment for disobeying his decree of expulsion. Giving a statement of his course, the governor says the Romish church "has during its life entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquest in politics. To secure its object it always has been allied with the reactionary government and the despots, and even with foreign invaders. It has shown itself an implacable enemy to the liberal government and progress, and has fulminated its religious excommunications over the most grand and glorious benefactors of the country. The church has had its benedictions for the crimes and corruptions of Huerta, and has unsuccessfully worked to influence the public against the rebel cause."

This is a severe indictment, but a true one, which Rome can never successfully contradict. The governor most tersely but truthfully states Rome's cardinal and historic but incurable blunder when he says, "She has entirely forgotten her spiritual mission, which is indeed her sole right to be recognized by modern society." And this forsaking her spiritual mission has forfeited her right not only to recognition by society, but her right to pose as a church any longer, and she should cease to be considered as a church by congresses, legislatures and cities, and all law-making bodies. We have long held this position, and insisted that she has distinctly and definitely put herself outside the parliament of churches, and should cease to be considered a member by anybody. She is political, and nothing more. Incidentally, she does a large amount of benevolent work, which is used by her to deceive the public as to her churchly claim, and at the same time manages to make this public foot the bill for all her charities.

OUR GREATEST FORGIVENESS at our very best spiritual estate is immeasurably below the plane of God's marvelous forgiveness of us. We are at our best but poor plodders at the divine act of forgiveness. What shall we say of the poor being who refuses to even attempt to do the duty at all?

THOMAS CARLISLE spoke a great truth when he said: "Adversity is sometimes hard upon a man, but for one man who can stand prosperity there are a hundred that will stand adversity."

THE EDITOR'S SURVEY

News Notes

The announcement for 1914-1915 of the Arkansas Holiness College has been received. This is one of our Nazarene colleges, located at Vilonia, Ark., of which C. L. Hawkins, A. B., is president. The announcement is gotten up in nice style. This is the tenth year this institution has stood a candidate for public patronage. We wish for it a great year of success.

Doctor Byshe, a Methodist missionary to France, is in this country, and reports that there is a really strong religious awakening in France. He says there are numerous calls for him and his co-laborers to open work in different parts of France. In one place the city council, headed by the mayor, made an urgent invitation.

Mrs. President Wilson's remains were buried in Rome, Ga., which was her home place. A very large concourse of people silently witnessed the last sad rites, as she was laid away after services in the old church of her father.

A writer in the *New York Times* declares that despite the enormous cost and the durability of the materials out of which modern war ships are made, they last but little longer "than a spring hat of lace and flowers."

The Dunkards, in a recent convention held in Indiana, by resolution declared that the possession of automobiles has a tendency to make their owners unduly high-minded and puffed up. They advised their members not to own or operate vehicles of this sort "until such time as they become in general use, or until we get more light on the subject." General use can hardly affect the moral phase of the question. It is well they added the last clause about getting more light on the subject.

An occasion of considerable interest was the unveiling last month in London of a painting of the late President McKinley, in the Westminster Central Hall of the Wesleyan Methodist Church. The portrait was the gift of a gentleman from Ohio.

The *Christian Witness*, and the *Christian Standard and Guide to Holiness*, have united. We wish the pair thus made one a happy course of great usefulness.

Brother G. A. McLaughlin, writing to the *Christian Witness*, says the introduction of the auto has revolutionized the country. He quotes some one as saying that since the automobile came, there have been closed a thousand churches in the state of Kansas alone. This is truly appalling, but the church must arise and wrench victory out of defeat by the wise use of the automobile, herself. Our cities, where we have lost so materially in the matter of church attendance, can be best evangelized by a wise use of the automobile in street meetings, and they can be used also to advantage in the country, and should be. Let the children of light bestir themselves and become as wise as the children of this world.

The 6,700 employees of Mr. Edison face daily where they work this sign: "Cigarettes not tolerated. They dull the brain." Is not this judgment of this marvelous wizard worth

something, boys? A similar notice will be posted in the factories of the great manufacturer of automobiles, Henry Ford, who got Edison to analyze twenty brands of cigarettes. These great business men claim that "the cigarette poison attacks the folds of the brain and works havoc with a man's mental activity."

A new commission on evangelism has been appointed by the Federal Council of Churches of Christ in America. The declared object of this appointment was as stated by the Council to be to "bring the evangelistic work of our country to the place of highest possible efficiency by the elimination, so far as possible, of the objectionable, and the encouragement of such sane and thorough methods as will not only commend themselves to the best judgment of the church in general, but will be productive of the largest possible results for the kingdom."

An important conference on missions in Mexico was held recently in Cincinnati which adopted plans for Mission work adapted to the peculiar complexities caused by the disturbed state of Mexico, and for a closer union of forces of the five great denominations engaged in mission work there. These forces propose to conduct a great educational and religious campaign in Mexico.

Sir William M. Ramsey, an eminent archaeologist, announces that he has nearly completed his task of excavating ancient Antioch. Soon we will be permitted to practically see and understand this ancient city as St. Paul knew it. Sir Wm. Ramsey is considered the foremost authority on the travels of St. Paul and the archaeological aspects of early Christianity. We will welcome this forthcoming work.

It is feared that intervention by the United States may become necessary with respect to the Haytian and Dominican situations. It is to be hoped yet that the policy of "watchful waiting" may succeed without intervention.

Christ Church, Westminster Bridge, London, of which our own American Lem Broughton is pastor, has fifteen Sunday schools, with 4,400 children and 330 teachers. We are not surprised that Doctor Broughton went to such a church to labor. We always believed him to be a live wire, but have known him to be such since we visited him in his home and city and church in Atlanta, Ga., while pastor of the great Baptist tabernacle there. We doubt if they succeed in getting him to return, as we understand they are trying to do.

The decay of conscience in so many of our people in America is a menace to our nationality. All thoughtful men see this, and feel the danger. Newell Dwight Hillis, in a sermon recently appearing in the *Christian Work and Evangelist*, says practically the same thing, when he pays the following tribute to the old Puritan: "The one great contribution that America has made to civilization is the Puritan type of manhood. The Puritan was a man of oak and rock, a king in his own native right. The Puritan believed in liberty for himself and others. He believed in conscience, and was as true to righteousness as the needle to the pole. He recognized authority of an intelligent Power at the head of the

universe; He believed in the dignity of the nature of man as a miniature of the infinite God. His type was distinctive. The typical Puritan differs from the typical Frenchman, the typical German, the typical Italian — as one star differeth from another star in glory."

Morris K. Jessup may be said to have given higher criticism a blow when in devising in his will a bequest of \$300,000 to Union Theological Seminary he wrote the words: "I give and bequeath to Union Theological Seminary, in the city of New York, \$300,000, to constitute a permanent fund to be called the Morris K. Jessup Fund, so much of the income as may be necessary to be applied to the maintenance of a chair for the teaching of the English Bible, pure and simple, not by way of criticism, but, as it reads, to instruct students and show them how to teach and preach it in the most simple and effectual way to reach the hearts of the people."

The Federal Council of the Churches of Christ in America suggests that Christians join in prayer to Almighty God, in view of the calamitous war in Europe, that He may guide the embattled nations to an early and lasting peace. They urge, in addition to prayers in public, that private prayers be made generally by Christians for these beneficent ends. They suggest that all local federations of churches hold prayer services at noon every Tuesday.

The threatened strike of 55,000 enginemen and firemen on ninety-eight western railroads has been averted through the advice and agency of President Wilson.

The great Panama Canal is opened to the world. This is a great triumph for the American government, and for modern skill in engineering.

A height of four miles above the earth is the record of an aeroplane. This is likely to be exceeded at any time by the daring aviators.

A special session of the General Conference of the Methodist Protestant Church was held July 15th in Columbus, Ohio, for the consideration of the question of union with the United Brethren Church. It was by an almost unanimous vote decided to unite and the basis of union was accepted which had been proposed by the joint commission of the two churches.

Andrew Carnegie blames the Emperor of Germany for the present war, alleging that the emperor knew not what he was doing when he refused Great Britain's olive branch of peace.

Mayor Harrison of Chicago has given up his faith in segregation as a means for dealing with vice in cities.

Evangelist Henry W. Stough is to be tried next month in Luzerne county, Pennsylvania, on charges by certain "wet" citizens for allegations he made in a prohibition campaign as to the irresponsibility for vice protection in that community. This is poor tactics for which key men to use, and will prove a boomerang in the end.

The great war drags along with its horrible threatenings. There is such a strict censorship over the news from all points in the immense war district that there is practically no reliable news of the progress of events. It seems very likely now that Japan will become involved in the war. We have had no doubt of this, owing to the Anglo-Japanese treaty. Greece is also threatening Turkey. The bigger the war gets, the more countries it seems are brought into its awful vortex of death and ruin.

The United States seems to be growing in healthfulness, as indicated by a fall in its death rate. For the past year the death rate was 14.1 for every 1,000 of population. From 1901 to 1905 the average was 16.2 per 1,000, and from 1906 to 1910 it was 15.1 per 1,000 of population.

It is a fine thing that the city churches are beginning to change their policy of closing up in the summer. An increasing number of them are holding open all summer.

The Presbyterian Church, "U. S. A." gained, net, in its membership last year 42,000 souls. The Southern branch of the Presbyterian Church gained 10,000. This was a better gain, proportionately, than that of the Northern Church.

Over-Attempting

It is easy to attempt too much. This is often done. Life can be thus frittered away. Better far undertake few and greater and more momentous things, and by this concentration bring to these tasks powers in better shape to achieve, as well as giving to these nobler tasks more time. This applies to the matter of our reading, or to any other matters which engage us. W. T. Ellis has well said:

Many business men are coming to the conclusion that they would accomplish more if they attempted less. Life is becoming overcrowded. A succession of little things fill the time that could more wisely be used for the performance of great tasks and the contemplation of lofty purposes. To simplify is to strengthen. Life should be more than a mere round of engagements; it should be a conscious enjoyment and employment of the spirit's highest capacities.

God in Little Things

A true father finds pleasure in hearing and helping and concerning himself in the merest trifles of his little children. His love leads him to realize that these little things are not little to his child, but very serious affairs. A broken doll is a grief to a child that loves dolls. A disabled wagon is a most serious concern to a little boy, although it cost but a dime or twenty minutes to repair it. What father with true paternal love would treat with unconcern these trifles of his child, when he knows how real and how serious they are to his child? So it is with God. The smallest affairs that concern us are of concern to Him. He stoops to consider us, and the very smallest things with which we have to do. This is like Him. He is not too great to hear and help us in these small matters. C. K. von Bunsen says:

I am convinced that there is no one wish in our heart, even if it refers to the smallest thing, that we dare not bring before God, like a child brings his wishes before his father, whose forbearance he has experienced many times. But such wishes must not be brought before the Almighty as a demand that must be granted, but without agitation to await the fixed time.

Buried Sins

It is very blessed that God promises to remove our sins from us as far as the East is from the West, and to remember them no more against us forever. How complete this, His first work of grace done for us. He thus settles the guilt question at once and forever for us. Then when He undertakes for us the settlement of the sin question — the sin-nature question — He is just as thorough as with the other. Jesus Christ God's Son was manifested to destroy the works of the devil, and we may rest assured that when God wholly sanctifies us He does a complete work through His Son. An exchange says with beauty:

A Welsh minister, speaking of the burial of Moses, said: "In that burial, not only was the body buried, but the grave and the graveyard. This is the way in which God's mercies bury our sins. If any one should meet Mercy returning from the funeral of our sins, and ask, 'Mercy, where didst thou bury our sins?' her answer would be, 'I do not remember.'"

The Unattained and Unattainable

There is very properly an ideal holiness of matured and symmetrical character which we never really attain, though we are evermore seeking it. Even after being wholly sanctified there is to the vision and desire of the soul cleansed from all mist and confusion and sin a realm of holiness and absolute and serene communion with God, to which the mind looks as an ideal, and which it longs for, but which continually recedes the higher up we climb. The higher we climb, the broader become the confines of this rich realm of the unexplored and the divine. We are led often in our longing for the greater and higher and holier in these Alpine heights to exclaim: "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" All this longing and aspiration is perfectly compatible with a state of entire sanctification. This experience really brings us so much nearer to the very heart of God, that we see our own differences from the divine more clearly, and can also realize our own infirmities so much more plainly, that we are made to hunger for more and more of God. *Herald and Presbyter* says, truthfully:

It is said of Sir Joshua Reynolds that he could not look upon any picture hanging in his studio without being seized with the desire to take a brush and retouch it here and there for improvement. After he had done his best, he felt that the actual there before him on the canvas fell far short of the ideal picture painted on the walls of his imagination. It filled him with a sense of failure.

Is not that the feeling of a godly man? He has attained, but not yet fully attained, the perfect holiness. Indeed, the more he grows in holiness the more clearly he sees the blots and blemishes on his own life. No holy man takes the striking attitude of the proud Pharisee and thanks God that he is what he is. He who is most advanced in holiness is the humblest in mind. Keeping Christ in the focus of his vision, he sees his own blackness in comparison with His whiteness.

There is a sense in which retrospection is helpful. It has a wonderful power to warn and sober us by its failures. He who is conscious of his past failures will be more circumspect in the present. In one of George McDonald's books is this passage: "Let by-gones be by-gones." "Deeds, no. What's the use of by-gones but to learn from them how to meet the by-comes?" There is truth in this.

Velvety Transitions

The transition from belief to unbelief was once violent because clearly marked lines of demarcation divided these realms. Now it is all changed. The gradations are not only

more numerous but more easy, and as if on velvety cushions, people may glide, practically unconsciously, from faith to infidelity. The pulpits of the land, in to many instances, by preaching the claims and unbeliefs and denials of higher criticism, are but padding these transition points from faith to unfaith with velvet, and they are rendered easy and pleasant. Discussing these transitions, by which so many pass from lives of piety to lives of godlessness, one of the great British preachers says:

"There are half-way houses to infidelity. These resting places on the path of the atheistic goal were never more numerous or more cleverly pitched than today. There are sanctuaries where, instead of nails being fastened in sure places, they are ingeniously loosened. There are teachers who speciously teach their congregations to doubt everything except doubt. There is a literature which deftly saps solemn convictions, and which, like the thief in the night, despoils men of a faith more precious than gold. The 'down grade' in belief is a masterpiece of engineering, and many who follow it are all the time unconscious of any declination."

Preaching Doubt

This is a pernicious practice. It is a prevalent evil. Many ministers read the deductions of so-called advanced thinkers among the clergy and get afraid, and proceed to quake in the knees, and to pour forth the doubts and difficulties they have allowed these shallow, parrot-like preachers, called advanced thinkers, to put into their minds. To dispense such from their pulpits instead of the great, fundamental truths of the Gospel, in which they were or should have been grounded, is treason to their congregations. If preachers cannot do better, they had better quit until they can settle a few things on their knees and in their studies. There are fundamental, unchanging, changeless things which every preacher ought to settle before he stands before dying men and women, to point them the way of life and immortality. It is none of the preacher's business to inform his congregations of his unrest and doubts and disquiet. He is sent to satisfy the disturbed conscience with the Gospel of the Son of God. It is his business to point out the way in which men must walk to find eternal life. It is his business to get men and women, tossed by the restless waves of sin and sorrow, on the firm and steadfast Rock of Ages, where there is security and rest and hope and joy everlasting. Bishop Candler well says:

Preachers who "teach their congregations to doubt everything but doubt" are they who play to the galleries and love to make a great show of "independence" and "freedom of thought." They utter great swelling words about liberty, when in truth they are the bond-slaves of vanity, concerned for neither freedom nor faith, if by any means they may be applauded by men of the world.

One of the most common and constant professions proclaimed by men of this type is that they are "seekers after truth;" but nothing is further from the truth. A real truth-seeker who sincerely feels that he does not possess the truth, is always a quiet man. He does not talk because he knows not what to say, for he is still seeking truth and has not found it. No man should undertake to preach until he sincerely believes that he has found the truth, and can proclaim with confidence that which he knows and feels. The Psalmist said: "I believed, therefore have I spoken." He was removed the furthest possible from the modern preacher who speaks most when he believes least.

The teacher who shows how far I may dare go in in those things which have the appearance of evil is less helpful to me than one who leads me into a fuller conception of the holiness of God.

OPEN PARLIAMENT

Christian Prayer Eph. 6:13

OPEN PARLIAMENT

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EW people know the possibilities of the Christian life. Instead of sweeping out into the deep, they pick pebbles and shells on the shore. Many merely touch the fringe of Christianity.

The borderland of the spiritual is crowded, while the land itself has only here and there a traveler.

Years ago people marveled at Fulton's crude steamboat. It was a wonder to that age. The first railroad engine created a great excitement in this land. Few people thought of much improvement. Most of them sat on their oars and did nothing. A few people worked at the steamboat and the steam engine and now see the result! Take for an illustration, the latest engine on the Erie Railroad. It is called the "Centipede." It is 105 feet long and weighs 853,000 pounds. It has the power to draw 640 cars, which makes a train three-fourth of a mile long, and a weight of one million tons. But these improvements were at great cost to the inventors.

So to the Christian, there is a universe of unexplored territory. There are mountain peaks of power and glory to be climbed. There are beautiful gardens of grace to be cultivated. There are seas of love with which to be saturated, and soaked. There are greater depths of knowledge and communion to be attained. There are souls everywhere to be won. To these possibilities, there is a gateway open to all, and thank God for that! It is not a mystical initiation, but the open way of prayer.

The verses before our text speak of the soldier's armor. It is a great description of the ancient soldier and its application to the Christian warrior. Note how it all hinges on the matter of praying. Hope is nothing without faith; readiness is nothing without hope; righteousness is only by faith; faith is nothing without truth; truth is only forcible through the power of His might; the entire armor is only servicable through the power and direction of the Chief Captain, and His presence is obtained and held only by prayer. All hinges on prayer—prayer, the real test of power and usefulness in the kingdom of God. Note the characteristics of real prayer as given in the text.

1. There is variety in Christian praying. "With all prayer," meaning all kinds or forms of praying. Sometimes it takes the form of mere interchange without any petition, talking with God for the joy of it. This is blessed. Do we know this beautiful communion, this walking with God, something like Adam in the garden or Enoch on the way to heaven, from which he never returned? At other times, prayer takes the form of a sharp, short cry for help, like that of Peter sinking in the waves. A temptation has suddenly assailed us; a sorrow has abruptly surged in on us; a friend has turned his heel against us and we give a quick cry to God and help comes like it did to Peter. Desperation brings quick results. Again, prayer is public petition, the desire of the congregation voiced by some individual, with the attendant amens, rising to the throne. Then prayer is often simple aspiration, unspoken, a half-conscious longing after divine things. This is like the fragrance of the flower floating upward. Our hearts in a strange, sweet way are drawn heavenward. We feel the pull of the skies and this is heaven below. There come times when prayer is a burden, a passion, a struggle,

Written by FRED MESCH, JR.

with groanings that cannot be uttered. This form of prayer must not be shirked. The struggle may be for victory over self or it may be for the church, for souls. Simple aspiration will not suffice here. Only strong crying and heroic soul effort will bring the victory. This was Jeremiah's mode of prayer when he cried out, "O, that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people." O, for more of such heart-rending passion! When Zion travails, children will be born into the kingdom and not without.

2. There is constancy in Christian praying. "Praying always." "With all perseverance." Not only is there constancy, but also continuance in constancy. Nothing is more necessary for the building of strong

Sound Abroad His Praise

Written by D. RAND PIERCE

Come saints adore the risen King,
And tune to him your joyful lays;
Conspire with every living thing
To sound abroad a Savior's praise.

He died, the King of glory died;
His heart with grief broke on the tree;
The crimson stream flowed from His side,
A cleansing fount for you and me!

Forbid my tongue should silent be
While all of nature sings Thy praise:
O Lamb of God, my soul to Thee
Its grateful songs of love shall raise.

In Thee I live, and in Thee move;
On Thee each moment I rely;
And, oh, how ravishing Thy love
That flows in rivers from on high!

Time cannot half suffice to tell
The glories to my heart made known,
But soon with countless saints I'll swell
The thund'ring anthems round Thy throne!

Christian character and spiritual timber than habitual prayer. We cannot be successful and pray by jerks. We must have regular times for prayer and never allow anything, however important, to interfere with that time. However busy and public a person you may be, audience with God is more necessary to you than any intercourse with people or any transaction of business. Whenever we allow anything or anybody to infringe on our time of prayer, we grow lean in our souls, for God is grieved in that something or somebody is placed before Him. Praying always also means that we are to make everything a subject of prayer. There is nothing too small to keep from God. Our joys as well as our sorrows ought to be brought to Him. Our prosperity as well as our poverty ought to be made a subject of prayer. The praises we receive as well as the abuse heaped upon us ought to be spread before the Lord. When you are abused, pray for grace; when you are praised, pray to be humble.

3. Christian prayer is in the Holy Spirit. "In the Spirit," or as Jude has it, "praying in the Holy Ghost." Much depends on our en-

vironment. Tapers get much out of the atmosphere for their combustion. Light will go out in a vacuum. A swan cannot do his best in the air, nor an eagle in the lake. So real praying must have its atmosphere. It must be in the Spirit. "We know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." Saying words or expressing desires is not always praying in the Christian sense. The Holy Spirit begets the atmosphere and spirit of prayer and suggests its substance. Mr. Finney tells of a trip on the ocean in which he was burdened down with such prayer, he could have no rest. He struggled through and the result was his revival lectures, their publication and widespread spiritual results all over the world. Let us live where the Spirit can burden us for souls and where we can thus pray through.

4. Christian prayer is attended by watching. "Watching thereunto." A mother writes a letter to her son in far off India and how she watches thereunto for an answer. Trips are taken day after day to the postoffice to get that return. A man invests money in an enterprise and then he watches the success of the scheme and expects results. A farmer sows his land with seed. He watches for the blade, the stalk, the ear, the full ear and then the ripened corn in the barn. This is the attitude of genuine prayer. It expects results and watches for them. "According to your faith, so be it unto you," is as applicable now as ever. How often people say prayers and forget all about them! Not so with praying in the Spirit. The petition is remembered and the answer is looked for. In this sense, let us watch after we have prayed.

5. Christian praying is both general and specific. "For all saints and for me." We should not narrow up in a shell and pray merely for "me and my wife," neither should we constantly scatter all over the universe and never accomplished anything. We need to pray for all our missionaries and pastors and evangelists and native workers and the various campmeetings and the District Superintendents. Our prayers ought to be as high as heaven and wide as the universe. As well, must we be exclusive in our praying. There came a time, when Jesus shut out the world and said, "I pray not for the world," "I pray for them." So ought we even as our Master. When in a revival, we ought to concentrate our praying largely on that revival. When burdened for a loved one or friend, we ought to focus all the powers of our ransomed being in prayer upon that soul. Specific, definite praying brings specific and definite results. So then, I exhort you, brethren, to pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints and for me.

PASADENA, CAL.

Caring For Our Needy

Written by LEROY D. PEAVEY

I WAS impressed by reading an article recently in the HERALD of HOLINESS on this subject. Surely, perfect love to our brethren and our God means that we shall "do good unto all men, especially unto them who are of the household of faith."

How much we need such words of brotherly sympathy and love! But then in our present estate as a church, there seem to be a half dozen calls for every dollar we can raise.

Of course, tithing and systematic giving on the part of our entire membership would obviate much of the difficulty; but, sad to say, many of our members have not yet been educated out of the stinginess of their unregenerate state. Here is a chance for our preachers, to preach and inculcate first principles.

However, as the writer says, we must take care of our needy. There are two things for a Christian to guard against in such a propaganda. (1) Against the giving of material help where it is not really needed; and (2) against swinging too far toward charitable, social and industrial schemes to the detriment of soul-saving. There are those in every community who are so weak that they will depend upon others as long as they can get help, while at the same time they are better able to take care of themselves than some of their benefactors. Proper discrimination is needed in such cases. Again, to illustrate the second point, a glance at certain older religious bodies will show how they have drifted off toward the material side of the question. This, of course, can be avoided if we but keep constantly in mind that blessed injunction of James, which has been so helpful to the writer through years,—"Pure religion and undefiled before God and the Father is this, (1) to visit the fatherless and widows in their afflictions, and (2) to keep himself unspotted from the world."

Thank God, we can do this! The early church appointed special deacons to take care of this very matter, and if any of our churches neglect this great need, it will be a crime. All the spiritual of all the ages have been willing to share their portion with the deserving. A "community of goods" will not work because of the Ananias and the Sapphiras, but if the matter is properly handled so that the donors can be sure that the gifts are wisely applied, there will be funds forthcoming.

Our local church, besides numerous "special offerings" for this purpose, sets aside Communion Sunday each month for an offering for the needy. After partaking the sacrament, when all hearts are tender, the deaconesses pass the plates to collect what we call "The Fellowship Fund." This fund can thus be drawn upon at any time as occasion demands. Something of this nature should unquestionably be done in every church, so that when the Master calls us, He can say, "Well done!"

"Science Falsely So Called"

Written by JAMES MAILLEY

MIRACLES are scientifically impossible." These words spoken in my presence by a college professor some time ago, set me to wondering what there is in science that makes it determinative of the possibility or impossibility of miracles. We are constantly being informed that such and such biblical statements are not true because science says they are not. Science pronounces against the resurrection of the dead. Science says that in the very nature of things, the sun could not and did not stand still at the prayer of Joshua. Science informs us that the story of Eden, as related in Genesis, is but a fable. And so on. What is this, called science, that poses as the arbiter of all things? In our day, the word is spoken in certain circles with almost reverence. The decision of science is the last word upon all questions whether of this life or of the life to come. Whence this omniscience, this authority from which there is no appeal? The uninitiated naturally infers that science is some living and superhuman thing that has penetrated all secrets, that comprehends

in the sweep of its vision all worlds, and that hence knows all things and can determine all possibilities. We are hardly prepared for the dictionary's cold statement that science is knowledge. Moreover, this is precisely the word that Paul uses. Science is knowledge. Whose knowledge? Man's! This that sets itself up as the incarnation of all wisdom is simply man's knowledge systematized; that is, it is only the orderly arrangement of what man has been able to learn. Indeed, the more closely we scrutinize this authority the less awesome it becomes. It is just what man thinks he knows; that is all.

Now, when we turn to the history of science, we find that it has been man's systemized ignorance as often as his systemized knowledge. Evidently, even in Paul's day, when it was mostly man's ignorance, it was making big claims and shaking the faith of spiritual weaklings just as it does today. The qualifying phrase is very apt: "Falsely so called." That is, claiming to be knowledge, it was ignorance; instead of being called *scientia*, it should have been called *ignorantia*. Let us notice a few examples of the fact that science so called has been ignorance. Our space permits us to note but a few of many. It is not our intention to sneer at science. To do that would be to display our own ignorance and bigotry. To the scientist, this world owes an inestimable debt of gratitude; to express this debt would be to describe in detail the vast range of modern appliances that make for human health and comfort. Our protest is against the scientist's assumption of functions that do not belong to him, and his assertions about things that, as a scientist, he has nothing to do with. We concede his value, but deplore his arrogance.

In the second century after Christ, Ptolemy, the great Egyptian astronomer, put forth the theory that the sun moves around the earth. This was the opinion commonly held before his time, but he it was who first erected it into what seemed to be a consistent system; that is, he made it a science. For fourteen hundred years this was the accepted science, or man's knowledge, of astronomy. It was erroneous. Yet for fourteen hundred years, that was called science, or knowledge, which was in reality ignorance; that is, it was science, or knowledge, falsely so called, because it was not knowledge at all, but ignorance. But, for all that time, this "systemized knowledge" would have declared it "scientifically impossible" that the sun holds in dissoluble bonds this vast planetary system.

Perhaps few things have hindered the progress of the science of chemistry more than the theory of "Phlogiston" set forth by Professor Stahl, of Halle, in 1697, in his *Zymotechnia Fundamentalis*. According to this theory, every combustible body contained a substance to which he gave the name of "Phlogiston," and the process of burning was the giving off into the air of this substance. This theory was held until it was exploded by Lavoisier, nearly a hundred years later; but in the meantime, it had made great trouble by causing the failure of many important experiments. It was, however, during that time, in that particular, the world's science, or knowledge. We see that it was not knowledge, but ignorance; in fact, was as Lavoisier proved, the exact opposite of the truth. But, to this theory it was "scientifically impossible" that combustion is only motion, and that substance is, after combustion, not lighter, but actually heavier.

Another example is the corpuscular theory of light. By this theory, light is the flowing forth from luminous bodies of particles of matter so minute as to be invisible which produce through the eye the sensation of light.

This theory had the backing of no less an authority than the great Newton himself. Huygens demonstrated the falsity of this theory, and propounded that which is now universally accepted. But, to Newton the corpuscular theory was science, or something that he knew, and to all who accepted Newton's authority, it was science, or something that they knew; so that, here again science was falsely so called, that is, it was not knowledge, but ignorance. But to multiply examples, is needless. The truth is, there is scarcely a scientific question upon which incorrect theories have not been held at some time; the progress of science has been the correction of these theories; yet these incorrect theories were called science, that is, knowledge. The theory of astronomy most generally held today is the Nebular Hypothesis, yet this does not explain all the facts, and is doubted, or at least, suspected, by some leading scientists. It is upon this theory, which may at some time be exploded, that are based many of the objections to the Mosaic account of creation. We hear much of the "established facts" of science; but the range of such facts is narrow, and there are few of them that may not be challenged at some future time.

Purity

Written by R. T. WILLIAMS

ONE of the greatest themes of the Bible is purity made possible through Jesus Christ. This truth, by some, has been treated indifferently, but he who would see God in nature, in history, in providences with a clear light and be able to interpret events in life with their application to himself, must possess purity.

The prophets considered it a possible attainment, an essential to future happiness; and looking down through the ages at the panorama of the last and terrible day of the Lord, exclaimed, "Who shall be able to stand?" The answer came as a burst of inspiration, "He that hath clean hands and a pure heart."

The priests in the time of Jesus recognized the necessity of purity and tried to obtain it by ceremonial cleansing. Jesus in His teaching emphasized this truth by saying, "Blessed are the pure in heart, for they shall see God." He did not begin at the circumference and work to the center, as did the Jews, trying to reach purity by conformity to law, but He begins at the center, appeals directly to the heart. He, the greatest of philosophers, knew that from a pure heart a pure life must flow.

Purity, according to Christ's teaching, is soundness of affections, of will, of conscience, the absence of sin which defiles the soul.

Purity is necessary for the highest attainments. It promotes confidence and makes possible the closest ties and deepest affections. Every faculty of a man can be developed to the highest degree when purity is its environment.

Sin degrades, but purity ennobles; sin darkens, but purity enlightens; sin throws a dark mantle over every hope, purity lifts the clouds and lets God's light and glory flood the soul. It is the greatest fortification, the strongest citadel behind which a man can place himself. It is necessary for the highest development of the home. The pure home can reap a harvest in midwinter and cause the fireside to glow in grateful contentment when there is no fire in the grate.

Purity is necessary for true happiness in this life and in that to come. Nothing can thrive out of its natural element. A fish can live in water, but not on land; the soul finds contentment in purity, but not in sin. Purity makes

man's nature like that of God, and thus forms a community of character, which is necessary for one's happiness in the presence of God in the life to come. This condition can be reached only through Jesus Christ. Nothing can remove sin from the heart but the blood of Jesus.

The results of purity are blessed. By it many of our hindrances to usefulness are removed. Our powers are enlarged and intensified. It is a conscious inner strength, confirming our faith, working out patience, brightening our hope and putting us in touch with God. Purity prepares one to see God in nature and makes nature a mirror to reflect His glory. It makes it possible to see His hand in Providences, in mysteries and in the labyrinths of life.

If purity is attainable through Jesus Christ, if it is taught by Him, if it is necessary for the highest home development, for present and future happiness, yea, if eternity depends upon it, surely no sacrifice is too great to obtain this pearl of great price. Surrender yourself and take Jesus.

Ability to Give

Written by CLEMENT C. CAREY

GOD has two rules of giving. Everyone shall give. None are excused. Just as everyone must pray, so each one must pay. If church going, Bible reading and Sabbath keeping devolves upon all men, so also does giving. When we find one who is relieved of praying and excused from these other religious duties, then it will be time enough to relieve him of giving a portion of his income to God.

God has not only ordained that everyone shall give, but He has likewise established the rule that each one shall give as *he is able*. The rule laid down is "according to ability," or, as it is written in the old law, "according to the blessing of the Lord thy God." According as one receives, so he must give. In proportion to what God gives, so must one give back to God.

This being true, no two men may have the same ability to give, since no two might receive just the same material blessing from the Lord. Likewise, a man may not be able each year to give the same amount, since the blessing of temporal things may vary each year. One's income may be greater or less each year, and so his ability to give will be governed by his income each year.

The doctrine of "averages," therefore, finds no place either in Scripture or in reason; that is, the doctrine that each must give the same amount. For instance, \$100 is to be raised for a given cause. If twenty men will give \$5 each, the amount will be raised. But hold on! That is not wise, just, nor right. One man in the lot might be able to give \$20, while another might be able to give but \$1. You can't run an arbitrary rule which obligates each one to give the same amount.

Here comes a vital question—what is one's ability to give? How is a conscientious Christian to know his ability? How much should he give? Must he be governed by circumstances, directed by his feelings, determined by the number of appeals that are made? Not by any means. There is an un-failing rule which settles the question, relieves the mind, and places him on safe ground. It is the rule of *proportionate giving*. This is the divine rule, established in the church in the olden times, and as we now live in the same church, the same rule must be in force, since it was never repealed or abolished. The proportion which one should give

is one-tenth of his income. This is the divinely established proportion, and with this rule in view, it is not difficult to settle what one should give year by year. This is "according to the blessing of the Lord thy God."

If we ask, then, how much is one able to give, we answer one-tenth of all that God gives him. One-tenth of his income and his "ability" are interchangeable terms. They are synonymous, for one is always able to give what the Lord wants him to give, and the Lord wants him to give at least one-tenth to God.

If this reasoning be correct, then no one is the best judge of his ability, neither can the church determine one's ability to give by making assessments. Man is not competent to pass upon his own ability, for being covetous by nature, the tendency is always to underrate ability. How many thousands are there we see every year who by common consent do not come in a thousand leagues of ability to give. Man is not allowed to say what part of his income belongs to God, for this would be to allow a judge interested in a case to pass judgment upon it. The result in such a case would be that the judge would favor himself in the decision.

Moreover, man is an emotional being, governed very largely by his feelings, and not by the Scriptures, when the Scriptures go contrary to his emotions. Move him in his emotional nature, and the chances are you will get a contribution from him. Let his feelings be unstirred, and it is not often he is moved by an enlightened conscience in his giving.

Man is governed very largely by his prejudices. His likes and dislikes have much to do with his giving. This is particularly so in the support of the ministry. If he likes the preacher, he will pay to his support. If he dislikes him, woe to the poor steward who has the painful duty of getting quarterage from him.

The Lord, therefore, has taken the question of ability entirely out of man's hands, and established one rule for all, which wonderfully simplifies the situation. He leaves it not to covetous, selfish, emotional, prejudiced man to settle the question of the amount of his giving, but has made the rule Himself. In other words, the per cent of what is received from the Lord which is to be returned to Him is not left for man to settle. God has settled it once for all in the *tithe* rule.

Before any are disposed to cavil at this rule, once established in the Church of God, let them think twice, yea, three times. It cannot be disestablished by a remark, or set aside by a wave of the hand. The wisdom of it appears on every hand, since it furnishes a safe, a satisfactory and a definite rule of giving, a thousand times better than the random, haphazard, emotional way of giving, so common among church members. Let the caviler test this rule faithfully before he undertakes to object to it or set it aside. It has not only Scripture behind it, but it is a safe, a definite, and a satisfactory rule of giving. It makes giving easier, it enables one to come nearer settling down on a satisfactory basis as to his ability to give, and makes his gifts to God much larger than they would otherwise be.

Cultivate a spirit of love. Love is the diamond amongst the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues; now in white all the colors are united, so in love is centered every other grace and virtue; love is the fulfilling of the law.

Some Things to Consider

Written by MARY C. WOODBURY

I trust our folks will read with care
The lines below, then kneel in prayer,
Asking with heart honest and true
"Lord, what wilt Thou have me to do?"

Printing is today one of God's greatest, — if not the greatest, — human agency in the world for the disseminating of knowledge. An individual may speak to his hundreds, but the printed page speaks to its thousands.

Holiness literature presents an agency of unparalleled opportunity for the enlightenment, instruction and advancement of humanity on Bible lines, vital to the eternal welfare of the human family.

Holiness people, of all peoples, surely ought to improve to the utmost possible extent every agency God puts within their reach for the spread of scriptural holiness.

Holiness literature, as embodied in sermons, essays, articles relating to personal religious experience, doctrine, teaching and instruction along needed lines of spiritual living and spiritual progress, books, pamphlets, tracts, stories, incidents, — all inculcating and stressing the great all-important theme of Bible holiness as a genuine heart-experience and life-practice, — how great may be the harvest, how stupendous the fruitage of a world-wide sowing of such only eternity will reveal, when, through the agency of the printed page, uncounted millions of blood-washed, happy souls shall stand before the great white throne singing through the never-ending cycles of the eternities, unto Him who hath loved us and washed us from our sins in his own blood be glory and dominion forever and ever."

Can we of the Pentecostal Church of the Nazarene, — a distinctly holiness denomination, — afford to ignore or hold indifferent toward this God-given agency of aggressive warfare against sin, — one of the mightiest agencies of this twentieth century. Will God hold us guiltless if through carelessness, indifference or neglect we fail to utilize to the utmost within our power this tremendous agency for God and holiness?

The Publishing House of the Pentecostal Church of the Nazarene is just such an agency — great and wise in conception, world-wide and magnificent in its outreach, glorious, God-honoring, soul-saving and wonderful in present and future possibilities.

Such an agency, when augmented by Holy Spirit-inspired prayer, holy human lives, holy toil and holy self-sacrifice, is truly God-ordained, God-honored and will be resplendent with God-crowned victories. Its beginnings are in our hands today. Shall we, through divine help, hold to that which we have already attained and push forward with increased momentum, earnestness and prayer this mighty enginery of holy power to conquer the hearts and lives of our fellowmen and thus help bring lost, suffering, sorrowing, helpless, hopeless humanity to the place of heart-rest, peace, hope, joy, victory in life and in death, blessedness for time, glory and immortality for eternity?

Let us, beloved, do our best with God's help to push forward this great work, and, let me add, be sure that our helpful, admirable church paper, the *HERALD OF HOLINESS*, finds a place in at least every home of a Pentecostal Nazarene.

Holiness is that state of heart and life which consists in being and doing all the time—not by breaks and starts, but steadily — just what God wants us to do.

Mother and Little Ones

Pa Is Never Late

Whenever we are going' off,
Pa's always ready first.
He says procrastinating
Of all faults is the worst.
So Pa'll begin at twelve o'clock:
"Now do try this time, Ma,
To be all rigged at half-past one,
An' don't let's miss that car!"

An' when we finish dinner Pa
Goes off up stairs to dress,
While Ma, she clears the table off,
An' I tend Baby Bess.
Pa hollers: "Where's my clean shirts, Ma?
I can't find any here!"
Ma runs up, tells him: "Second drawer,
In your own chiffonier!"

Twice more he calls her up to sleep
His cuffs an' ties to find,
Before she gits her dishes done;
But Ma don't seem to mind.
An' then she washes Baby Bess
While I spruce up a bit:
By that time Pa's already dressed,
An' almost has a fit!

He says: "It's time for that car now!
Gee whiz! Ain't you dressed yet?
You've only five more minutes, Ma;
We'll miss that car, I bet!"
Ma says: "I'm almost ready, John,
Just keep an eye on Bess;
In half a jiffy I'll be down;
We'll catch that car, I guess."

But Pa begins to fuss an' fret,
An' don't watch Bess a mite.
So she falls where the sprinkler's been,
An' say! Ain't she a sight?
Ma puts her other white dress on,
An' tells her not to cry.
Shuts winders, brushes mud off Pa,
An' straightens out my tie.

Pa says: "That boy is old enough
To dress himself. Come, Ma!
We'll miss it, jest as sure as fate.
Run, Bess! I hear that car!"
Ma grabs her gloves puts out the cat,
Asks Pa if her hat's straight,
Finds my cap, locks three doors, an' comes,
Pa says, "Almost too late!"
—Mary F. K. Hutchinson, in Farm and Fireside.

A Story of a Great Sabbath School Superintendent

Some fifty years ago William Reynolds was a pork packer in Peoria, Ill., and superintendent of the Calvary Presbyterian Sabbath school.

One day when the pastor was to be away, the pulpit was to be supplied by an old worn-out preacher who spent his days in the rough mission fields of the Rocky Mountains. When Mr. Reynolds came home that night, his wife said to him: "William, we are to have a new preacher next Sabbath, an old worn-out missionary. Wouldn't it be a good thing to have him stay with us and occupy our prophet's chamber?" "Certainly! When is he coming?" "At four o'clock Saturday." "All right; I'll meet him."

At four o'clock on Saturday afternoon an old man made his way up the steps of the residence and rang the bell. Mr. Reynolds answered the bell. "Good afternoon, brother. Are you the preacher for tomorrow?" "Yes, sir," replied the old man. "Come right in. We always like to have preachers come to our house." Scarcely had the old man gotten into the hall and unbuttoned his threadbare coat before he said: "Brother Reynolds, what are you doing for God these days?"

"I am helping. I hope. I am an elder in our church and I am superintendent of our

Sabbath school, and I also teach a class." "Is that so? Teacher, are you? That's good. What kind of a class?"

"It is a class of young ladies." "And how long have you been teaching them?"

"About five years." "Bless the Lord!" said the old man, "and how many have been converted to God?"

Mr. Reynolds hesitated and slowly replied, "I scarcely believe I know." A shadow passed over the old man's countenance as he looked Mr. Reynolds in the face and said, "Mr. Reynolds, do you mean to say that you have been teaching a class of thirteen girls for five years, and don't know how many are converted to God?"

"I am sorry to say I can't tell," replied Mr. Reynolds.

"Let us pray," said the old man as he dropped on his knees in the hall. He prayed that Mr. Reynolds might have rolled upon him the burden of souls; that he might so teach the girls that they would be converted to God, and that he might have the power of the Holy Spirit to win them to a Christian life. Mr. Reynolds didn't feel much like praying, and at the conclusion of the prayer he ushered the old man into the parlor. Then he found Mrs. Reynolds and said: "I don't like that preacher." "Why not?" said the wife. "Why, said Mr. Reynolds, 'he hadn't been in the house five minutes before he had me on my knees in the hall, praying for me just as though I were a sinner.'"

"And why did he pray for you?" said Mrs. Reynolds.

"Just because I couldn't tell how many of the girls in my class were converted," replied Mr. Reynolds.

Then after a few moments of silence, Mrs. Reynolds said, "William, perhaps the old man is right."

Bedtime soon rolled around and Mr. Reynolds took down the Bible for the customary evening worship. He passed it to the old man, who turned to a chapter in Mark and read until he came to the following verse (11:24): " whatsoever things ye desire when ye pray, believe that ye receive them." He stopped there and said, "Mr. Reynolds, that verse is for you; let us make the thirteen girls the burden of our prayers tonight."

Mr. Reynolds and Mrs. Reynolds and the old man knelt together in earnest prayer that night. The old man retired to his room and slept a sweet sleep; but Mr. Reynolds restlessly tossed upon his bed. In the early morning he knocked at the old man's door. "Who's there?" "Mr. Reynolds." "What can I do for you, Mr. Reynolds?" asked the old man. "I want you to pray for me," said Mr. Reynolds. "I have had no rest all night. It seems to me that I will almost die if my girls are not saved today. Please pray for me."

"Bless the Lord," said the old man. Mr. Reynolds and the old preacher were soon kneeling side by side praying for power to win souls; and there they waited until God answered. (Teacher, did you ever go into your room and shut the door, and there wait until God spoke?)

That morning at nine o'clock, Mr. Reynolds started to Sabbath school a different man. When he reached the school, he found his class of girls all there. He began to teach them in the usual way, but a strange lump came into his throat and the tears so dimmed his eyes that he couldn't read the text. He soon laid the book down and said: "Girls, I can't teach you today! Won't you please forgive me? I have been teaching you for five years and never asked one of you to give your heart to Jesus. Jennie, how about you? Aren't you ready to become a Christian?" Jennie said, "Mr. Reynolds, I have been thinking of the matter for some days. Yes, I wish to become a Christian." "Mary, how about you? Ought you not give your heart to Jesus?" said Mr. Reynolds. Mary burst into tears and said: "Mr. Reynolds, I have been waiting for years to have you ask me that question."

Thus, one by one Mr. Reynolds interrogated the class to find that God had prepared them all for that very question, and before him soon sat thirteen weeping girls, and that morning before halfpast ten o'clock thirteen souls were born into the kingdom of God.—Ex.

But

"Yes, I firmly believe the modern and prevailing sin is criticism."

Mrs. Maybee looked at her brother with rather a startled expression.

"Just keep a look out for a while, Alice and I think you will agree with me. Just listen when people are discussing someone and if good things are said count the but's."

Mrs. Maybee generally looked for truth in all Bob said, for he was one who saw things and to whose opinions one always listened, even if one finally decided to not agree with him.

Coming home from a Ladies' Aid meeting that very afternoon she walked some distance with a woman whom she admired very much for her active Christian life. They were speaking of the president, who had presided that afternoon.

"I do not know what our church would do without her," said Mrs. Maybee.

"Yes," answered her companion, "she is a great worker—a wonderful woman, but so dictatorial." The word "but" struck Mrs. Maybee like a flash of lightning. Bob's words came to her.

She asked herself, was this good woman committing a sin? "Well," she decided, "she is hurting another if ever so little, for, though presidents of anything have to be dictatorial, she gave the impression that our president was too much so, and now I will have to watch myself not to be looking for that which I have not seen heretofore. I do wonder if Bob is right, as usual?"

Down at the postoffice Mrs. Maybee met a friend who asked her if she had heard that Mr. Faber had donated a thousand dollars toward a Y. M. C. A. for the town. No, Mrs. Maybee had not heard, and she expressed herself as delighted and said Mr. Faber was splendid. "But," answered the informant, "just between you and me, if Mr. Faber would give better weight and fresher groceries, I think it would become him better, though I do give him great credit, for there's most of them these days would have put it into an automobile."

There was that word again. She gave him great credit, "but." Mrs. Maybee dealt with Mr. Faber, and occasionally his groceries were not quite the freshest, but she had never suspected the weight, and what was more, she did not want to. She would rather think of the splendid one thousand for the Y. M. C. A. they needed so much. And oh, dear me! that was another "but."

Someone at the table that evening spoke of how lovely and thoughtful Mr. Pelton was to his wife and family. Someone else said, "Oh, but they say that's only when he's where people can see him." Bob looked at his sister with a "do you hear" smile and Mrs. Maybee wondered if that word "but" really had been used as much in the same way before she began to watch for it.

The next day it was just the same. Mrs. Evans is a good neighbor, but too reserved. Mr. Spencer is a splendid business man, but that's all he thinks about. Mr. Holt is a great church worker, but so close in business as to be almost dishonest and his men are not well paid. Yes, Bess is a pretty girl, but her hair is not nearly all her own. Mrs. Abbott is so good to the poor, both with work and money, but she will talk about people behind their backs. The minister certainly could preach, but the choir is so poor one dreads going to church. Jack has such a good school teacher, but she dresses so dowdily the child notices and speaks of it.

Mrs. Maybee was a methodical little woman and decided to keep a list of the "but's" she heard used in this way during the week, including those she used herself, and was appalled. She also noted the effect they had upon herself—the impression left. She was by no means a gossip and did not associate with people who gossiped, but she heard the "but's" just the same. Although she was not

credulous of all she heard, she found herself "hefting" Mr. Faber's groceries and wondering if such a good man would do such a thing as give light weight.

She liked Mrs. Evan's reserve herself. She heard Mr. Holt pray at a prayer meeting where the subject had been on brotherhood. He surely could not pray as he did unless he was good to his men and gave them what they earned. She found herself, almost unconsciously, looking to see where Bess' false hair was joined on.

Oh dear, she was getting morbid on the subject and she did not like to think she had to protest to herself so much. She almost felt vexed at Bob for calling her attention to that word "but," for she felt she had used it more herself since, and she was sure other people had.

All at once it struck her; she was always looking for points to discuss in her class of girls. She would take her list of the week's "buts," and, leaving out the names, read it to the girls, and they would keep a list for another week, and perhaps they could eliminate that disparaging "but" from their conversation.

The girls thought it almost a joke at first, but before the week was over the most of them decided that Mrs. Maybee's brother was right, and that this disparaging habit is a sin, the more deadly because one is usually so unconscious of its harm or even of its presence.

It all ended, or rather commenced, in an "Anti-But" Club, and their motto is: "Let us see all the good in others which we possibly can, and tell it without a 'but.'"—Gertrude M. Neill in the Christian Guardian.

The Greatness of Motherhood

When addressing the members of the First International Congress of Mothers in the White House, at Washington, President Roosevelt said, in part:

"I receive many societies here in the White House, many organizations of good men and women, striving to do all that in them lies for the betterment of our social and civic condition, but there is no other society which I am quite as glad to receive as this. This is the one body that I put even ahead of the veterans of the Civil War; because when all is said, it is the mother, and the mother only, who is a better citizen even than the soldier who fights for his country. The successful mother, the mother who does her part in rearing and training aright the boys and girls who are to be the men and women of the next generation, is of greater use to the community, and occupies, if she only would realize it, a more honorable, as well as a more important position, than any successful man in it.

"Nothing in this life that is really worth having comes save at the cost of effort. No life of self-indulgence of mere vapid pleasure, can possibly even in the one point of pleasure itself yield so ample a reward as comes to the mother at the cost of self-denial, of effort, of suffering in childbirth, of the long, slow, patient, trying work of bringing up the children aright.

"No scheme of education, no social attitude can be right unless it is based fundamentally upon the recognition of seeing that the girl is training to understand the supreme dignity, the supreme usefulness of motherhood.

"Unless the average woman is a good wife and good mother, unless she bears a sufficient number of children so that the race shall increase, and not decrease, unless she brings up these children sound in soul and mind and body—unless this is true of the average woman, no brilliancy of genius, no material prosperity, no triumphs of science and industry will avail to save the race from ruin and death.

"The mother is the one supreme asset of national life; she is more important by far than the successful statesman or business man or artist or scientist.

"I abhor and condemn the man who is brutal, thoughtless, careless, selfish with women, and especially with the women of his own household. The birth pangs make all men the debtors of all women.

"The man is a poor creature who does not

realize the infinite difficulty of the woman's task, who does not realize what is done by her who bears and rears the children; she who cannot even be sure until the children are well grown that any night will come when she can have it entirely to herself to sleep in, I abhor and condemn the man who fails to recognize all his obligations to the woman who does her duty. But the woman who shirks her duty as wife and mother is just as heartily to be condemned. We despise her as we despise and condemn the soldier who flinches in battle.

"A good woman, who does full duty, is sacred in our eyes; exactly as the brave and patriotic soldier is to be honored above all other men. But the woman who whether from cowardice, from selfishness, from having a false and vacuous ideal, shirks her duty as wife and mother, earns the right to our contempt, just as does the man who, from any motive, fears to do his duty in battle when the country calls him.

"Because we so admire the good woman, the unselfish woman, the far-sighted woman, we have scant patience with her unworthy sister who fears to do her duty; exactly so, for the very reason that we respect a man who does his duty honestly and fairly in politics, who works hard at his business, who in time of national need does his duty as a soldier we scorn his brother who idles when he should work, who is a bad husband, a bad father, who does his duty ill in the family or toward the state, who fears to do the work of a soldier if the time comes when a soldier's work is needed.

"All honor to the man or woman who does duty, who renders service; and we can only honor him or her if the weight of our condemnation is felt by those who flinch from their duty."

A Boy Who Obeyed Orders

It was a wet, cold, October evening that a boy trudged wearily into the seaport town of Chatham, England, with a bundle on his shoulder. He was covered with mud, and from under the long black locks that fell on his forehead, two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and, stopping him, said: "If you please, which way to the docks?"

The sailor directed him, and he went forward down the narrow streets till he came to the waterside. There he wandered around for a time without seeing anyone, for it was supper time; but presently he came upon an old man, and asked: "Are those ships out there warships?"

"Aye," replied the man, "they be, sure enough, lad. Be ye a-goin' to the wars?" And he grinned.

"Yes; but I don't know how to get on board," said the puzzled boy. "Where do the boats land?"

"Right here," and the old man waved his pipe at the landing stage before them. "See! you is one a-comin' now."

Sure enough, a boat was rowing swiftly in. It drew up to the landing stage and an officer stepped out. The boy approached the officer, and, touching his cap, said: "Please, sir, can you tell me how to get on board the frigate *Raisonnable*?"

The officer looked down, and, staring at the thin, pale face with its big eyes and firm mouth, replied: "Why, that is my ship. But what do you want on board of her?" "Please, sir, I want to join. Her commander, Captain Suckling, is my uncle, and I was to report to him."

The officer looked again at the boy. "Well, in that case I can take you aboard when I return. But you look cold and hungry, my lad. Have you had supper?"

"No, sir; I left home early this morning and have not eaten anything since."

"My! Here you have reported to me. I am a lieutenant on board so come on up and have something to eat with me. Why didn't you stop in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight to the ship and report for duty, without stopping in town, so I couldn't very well."

"Good boy!" cried the officer. "If you obey

orders as well in the navy, you should get on capitally. What is your name?"

"Horatio Nelson sir."

And the man who, as a boy, had learned to obey orders unflinchingly, later became the great sea hero of England, Horatio Lord Nelson.—Boy's World.

Where the Joke Really Was

If you have a grandfather or uncle whose farm you love to visit, or if you live on a farm yourself, you will enjoy this story of a little girl's experience on her uncle's farm. And if you were never on a farm, why, you will enjoy it anyway. This little girl, who is a woman now, has told this story of her little girl experiences for the New York Tribune.

When I was a little girl, she says, few things pleased me better than to visit Uncle David, who owned a large dairy farm.

One day when I was out in the woods with uncle he caught a young crow and gave it to me for a pet. A crow, even in its wildest state, is a sort of half-domesticated bird. It is no trouble at all to tame them and, aside from their trick of getting into mischief, they make nice pets.

My crow and I were pretty good friends by the time we got back to the farmhouse, and ever after that the bird lost no opportunity to play his practical jokes on anybody and everybody; but he seemed specially delighted when his victim was Uncle David.

All of this was accepted in good part by the dear old man, until one day the bird—and I am sorry to say I was equally at fault—carried a joke so far that it came perilously near being a dead crow ever afterward.

Uncle was fond of working in his orchard and kitchen garden. In that same kitchen garden was a beautiful pear tree, which was always called my tree because it was planted the day I was born. In the shade of my pear tree the crow used to perch himself and watch Uncle sow seeds and set out young tomato and cabbage plants, while I looked on from my hammock on the back porch.

That day uncle had stretched a line some fifty feet across the garden that he might make the rows straight. With a pan of young cabbage plants at his side, with a sharpened stick uncle would punch little holes in the soft, rich loam, slip the root of a young cabbage plant down into this hole, press the earth about it, after which he would make another hole a foot or so farther along, into which he would insert another plant, and so on to the end of the line. So intent was he on his task that he never raised his eyes from his work until he had the full row finished.

I shall never forget the look on the old man's face as he straightened up and turned to view his work. My crow had followed along behind uncle and quietly pulled up every cabbage plant as fast as the old man had planted, after which the wicked imp of a bird had flown into the pear tree, where he looked as innocent and solemn as if there was not a cabbage plant within a thousand miles. And I, who had watched the whole proceeding, pretended to be asleep in my hammock.

"It is the wind, and not the laughter of my little skeezlecks that makes that hammock shake so," said the dear old man.

Then I realized how naughty I had been. I threw my arms around uncle's neck and said: "Forgive me, won't you, uncle? I know it was wicked of me, but it was so funny to see that crow keep one eye on you all the time he was at work pulling up those plants! And then to see him fly into the pear tree and laugh at you! It was so funny!"

"It was funny. It must have been—to you and the crow," said uncle; "but now suppose you try to look at the fun from my point of view by coming down into the garden and helping me reset those cabbage plants."

And that was the way I paid for my fun!

THE WORK AND THE WORKERS

Announcements

REQUEST FOR PRAYER—Rev. U. E. Harding, our pastor at Indianapolis, requests the saints to join him in prayer at 10 a. m., September 1st, for the healing of his eyes from disease, which affliction has been long a hindrance in his work for the Master.

THANKS AND REQUEST—Mrs. M. L. Dallas returns thanks to the friends who joined her in prayer for sustaining grace at the death of her husband, and for her own restoration to health. God is graciously undertaking for her. She requests prayer for a son whom God has called to preach, that he may be kept from the enemy and be able to take up the work from which his father was called by death.

REVIVAL MEETING—The annual revival meeting at Bowie, Texas, will be held beginning August 27th, with I. M. and W. E. Ellis as preachers and Miss Tommie Noll as organist. Preachers and workers will be entertained free.

ANNOUNCEMENT—All parties taking the course of study as prescribed by the *Manual*, and desiring examination in same, are requested to meet at the Hastings Nazarene church, at 9 a. m., Tuesday, September 8th. The committee on examination will be present to examine all present desiring same.—W. H. PRESCOTT, Chairman Committee on Examination.

NOTICE TO PASTORS—I have made arrangements whereby I shall be able to hold a few evangelistic meetings this fall and winter. I have had nine years' experience as pastor and evangelist. I would be delighted to work among the Pentecostal-Nazarene people. I stand for the old-time Methodist doctrine of holiness, and better still enjoy the experience. Any of the brethren who desire my services please write me at once, as I am anxious to have my plans completed soon. Those who would not be willing to stand by an evangelist on definite holiness lines need not apply.—H. C. STEBBINS, Pastor of the M. E. Church, Breesport, N. Y.

EVANGELISTIC—Owing to the great drought of the Southwest, I was compelled to cancel two campmeetings. If any brother needs my help, wire or write me at once.—SAM S. HOLCOMB, Adm. Okla.

EVANGELISTIC—The call into the evangelistic work having been upon us for several years, and the way now being definitely opened, we have decided to enter the evangelistic field following our Assembly, September 9th to 13th. We have had a very blessed and profitable year with our band of faithful workers here at York. God has established His cause of holiness here, and given us a church home for congregation and pastor. The saints have greatly endeared themselves to us, and unanimously expressed their desire for us to remain. Parting at this time will cause inward pain, but we feel the Lord is definitely leading, and we will follow. We are sure that whoever follows us to shepherd this flock will find a faithful band of Nazarenes with whom it will be a pleasure to labor for the salvation of souls and sanctification of believers. We are open for calls following the Assembly. Any one desiring our services for old-time, full-salvation preaching, will reach us by addressing York, Neb., where we shall remain for the present. We both preach, and sing some.—THEODORE AND MINNIE E. LUDWIG.

POSTPONED—At the last moment we are to be disappointed in getting the pews for our church from Chicago in time for the dedication of our church on Labor Day, September 7th. Our dedi-

cation will have to be postponed for several weeks. We shall, however, get into our church to worship the last Sabbath in August. For this purpose we shall use chairs, which we shall have, which will accommodate our regular congregation for the time being, thereby saving rent.—J. N. SHORT, Cambridge, August 17, 1914.

District News

NEW ENGLAND

As Evangelist A. F. Ingler was about to leave New England for the West, on the night of August 13th, his former parishioners gave Brother and Sister Ingler a farewell reception at North Attleboro, Mass.

It is reported that Dr. Daniel Steele, of Boston, Mass., is in extreme physical feebleness, just able to move his hands. What a staunch defender of the doctrine and experience of Bible holiness Dr. Steele has been by both his pen and holy life. For some time past he has lost his earthly sight—but his spiritual eyesight was never clearer. Since he has lost earthly sight, he has committed to memory 114 hymns out of the Methodist Hymnal, giving the very number of each hymn.

Among the many kind friends who remembered him on his birthday, this scribe was glad to receive birthday greetings from his old-time friends. Rev. and Mrs. Robert Pierce, of Los Angeles, Cal.

We congratulate the Christian Witness Company in their taking over and combining with *The Witness*, the *Christian Standard and Guide to Holiness*. This is a good union of these two excellent holiness journals.

Dr. Fowler has secured the services of Rev. Ruth, Rev. Huff, Rev. Fogg, Rev. Wilson, and Rev. Ingler, for the national camp at Old Orchard, Maine.

Thank God the holiness schools are increasing! We pray God's blessing on the latest school in Los Angeles, Cal. May it continue till Jesus comes in the clouds from heaven!

Sunday, August 9th, was a good day in Old Emmanuel church. The old, slimy, back-biting devil was sent back to his pit. Two seeking souls at the night services. Victory ahead!

Brother Beers, the treasurer of Portsmouth campmeeting, writes us that if all the folks who pledged money and took stock at the camp, will soon send their money in, it will enable him to pay all the bills of the camp.

Open-air meetings ought to be the special thing every Sunday night in all our holiness churches. A large and attentive congregation in front of Emmanuel church last night, before the public service inside.

One man, who had tried to murder his wife, heard the singing in Emmanuel church, came in, and later came to the altar, confessing his sins and sought God for salvation.

Pastor Edwards, of East Wareham, Mass., is to

District Assemblies to Be Held

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

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

P. F. BRESEE Gen. Supt.

hold a series of meetings for Pastor Hopkins, in Everett, Mass., during October. The Lord send a Pentecost!

Pastor Schurman is to hold a Thanksgiving convention in his Haverhill church during the month of November. Pray for him.

Evangelist B. S. Taylor is to spend most of the fall months in and about New England. Any pastor or church desiring his services can address him at New Haven, Conn.

Pastor Norberry sincerely asks the prayers of all the readers of the HERALD of HOLINESS, that God will visit us with a veritable Pentecost in our fall convention in Emmanuel church during October.

Evangelist L. M. Williams writes us that he is to hold a whole month's campaign with our church at Warren, Pa., this coming November.

Every pastor and every member of our New England District ought to cry to God to give us 1,000 souls in all our churches this fall and winter. Why not?

We have received a letter from Brother F. M. Messenger in which he states that he is in hopes of being able to be at Portsmouth campmeeting next year. Come on, beloved, you have many dear old friends yet in New England.

"KEEP ON BELIEVING."

PITTSBURGH

Our meeting at Logan was owned and blessed of the Lord.

The little flock there had done credit to themselves and city in erecting to the Lord a house that has been so much needed.

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Z. B. WHITEHURST, D. D. President
Donalsonville, Ga.

"Only A Mask"

By Rev. J. A. Schaad

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

"Only A Mask"

Paper cover, 10c; three for 25c

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Ave., Kansas City, Mo.

The pastor was in the fore-front of the battle praying, singing, shouting, and seeing some results of his labors. If they keep humble and true they will see great things from the hand of the Lord.

We closed with an all-day meeting on the last Sabbath. The people brought their baskets, and after a good Sunday school lesson and morning sermon, dinner was spread, and all made welcome. After dinner we opened up again with song and praise service. Then a sermon, followed with the Sacrament of the Lord's Supper. This scene will not soon be forgotten by those present; the glory of the Lord was there. Then we had a testimony meeting that was rich and glorious. At night we closed with a sermon by my wife. It was a good meeting throughout.

Our meeting at Columbus, Ohio, was one of victory. The church here has a big tent off Broad Street, on Fifth Ave., where the battle has been going on since spring. They have had several evangelists and all were used of the Lord for the spread of full salvation. My wife was also with me in this meeting, and was used of the Lord in singing and preaching. She is one of the best workers I have ever labored with. We took several good members into the church. The work here is growing nicely.

At present we are at the Bentleyville, Pa., campmeeting. All goes well in the start. Evangelist C. P. Allen is the leader. We are expecting a great tide of salvation, which is greatly needed, to put this camp back on its feet as a holiness campmeeting.

N. B. HERBELL, *Dist. Supt.*

MISSISSIPPI

My last report was from Hurricane. There the Lord gave us a victory. Our people are to build there at once. Next we were at Vaughn. This was the eighth meeting we have held for these excellent people. The Lord was there to bless and save. Next we were at Poolsville, where we had a good meeting. I believe God has planted holiness there to stay. We stopped off at Ecru and preached one night on our way to Algoma, and now we are in the midst of the battle. The altar was full, last night, of seekers for sanctification. We are living in our tents, and have our family with us. Brother Sanders, who has been with us all the year, leaves us after this meeting for Millport, Ala., where he will attend the Nazarene Bible and Training School.

Our work is growing. Some new churches are being organized, and we have more to organize.

I. D. FARMER,
District Superintendent.

ALABAMA

At my last writing we were at Nazarene Chapel, Nauvoo, Ala., Route No. 3. Well, the meeting was great. Over two years ago wife and I held our first meetings there, in a small school house. The next was under a bush arbor last year. God gave great victory in the arbor meeting, and we organized a Nazarene church, with eighty members—all poor in this world's goods; but, Brother Horsley is a big hustler and he with some others, by pushing things, have built a nice little chapel. Last April I went out there and dedicated the church. It cost about \$400, and every cent of it is paid, and they have it well seated, lighted, and have a splendid organ in it which is paid for. The meeting at Nazarene chapel was a success from start to finish. The gospel was preached with power, and old-time conviction got hold of the people. Rev. J. M. Martin, from Nauvoo, is the pastor, and Brother and Sister Martin were there for the entire meeting and did good service in song, prayer, and testimony. Wife and I stayed in the home of Brother and Sister J. L. Horsley. We enjoyed ourselves with them very much. We received a nice class of members into the church, and I feel that God is going to make Nazarene chapel the leading church in that section of the country.

Next was Pine Forest, Fla., camp. The writer was about three days late, but our old friend and co-laborer, Rev. W. O. Self, of Texas, was there, and had things well in hand. The first few days the meeting was hard on account of some old difficulties, but soon things cleared up; God got hold of people and we had great victory. We were hindered some on account of rain, but the attendance was very good throughout the meeting. This was the seventeenth annual encampment. The campmeeting here has done much for the community. Brother Self was my associate in this work. He is a fine fellow. He has just been called to the pastorate.

I am now in Birmingham, looking to the organ-

Rev. A. S. Cochran

After a long illness and much suffering, Rev. A. S. Cochran, pastor of our First Pentecostal Church of the Nazarene, in Kansas City, passed away on Saturday afternoon, at 3:25 o'clock. Brother Cochran was a man of God in the truest and highest sense. He was greatly beloved as a pastor, and the people were greatly endeared to him, as was evidenced by a memorial service which was held in the church on Sunday, August 23d, conducted by the assistant pastor, Rev. J. J. Ballinger, when many testified to great help received from him as pastor. As District Superintendent he made a marvelous record for abundance of labor and for success in his work. He labored so assiduously that he broke himself down in the work and has never been really well since. He collapsed last February, and has been confined to his bed practically ever since then, suffering greatly at times. He grew suddenly worse early in the week and rapidly sunk until he passed away. He was unconscious when he died and had been some while. There is needed nothing to assure his friends of the future. He lived as God's servant and died as the same, and is today at peace with his Father above. The funeral took place in his church on Tuesday morning, at 11 o'clock, the sermon by Rev. B. F. Haynes, and other ministers assisting in the services.

Brother Cochran came to us from the Methodist Episcopal church, in which he had labored with distinguished success for many years. Since he has labored with us he has shown himself a workman that needed not to be ashamed by ceaseless toil and wise counsel and great tact and fidelity.

As was said by one who testified regarding him, "he was a faithful servant." Firmness, genuineness, sincerity, frankness and diligence were marked characteristics of this successful servant in the Lord's vineyard. He leaves a wife and son and daughter to mourn his loss for whom earnest prayer is made that God may tenderly and graciously bless and keep. A good man and true has gone from us and entered upon his higher and nobler employ in the heaven above, where he is ready for his Master's service as he was here among us.

Servant of God, well done!
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy,
The voice in midday came;
He started up to hear;
A mortal arrow pierced his frame;
He fell—but felt no fear.

His sword was in his hand,
Still warm with recent fight,
Ready that moment at command,
Through rock and steel to smite.
Oft with its fiery force
His arm had quelled the foe,
And laid, resistless in his course
The alien-armies low.

The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace,
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy!

ization of our new church. We will meet Sunday in the hall and complete the organization. There seems to be a fine opening for the Nazarenes here now. The work throughout Alabama District is moving along nicely at present. Our preachers are pushing things right along now. Rev. P. M. Covington has just closed a good meeting near Jasper. Quite a number of souls were blessed and several joined the church.

Good news comes from Millport. They are finishing up the school building, and everything will be ready to begin school by the 7th of September.

We go next to Beulah Heights Nazarene camp, Millport, Ala., August 25th to September 6th.

C. H. LANCASTER, *Dist. Supt.*

NORTHWEST

Rev. C. B. Langdon has returned from a visit to San Francisco and vicinity, and is again at his post at Sudbury and Huntsville, Wash.

A class of loyal Nazarenes has been formed at Pine Grove, Latah County, Idaho, with Mrs. L. DeWitt in charge, whose address is R. F. D. No. 3, Troy, Idaho.

Mrs. R. W. Mason, wife of our pastor at Diamond, has been operated upon for appendicitis, having been sent to the Colfax hospital. She is recovering as rapidly as could be expected. They need our prayers and help.

Rev. R. L. Wisler, who has so acceptably served as pastor at several of our churches in the Northwest District, has resigned as pastor at Ashland, Ore., to go to East Palestine, Ohio, as pastor. Brother Wisler and his family have made many friends since they came to us, and we are sorry they must leave us, but we predict for the work at East Palestine a prosperous future under the new pastor and his excellent helpers, Sister Wisler and the children.

Rev. J. M. Clos has resigned the pastorate at Victoria, to again take up evangelistic work. His acceptance of the work at Victoria was only conditional, not knowing whether or not Sister Clos' health would permit them to remain there. His ministry has been a blessing to us and the Victoria church. Their permanent address is 2209 Jefferson Street, Bellingham, Wash.

Our church at Takoma are now worshipping in the Open Door Mission hall, at 24 Pacific Ave. The pastor's address is 1607 1/2 South "G" Street.

Rev. B. W. Shayer is supplying at Salem, Ore. His address is Box 1565 Waller Street.

Rev. O. A. Marti has been supplying at Huntsville during Brother Langdon's absence, as has been Brother Byron Gallagher at Sudbury.

The district superintendent will be in meetings at Seattle, August 23d to 30th.

DELANCE WALLACE.

General Church News

PASADENA, CAL.

The battle is still on in Pasadena at the First Church. Our tent meetings near the corner of Lincoln and Washington, closed Sunday night, with six seekers at the altar. A number got through during the meeting, and new people were made interested and acquainted with our work. We raised all the expenses easily, and besides paid \$35 on the tent we have purchased. We had one man at the altar in the prayer meeting Thursday night, and he got so gloriously blessed he could scarcely walk home alone. The Lord gives us souls all the time, and we give Him the glory. Had a glorious annual church meeting last Wednesday night. Have taken in 117 new members during the year; raised nearly \$1,400 for missions, over \$5,000 for all purposes. All bills are paid and we have a little in the treasury.—A. O. HENRICKS.

PIKEVILLE, KY.

We have a few opportunities of giving these dear mountain people the Gospel in song, and also in the preached Word. We had a most blessed meeting last Sunday at Bent Branch. The Lord was truly in our midst, and precious souls were made to see the awfulness of sin, and to feel their need of Jesus and His cleansing blood. We had three preaching services, at which the Lord gave liberty and power. These dear people are hungry for real Bible salvation. How we thanked God that we could tell them, from an experimental knowledge, that Jesus can save, sanctify, keep and satisfy every longing desire of the heart.—E. E. ROBINSON AND WIFE.

ST. LOUIS, MO.

I am here in the battle at Maplewood. God is blessing. I was called here to take up the meeting on account of Brother Hodges being called away. Last night was fine. I saw the oldest man get saved I ever saw at an altar. He arose with a shine on his face, and gave in a wonderful testimony. There has been some seventeen or eighteen saved or sanctified in the meeting. Wife is at home, at Malden, in a good revival in the church. She telephoned me yesterday that there were eighteen in the altar Monday night.—G. O. CROW.

ONTARIO, CALIFORNIA

Since our last report the blessing of the Lord has been upon us. Rev. Lola Blessing of the Nazarene University, at Pasadena, has been with us in a two weeks' meeting, and God has

made her a great blessing to our church. The weather was so hot that we held no day meetings, and this is the busiest time of the year and when people are away on their vacations, yet we had good crowds attending the services, especially Sundays. A goodly number of seekers, especially young people, were at the altar, and they came through shining. Seven united with our church. If any pastor wants an evangelist that will help his church and people, and especially his young people, I most heartily recommend Sister Blessing.—C. W. GRIFFIN.

A NEW CHURCH—COLUMBUS, OHIO

I, N. B. Herrell, District Superintendent of the Pittsburgh District of the Pentecostal Church of the Nazarene, do hereby acknowledge the Brehl Avenue Church of West Columbus, Ohio, to be a duly organized church of aforesaid district of said denomination. It shall be known as the Brehl Avenue Pentecostal Church of the Nazarene, West Side, Columbus, Ohio. I also consent to the wishes of the church in a call to Rev. A. R. Welch, as pastor of Brehl Avenue Pentecostal Church of the Nazarene, West Side, Columbus, Ohio.—N. B. HERRELL, *Dist. Supt.*

PINE FOREST, FLORIDA

The Pine Forest Campmeeting has once more come and gone. Inclement weather and other circumstances were not favorable to the success of the meeting, but we had a good meeting. Many souls were reclaimed, converted, and sanctified. A class of seven was received into the church at the concluding service. The workers were District Superintendent C. H. Lancaster, and Rev. W. O. Self, of San Antonio, Tex. They have grown in grace since last year, and both did vallant service this year. Also, a new preacher, Rev. Charles W. Dickinson, of Pensacola, Fla., did some good preaching. Rev. C. C. Driver, the newly-elected president of the Nazarene Academy and Bible Institute, was with us, preaching to the edification of all, and inspiring quite an interest in the school work. We expect he will have a number of students from these parts for the coming session, beginning September 7. We were delighted to see the people thus interested. Also, Brother and Sister Shepherd, of Decker, Tenn., were with us the latter part of the meeting, enjoying the feast, and making many friends. We are now at West Pensacola, where we held a meeting a few weeks ago, with some good results. We will begin at Millview, Fla., tonight. This is a needy and open field, and we are anxious to erect heavenly lighthouses

throughout this section. Blessings on the HERALD of HOLINESS and its readers.—HENRY COOK, *Pastor.*

LITTLE ROCK, ARK.

Enjoyed a fine trip to Texas first part of August and a good meeting with old Arkansas friends at Buckner, Parker county. On the way out I had the pleasure of stopping off at our Rescue Home at Texarkana and visiting a half day with the superintendent, Brother De Armon, and preaching at night to our people in the city. We had a gracious service. The next day we stopped off in Dallas to have a visit with our old friend Frank Daniel. But was disappointed to find him away from home. We spent the day and night with Pastor Wallin, and his good wife, preaching to his flock at night. It was a privilege to meet his fine people. The next day we went to Weatherford, and was met by Alex Jordon and wife, who kindly took me in his auto to my place of meeting. For ten days we did our best to break the Bread of Life to hungry souls, and poured hot shot into the enemy's ranks. The crowds were large, and attention and behavior unsurpassed. But the time was far too short to do much in a place so totally devoid of spiritual life. A few sought the Lord. The few professors of holiness and holiness believers were greatly encouraged. Others were convinced of the truth and necessity of holiness. Some long-horned opposers were left unable to do anything against holiness except "but." Much general good was done. We are now at home pushing the fight here with renewed energy and faith. Good services Sunday.—JOSEPH N. SPEAKES.

BOWIE, TEXAS

God is blessing us in our cottage meetings. Prayer services began last Sunday and are getting better. The Pentecostal fire is falling.—J. A. GIVENS, *Asst. Sec.*

DODGE CITY, KANSAS

We are drawing to the close of a victorious year. God's smile has been upon us and we praise Him for the times of refreshings we have had from His presence. A week ago Sunday morning a backslidden preacher came to the altar, wept and groaned over sins committed, and got blessedly saved in his room that afternoon. He came to church at night with a shining face and a ringing testimony: "This is the Lord's doings and it is marvelous in our eyes." Monday night District Superintendent Chambers preached for us. The Baptist preacher was back to the altar seeking holi-

ness. Last Sunday morning the Lord graciously poured out His Spirit; we had a real melting time in His presence. Two seekers were at the altar at night. Monday was a good day. Calling at Fort Dodge, we prayed in several homes. At one home we had two seekers, one really got victory.—A. L. AND MABEL HIPPLE.

RICHLAND CAMP, NEW YORK

We are now in the battle. Tents are going up, and it looks like a little village had sprung up in a night. Rev. Sharp, of Scotland, who with several of his churches there, we hope will soon be of 'us Nazarenes, is to be here through the entire camp. The workers are Rev. George King, Evangelist Fred Suffield and wife, Bro. Dock Albright and wife, and some local workers. This is our fifth camp this season. It has indeed been one of our best summers. God has given us some precious fruit and met our every need. Our next stop will probably be in Maine.—REV. F. E. MILLER AND WIFE.

KEWANEE, ILLINOIS

God has been greatly blessing our church here, for which we praise Him. We have been without a pastor since the first of June, but our people have worked together, and God is giving victory—spiritually and in every way. We were helped and encouraged by having Sister Lily M. Moseley with us for two Sundays. One girl knelt at the altar Sunday night and was reclaimed. Our Sunday school is in a splendid condition, and we feel we have much to praise God for.—NELLIE M. PETTITT.

SPARTA, TENN.

Sunday, the 16th, was a blessed day with us at Sparta, because of the presence and power of our Lord. Bro. Bud Robinson comes to us the 20th for a meeting and we are expecting a great time.—R. C. RAYEN.

BUFFALO GAP, TEXAS

We have just closed a good meeting at the old Buffalo Gap camp ground. Rev. Roy T. Williams, former president of the Penial University, was the evangelist, who did some excellent preaching. His Bible lessons were very instructive and helpful. He is one of the best Bible teachers I ever knew, and is a wonderful man of God and filled with the Holy Ghost. God blessed in the meeting. There were several seekers and about thirty-five professions. Buffalo Gap camp was established years ago by Sister Mary Lee Cagle, and she, with her husband, are still standing by the work. They were on hand, and did good work for the Lord in this battle. They are true and tried soldiers. Bro. E. W. Wells, of Ballinger, came in for two services and preached two good sermons, with unction and power. We feel encouraged over the outlook. The church is built up, the people encouraged.—G. W. McCLUSKEY, *Pastor.*

WEBSTER CITY, IOWA

We closed a ten days' meeting at Humboldt, Iowa, Sunday night, August 16th. Through a mistake in dates our district tent would not be in use from August 3d to 21st, so, the way opening up, we shipped it to Humboldt, and began August 7th. We had a fine location for the tent. While the meeting was not largely attended, yet there were a few seekers, and we found plenty of hungry hearts as we visited the homes. As the few who had the salvation of the place on their hearts were very desirous of our giving them a service once a week, we decided to do so, and may have another meeting later. Pray for these few faithful souls who have been holding on to things in this place. The undersigned did the preaching, while Mrs. Gowland presided at the organ, and her mother, Mrs. Levi, was much used of the Lord in leading the singing and also in visiting in the homes.—F. B. GOWLAND, *Pastor.*

MANSFIELD, ARKANSAS

The Mansfield meeting has come and gone, but the results are still with us in our prayer meeting and monthly appointments. Rev. J. E.

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Gaar was the preacher in charge. We have known Brother Gaar for eight years as one among the cleanest, straightest and safest preachers in the land. He knows how to prevail with God until something comes to pass. There were about forty professions. We are in Waldron, Ark. The fight is hard, but God is getting to the folks. Some have decided to go the Bible route, the confession way. — F. R. MORGAN, *Pastor*.

LA PLATA, MD.

The Southern Maryland Holiness Association has just closed its eleventh annual campmeeting at La Plata, Md. Rev. John T. Hickman, of West Union, W. Va., had charge of the spiritual part of the meeting; he is a strong and forceful exponent of the truth as set forth in the blessed Word, and as taught by the Wesleys, and the old pioneer Methodists. Miss Myrtle Cryder, of Wilmore, Ky., led the singing, and preached several times to the delight of all who heard her. She is a chosen vessel of God. Both of them have greatly endeared themselves to our people. We had a glorious meeting, the Holy Spirit was present in every service. Thirty-four professed faith in Christ. — J. H. PENN, *President*.

SIoux CITY, IOWA

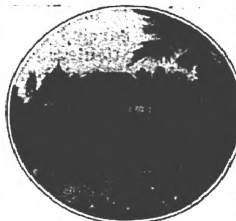
A tabernacle meeting held by Sister M. J. Tyler, of Sioux City, and Brother and Sister Sutton, of Olivet, Ill., was held at Sac City, Iowa, by the Pentecostal Nazarenes, endorsed by Bro. E. A. Clark, District Superintendent. Some of the people of the town said it was the best meeting there had been held there for five years. A goodly number found salvation, and some were sanctified. Such a beautiful spirit was manifested among the people. There are some noble holiness people in that town. — ONE OF THEM.

GLADWIN, MICH.

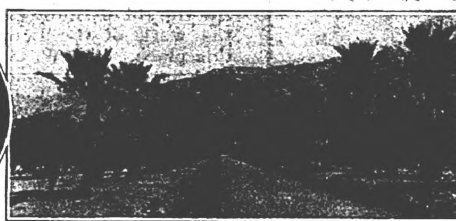
The fourth annual Gladwin County Union Holiness Campmeeting is in full blast. Our brother, J. L. Glascock, an old-time Methodist, and a faithful and successful evangelist, of Cincinnati, Ohio, like Stephen of old, full of faith and the Holy Ghost, is bringing messages of hope and edification. We are also favored in having Brother F. W. Magdanz, of Hopkins, Mich., with us, who is giving the message to our German people, and is working up a wonderful interest among them. It seems they were somewhat partly carried away with the "tongues" movement, but he is getting them out of the ruts, and they are going up the road shouting victory over heresies. Brother Magdanz is a Bible student, and is a clean-cut holiness man. Miss Florence Bowman, of Reed City, is doing a fine work in the children's meeting; some are getting saved. The writer is in charge of song services. We also have our brother, F. C. Coleman, a successful evangelist and lecturer on Catholicism, of Mount Rose, Mich. Brother Rev. V. Buxton, the 6-foot evangelist and manager, is keeping everything in order. His pleasant wife is caring for the workers. She is surely a blessing to her devoted family, and a credit to our camp. People are coming from far and near; tents are being pitched here and there through the beautiful grove, and all in a happy mood. The pastors of adjoining churches are coming in. The banner of holiness unto the Lord is floating high; souls are tumbling into the fountain for pardon and purity. — A. H. LEVELY.

FAIRFIELD, IDAHO

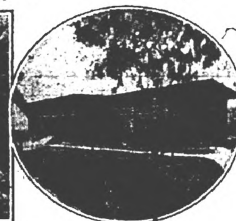
Born, to the Idaho-Oregon District, a big, lusty baby, at Fairfield, Idaho, August 18, 1914. Yes, an old-time revival away out in the mountains of Southern Idaho! The writer was urged to come here by Mrs. W. E. Anderson so persistently that he could not deny her. This is a new country and Fairfield is only three years old. It is a lovely prairie, surrounded by lofty mountains. Finest water, at a depth of seven to ten feet, I ever drank. Our beloved District Superintendent, Brother Harry Hays, came over for two nights, and started the youngest church in his district to housekeeping. He endeared himself to all hearts, and preached



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H. ORTON WILEY, Pres.

with old time power. We begin with twenty-three clean, out-and-out Nazarenes. I begin at Hill City on the 20th to continue to 30th, then home to Berkeley, Cal., for a few days, then to Stockton, Cal., all of September.—FRED ST. CLAIR.

SEBASTOPOL, CAL.

In the midst of a gracious revival here, with Bro. J. Little, of the Northwest District, this being his home community of boyhood days. The altar filled at times with seekers; some have gone over into the "goodly land," two Methodist Episcopal preachers among the number. Looks like we might have an old-time revival. — S. B. RHODES.

ERIN, TENN.

Since my last writing I have held two meetings. The first in West Tennessee, in a new field. I was assisted there by Rev. J. B. Miller and wife. The meeting lasted twenty days and resulted in forty-four saved or sanctified. Victory came after a week's hard pull. The people demanded a Nazarene church to be organized here, which may be done later, when things adjust themselves. Our second meeting was at Erin, my home. Here I was assisted by Rev. E. O. Hobbs as preacher, and Brother Miller as worker, Sister Miller as song leader. This meeting began August 2d. The revival tide has been on this church wellnigh all the year, having had several professions at regular service. So we began with high tide. The first Sunday night, the second service, there were twelve in altar. Eight prayed through. I have never seen more faithful work done than was done by our people here through this meeting. The power fell at various times. Many were heard to shout and give God glory. In all we had saved, reclaimed or sanctified one hundred and eleven, and sixteen united with the church. — W. F. COLLIER.

MAIZE, KANS.

In our meeting at Maize only one soul has

bowed at the altar thus far, but the saints have been feasting under the presentation of the Word by Rev. H. M. Bassett, of Hutchinson, Kans. Sister Logue, of Hutchinson, is helping as organist and assistant preacher. We, as pastor and wife, have the victory in our souls and are rejoicing because of what God has done here during this Assembly year. — CHAS. F. CRITES, *Pastor*.

THAXTON, MISS.

Our meeting at this place was a great success. We don't know how many prayed through; the altar was lined with seekers in every service but two and from one to five found the Lord in pardon or purity in nearly every service. According to previous announcements, we held a service on the streets the last Friday of the meeting, and preached to about three hundred people. The town only has about five stores. We got eight trial subscribers for the Herald of Holiness, and a few new members were admitted in the Nazarene church. Our district has two great needs: First, organized holiness, and second, pastors to take care of the same. Unless we can offer them the latter, it is hard to get them to furnish us the former. We begin our next meeting Friday night, the 21st, at "The Tabernacle," four miles west of Pontotoc, which will be our postoffice address. — W. P. JAY.

BRAZIL LAKE, N. S.

Am in a ten days' tent meeting with the Reformed Baptist church at this place. Rev. S. H. Clark is the pastor, and Bro. A. W. Morrell, of our Cambridge, Mass., church, is my co-laborer. Brother Clark has done good work in this section. — R. L. JONES, *Evangelist*.

SOUTH MANCHESTER, CONN.

The smile and blessing of God is on the Pentecostal Nazarene Church at this place. Our people are a loyal and enthusiastic band. Our meetings are inspiring and uplifting. Last Sunday was a gracious day. We are determined

Brother Reynolds Heard From

IS ENROUTE HOME

There has been some little anxiety as to whether our General Missionary Secretary, Rev. H. F. Reynolds, who, when we last heard from him, was within about twenty miles of our mission stations in Swaziland, South Africa, would be able to secure passage home from there. We rejoice that we can report that a cablegram was received at Missionary Headquarters, Kansas City, Mo., August 20th, from Rio de Janeiro, Brazil, S. A., in which he requests funds sent to him in care of American Consul at this place, and further says, "Delayed here; returning to United States; am well."

HERBERT HUNT, Rec. Sec.

more than ever to live clear, pure, straight and fight hard; win we shall by the help of God.—A. C. GOLDBERG, Pastor.

OKLAHOMA CITY, OKLA.

Our engagement with the Caddo County Holiness Campmeeting Association came to a close the 16th, after a hard battle of sixteen days. The visible results were not what we had expected, but God was good to us anyway, and gave us a good meeting. The District Superintendent of the M. E. church had just preceded us with a quarterly conference, and had read to the folks that Wesley did not claim the blessing, and never insisted on the people getting it; that it was the ranting of wild fanatics, etc. It was our delight to show this up in good style. It is up to the saints at Eakley to stand by the camp or the Superintendent. He insists that the camp must be stopped, though it is interdenominational. We go next to Bristow. Let the saints pray much for us in this meeting. A large tent, good singing, hungry people and a great field for holiness. Then, if the District Superintendent allows it, we return to Pocasset for two meetings. While away on this recent trip we met a holiness brother in Carnegie. But the District Superintendent and pastor is so opposed to holiness he stated other means would have to be adopted for a holiness meeting in that place. God grant to give it! If you can use us through the winter, and on through next year, write me for recommendations and dates. Would like to get in touch with some of the camps in the north or middle west. Address me at 1319 West Third Street, Oklahoma City, Okla. God bless the Nazarene work. Keep sweet, level-headed, and full of the Holy Spirit, and the victory is ours.—J. W. OLIVER.

SATIN, CALIF.

The gospel tent meeting just closed at Satin, August 16th. The devil was stirred and made quite an uproar, but in spite of it all God gave us some clear cases of justification and sanctification. Some Congregationalists and some members of the Christian church fell at the

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altar and got an experience in their souls, saved and sanctified. We ask the readers of the Herald of Holiness to join us in prayer that the work of the Lord will be carried on in this place. Bro. W. O. Nease, of Michigan, was with us, and did some old-fashioned grubbing. Brother Nease is a fearless preacher. There were about seventy-five at the altar. I am so glad God still lives and answers prayer. We are enjoying the hill country, and are forging ahead. There were eight joined the church.—JOSEPH AND E. W. KIEMEL AND WIFE.

ITHIEL FALLS CAMP

The seventeenth annual campmeeting, held August 7th to 16th, at Ithiel Falls, Johnson, Vt., has just closed. Rev. I. T. Johnson was in his accustomed place in charge of the work. Dear Sister Johnson, recently gone from us to the glory land, was greatly missed, and many were the expressions of loving sympathy for Brother Johnson in his bereavement. "Holiness unto the Lord" is the aim and object of this camp, and blessed and stirring messages on the great Bible doctrine were brought by Rev. A. B. Riggs, Rev. B. S. Taylor, Rev. H. P. Smith, Rev. C. P. Lanpher, Rev. R. S. Phillips, Rev. J. Sulston, and Rev. J. M. Chestnutt. Rev. C. F. Austin was also present when possible, and assisted in the services, while Mrs. C. F. Austin had charge of the singing. The Children's Meeting was conducted by Miss A. S. Allen. Prayer services were held around the altar at the beginning of each meeting and the saints took hold of the Lord and believed for victory. God

Kansas District Assembly

The date of our annual Assembly is September 2d to 6th; place, Wichita, Kas. The Assembly meetings will be held under a large tent, pitched in the tenth block on Ida avenue. To reach the grounds, take the Pattie Avenue street car, get off at Gilbert Street; then walk two blocks west and you will see the tent.

Let every pastor and every delegate come praying. Let us ask the Lord to give us a gracious time of refreshing from His presence. Let us believe for great things. For it will be "according to our faith" saith the Word.

H. CALHOUN, Pastor.

heard and answered and a goodly number of seekers for pardon or purity wept their way through at the altar. The last Sabbath was the great day. From far and near the people came in their automobiles, or carriages, or on foot, and assembled—a great company—to hear the Word of the Lord. The financial obligations were quickly and easily met. After the close of the evening service, the saints marched from the tabernacle up the hill, until reaching the top; they formed a great circle. Then, while the crowd stood in silence, Brother I. T. Johnson stepped out into the ring and exhorted souls to seek God. Brother B. S. Taylor also addressed the people. Amidst the waving of handkerchiefs and the singing of "God Be With You Till We Meet Again," after receiving the parting benediction, the meeting finally closed with victory.—ANNIE S. ALLEN, Reporter.

ATHOL, SO. DAK.

We closed meeting here Sunday night, with eight getting through at the altar. It was one of the stiffest fights we have been in for a long time at the beginning. Such subjects as: "Witness of the Spirit," "Old Man," "Second Blessing," and "The Judgment," were evidently pulpit innovations to this people. But God, who never fails those whose hearts are perfect toward Him, met with us, and gave us a fine "string of fish" before we got through. Thirty or more different ones testified to being saved or sanctified. Now another holiness meeting is in demand. Why the pastors don't preach holiness is quite a puzzle to some who were sanctified. Thank God! I know a crowd who preach it, pray it, sing it, shout it, and live it the year

Central Nazarene University

HAMLIN, TEXAS

The fourth session of Central Nazarene University will begin Wednesday, September 9th. We are expecting a great opening. The campmeeting, which will begin Wednesday, September 2d, and which will be held by the "Texas Trio" (Rev. C. E. Roberts and wife, and Miss Leonora Taylor), of nation-wide reputation, will then be in progress. This meeting will be held in the town of Hamlin, under a mammoth tent.

The exceptionally good season in these parts has produced very fine crops, and the outlook for the school during the coming year is very bright. The prospects for a larger student body than ever before are bright, and under the blessings of God we expect to have a very prosperous year! We are expecting the revival to start us on the upward way spiritually, and we send a hearty invitation to all our friends to attend both the campmeeting and the opening of our school. The opening sermon will be delivered in the college chapel, Wednesday, September 9th, at 10:30 a. m.

ELBERT V. BUZZEE, Sec.

around. The reason they do it is they have the blessing; they are going everywhere, turning the world upside-down, and are liable to come hither also. A younger brother, who has been saved since we last saw him, now residing in this city, was sanctified at home at his work. The times we had praying, weeping, and rejoicing together, we shall never forget.—C. H. STRONG.

PALCO, KAN.

This year's session of the Central Kansas Holiness Association has passed into history with the seal of God's blessing on it. Even though no meeting was held last year, by the untiring efforts of a few we had a good meeting this year. Brother Vanderson, of Ohio, brought us the truth. His preaching was a real blessing to all. He is engaged for next year. This camp was organized before the present-day holiness churches, and was a great factor in planting holiness in western Kansas. The work of this camp is by no means past. The equipment is wonderful; the spacious frame tabernacle, with its good seats and lights; the twenty-room rooming house; the cook house, and dining hall; the tents, windmill, and president's house; all make it a place worthy of being called a campmeeting ground. Although we have our local camps, we need this one also. Many who have no local camp, come here by necessity. It is a great boost and blessing to any one who will avail themselves of this opportunity.—FRANK MAYHEW.

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HIGHWAY, KY.

I have resigned as pastor of Highway and Whetstone churches. August 23d will be my last day here. Then I go to spend a few weeks at my home at Sullivan, Mo., where I have not been since I came to Highway, about two years ago. I am sorry to leave this good people, but I feel God is leading. The people are holding on to Jer. 3: 15, and expecting God to send them another pastor to lead them on.—I. T. STOVALL, Sullivan, Mo.

WEST CARROLLTON, OHIO

The tent meeting at West Carrollton, Ohio, conducted by Evangelists Charles F. and Mary Stroup, of Olivet, Ill., closed last Sunday night. It ran over three Sundays and was a great meeting. Some weeks ago, through this paper, we solicited the prayers of the HERALD of HOLINESS readers, and now we are glad to tell you your prayers were answered in the uncovering of sin and the troubling of sinners in a marvelous degree. Brother and Sister Stroup both preached with unction and power, and the altar was repeatedly filled and extended to accommodate the seekers. Sister Stroup conducted special afternoon Bible studies during the last week, that were very helpful, and on the last Saturday night she preached in the tent to women only, while Brother Stroup at the same hour preached to a congregation of men in the Methodist Episcopal church. The attendance was good all through the meeting, but on the closing night the tent was filled, and hundreds of people stood on the outside and listened with marked interest. It was stated that never before were so many people congregated at a religious gathering in that town. The young converts were encouraged to seek the Holy Ghost in sanctifying power, and so they pressed on, and most of them witnessed to being sanctified. Two young men and one young lady, brothers and sister were reclaimed, or saved, and with their parents went to the altar to receive the second installment, and thus the whole family was sanctified. One young man that prayed through and was saved at the altar, testified that conviction struck him while at work in the big paper mill before he had been to the tent meeting, and when he told his mother he was going to the tent meeting she asked what was the matter with him. The entire town of West Carrollton is now much concerned about salvation from all sin. One man from the audience stated that he would give us twenty-five dollars to erect a building. Many hearts shall always be glad with us that our Lord sent Brother and Sister Stroup to West Carrollton at this time.—J. L. KENNETT.

FROM EVANGELIST MCBRIDE

The Cleveland campmeeting in Mississippi closed with good victory. Souls got through from beginning to end. This was my second year, and both meetings were fine as to results. The rain worked against meeting some this year, but God got many souls for His kingdom, through pardon and full sanctification. The finances of the meeting were easily raised, and everybody was pleased. All the indebtedness for improvements this year was paid, and the workers liberally remunerated. Rev. A. S. Clark, of Topeka, Kan., led the host in song and preached several times with liberty and unction. "Uncle" Dorus Beevers was with us again. He comes from New Mexico almost every year to help in the battle. He is loved by all and used to win souls for Christ. His relatives all live there. The Beevers families, Williamses (Fred and Cade), Dreaehers, Taylors, Howels, Dutys, and a host of others, are in the battle to stay. I am now on my way to Healing Springs, Ala., and God is with me, and we are going to have a great camp there. I am sure.

DERRY, N. H.

God is blessing our little church. He is answering prayer for the salvation of precious souls. Last Sunday morning a young man came to the altar for regeheration, returning in the evening with his wife, who also gave herself to God. Another young man, who, with his

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2. *My help cometh from the Lord.*
3. *Lord increase our faith.*
4. *Wait on thy God continually.*

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wife, recently found Jesus, sought for sanctification. On Sunday evening we have the privilege of telling the story of Jesus to a large crowd of attentive listeners on the square. We expect to build a church this fall as we have had the promise of the loan of the money.—RUTH B. ACKERMAN.

TOPEKA, KAS.

The undersigned wish to thank their friends who remembered them from the Twin Oaks campmeeting, with a "shower" of postcard greetings. The undersigned and family were members of that District since 1908, until last October, when we went to Kansas. The writer was also a pastor for three years of the Pentecostal Church of the Nazarene at Darby, Pa. Since coming to Topeka, Kas., we have found a small congregation of the Pentecostal Church of the Nazarene, with whom we have cast our lot. Since here the Lord has used and blessed

us. During January and February, we were called upon to take charge as pastor, in the absence of the regular pastor, which we did, and the Lord blessed both the people and us. We are still telling the Gospel story. May the Lord bless His work and cause everywhere, and the HERALD of HOLINESS, which is a very welcome visitor to our home every week.—DILMAN H. GOTTSALK AND WIFE, 2008 West Street, Topeka, Kas.

FROM EVANGELIST SOLOMON IRICK

We are in the midst of the campmeeting season. God is hearing prayer; the fire is falling; souls are getting to God. We closed at Parker, Texas with a goodly number saved, and the church greatly blessed. We hurry away to our next appointment on the old Bunyon campground, seven miles north of Dublin, Texas. At our arrival the conflict was a little stubborn, but the fire fell, conviction was grati-

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The statement that "God never does a partial work," may be true as to keeping man out of hell, but God works in man and out through his life, just as far as man asks of Him. Our appropriation of the Christ-life is in proportion to our conception of that life, and its manifestation through us will be an index to our belief and faith. My life at this moment is my conception of what God will do for me at this moment. If I saw more in Him for me at this moment, my faith would reach up and take it.

Our need is a clearer revelation of Jesus and His life to our hearts; and the way in which we may come into that brighter light is through pressing to the full limit of the light we have. Our imperfections and inconsistencies may have been excusable, but God's thought for man is the fulness of Jesus Christ, and we dare not rest satisfied one day in present attainment.

fyng. Numbers found God in pardon or purity. It was seven miles north from this place where the writer held forth for four years in succession, at what is known as the old Lingleville camp. Many of our good, saintly friends and acquaintances met us with smiles and hearty handshakes. At the close of the Bunyon camp the committee met us and urged our return in 1915; they further agreed to make this one of the leading camps of the Southwest, by their prayers, faith and finances. We are now at Deport, Texas, under the large shed. The crowds are coming; conviction is upon the people; sixteen up for prayer last night. The meeting continues over this week. From here we go to Olive Hill, Kentucky, August 28th to September 7th.

PRESCOTT, ARK.

We have just closed a great meeting at Benton, Ark., in which thirteen were sanctified by a second work of grace. An article was printed in the county paper, warning the people against the Nazarenes. Well, they who turn the world upside-down, certainly came there also, for the country was stirred for about twenty miles. We held a second meeting about two miles from the place of the first, in a more convenient place. It was really a continuation of the first meeting. There were ten saved there, and three sanctified. The Lord gave victory in two other meetings, at Oak Grove and Morning Star. We organized a band of true Nazarenes at Benton; folks who had cleaned up from the world, the flesh and the devil.—E. F. BENNETT AND WIFE.

PLAIN DEALING, LA.

We began a meeting five miles out from the above place on the 10th inst., and closed on the 16th with victory. There is a fine opening here for a Nazarene church, which we hope to organize in the future. We are open for calls for revival services, and will be glad to make dates with any needing our services. We go from here to a point fourteen miles southwest to

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assist Rev. E. W. Corley in a meeting at Concord. — J. B. BLACKBURN, Homer, La.

ST. LOUIS, MO.

I am returning to my former home, Des Arc, Mo., where correspondence will reach me hereafter. Brother Hodges, of Topeka, Kas., and I opened up a tent meeting in Maplewood two

weeks ago, in which several found God in pardon or purity. When Brother Hodges had to leave to go to Memphis, Tenn., we secured Brother Crow, from Malden, Mo., to continue. We do not know how much longer the meeting will continue as the Lord is still blessing the Word in the salvation of souls.—GEORGE T. TAYLOR.

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