

HERALD of HOLINESS

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Justification

Such is the title at the head of the eighth article of faith of the Pentecostal Church of the Nazarene. It reads: "Justification is that gracious and judicial act of God by which He grants full pardon of all guilt and complete release from penalty of sins committed, to all who believingly receive Jesus Christ as Savior and Lord. To all such He also grants acceptance as righteous through the merits of Jesus Christ."

Around this great doctrine theological warfares have been waged in the past of the fiercest nature. Lances have glistened and gleamed and combatants have striven long and wearily in the effort to convince and overcome adversaries. On no phase of the doctrine has controversy been fiercer than on whether justification was by faith or by works. Martin Luther entered the arena and finally settled the question so far as the Protestant world is concerned. From his day Protestantism has held that salvation was by grace through faith. Our church enters the arena as a champion of this great vital truth as against a teaching of salvation by works or a salvation by works and faith combined.

As between regeneration and justification, the distinction made by Mr. Wesley is clear, that justification is that act which God does *for us* by His mercy and power, while regeneration is that act which God does *in us*. The article of our church implies this same distinction by saying it is a gracious act of God. Justification takes place in heaven in the mind of God, and is *for us*. Regeneration takes place on earth and is done *in us*. Faith is set forth as the condition of this great benefit of the atonement. Only by faith in Christ can we obtain this blessing of remission of sins. It is thus that our faith is counted to us for righteousness. By the act of remission, or pardon, or justification, we are brought into a relation to God wherein He views us as though we had not sinned—as righteous. Our sins are removed from us as far as the east is from the west; they are remembered against us no more forever. Guilt is gone, and we stand forgiven in the eye and before the bar of God. What a blessing for guilty culprits! What a change from foes to friends of God; from guilt to innocence; from condemnation to favor; from penalty to pardon; from clouds to sunshine; from despair to hope. And the end is not yet. This, as gracious and blessed and glorious as it is, is not all. It is in a sense but the beginning—but the foretaste of better things to come. How wondrous is the mercy and wisdom and grace of our Father.

God must first bring us into the state of reconciliation to prepare us for the better things to come, and which hasten apace if we are wise to see our inheritance in the blood of His Son. Quick as a flash this gracious act for us is to be followed by the great act done in us by the implantation of the new life of regeneration. In fact, we cannot suppose them as divided in point of time. Then this is, in its place, but the preparation for another and glorious work of sanctification, by which we are to be cleansed from the nature of sin. And this great work is but the preparation for our growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Then this sanctified life of development and fruitfulness is but the prelude and preparation for the glorified life beyond the veil which thinly intervenes between us and the beatific light of the upper and eternal world of glory and peace ineffable.

Such are the steps or the process of the Father in our recovery from sin and guilt and shame to oneness with Himself. How it should bring us into perpetual gratitude to Him who

gave His Son for us to redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works. Let us thank and praise Him and show forth our gratitude by faithfulness and fruitfulness of service day by day, until the summons is heard: "It is enough, come up higher."

The Horrors of War

Much has been said and written of late years about the era of peace, and much as has been expended in efforts to secure peace and means for the prevention of war, and rosy as have been the expectations of some based upon these things, the fact stares us in the face of the possibility of the greatest war the world has seen since the days of Napoleon. It is to be hoped that the very stupendous nature of the awful possibility of such a war in these days, will drive men to means to avert it. With our improved engines, for the destruction of one another, the results of such a widespread war would simply be too horrible to contemplate.

The lesson had as well be learned, however, that there is no effectual remedy for war and the war spirit except the Gospel of the Prince of Peace. No amount of money of the millionaires, no sort of diplomacy, no political schemes of statesmen, however adroit and assiduous, can change this matter. Only the change of the individual nature from carnality to spirituality can remedy matters. The war is within us. It is but the outward expression of the principle of war within which grace must expel before society ceases to be cursed with these outbreaks. Christ must come and take possession of men, and control them, and do away with war.

Today all Europe seems on the verge of a great war. Austria's distrust of Serbia was rendered more acute by the assassination of the Austrian Crown Prince by a Serb. Austria claimed that an organized propaganda existed in the Slavic provinces of Austro-Hungary which border on Serbia. The object of this propaganda was, as Austria claimed, to arouse the Slavic inhabitants to a revolt so that they might be annexed to Serbia. By such an accession from Austrian territory a formidable Slavic empire could be built up which probably would have been known as greater Serbia.

Accordingly, moved by this fear, Austria sent an ultimatum to Serbia that this propaganda cease and that its instigators be tried and punished under the supervision of Austrian officials. Serbia promised compliance with all these demands, save the supervision of Austria in the trials, a very natural exception to make in her agreement. The withholding of compliance on this one point Austria considered sufficient to annul the proceedings for a settlement, and she declared war against Serbia.

Russia, bound to Serbia by common ancestral ties, naturally came forward and notified Austria that she would not permit Serbian territory to be taken, since that would strengthen Teutonic prestige at the expense of the Slavic. This action by Russia awakened Germany, and caused her to declare war in defense of her ally, Austria. Italy, though a member of the Triple Alliance, of Germany, Austria and Italy, logically would come to the aid of her co-members of the Alliance. She has, however, at this writing, declined to take part, and remains neutral.

France began mobilizing her troops and Germany declared war against her and started across the neutral country of Belgium for an attack, whereupon England declared formally for the neutrality of Belgium. Then Germany declared war against

England. Thus in one day, August 4, Germany declared war on France, Belgium and England, thus involving seven countries in what now promises to be a war of wide extent and momentous consequences. Great naval battles may be expected, especially between England and Germany. Added to this may be expected the first great tests to the aeroplane in warfare. Altogether the divers engines of destruction will afford a tragic harvest of death and destruction.

Thus the whole of Europe practically seems now involved in a struggle which will be attended with all the horrors and loss of life and property and an indescribable train of evils, which always accompany war. The mind staggers under the attempt to contemplate the possibilities of such a sanguinary conflict as is threatened. It is a time for prayer that it may be averted, and that peace may continue and all these horrors may not curse the pages of future history, and civilization be turned back so shamefully by such atrocities.

Meanwhile, the church must push her missionary work in every nation under heaven, and seek the introduction of the Prince of Peace to all the nations of the world. We can hope for universal peace only when this Prince of Peace reigns in righteousness, and the nations of the earth have become subservient to His beneficent reign.

*Attempt-
ing
Too
Much*

One can overdo as well as underdo. That is, we mean to say, one can attempt too much as well as attempt too little. This is true of preachers in the matter of their preaching. They can lay out too broad a swath or too narrow a swath. We are led to this statement by a question from a brother who wants to know if a preacher can preach regeneration and holiness in every sermon. We answer he cannot do so, or attempt to with profit.

These tremendous truths of God's Word are too profound and too deep for a man to think he can treat two such momentous themes with anything like adequate fulness or fairness in one sermon. Neither must he think it can be successfully done in every sermon. We can see no reason for such an attempt. One great subject is enough to undertake to elaborate and enforce in one sermon. Any great truth which was born in the mind and heart of God and engaged the superlative natural powers and divine gifts of Apostles is surely enough to occupy the puny powers of one of us ordinary preachers of today. One such great doctrine studied and pondered and prayed over and wrestled with until the mind and heart become surcharged with it, until the soul pulsates with holy throes to be delivered of the absorbing message, will be enough to occupy the time and thought of any preacher. He will find he is not big enough to undertake to grasp and delineate and impress more than one such truth in a message.

We are not speaking of incidental comparisons or statements of relations of truths, or mutual bearings of different doctrines. Of course, often in the same discourse several doctrines will be touched upon thus incidentally and necessarily showing the relatedness of the special truth under discussion. This will often be the case when the attempt is made to exhaustively treat some one great doctrine. What we argue against is the thought that in each discourse the preacher must include a treatment of both regeneration and holiness. This he cannot do, and should not attempt save in the incidental way just indicated.

While thus we are to address ourselves to the specific doctrine in hand in our discourse, it is yet true that in a large sense holiness occupies a unique place, and is in a sense all-inclusive or has a multiform relatedness to all other phases of truth. Confine ourselves as faithfully as true homiletics demand to any one doctrine, we will find that after all it has bearing upon holiness in some way or degree.

It is like a great capital city toward which all roads lead, either directly or indirectly. No single road we take will fail to land us in the capital if we are bent on going thitherward and faithfully follow the road. The old saying that all roads lead to Rome, illustrates our point. Yet each road has a distinct beginning and individual bearing which we must not lose sight of. Each road leads two-ways, from as well as to holiness. Each road has objects and scenes of profound interest along the way, besides its being the way to the capital. So that there is a large amount of interest and profit and knowledge to be had in the road in addition

to the crowning and culminating fact that it leads to the great metropolis.

So it is with Christian doctrines. Each has special and individual excellences and blessings quite apart from and in addition to the fact that its climactic glory is that it leads us toward the great goal of perfect love. Thus each truth is to be studied both individually and in its relation to holiness. Each line of study will be found fraught with great refreshment and blessing to the soul of the preacher and his hearers. As to the phase of the doctrine to be stressed at this or that treatment we are to decide by a prayerful study and diagnosis of the people to whom we are to deliver the message. Sometimes we will be led to treat mainly the individual merits or claims of the truth with little or no special references to its relatedness to holiness. At other times we will find it the thing to treat with special emphasis the relatedness of the truth in hand to holiness. What we advise against is the attempt to do both these things in each and every discourse.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

We feel incompetent to speak with authority on any such subjects. In humility we proffer these suggestions as the result of study and some experience and much prayer for the past years.

*Saul
of Tarsus
and Paul*

"What is there in a sanctified man's outward life that he could have done without being converted or sanctified?" Such is the form of question that has been brought to our attention by a friend and brother who does his own thinking. He is a layman who goes to the bottom of things in his thinking, and is original and thought-provoking in his conversations and communications. We refer to Brother W. M. Creal, of Warren, Pa.

We do not claim to be able to fully answer this question. We only would give a few thoughts that come to us in study over the matter. It is somewhat difficult to define or discriminate exactly between the outward and the inward of life or conduct. Some things shade off so thinly into the one or the other, that it is often difficult to assign certain things to their proper place. Generally speaking, we would say that it occurs to us that there are very few things at all in the way of outward life or conduct which the most religious man does that an unsaved man could not do with the proper inciting motives and circumstances surrounding him.

An unsaved man can refrain from lying, murder, theft, lustful acts, profanity and a multitude of overt sins. So he could practice benevolence, help a needy neighbor in trouble, exercise patience with refractory children, visit the sick and dying, help support the church with his money, advocate and push great reforms with his voice, his vote and his money, such as the destruction of the liquor traffic, the white slave traffic, the curse of Mormonism, and kindred evils. He could actively join every great reform movement, be renowned for his philanthropy and his kindness to struggling young men, and in manifold ways practice most if not all the outward acts and traits which glorify our holy Christian religion. All these things have been practiced by unregenerate men, more of them by some than by others, but first and last they have all been seen in the outward life of unsaved men and women. Many motives have conspired to induce these lines of activities.

Education has been the cause in some cases. Social environment has caused it in other cases. Domestic training has been the cause in others. The unconscious influences of a Christian civilization and influences have induced it in others. These and other influences have prevailed to render the lives of unsaved men conspicuous for such fruits as we have recited. The conclusion is therefore logical that the appeal of Christianity is not to outward morals but to an inward life. Differently stated, it is to be said that the aim of the Christian religion is not to reform the outward life and make it moral and respectable and lovely. It is rather to renovate the inward life or nature and make it a fountain out of which such a beautiful life or conduct will flow as effects follow causes. Or, as stated in the words of Christ Himself: "Even so every good tree bringeth good fruit." The fruit which has the very same appearance which comes from trees not made good by the power of the Spirit are not "good" in the gospel sense. Outward morality in the unregenerate is not good in the same sense the morality of the saved man is good. There is a vast difference.

There are three points of difference: In the matter of (1) cause;

(2) of motive; and of (3) permanency or uniformity. The saved man acts from the impulses of the new birth. He has been moved upon or born from above, and his life henceforth is from this supernatural cause. He is henceforth a citizen of another country and not of this one. He is a stranger here and a foreigner, and has no continuing city here, but seeks one to come. He is a traveler through this world bound for another country, of which he has been told and which he longs to and expects to inhabit some sweet day. Then, his motives are wholly different from those actuating the unsaved man in his good deeds. His is a Christly motive. He does all "as unto Christ." Whether he eat or drink he does it as unto his Lord. The unsaved man may do from motives of selfishness, or for popularity, or for applause, or from the influence of mere parental training, or for the public welfare, or from any one of dozens of motives. The saved man is constrained by love divine. His cry and his spirit is "the love of Christ constraineth me." This is a difference as wide as eternity. The one has God in it and the other has not. The one is inspired by love divine, the other is a stranger to this holy love.

Then the uniformity is a fundamental difference. With the unsaved man his acts are wholly uncertain. They may be full and free today. Tomorrow, when the influences causing them to be are

withdrawn, his course may be entirely different if not wholly opposite. His interests shift, and so do his actions. The man of God has no shifting of interests; Christ is the same "yesterday, today and forever." So his actions springing from this enthroned Christ within his heart, are the same yesterday, today and forever. There is a sweet uniformity and permanency in his life not seen in the unregenerate, however good the impulses of the unsaved may at times be. These differences are radical and fundamental.

On the one side, we may have the spotless life of the Scribe and Pharisee; on the other we have the rhythmic flow of the life of the true disciple. Let it be remembered, however, that though there may be no outward difference in the two, the Master has said that "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Saul of Tarsus said of himself, before his conversion, he was "as touching the law, a Pharisee. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." Paul the Apostle never got beyond this as to outward life. Yet, thanks be unto God, he got to where he could say: "I have been crucified with Christ"—an experience to which Saul of Tarsus was an utter stranger.

:: THE EDITOR'S SURVEY ::

News Notes

The world's temperance Sunday falls this year on November 8th. The Anti-Saloon League is arranging to make the event a great nation-wide day of tremendous influence for temperance and prohibition. The League is offering free of charge all supplies necessary for temperance services both in Sunday schools and churches.

Bishop Warren A. Candler, of the M. E. Church, South, was made Chancellor of the new university to be established at Atlanta, Ga. He is brother of Asa Candler, who gave a million dollars to the new institution. The theological department will open this fall. The assets of the new university already amount to about three million dollars.

For supplies for the forthcoming temperance Sunday, November 8th, write to Anti-Saloon League headquarters, Westerville, Ohio.

The churches of the United States this year will expend \$40,000,000 for new buildings, which is \$5,000,000 more than the average for the last ten years. The Roman Catholic and the Episcopal churches are said to be leading in the business of church erection. The Christian Scientist is building fewer churches than usual.

The declaration is made by a prominent Roman Catholic paper that Romanism is losing ground in this country. The paper is the *Northwestern Chronicle*. It declares that the great archdiocese of New York was reported in the Catholic Directory of 1904 as containing 1,200,000 Catholics, and in the directory for 1914 this archdiocese is reported as containing only 1,219,000 Romanists; and yet during the decade between 1904 and 1914 2,000,000 Romish immigrants landed in the port of New York. In the archdiocese of Cincinnati there were 200,000 Romanists in 1904 and in 1914 only 200,000 are reported. In ten years there was made no total increase. In the diocese of Savannah ten years ago there were 20,000 Romanists, while today they report only 18,340. It is to be remembered, however, that Romanism always counts far more in political influence than her numerical strength or gain amounts to.

The union of the Congregationalists, Presbyterians and Methodists in Canada seems practically assured. A tentative basis of union has been agreed upon. The Congregationalists have declared for union by a large majority, the Presbyterians by a vote of three to one, and the Methodists by a vote of six to one. The trend seems toward union throughout the old churches.

Bishop Candler, the Chancellor of the new Methodist University at Atlanta, Ga., speaks strongly against the lure of gold by which it is sought to divorce the state and church institutions from their moorings and to place them under the domination of plutocracy. He says: "A wealthy steelmonger seeks to draw away by a tempting pension fund the denominational colleges from their allegiance to the churches which created them and to whom they belong. Another capitalist, an oil magnate, has created a fund to allure state universities from their allegiance to the political bodies who gave them birth, and who have sustained them hitherto. Thus it is sought to denature the higher education of this country by pulling down all institutions in the land that are bound to the church or state, and setting up instead of them institutions that wait for the crumbs which fall from the tables of these millionaires, or the doles which are handed out by the subservient boards which they have created to distribute their alms, while they play golf. * * * Our people want schools anchored to something more reliable than these Ishmaelitic foundations, and they are going to have them."

Rev. Wm. E. Fisher, Nazarene pastor at San Antonio, Texas, has resigned the pastorate in order to give his entire time to the work of the district. Rev. W. O. Self was installed as pastor of the church. We wish and predict for both district and pastorate great success under the leadership of these wide-awake brethren.

We trust that the appeal for financial aid for our Miss Cora Snider which was made by Brother C. A. McConnell in last week's paper will bring to this elect woman all needed help. Be sure to send a remittance at once. No worthier woman can be found, and she needs your help right now.

Advices from Brother Anderson show plainly there is great need of extra exertions in the matter of missionary collections and remittances. Let pastors and all parties responsible see to it that renewed and prompt efforts are made for sending in missionary collections. Do not allow this vital interest to lag.

"France is in danger of death from drink," is the declaration made by the French National League against alcoholism. The most beautiful of the French provinces, Normandy, Brittany, the Vosges, Picardy and Maine are said to be desolated by this remorseless and world-wide destroyer. In Orne the population has decreased 80,000 in twenty-five years, in Manche 75,000, in Normandy 200,000. In Orne in 1903, 57 per cent of those summoned to the colors were rejected, in Manche 50 per cent, in the Vosges 60 per cent. It is estimated that France loses an entire army corps every year through the ravages of the liquor curse.

The American "Go to Church" campaign seems to be bearing fruit outside the pale of the American churches. The English Free Churches have been quick to see the success, and are undertaking a similar campaign in the old country. It is well to provoke one another to good works.

Jean Jaures, French Socialist leader and Deputy, was assassinated last week in Paris by a young man named Raoul Villain. Jaures was outspoken against war, and advocated a general strike of the working people. Surely we are in an evil day when assassination and war and general outlawry are so rampant and defiant.

Professor Eucken, the great German thinker who a while back was on a visit to this country, has now startled the religious world with the statement that Christianity is on trial, and that the question is whether we can be longer religious. This is in the form of a book bearing the title, "Can We Still Be Christians?" The professor's book and false philosophy are but a false deduction from the observed lapse and treason of the churches to the Christ. Truth remains. Let God be true, but every man a liar. We are not to accuse God because of the failure of man.

The Grand Council meeting of the United Commercial Travelers for the states of Kansas and Oklahoma, assembled at Salina, Kansas, adopted a resolution favoring the federal constitutional amendment for nation-wide prohibition. They also ordered copies of this resolution as adopted to be forwarded to both houses of Congress.

One-third of the revenue of our national government is derived from the liquor business through internal revenue and import duties. No matter how great the proportion, it is a burning disgrace for our government to hold partnership with the devil in this debauching business. The greater the revenue the greater the shame. No matter how high the price at which government sells out the sobriety of the nation and the purity and prospects for two worlds of our young people, the infamy is inexpressible and absolute and complete and blistering. Let government at once become divorced from all connection with such a debasing and suicidal business, and thus be cured of the gross inconsistency which now disgraces her of bartering away for revenue the very ends for which government exists — of selling souls for sovereigns, childhood for carats, goodness for gold, citizenship, country and conscience for rum, revenue and rascality.

It seems at last that the policy of "watchful waiting" of the President, so much ridiculed by the jingo spirits, did eliminate Huerta.

It seems that right in the midst of the great peace talk and the imagined omnipotence of the gold of Mr. Carnegie, we are about to enter upon one of the greatest wars in history.

The Papists in Rome made such an ado over the refusal of the city authorities of Rome to require the teaching of papal doctrines to the fifty thousand children in the public schools of the city, that a vote was taken to find how many parents desired it, and only 1,403 parents asked that their children receive such instruction. In the face of this fact, the fanatical and enslaved clericals are making the perfectly absurd cry against the city administration of suppressing liberty of conscience. They certainly can only mean by liberty of conscience the right to impose a religion on a people which they do not want. Such is Rome.

The wife of President Wilson died Thursday afternoon, the 6th inst. Although she had been a sufferer for months, and in a serious condition for several weeks, the public was not apprised of the dangerous condition until a couple of days before her demise. This was due to Mr. Wilson's purpose and plan to have and maintain a real home of privacy, and modest retirement, as well as a national presidential headquarters. Hence, Mrs. Wilson's case was not sensationally flared forth for months in bulletins. We admire the characteristic taste and refinement which this bespeaks. The nation, irrespective of party affiliations, will sympathize with our chief executive. Let prayer be made for our President, who has this great sorrow added to an already overburdened mind and heart with numerous cares of state.

Rome in Her Home of Rome

We mean Romanism in the city of Rome. She is insisting and seeking by her warfare on our public school system to either force a

division of the school funds so she can get her share in her own hands or force the teaching of Romish superstitions in public schools. Why does she not do this in Italy? Even there she cannot succeed where she is supposed to be almost supreme. But just there hangs a tale. Italy is not so Romanized even after the weary centuries of opportunity and effort. It may be, however, that the reason she has lost so in Italy is that she is too well known, sufficiently so to be cordially hated. A correspondent of the New York *Christian Advocate*, who is a native of Italy, and a convert from Romanism, says the following about the state of religion in the land of his birth:

It is time to stop the false assertion that the Italian people are a Roman Catholic people. They are not. They are anti-clerical, and pre-eminently so. If you except certain towns, where tradition has taken the place of reason, those who think they are convinced Romanists are a minority. The greatest part of those inscribed as in the church are such because they were baptized in it, but many of them do not care for religion, many others are anti-Roman Catholics and anti-clericals, many have changed their religion; and yet the Roman Church counts them among its sheep. Of such Catholics are the people of Italy composed. Where is the proof? Italian papers say that the proof is this: The Romanist religious instruction is no more obligatory in the schools of

The Best Wind

Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best,
My little craft sails not alone;
A thousand fleets from every zone
Are 'out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher will
To stay or speed me trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering haven at last.

—Caroline Atwater Mason.

Italy, and having been put at the disposal of the fathers of families, it has been refused by the majority.

Therefore the hatred of the Romanists of this country against ex-Mayor Nathan of Rome is as unjust and deceitful as that of the Roman Clericals. Let us give Commissioner Nathan such welcome as will make the Romanists of America ashamed of themselves and their bigotry.

Billy Sunday

Billy Sunday is certainly stirring people wherever he goes, as they were never stirred before on religious matters. There is a difference of opinion among good people about him, but there is no difference of opinion on the part of saloon keepers and the dive keepers and flagrant sinners and outlaws. This latter fact has put us definitely on the side of Mr. Sunday. He is, we believe, a man of God, and is doing a great work which is being done by no other man on the same scale in this country. He recently held a meeting in Colorado Springs. Writing of him and the meeting, Rev. J. Y. Ewart, in *Herald and Presbyter*, says:

The old Bible has become a more precious book to thousands. Our evangelist is thoroughly loyal to it. His oft-expressed and intense conviction that it is God's message to men's souls makes its pages more luminous than ever under the Holy Spirit's gentle tuition. The promises shine out like stars in

the sky. Its mighty truths seem more enduring than the great mountains. Every minister and Sabbath school teacher has received a new inspiration to teach these truths and bring the sweetness and power of them closer than ever to "men's business and bosoms."

For a man of unique power has been among us. If ever a man was God-sent, William Ashley Sunday is that man. He is a prophet of God. He speaks forth God's message with fearlessness, force and fidelity. He has a clear Christian experience, a bright intellect, entire consecration, untiring industry and a real love for the lost. He has "burned the midnight oil" in digging into the deep mines of Bible truth in order to enrich his fellowmen with the gold he has there found.

Tenderness in the Home

How we all need the injunction to be tender and forbearing and patient in the home. Of all places in the world the home is where we should most desire and seek to possess and to exhibit the Christ spirit. How potent is the example in its influence upon the children from the oldest to the youngest. No sweeter memory than this gentleness and tenderness of the father or mother can a boy or girl carry through life. No stronger cord to bind their faith to the truths of the Christian religion than such a memory. Others can be hard and stern and unbelieving, and blatantly thrust their unbelief in the face of such young people, but quick as a flash memory will rush back over bygone years, and the heart will whisper to the tried ones, "Yes, mother and father had this religion. This man may not have it, and does not, but it is true because I have known and seen it too long in the sweet old home of long ago." Our patience and forbearance and tenderness are only the threads with which we are weaving the cable with which we are to bind them to Christ and to God. *Harper's Bazar* says:

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves — forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. One questions whether affection is again the same after an unjust or brutal attack has flawed its perfect arc. In the home realm, where relatives meet in the unrestraint of daily intercourse, and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed forbear the reproof until assured that the error was intentional; that the accident was due, not to innocent misunderstanding, but to willful mischief. If the friend fails to do what, in given circumstances, is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smothered if only forbearance directs the domestic engineering.

Chronic Contradicting

It is extremely unfortunate for one to form the habit of contradicting everything they hear said. Some have this very disagreeable habit, and it seems one very difficult to cure. It comes of a compound of equal parts of egotism and selfishness — about as detestable a concoction as the devil himself could conceive. Edward L. Pell says, covering this point:

One of the most disagreeable habits I know is the habit of disagreeing. Nobody likes a jellyfish; you want people to have opinions of their own. But I'd rather agree with everybody about everything than fall into the habit of disagreeing with folks for the sake of disagreeing. While I am in this world I want to be pleasant to have around.

Open Parliament

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IN our former article, based on Col. 3:1-4, we remarked that Christianity was life. We add that it is life possessed, life conscious, life thrilling, life abiding. It is not merely a doctrine held, a theory espoused. What does it matter to a banker what theory of money he holds? He may say that he believes in a gold standard or a silver standard, or in bimetalism. He may do either and still be poor and nearly bankrupt. The question is, "How much capital do you really have?" Profession, theory, does not assist very much in the financial world. A Christian with a mere profession, without the throbbing life within, is about as poor as a professed gold standard banker with an empty bank account.

In the other article, we said that this life was uplifting, was a seeking life, and was a spiritual life.

4. It is also a hidden life. "For your life is hid with Christ in God." It is hidden, first of all, in the sense of being secret. Really, all life is hidden. What we see of life, after all, are only manifestations. They are merely the result of life. The presence of life is only known by its results. It is hidden as much as the pearl in the sea or the star in daytime. Life is not a vulgar display.

Its very origin is hidden. It is a profound mystery, an awful mystery. The botanist fails to discover it, after all his dissection of flowers and roots and all his minute examination with the powerful microscope. We simply know that it is the divine seed, the breath of God. Most sacred things of life are secret. The highest degree of spiritual life is the least understood. The peculiar people are those who have the deepest inner life.

There are secrets for the inner life that can never be told. We may hear the singing and moaning of the wires, but we cannot tell the message burning within. Just about two parties know that. There is such an experience, to the soul. The exterior is seen, but only God and the soul know what is going on within. St. Paul was caught up to a third heaven and heard and saw what he never could tell. Mr. Finney, in his autobiography tells of the wonderful revelations and movings of the Spirit which came to him and, after attempting, finally said that he never was able to make them understood to another. How many of us miss the best there is in the divine life! There are experiences for us so deep, so sweet, so sacred; that telling would be impossible. The less we live for things outward, the less we think about the thought of the world concerning us, the more will glow the inner life and light.

This burning inner life will melt away all hindrances to spiritual growth. After a stormy, snowy night, the houses will be covered with heavy banks of snow. After a little, the snow will melt off some and cling to others. Why is this? Go within that first house and you will find a hot fire in the kitchen and a glowing fire in the sitting room. The inner fires have created an atmosphere and heat, that forced the snow from the roofs. At the next house, you will find all cold within and perhaps empty. The secret is on the inside.

It is inner also in the sense of security. "For in the time of trouble, He shall hide me in His pavilion" (Ps. 72:5). It is a known fact that the palm tree has its real life within

The Hidden Life. II

Written by FRED MESCH, JR.

and the outside peeling of bark does little harm. We shall flourish like the palm tree. There is a safety from the world, sin and the devil that is invulnerable. Before the devil could get to the hidden life, he would have to break the enfolding shield and that is God. Bless God for such secrecy and such security as is possible in Christ.

5. It is a rewarded life. "When Christ, who is our life, shall appear, then shall ye also appear (or be manifested) with Him in glory." We have only a faint idea of what this is going to mean. It will be an inheritance incorruptible; a heavenly paradise, among whose trees, no wriggling serpent ever lurks; a city

In Vain

LEONARD BENEDICT

In vain!
All vain to pray?
Must we assault God's forts of grace
By night and day
With prayers, like bullets flung in space,
But lose the fray
Each place?

In vain!
All vain to hope?
Must all things as they have been be?
Dare we not cope
With fate? Has faith no eyes? Must we
For light e'er grope—
None see?

In vain!
All vain to strive?
Who eat and drink and merry make
Are most alive?
Is all of life to grasp and take?
In vain deprive,
Forsake?

In vain!
All vain? Oh, no!
God's plans, like trees, at last mature,
Though long they grow.
God's gifts, most prized, that most endure,
Come hard and slow,
But sure.

whose every gate is jewelry and whose every street is a golden boulevard. When we try to imagine this, we stagger at such grandeur and glory.

No one knows the glory to be manifested. Can a seed know the sweetness and beauty of the coming flower? Does the rough stone know the grandeur and stateliness of the finished statute? What does the acorn know of the kingly, storm-defiant oak? No more do we know as yet the glory to be manifested. We are yet in the seed state; we are in the rough. But there is coming a completeness, a manifestation, that will surpass all the glory of earth.

The worldling despises the humble saint now, but just bide your time. The mourning weeds will be put off for the wedding garment; the shabby hat will be exchanged for a crown; the weak, suffering body will be changed into a glorious body like that of the Christ. Augustine said: "The green and dry tree are alike in the winter, but when summer comes," what a change. We are in our winter time; the

summer is just ahead. There are manifestations ever and anon, of an approaching spring.

The best of all is, this will continue forever. The poet's fame is brief; the soldier's glory is uncertain; the king's crown is perishable; the money of the rich will rust. But the inheritance of the saints is sure and eternal. What a beginning it will have! The Lord will descend with ten thousand of His heavenly host. The saints will be caught up with Him, and so shall they ever be with the Lord. In this frame, there are groanings for deliverance. Like a wild beast restlessly pacing back and forward in his cell; like the American eagle, hurling itself against the bars of its cage; so the soul of the saint is throbbing within for the liberty and deliverance of the eternal glory. What a rapture must have thrilled the soul of that old warrior, Alfred Cookman, when on his dying couch, he exclaimed: "I am sweeping through the gates, washed in the blood of the Lamb!"

May the Lord so lift us up, so keep us seeking Him, so fill us with spiritual life, keep us hidden with Him, that our going may be glorious—and full of light; yes, and our staying be full of power and usefulness.

WHITTIER, CALIF.

The Life of Trust

Written by NINA DEETER

"Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven" (Matt. 18:3).

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Luke 18:17).

THE life of the child is one of trust and utter dependence, as it enters upon its earthly career. So the soul that would enter the kingdom of heaven must be converted (born again), entering therein in a state of trust. There is the necessary trust in the pardoning and saving grace of God through the atonement of His Son. But we must go farther—for we are as dependent upon our heavenly Father as the little child's life is upon its earthly parents. It lives a life of innocent trust and dependence. It knows nothing else than to abandon itself utterly to the care and protection of its mother. It feels no care nor anxiety concerning its needs.

Nor is there any need for it to have any cares. Mother gladly and lovingly assumes all the care and responsibility of its maintenance. She loves it beyond degree, and will allow it to have only those things which are for its best good, and keep out of its precious life such things as are not for its best good. She understands its nature and its needs, and her will concerning the child is always for its welfare and proper development.

Sometimes the child may want something that she in her wisdom sees is not good for it, but because of its persistency, she may allow it to have its way, but the child may perhaps suffer for it. But so long as it submits its will to mother's there is never any trouble.

So with our heavenly Father—if we tease and persist in having our way, He will allow us to have our way, but to our own hurt. To be as a child we must, once and for always, completely abandon ourselves unto Him. He understands perfectly our natures and our

needs, for He made us, gave us life. He is more concerned about us than we are about ourselves. He loves us, and wants to promote our interests and our welfare, but He cannot unless we abandon our wills utterly to Him, and trust Him as a little child trusts its parents. We are not to be careful (anxious) about anything. We shall not want, for He is our shepherd. When we pass through the rivers they shall not overflow us, and when we walk through the fire we shall not be burned, because He will be with us. Nothing can disturb or harm us, except He shall see that it is best for us, and shall stand aside to let it pass. He, who counts the very hairs of our heads, and suffers not a sparrow to fall without Him, takes note of the minutest matters that can effect the lives of His children, and regulates them all according to His own perfect will.

WARRENSBURG, MO.

Home Department Work

Written by MRS. DAISY MORELAND

THE Home Department work in the Sunday school seems to be very little understood, yet it has greater possibilities than anyone that has never worked at it could possibly think. It is a bridge by which the Sunday school and church can reach the mothers who have to stay at home on account of that precious little brood which means so much to the world; those who have to stay at home on account of sickness; and those who are just ripening for eternity. And sometimes men who have to work on Sunday will join.

The writer's first experience in the Home Department was about fourteen years ago. Mother and I were both unable to attend church and Sunday school regularly. We had a neighbor who never had an opportunity of attending church. She was the mother of a large family and was unsaved at the time. We asked her to join with us, which she was glad to do. We began praying for her. One day mother went to study the Sunday school lesson with her and had prayer. She was saved, and a year or so later died. I have been in love with the Home Department work since that time.

Several years ago a revival in which I was working had just closed. I asked God, "What wilt Thou have me to do?" The answer clear as day, "The Home Department work." At that time I was working in a mission in Kansas City. My pastor felt as though that was the thing most needful, too; so I went to work as soon as I could, going from house to house in the neighborhood near the mission inviting the children to Sunday school and the mothers to join the Home Department in study of the Sunday school lesson. We had only a small Sunday school, but it was doubled in attendance, and, as well as I remember, thirty joined the Home Department. One soul was saved there.

The last two years I have been working in a holiness Sunday school in Rosedale, Kans., a suburb of Kansas City. There are about twenty members, some of whom have a knowledge of Christ in the forgiveness of sins, though some have never known Christ at all. Few of them attend church.

Lately I have commenced a little work at the First Church in Kansas City. There is a great work to be done there.

I have seen this work a success in country places and small towns. In one mining town where there were 150 members, the people have built three new churches in four years, through the increase brought through this work of home visitation.

There is no Sunday school work that yields better results, or is more pleasant than the Home Department work. It is the connecting link between the Sunday school and those who are unable to attend. When we take the Sunday school to their homes in this way, they are very apt to become interested in their own souls' welfare. We scarcely can estimate the result if every Nazarene Sunday school had a Home Department.

Essentials of Christianity

PRAYER (Continued)

Written by L. T. TROWBRIDGE

ARGUMENTATION. This is a phase of prayer that very few people consider. But to one who carefully studies the prayers of the Bible and of those in all ages who "through faith have wrought righteousness," it will be seen that reasoning with God, bringing forward arguments why He should answer prayer, were very frequent and powerful.

Hear Abraham present his arguments before God (Gen. 18:23-33). "That be far from thee * * * to slay the righteous with the wicked." "Shall not the Judge of all the earth do right?"

Hear Moses (Ex. 32:11-14): "Why doth thy wrath wax hot?" "Wherefore should the Egyptians say?" "Remember Abraham, Isaac and Israel, thy servants, to whom thou sweardest." What stronger arguments could be put forth than these?

Hannah, pleading for a son so earnestly that Eli thought she was intoxicated (1 Sam. 1:9-17), said, "If thou wilt indeed * * * give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." Her argument here is in the form of a bargain with God. Jacob made a similar plea in Gen. 28:20-22.

Hear Joshua. He literally piles up his reasons why God should hear him (Josh. 7:6-9): "Wherefore hast thou at all brought this people over Jordan?" "O Lord, what shall I say * * * the Canaanites and all the inhabitants of the land shall hear of it * * * and what wilt thou do unto thy great name?"

Other interesting examples along the same line are: 2 Ki. 19:14-19; 20:2-3; 2 Chr. 20:5-12; Neh. 1:9-11; Dan. 9:7, 9, 18.

7. Self Examination — The prayer of every honest Christian heart is, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me" (Ps. 139:23-24; 19:12-14). We are told to watch and pray lest we enter into temptation (Matt. 26:41). The Bible is full of passages warning us to take heed to ourselves and to keep our souls diligently (Ex. 34:12; Deut. 4:9, 15, 23; Prov. 4:23; Josh. 22:5; 23:11; Ps. 39:1; Lu. 12:15; 1 Cor. 10:12; 11:28-32; 1 Tim. 4:16, etc.).

The lax living of these days is due to a great lack of old time conviction and this is accounted for because Christians have stopped examining themselves, asking God to search their hearts and praying to be held away from temptation. The element of self examination in prayer is needed in these days almost more than anything else. When Joshua and his army were so grievously smitten at Ai, God set them to searching out the sin that caused their defeat and not until that was removed could they again face the enemy (Josh. 7:9-26).

8. Appropriation — God has made abundant provision for all our needs (Ps. 23:1; Phil. 4:19; 2 Pet. 1:3). He offers to deliver us from all evil (Is. 41:10). He says that sin

shall not have dominion over us (Rom. 6:14). But before these promises avail anything, we must appropriate the gift, accept the help, apply the remedy (John 1:12). God promises to fight our battles for us (Ex. 14:13-14; Josh. 23:9-10) to avenge us of our enemies (Prov. 20:22; Rom. 12:19) to stand by us when even our father and our mother forsake us (Ps. 27:10). But in order to get this help we must trust in Him alone (Ps. 62:5), stay ourselves upon Him until He delivers (Ps. 18:17-19; Is. 30:15-17) and not run off to man for help (Ps. 60:11; 108:12-13). God was often and greatly grieved with Israel because they made false alliances with other nations instead of depending upon Him to deliver them (Is. 30:1-5; 31:1-3). The Bible records some wonderful instances where God's chosen ones plead with Him to deliver from enemies which were too strong for them. Hear old Asa pray (2 Chr. 14:11). With an army of only 580,000 he faced an enemy of a thousand thousand, He said: "Help us, O Lord, our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." Hear Jehoshaphat (2 Chr. 20:12): "Our God, wilt not thou judge them! for we have no might against this great company; neither know we what to do: but our eyes are upon thee."

God is able to deliver us in every time of trouble or need, but how few of us will trust Him and hold on by faith until the answer comes. Only those who believe God, wait upon Him and refuse to seek other expedients can get any help from Him (Jas. 1:5-7).

9. Exaltation — The tendency in preaching, praying, writing and thinking today is to exalt man; but true prayer, whether in private or public, has much to do with exalting God and delighting in His goodness. Solomon said in his prayer: "There is no God like thee, in heaven above or on earth beneath" (1 Ki. 8:23). Hezekiah said: "Thou art the God, even thou alone, of all the kingdoms of the earth" (2 Ki. 19:15). David said: "Thou art great, O Lord God; for there is none like thee * * * let thy name be magnified forever" (2 Sam. 7:22, 26). After their deliverance at the Red Sea, Moses sang: "Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders" (Ex. 15:11). When Mary realized that she was the chosen one to be the mother of the Messiah, she sang: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior * * * for he that is mighty hath done to me great things; and holy is his name" (Lu. 1:46-49).

Thus far in the study we see that real prayer, — the fervent, effectual kind that availeth much, — is more of an art than most of us realize. Those in all ages who have done exploits for God have been mighty in prayer. Jacob had his name changed to Israel, or Prince of God, because as a prince he had power with God and with men, and prevailed (Gen. 32:28). Those who know how to call down fire from heaven, pray prayers that have all the elements in them. They are rich with praise, ring true with consecration, are strong and bold in supplication, low in humility, earnest and persistent in arguing their case, honest and sincere in seeking for any wrong in themselves, dependent upon God for help and distrustful of man, and, — last but not least, — always careful to give God the glory for everything He does.

The last point in this study of prayer is not by any means to be overlooked.

10. Confirmation — Too often we pray just from habit, just to fill in the allotted time, to meet the requirements of the occasion, or for

some even poorer reason. How many of us stop to ask concerning every petition we send up: Do I really mean what I say? Do I really want what I ask for? What would I do if the Amen! at the end of our prayer puts a seal request I make should be granted? A real of sincerity upon it. In saying Amen! we virtually say to God: "I mean it, Lord. I really want what I ask for. I ask in Thy name. I will use what Thou givest for Thy glory. I fully expect the answer to come." In the old Mosaic Law, there was a rule that if a woman should prove unfaithful to her husband, the priest should take bitter water in his hand and proclaim over her this oath: "The Lord make thee a curse and an oath among thy people," etc. If the woman was guilty, she was to respond: "Amen, amen," meaning, "So be it. I am guilty. Let the curse come." In Deu. 27: 14-26, is a similar passage. In Jer. 11:1-5, the meaning of this concluding word of our prayers is beautifully portrayed. God warned Jeremiah that the people must obey His voice, and said: "Cursed be the man that obeyeth not the words of this covenant," etc. Then Jeremiah answered and said: "Amen. So be it, O Lord." Other illuminating passages where the word is used, are: Ps. 41:13; 72:19; 79: 52; 106: 48; 2 Cor. 1:19, 20, and Rev. 22:20.

There is no greater accomplishment than to pray. Let us covet earnestly the best gifts. If we would have our names enrolled among the worthies as recorded in Heb. 11, we must learn how to pray.

Tendencies of the Age. II

Written by J. J. BALLINGER

ADVANCING a step further along the line of the evil tendencies of the present age, we call attention to the spirit of deception. Today the people are deceived and being deceived. They are deceived in men, and deceived in the work of man. With advancements along other lines, man has advanced in the art of transforming himself into an angel of light while at heart he is as black as hell itself. In the social, political, commercial, and religious world we find the serpent's fangs beneath soft words and attractive appearances. The vulture, with all of its loathsomeness, is not to be compared with degenerate man dominated by his deceptive principles.

This filthy bird is content with the dead and decaying, while the human vulture seeks to destroy life. From the happiest home he would take the last dollar or dime through his deceptive methods. He will secure your support to positions of trust through guile, and then sell you into the hands of the enemy. "The heart is deceitful above all things, and desperately wicked." How true! The "pure food law," with many other laws and restrictions, points to his deceptive character; and his works betray the same.

In this age things are not what they seem. This is a time when the outside of the platter is clean, but an inward look reveals an opposite condition. What can we purchase in this age that is as good as it appears? Not furniture, not hardware, not dry goods, not groceries. In fact everything that comes through the hands of unregenerate man (or practically everything), bears the mark of deception. "A good tree cannot bring forth evil fruit," said Jesus, but since we find the fruit rotten at the core through hypocrisy, we conclude that the tree is bad.

Another evil tendency of the age is the increased love of pleasure—worldly pleasure. Never has there been a time when so much money was spent for the giddy, gaudy, degrad-

ing entertainment as is being spent now. Theaters, moving-picture shows, foolish games, prizefights, etc., always attract the thousands, however often they may appear. A lecture course, unless made up largely of the frivolous, will leave the promoters with a deficit to be met out of their own pockets. "We want something to make us laugh," says this deluded generation as it pursues with quickening step that which can never satisfy. "On with the dance! let joy be unconfined!" With the spirit of the Epicurian, let's "eat, drink, and be merry." Let the leaders of society vie with each other in setting on foot the most extravagant fashions. Let property be mortgaged to secure an up-to-date car for pleasure tours; burden not the mind with the thought of a future; be not circumscribed through an attempt to walk "the narrow way;" cast reason aside, follow a misdirected affection down the way that is broad; for God is too good to punish.

Thus it is with this thronging multitude, dazed through the alluring scenes of worldliness. To them the picture has but one side, life but one purpose, and God but one attribute. They see the bait but not the hook; they are attracted by the smooth seas of pleasure, but see not the maelstrom of destruction beyond. "Since the multitude is in this way (say they), it must be right," and so the ever-increasing company moves on in its mad rush after pleasure, while the words from Calvary are unheeded.

Our present religious conditions speak in no uncertain sound of the evil tendencies of this century. Not only has the standard been lowered, but church attendance is on the decrease, and the commandments of God are being disregarded. The Sabbath is desecrated as often as it returns, parents dishonored, God not loved, and the neighbor's possessions coveted. It has become difficult to hold a real revival where true repentance, old time regeneration, and unmistakable sanctification are in evidence; and it is becoming more difficult to keep saved those who make the start.

Because of this spiritual decline, false religions are finding a well prepared soil in which to sow tares, and they are sowing while we sleep. Our nation is being corrupted through Buddhism, Mohammedanism, Catholicism, Russellism, Christian Science, improperly so-called, and other delusive teachings. Then from the ranks where orthodoxy ought to blossom as the rose and send forth her sweet perfume to bless the world, comes from many pulpits and schools skepticism so rank and Tom Paine-like that faith in God's eternal Word is being shaken and hope lost; but withal, there are true followers of the Christ, who in the face of this unscriptural force, are standing true. Praise God!

Baptism in the Holy Ghost

Written by G. W. BUGB.

DURING all the history of the old dispensation the personality of the Spirit of truth was unknown. Once we read where the prophet Isaiah made reference to it (Is. 48:19). However, He is often mentioned as an agent of power, wisdom, and as an attribute of God. Evidently, He was a law by which all things were created (Ps. 104:30). He was imparted to the prophets for prophecy. By Him they had revelations, saw visions and did miracles. Others received Him as an anointing. They received Him as physical, mental or gracious strength. But as one in the trinity of the Godhead, He is a personal representative of Jesus Christ, and governor in the Church of God. He was a new revelation

by our Lord (Jno. 7:39; 14:16, 17). Jesus distinguished Him as a Paraclete or Comforter; the world's teacher of the truth, and for the saints a baptism for cleansing and a special gift of power and of grace (Jno. 14: 26; 16: 8-14). We gather that while Jesus, since His ascension, is seated with the Father in His majestic throne in heaven, the Holy Ghost acts now for Jesus Christ on the earth and with the church of today (Eph. 4:10). He is, as God's purpose may lead, an inspiration of health and valor, an inspiration of culture and invention, and an inspiration of divine life and holiness. The only condition, to any of these inspirations is obedience to required commands and active faith.

As a person, He is God and Father of our Lord Jesus Christ (Matt. 18) and He was Christ's superhuman anointing (Acts 10:38).

It was John the Baptist who said: "I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke 3:16, 17).

There were standing about John some Pharisees, Sadducees, publicans and soldiers, penitent people, and disciples. The question arises, To whom was this promise given? The same writer says, "writing the words of Jesus to the disciples: "John truly baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 1:5). This at once shows that the promise is given to the believing followers of our Lord. But the promise is given by means of numerous metaphors. Let us study these. *Ghost*—This is characterized by the word holy. It is of Teutonic origin, and is the same as *spirit*, which is from the Latin, literally, "breath." In Gen. 35:18, it is spoken of as the soul. The Greek word is *pnemati*, and the Hebrew is *ruach*, both words signify breath, breeze or wind. In Scripture quite often it signifies the inspiration of life (Gen. 2:7); Rom. 8:2, 10). John meant power (Acts 1:8). *Fire*—The caloric in combustion, electric motion. According to degrees of heat, it is warming, reviving, invigorating and consuming. John evidently uses the word in its consuming power: "Fire unquenchable." Some have supposed this to refer to hell fire. Others, to power, love and as a law of prophecy. *Fan*—An instrument to make the wind blow, and to make the fire burn (conviction). *Floor*—A place for tribulation or thrashing grain in olden times (sanctification). *Wheat*—The grain (God's people). *Garner*—A place of storage (rest and heaven). *Chaff*—The calyx of grain (carnality). John will have this destroyed, after the purging. And the baptism of Christ is given for this purpose (Acts 15:8, 9; Heb. 9:14; 1 Pet. 1:22).

Now we sum up: The promise was given to believing disciples. The promise brings a purging with final salvation. And the promise brings power with destruction. For the ultimate end is a blessing not a curse. May the light of the fire shine.

BEEBE, ARK.

A salvation that don't save from sin is not worth paying the tax on. A nun with a level head and a big soul and a sweet experience and a loving disposition is all O. K. If you are blood-red and sky-blue and snow-white and red-hot and as sweet as honey, you have got the blessing real good.—*Bud Robinson*.

No wealth is real that can be taken from us.—*Selected*.

Mother and Little Ones

Courage

When you find that you are stranded,
And you know not what to do,
Then's the time to show your courage,
Faith and hope and strength renew.
If you yield to your despondence,
And surrender to your fears,
Keener still will be your anguish,
Hotter fall the scalding tears.

If the storm has wrecked your fortune,
And around you left but loss,
If your brightest hopes have perished,
Cling the closer to the cross.
All the storms of all the ages,
Since our elder time began,
On the cross have poured their fury;
Still it stands, the hope of man.

So amid your desolation,
All your bleak and blank despair,
See the cross in glory rising,
Symbol of a Father's care.
All the sights within your vision,
All the objects you can see,
Pale before its wondrous brightness,
Sign of blessings yet to be.

Mourn no longer for your losses —
Loss may mean some better gain;
Out of sorrow and of sadness
Find the peace that follows pain.
Rise above your dark forebodings,
Take the promise God has given.
Think no more of all your troubles,
Think of home, and hope, and heaven.
—Rev. V. M. Simons.
Worcester, Mass.

Discouragement

Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. Josh. 1:9. These words were spoken to Joshua after the death of Moses. The Lord knew that one of the most fatal things in this life was discouragement, and that Joshua could never take Moses' place and expect to conquer unless he was very courageous. Just so it is with the children of God today. Unless we keep our heads up and shout the victory and keep encouraged in the face of threatened defeat, and amidst the trials and afflictions, we can never gain the victory and be what God would have us be.

It would be well for us to take David for an example on this line. When the Amalekite came up against the city where he dwelt and burned it with fire, and when David and his men came to the city they found it was burned and their wives and children were taken captive, and although David was greatly distressed and wept till he had had no more to weep, and the people turned against him and threatened to stone him, and naturally he had nothing to encourage him: yet after all this "he encouraged himself in the Lord." Thank God! it is our privilege to live so close to God, in such constant communion with him and in such close touch with heaven, that no matter what the Lord permits to come upon us, or what the tests or temptations or afflictions are, we can look up and rejoice in God and say with the Apostle Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

All discouragement is from the devil. Satan always begins his assaults by discouraging us, if he can in any way accomplish it. An allegory illustrates this: Satan called a council of his servants to consult how he might make a good man sin. One evil spirit said, "I will make him sin."

"How?" asked Satan.
He replied: "I will set before him the pleasures of sin; I will tell him of the delights and rich reward it brings."

"Ah!" said Satan, "that will never do; he has tried it and knows better than that."

Then another said, "I will make him sin."

"What will you do?" asked Satan.
"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no rewards."

"Ah, no!" exclaims Satan; "that will never do at all, for he has tried it and knows that wisdom's ways are ways of pleasantness, and all her paths are peace."

"Well," said another imp, "I will make him sin."

"And what will you do?" asked Satan again.

"I will discourage his soul," was the reply.
"Ah, that will do!" cried Satan, "that will do; we shall conquer him now." And they did.

We must fly from discouragement as we would from sin. Sorrow and afflictions are sure to come to us all, but when they do come, let us meet them bravely and with our hearts full of faith and trust in God, keep encouraged and shout the victory, and the devil will have to flee.—Lizzie Jossart, in Vanguard.

A Missionary Summer

It was Pollie Baker who first thought of it, but she told the other children, and then Tom and Kittie, and they all went together and told Mother Baker what they wanted to do.

At first mother looked pretty sober, but after a few minutes she smiled and said she'd "see"—and of course then the children all felt pretty sure that it would happen, and started off to make their plans just as far as they could make them.

"First of all, we must have lots of playthings," Kittie said, "for, if we're going to invite all the children around here, we've simply got to have enough for 'em to play with."

"We might mend up all the old toys we've got," suggested Tom. "I've got more carts and things than—than—only of course they've got to be fixed up some first before they are much good. Guess I'll get 'em and see what's needed, while mother is 'seeing' about letting us invite the kids that live down Alley Street. My! but wouldn't I hate to live where they do through the summer, and not have any chance to get out in the country. Why, I suppose they almost think our place here is country, don't you?"

Pollie nodded. "And we usually go away because it is so hot here. I'm awfully glad I thought about this way of spending the summer, aren't you? It'll be a change for us as well as for the Alley Streeters to have 'em here to amuse every morning. I wonder how many children there are down there?" she added.

Tom shook his head. "I don't know," he said, slowly, "but I counted more'n twenty the other day when mother sent me down to ask Mrs. Muldoon to come up to wash for her. Perhaps" —

Just then Mother Baker came to the door, and as soon as the children saw her they knew it was going to be all right.

"It's a beautiful idea," she said, softly, "and I'm so glad my boy and girls want to help other boys and girls to have good times. As Pollie says, it is too bad to keep all this beautiful yard to ourselves all summer, when there are other children near by who have only the hot street to play in; and this afternoon we'll get Mrs. Muldoon to carry word to the people in her street that every morning from nine to twelve we shall enjoy having visitors under our big trees. At first there won't be many who will come, perhaps, but later on we shall have as many as we can entertain, I am sure."

Sure enough, mother was right. The next day two or three little folks with bare toes and ragged dresses and trousers came shyly

to "the big Baker place," and after that the children came by dozens to play under the great elms and chestnuts. And such fun as they had! Although, to be sure, it is doubtful whether they had any better time than did Tom and Kittie and Pollie, who played with them, wearing clothing that Tom had discovered his mother patching, or rather applying patches to where no patches were required.

And each day at just eleven o'clock Nora and Mrs. Baker brought great trays of sandwiches and tumblers of milk out upon the lawn, and all the children had just as many as they wanted, after which, of course, there had to be one game more of tag or I spy before Mother Baker and her children said "goodbye, until tomorrow."

It was a beautiful idea, as Mother Baker said. Next summer they are going to try the same plan of sharing good times with others. Mother Baker says it is real missionary work, too, but, like all the best kinds of missionary work, it makes the ones who are the missionaries just as happy as it makes those who are helped. Missionary work usually means hard work, of course, but, as Kittie Baker says, "it is very happyfying."

—Bertha Burnham Bartlett, Leominster, Mass.

On the Rocks

Katherine was the first to suggest it. "Let's go away out on the rocks," she said to Richard. "We can see them so much better if we get closer."

"We'll frighten them," answered her brother, "and perhaps they will fly away and never come back."

"They ought to know by this time that we are good friends, and will not harm them," insisted Katherine.

So off they started down the long beach which lay in front of the seashore cottage where Katherine and Richard Gates were passing the summer with their parents. All the happy weeks since their arrival they had been greatly interested in a little flock of wild ducks, which were to be seen on the water near a ledge of rocks which ran far out into the ocean from the beach. For hours at a time, and sometimes for a whole day, the ducks would float on the waves beyond the rocks, attending strictly to their own business, whatever it was, and wholly unafraid of the children, who watched them and called to them from the neighboring beach. Now Katherine and Richard were going to try to get better acquainted with them.

They ran along on the hard sand, for the tide was far out, stopping occasionally to pick up a curious shell or to examine some strange bit of seaweed left behind by the waves.

"There comes Rusty!" suddenly exclaimed Richard, as he looked back. "He must not come; he will frighten the ducks."

"Go back, Rusty! Go home!" shouted Katherine.

The little pet spaniel paused, doubtfully; and then, as the command was repeated, he dropped his tail sorrowfully between his legs and trotted slowly back toward the cottage.

When they reached the rocks, they started bravely out over the rough ledge toward the sparkling blue waters of the bay. They made their way with much care, for the water was close on either side of them, and once in a while a rock was so high that they had to help each other in clambering over it. At last they were well out to the end, and from the top of the largest and highest rock they looked eagerly around for their friends, the ducks.

But the ducks were wide awake and did not want to be too friendly. While Katherine and Richard scrambled over the rocks, they had been swimming a little distance out into the bay.

In vain the children called to them and coaxed them to come back. For an hour or two they sat on the big rock and waited for the ducks to return to their familiar haunt at the end of the ledge.

"Oh! see what has happened!" cried

Katherine, in dismay. "The tide is coming in and we are cut off from the shore!"

"It isn't deep, yet; let's hurry," urged Richard. But they soon found that it was too deep for them to wade through in some of the places between the rocks.

"I guess somebody will see us," said Richard, bravely, "and perhaps the tide does not cover the rocks all over, anyway."

"Yes, it does, when it is very high," declared Katherine.

They strained their eyes up and down the beach, but not a person was in sight; and there was no boat on the bay. Little by little the water climbed higher on the rocks, after each hurrying wave rushed shoreward. They forgot all about the ducks, but each tried bravely to give hope and courage to the other. They shouted, but there was no response except the pounding of the surf on the beach and rocks.

Suddenly there arose a sound of barking on the beach. Rusty was pawing the sand and talking to them in dog language as best he could. Then, almost before they had time to call to him, he had rushed off up the beach.

"Oh, I know!" breathlessly cried Katherine. "Rusty has gone for help! Good old Rusty!"

And that was just what Rusty had done. When he came into the cottage, barking so furiously, it was plain at once that something was wrong outside, and Mr. Gates ran down to the beach.

A few moments later he had waded out on the slippery ledge, where the water was now above his waist in places, and had brought both children on his shoulders to the shore, somewhat wet, but safe and happy.

"And to think," said Katherine, at last, "that we sent Rusty home!"—Young Folks.

CULTIVATE MODESTY IN CHILDREN

The modesty of children should be carefully safeguarded. God has given it as one means of protection from evil, and Satan has invented a thousand ways to destroy it. By lack of thought, his ways are permitted to succeed to a great measure. Little girls are dressed in overalls or rompers and are allowed to act just like the boys do. When a little older, sailor waists without the neck shields, disgustingly low necks, bathing suit too short at both ends, divided skirts, bloomer suits, dresses so thin as to show underclothes cut and trimmed to display the body and other equally immodest apparel is allowed upon them. It is little wonder when we remember this that girls are bold and manish in their ways, and that modest behavior is so scarce.

Boys also should be modest, and not enough attention is paid to this matter. Little boys are not safeguarded even as well as the little girls. They run races before large crowds clothed in little of nothing, and bathe at the summer resorts and bathing places with the same amount of clothing worn by a Yuma Indian—a habit, by the way, that their fathers also practice. These things bring about too great a familiarity in words and actions with those of the opposite sex and lead to sin and shame. May the Lord help parents to be wise!—*Herald of Light.*

How They Were Cured

"I'll tell you, Daisy, something nice. It's helping each other improve."

"How?" asked Daisy, settling back into her chair, for a "good listen," as she said when a story was in order.

"Well, just this way. We'll each get a little blank book and then write down each other's faults, then trade books, you see."

"Splendid!" cried Daisy, skipping out of her chair and clapping her hands, "and we'll have it for a 'seccrick' and not tell anybody."

Daisy lived next door to Kitty and they were almost constantly together during their waking hours, and aside from occasional little spats, which never lasted but a moment or two, they were the most peaceable of playmates and it gave one pleasure to see them together.

The program was changed completely now. Instead of playing in their usual happy and contented way, they fell to studying one-another critically, and making laborious entries.

A coolness and a feeling of unfriendliness, such as they had never before experienced, gradually came between them. The day at length arrived when the books

Cure of Nervous Prostration

A lady came to consult a famous physician. She had worried herself to the verge of nervous prostration.

She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end—"Madame, what you need is to read your Bible more."

"But doctor—" began the bewildered patient.

"Go home and read your Bible an hour every day," the great man reiterated, with kindly authority, "then come back to me a month from today." And showed her out without a possibility of further protest.

At first the patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been long since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the remedy. In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any medicine?"

"No, doctor, I don't," she said honestly; "I feel like a different person; but how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "If I were to omit my daily reading of this Book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for peace and strength outside your own mind, and I showed you my own prescription, and knew it would cure."

"Yet, I confess, doctor," said the patient, "that I came very near not taking it."

"Very few are willing to take it, I find," said the physician, smiling again.

"But there are many, many cases in my practice where it would work wonders if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. Won't you try it?—*Selected.*

were to reveal to each her faults. Daisy came over, and with many misgivings the books silently changed hands and they sat down to read.

For a long time the ticking of the clock and the purring of the kitten in the window were the only sounds in the room. Then a little book came flying across the floor, turning many somersaults before it

collapsed utterly, and an angry voice exclaimed:

"You are just as mean as you can be to write such things about me!" and Kitty's tears began to flow.

"Well, you are a hateful old thing, and I shan't never come to see you again. So there!" and Daisy flounced out of the house in high dudgeon, too angry and hurt to even think of her hat.

Kitty threw herself on the sofa, and here her mother found her, bundled into a dejected little heap in one corner of it, crying bitterly.

"Why, Kitty! what is the matter, and where is Daisy?"

"Gone home; we've fit," sobbed Kitty.

"Impossible. How did it happen?" exclaimed her mother, sitting down beside her, and by a few adroitly-put questions she learned the trouble, and, picking up the books off the floor, she read the following:

Kitty's Faults.

- Don't bite your nails so much.
- Don't feel so big in your white hat.
- Don't leave your clothes on the floor.
- Don't sit on your foot, it's unproper.
- Don't be mad when Freddie Blake gives me gumdrops.
- Don't carry my doll by the leg.
- Don't blow on my bird when he sings too loud.
- Button up your own shoes, I do.

Daisy's Faults.

- Don't throw your bonnet on a chair.
- Don't get mad when I dress the kitten up in your doll's best things.
- Put your hand on your mouth when you gape.
- Don't act so silly in Sunday school. You make me sick.
- Don't think you are so smart sometimes before the boys.
- Don't open your mouth so wide when you laugh.

With difficulty Kitty's mother suppressed a laugh that threatened to burst forth, and said:

"We cannot expect to keep our friends if we criticize them in this way. We find it hard to bear when told our faults in the kindest and gentlest manner. Our enemies are ever ready to enlighten us on that score, and even then it does not wound us as when a friend takes us in hand. It takes any amount of tact, my dear, and, instead of searching out the faults, it's better to find out the good qualities. Then you had better write a note to Daisy at once and make up. You can't afford to lose her friendship, nor she yours."

Kitty dried her eyes and sat down to write.

When she opened the gate to carry the note to Daisy she spied the little girl coming out of her own, evidently on the same errand.

They hurried toward each other, holding a note at arm's length before them, with a look at once timid and questioning; then a smile of forgiveness beamed from both faces, and feeling that the trial was at an end, they sat sociably down on the edge of the sidewalk and read their respective notes. Daisy's to Kitty ran:

"My dear Kitty: I am not mad any more and hope these few lines will find you the same. Yours sincerely, Daisy."

And Kitty's:

"Dear Daisy: I am sorry we tried to improve. Come over, mamma is going to make caramels. p. s. and get your hat. Yours respectable, Kitty."

"We won't ever do it again, will we, Kitty?"

"Never! Mamma says we must use 'tracks' when we tell faults."

"Tacks! How?" asked Daisy, wonderingly.

"Oh, I can't tell how," said Kitty, feeling herself in deep water, "I s'pose we'll know when we've growed. Come, Daisy, there's mamma at the window putting on her apron," and hand in hand they happily hopped up the walk as happy as two nice little girls could possibly be.—*Advocate.*

THE WORK AND THE WORKERS

Announcements

PRAYER REQUESTED—Brother Mayhew and wife, of Plainville, Kas., have been in the city for the past two weeks, Sister Mayhew having undergone a serious operation at one of the hospitals. Prayers for her speedy recovery are requested.

DEPORT, TEXAS, MEETING—Our meeting will begin the 14th of this month, and last until the 24th, if the Lord be willing; Brother Solomon Irick and wife in charge. All who can come will be welcomed. We will need all the workers we can get, as there are not many Nazarenes in this town. Every one who can pray, lift a prayer to Father about this meeting.—**BEULAH KINSEY, Deport, Texas.**

Our campmeeting at Montopa, New Mexico, will begin August 20th, conducted by Rev. Charlie Robinson and wife, Nazarene evangelists, who are laboring in New Mexico this year.—**L. P. FRETWELL, Pastor.**

A REQUEST—Dear brethren of the Iowa District Assembly, to be held at Bloomfield, Iowa, September 30th to October 4th: We request that every member of the Nazarene church, make the Iowa Assembly a special subject of prayer. Let us plead at the throne of Grace for the outpouring of the Holy Spirit, at this annual gathering, that God may be honored, sinners deeply convicted and saved, and believers sanctified. Let us pray that this will be the best Assembly ever attended, because of the great manifest presence of Divine power; that Bloomfield may be shaken from center to circumference by the power of God.—**F. C. BEHNER, Pastor.**

TABERNACLE MEETINGS will be held at Carrollton, Ohio, September 10th to 20th. The workers engaged are Rev. Andrew Johnson and Rev. W. J. Harney; leader of song, Hamp Sewell. Meeting in charge of A. E. and Lillie Albright.

WANTED—Teacher of Voice and Expression. Write at once, COLLEGE BOX, Vilonia, Ark.

NOTICE—As I have arranged to be absent from Peniel for a year, I would advise that those who are behind with their apportionment of salary due Brother Dallas as district superintendent, send the amount at once to Sister Dallas, at Peniel, Texas.—**S. C. BRILHART, District Steward.**

NOTICE—I have an open date, September 11th to 21st, which I would like to fill in revival meetings within 300 miles of Kansas City, Mo., or anywhere between that place and Bennettsville, S. C. Address, care Publishing House, 2109 Troost Ave., ARTHUR F. INGLER, Evangelist.

AN OPEN DATE—I find I have a ten days' gap between my fifth and sixth camp of the season, which I can give for a meeting if any one desires it, August 18th to 29th.—**ANDREW JOHNSON, Waco, Texas.**

NOTICE TO CHURCHES NEEDING A PASTOR—Brother Sammy Heath has just graduated from the Nazarene University at Pasadena, and is ready for a pastorate. Brother Heath has had considerable experience as a preacher, and is exceptionally good for a young man, and has the making of a great preacher. He feels his call to the pastorate, and therefore wishes to begin in that work now. Any church calling him as their pastor will not make a mistake, as he is a thoroughly consecrated young man, of exceptional ability, and will make good in his chosen work. He has a family—wife and two small children—and is ready to take work at any time. As his pastor, I heartily recommend him to any church wishing his services. Address him, Sammy Heath, Boulder, Colo.—**S. L. FLOWERS, Pastor Boulder Valley Nazarene Church.**

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District News

TENNESSEE

Our tent meeting at Dickson, Tenn., began on the 27th of June, about one week after our Annual District Convention closed.

Our tent was delayed, and we had some disadvantages to overcome, especially at the beginning. But God came to our rescue and supplied the needed grace.

At night the people came in great crowds, and for a solid week I could preach on nothing but Sin and the Judgment. The conviction began to settle down on the folks, and a goodly number came to the altar and prayed through.

The Lord sent us some good helpers in the person of Rev. J. M. Miller and wife and little daughter, Nannie; also Miss Nettie Powers, of Erin. Brother Miller assisted in preaching, and Sister Miller and daughter rendered great help in leading the singing and in special songs. Miss Powers was organist, and also brought the message several times in song.

We organized a band of true Nazarenes at the close, twelve in number; three by transfer, and nine by vows. They started right out to work for the Master. Already they have a good Sunday school and prayer meeting, a lot given by one of the members to build a church on, and another one of the members promises a hundred dollars on the new church.

On the whole I count the meeting a grand success. Some few of the folks stood by us like heroes to the end of the fight. The people filled the District tent to overflowing.

Soon after this meeting closed I started on my third round on the District beginning at Monoville, on the Monoville circuit, thence to the new church at Duke's chapel, thence to Chestnut Mound and on to Stonewall. Oh, how this whole section of country needs a great revival and a general awakening. They must have it.

I found Brother Welch at the depot with a smile, as usual, and his faithful pony, "Rat," soon drew us up to his large furniture store, where I spent several hours in answering a great many letters from all parts.

I found his church in good condition, spiritually. Monday afternoon I boarded the train for Heiskell, about 100 miles from Monterey, where Brother Welch resides. Here Brother J. L. Sanders, the pastor, met me at the depot and drove me out a mile or so to where he was holding a tent meeting near McCammon's chapel, on Brother McCammon's farm. I only preached once, and held a business meeting. For several days a heavy rain fell amid thundering and lightning, which did much damage and killed a number of people.

From here I went to Chattanooga, a new field. My old friend and brother in Christ, Rev. W. M. Tidwell, who has a splendid work here in this thriving and enterprising city, met me at the depot, and made me feel as much at home as if he and his whole crowd were Nazarenes. In fact, I could not see a whit's difference. They shout and preach holiness just like we do. I consider his work in an excellent condition. God bless Brother Tidwell! and give us more soldiers like him.

Coming to Montegale on Brother Fussell's work, I find that he had been doing his best, and things are taking on new life. Sister Rosa Rollins gave me \$10, five for foreign missions, and the other five for the pastor and district superintendent. From here I left for Sparta, in White county. This church also needs a great revival, and we are hoping that it will come when Brother "Bud" Robinson comes there the 20th of this month.

Next we were met in Shelbyville by Brother Lige Weaver, and preached and had a business session with that fine little band of Nazarenes. I wish I was able to give them the praise that they deserve. At Himesville I found Brother E. O. Hobbs, of Verna, Ill., plowing for a revival. I did not preach here at all. I spent one night very pleasantly with my old friends at Hawthorne, Brother and Sister O. D. Gammill, who take the support of a native helper in Japan.

I found our little church at Blakeville in fairly good shape, and looking for a great revival. At the request of Sister, Edna Hoke, I visited the Caney Springs camp, and found that she and one of our boys and a long friend of mine, Rev. W. H. Hudgins, were doing the preaching. And such

District Assemblies to Be Held

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

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

P. F. BRESEE Gen. Supt.

preaching as they were doing! It would do any hungry soul good. It did mine. There I met a number of fine holiness people. They have a big shed and five acres of ground well adapted to camp meetings. At their request I made them a short talk on the work and progress of the Nazarene Church, which was taken favorably.

I next visited Brother McGowan's work at Water Valley, which I think is in fairly good shape, though I only saw a very few of the members on account of a heavy rain and a threatening storm. They are nearer out on foreign missionary claims than any church I have visited so far I think. Let all who read these lines in my District bestir themselves on this important matter. Our apportionment for the year is \$550. We are able to raise this amount, and we must do it. Please, you pastors, preach on the subject, and take special offerings. The last report from our Treasurer, we had paid only about \$200 up to July 29th. A hint to the wise is sufficient.

I am now in a good revival. Began last Wednesday; about fifteen souls have been blessed.

J. A. CHENAULT, Dist. Supt.

NORTHWEST

Rev. Clyde T. Dillely is in revival meetings at Union Park, Spokane. Brother Dillely's address is now 01910 Mill Street, Spokane, Wash. He is open for evangelistic meetings anywhere.

Rev. J. B. Creighton's present address is R. F. D. No. 7, Box 217, North Yakima. He is ready for evangelistic work. We hope he may be kept so busy within our own borders that he will have no occasion to go east of Idaho or south of Oregon. Sister Creighton's health has made it necessary for her to be relieved of the duties incumbent on a pastor's wife, and they will, for the present, live at their home near North Yakima, and take up the evangelistic work. Many of the churches we have in Idaho and Washington are fruitage of Brother Creighton's labors in the evangelistic work a few years ago, and we believe his best work is yet ahead of him.

Evangelists Lewis and Matthews have just closed a meeting at Ridgefield and are now at View, near LaCenter, Wash., in meeting, after which they expect to take a much-needed rest for a few days, visiting with friends in the mountains near that place.

Brother D. L. Rice is supplying at Madras, Oregon.

We were much refreshed during our short visit at the Oregon Holiness Campmeeting, where we could visit a little with Brothers Ruth, Stalker, Ong, and many others, in whose presence we so love to be.

Mrs. Wallace is in campmeeting between Troy and Moscow, Idaho. We have labored with these people before, and know their triumphant faith, that the Lord will visit them.

Evangelists Harry and James Elliott are in a real battle at Pendleton, Ore., where the enemy has turned loose battalions of his forces—the air as well as carnal. But they have "the vision."

Their permanent address is 757 East Davis Street, Portland, Ore.

DE LANCE WALLACE, Dist. Supt..

NEW ENGLAND

The campmeeting at Portsmouth, R. I., exceeded last year's camp in spiritual power, soul-seeking, and finances.

Evangelist C. E. Roberts and co-workers are to begin a meeting in our Portland, Maine, church, October 1st.

Our Salem, Mass., church is suffering much from the awful fire that swept through that city a few weeks ago. Will not some of our readers send some financial help to our dear pastor there, Rev. Ira D. Archibald?

Sisters Cooper and Purdy, missionaries to the San Blas Indians, Cristobal, Canal Zone, suffered some damage from a severe earthquake at that place. God spared them to preach the gospel to those heathens.

Evangelist Charles Weigle is to open up a series of meetings in our Malden church, October 15th. The meetings are to last for two weeks. Any church desiring his services after that, address him in care of Pastor Borders, Malden, Mass.

Pastor Hoople, of John Wesley church, Brooklyn, was the spiritual director of the New York District camp. As usual, the Lord blessed Brother Hoople to the people of that camp.

Pastor Norberry's church is to hold a fall convention during the month of October. Pastors Schurman and Edwards will be among the workers.

Any of our churches desiring the services of Evangelist Roberts while he is in New England this fall, address him in care of Pastor Brown of our South Portland, Maine, church.

It is reported that "Bud" Robinson and Brother Huff are the engaged workers at Douglas camp for the year 1915.

The Portsmouth camp gave a vote of thanks to Deacon Leon Robinson for his kindness in donating some good bedsprings and mattresses to the comfort of those who attended.

The Pentecostal Collegiate Institute was represented at Portsmouth camp by President Bearse.

Rev. George Sharp, of Scotland, was made a welcome visitor at Portsmouth camp. He addressed the camp in behalf of his work there.

It will bring gladness to the hearts of our Pentecostal-Nazarene folks here to know that there is a possibility of the Pentecostal churches of Scotland uniting with our movement in the near future. Already a vote of 167 votes was cast in favor of the union, against only seven votes against it.

Rev. George Sharp, of Scotland, is to be one of the workers at Richland, New York, campmeeting, after which he returns to Scotland.

The National camp, at Old Orchard, Maine, opens next week.

Next summer it will be twenty-five years since Portsmouth camp was organized. It is hoped by many that Pres. Seth C. Rees will be able to lead the host then.

Evangelist Greenwood held a series of meetings in Milford, Mass.

Mrs. J. A. Chenault, of South Tunnel, Tenn., is doing a good work there for the poor and needy, as well as helping on the work in foreign fields. Pray for her, and help her if you can financially. Address her, South Tunnel, Chestnut Mound, Tenn.

Pastor Borders is to have a month's vacation. He will take the month of September, and go South, where he will visit his mother.

We understand that Dr. Fowler will not lead the Old Orchard campmeeting this year. He is saving his strength for other parts of the holiness work.

Pastor Schurman was given a month's vacation. He spent it at Portsmouth, R. I., and did some royal preaching at the campmeeting there.

Evangelist Shepard was made a blessing at our New York District camp; also at our Portsmouth campmeeting.

Pastor Schurman was added to the Board of Directors of Portsmouth camp. Brother Rees was again elected president.

"KEEP ON BELIEVING."

DAKOTAS - MONTANA

By H. D. BROWN

A recent trip to northern Montana is suggestive and worthy of note. We left the Great Northern road at Malta, and made a rapid journey fifteen miles north to Cottonwood Creek, where we found

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Illinois Holiness University

Olivet, Illinois

Rev. H. G. Cowan and family. About ten years ago Brother Cowan settled at this place on a homestead. He had a congregation to which he ministered, and was satisfactory to them until he got the blessing of holiness. This gave such a different flavor to his preaching that many of his old congregation was not in harmony with him. Soon Brother Cowan united with the Pentecostal Church of the Nazarene, and has since stood among them as a holiness man and representative of our church. Recently he has established a preaching place, and has quite a congregation. We had the privilege of preaching both morning and afternoon to this congregation, on Sunday the 19th of July. The attention was good, and many hungry hearts received the truth. In the testimony meeting, quite a number gave evidence of a good, Christian experience, and it was quite evident that holiness was taking root in that place. Brother Cowan has done a heroic work, and we believe that a church will soon be established.

From this point we journeyed to Surrey, N. D., where the Dakota Assembly was to be held. Owing to the sickness of Dr. Walker, Dr. Breese and Brother Brough, the district superintendent, had united in a request that I hold this Assembly. Five years ago we organized this work, when there were but few Nazarenes in that country. Rev. Lyman Brough was the first pastor and district superintendent. He has seen a good work grow up around him. His work has been that of a sacrificing hero. There were nearly forty members of the Assembly. North and South Dakota, Montana, and Minnesota, were represented. The audiences were good, and the Lord was present. Rev. Arthur Ingler was there to conduct the song services and give his glorious messages in song. Rev. H. H. Kernohan did good work in evangelistic services. The brethren in this Northern country have done heroic work. This Assembly was full of devout enthusiasm. The church at Surrey was indebted to Brother and Sister W. A. Culbertson over \$500. At this Assembly they came forward and donated the entire amount. This was a great victory for the church at Surrey, and was much appreciated.

This District takes a lively interest in our Publishing House. They give a liberal patronage, and stand by it with their prayers and money. At the anniversary, an offering was given amounting to \$205 in cash and pledges. This means much from this District.

Dr. Walker was kindly and affectionately remembered, and fervent prayer was offered for his recovery. The work of holiness has had peculiar difficulties to encounter in this great District, but God is with His people and blesses His truth.

ASSEMBLY NOTES

Rev. H. D. Brown preached two strong doctrinal sermons, the kind that is needed to indocinate our people and defend the position of our church.

The Mouse River holiness campmeeting, at Sawyer, N. D., which is our District camp, was reported as having held the best camp in its history this year, over one hundred and forty having sought the blessings of pardon or purity, and prayed through.

The previously-appointed speakers at the anniversaries, Rev. C. D. Norris, for the Educational, W. M. Irwin, for the Missionary, and Jacob Luchsinger, for the Publishing House, acquitted themselves handsomely, and the plan of developing our local talent will be continued.

A beautiful incident of the last day was the announcement by District Superintendent Brough, that Brother and Sister W. A. Culbertson had paid the entire balance of the debt on the Surrey church, amounting to \$510. This is but one of many good works to the credit of this brother and sister, who apparently realize that they are stewards of God, and use their temporal blessings for His glory.

Rev. W. M. Irwin, in his report, said its outlook was good for building up a group of churches and a campmeeting in the northern part of the state, as a like group has been developed in and around Surrey, Sawyer, Minot, and Velva.

The Assembly was opened with the good old custom of the communion of the Lord's Supper, which ought not be neglected at our annual gatherings. At annual conferences and campmeetings, forty to fifty years ago, this sacred memorial of our Lord's death for all mankind was always observed, as well as in the churches.

Rev. W. E. Hall, pastor of the Methodist Episcopal church at Granville, N. D., took in the entire time of the Assembly, with his family, even getting Rev. Jacob Luchsinger to fill his appointments on the Sabbath, the first time in our history that one of our ministers has been asked for to supply a church of another denomination during the Assembly, and the first time that a minister of another church has taken interest enough to visit us. Brother Hall is a holiness man, which accounts for his visit with us; but that prejudice is breaking down in other directions and we are getting a better hearing from the people was also reported.

There is an increased interest in church building, and we hope to report several new churches by the next Assembly. At Velva, N. D., our people are greatly encouraged by the gift of a \$400 lot from an outside friend. Rev. John Nolt, of Mount Pleasant church, near Mount Vernon, S. D., has the unique opportunity of securing the lumber for his church on very favorable terms, as he is the agent of a large lumber company.

The two evangelists, Rev. H. H. Kernohan and Rev. Arthur P. Ingler, rendered good service and endeared themselves to our people throughout the Assembly through their preaching of the Word and leadership in song, and go out to their work with a hearty, "God bless you!"

H. G. COWAN, Reporter.

Peniel University, Peniel, Texas



ADMINISTRATION BUILDING

MEN'S HALL

SCIENCE BUILDING and
CONSERVATORY OF MUSIC

WOMEN'S HALL

Peniel University was founded in 1899. It is the oldest holiness school west of the Mississippi river. It came into existence to meet the requirements of parents and guardians who desired a place where proper moral and spiritual environment would surround their children while pursuing the studies required for college graduation. From the beginning emphasis has been laid on spiritual attainment, as well as on scholarship.

Peniel University was founded as an inter-denominational institution, because the work of the holiness movement in the Southwest was at that time projected along that line. When the majority of the supporters and patrons of the school became members of the Pentecostal Church of the Nazarene, the school became the property of the Church. By action of the General Assembly, in 1911, Peniel became a university of the Pentecostal Church of the Nazarene.

This institution has stood uncompromisingly for holiness as a second work of grace, unmoved by the various forms of formalism and fanaticism which has swept over the country.

The work is the Lord's, and is larger than any man. Great changes have taken place during the fourteen years of the school's existence. Only one member of the original Board of Trustees now remains, and none of the professors who were here the first year are members of the faculty at the present time. The school has changed presidents three times; but the ideals for which Peniel stands are firmly fixed, and the work of Christian education goes steadily on. Scores of young men and young women have gone out from the various departments and are making good. Peniel University is well known for the number and character of the teachers she has sent out. There is always a demand for more teachers, such as we can recommend—more than the school is able to supply. The Theological department has sent out an army of preachers and missionaries of the most approved type. Such men as Huff, Spell, Erick, Williams, Kistler, Mendell, Young, and McWilliams, are representatives of the work of this department.

The campus of Peniel University is considered one of the most beautiful in northern Texas. The four buildings furnish ample class rooms for the different departments, and rooming and boarding facilities for a large number of young men and young women. All buildings are lighted with electricity. Sanctified men and women of strong scholarship, experience as teachers, and peculiar fitness for their special lines, are elected members of the faculty.

The good standing accorded Peniel among the educational institutions of the country, is ample proof of the success of the Literary de-

partment. The curriculum compares favorably with the best colleges and universities of the country. The following departments are maintained: College of Liberal Arts, Academy, School of Theology, Normal Department, Department of Oratory, Conservatory of Music, and sub-Preparatory. Courses lead to the following degrees: B. S., Ph. B., B. O., A. B., and B. D.

The town of Peniel has grown up around the school, and most of the citizens have come here for the special benefits of the school, and to help build it up. While the street car, telephone and light connection with Greenville, affords most of the conveniences of city life, yet the distinctive character of Peniel's citizens



Rev. Jas. B. Chapman, A. B., B. D.
President

furnishes one of the greatest moral and spiritual assets of the place. The ordinary forms of vice are forbidden by the deeds conveying the property to the present owners. But it is recognized that nothing but the manifest presence of God will enable us to retain our high standard.

Spiritual life is the greatest concern of the promoters of this work. God has marvelously blessed during the past years. Souls have been saved almost every week during the school year, and special means are employed to assist in the establishment of Christian character.

The session for 1914 will open on Tuesday, September 15th, and we are looking forward to one of the greatest years in our history. The indications are that there will be a large enrollment. The nine months of the school session are divided into two semesters of eighteen weeks each. There will be no vacations during the entire session. Experience has shown that vacations during the school session are expensive and worse than useless so far as the progress of the student is concerned. The institution was never better prepared to look after the physical well-being and educational requirements of the students than at the present time. The coming year promises special spiritual advantages. In November, the District Assembly will be the guest of the school and community. The mid-winter revival, February 12th to 21st, will be led this year by one of the greatest evangelists in America. The week before Commencement, the Holiness Union of the Southwest will hold its annual session with us. But we do not wait for special occasions to look after the spiritual interests of our students, but make this our greatest and most constant concern.

Advantages considered, the expenses of Peniel University are most reasonable. Tuition is free to the ministers and those preparing for the mission field.

Rev. B. F. Neely, who is special agent for the Endowment Fund, has done some good work during the past year. It is by reason of the income furnished by the endowment that the institution is able to offer such excellent advantages at so reasonable prices. One of the greatest needs of the school is a large and permanent endowment. Friends who are able and willing to do something for Christian education are invited to correspond with Rev. Neely with reference to the plans and purposes of this fund.

A patron of Peniel, speaking in our chapel at the close of last session, said: "I have a choice of schools. If I knew of a better place to put my children, I would put them there; but I know of no better place. So far as my knowledge goes there is no place in the land that surpasses Peniel in matters of moral, spiritual and educational advantages."

We will be glad to send our catalog to any who may request. Also to answer any personal questions, and to give any information not furnished by our literature. Help us to make Peniel University a great blessing to the Church and to the world.

Please pray for us. Any lover of holiness passing this way, will find a welcome at Peniel.

Yours in perfect love,

JAS. B. CHAPMAN, Pres.

NEBRASKA

Curtis, Neb., has been in the grip of a real revival. Assisted by our efficient campaign manager, Brother Sam Laeger, Evangelist W. K. Cain and myself began a tent meeting at this place, with no other thought and plan than to close at the end of ten days, but as the first week only gave a good start, and interest at the end of that time began to rise rapidly, and with deep conviction on the people, we postponed several of our meetings,

and put in a full month of our best service into this needy place. It is always difficult to count the seekers at the altar accurately when they come repeatedly, but we are sure of no exaggeration when we state there were over one hundred persons who sought pardon or purity, and with few exceptions they all prayed through. Upon my arrival at the end of the first week, Brother Cain and I alternated in preaching, and I do unhesitatingly say that I never labored with a more

humble, earnest, fearless, unselfish yoke-fellow than I found in this brother. We fasted and prayed, by day and by night, and with all that unity upon which Jesus promised special blessing, "If two of you shall agree . . . it shall be done." The chief opposition to the meeting arose when we invited the folks to come into Nazarene pasture, and promised them a true Nazarene shepherd who would take care of the flock throughout the year, and would take the straight way as we preached

it to them. The opposition, however, did not come in the main from the sinners, but from the "churchy" class who have no revival spirit themselves and are ever ready to harvest the fruits of other men's labors. I do thank God we are able to take care of our own converts. Twenty-seven persons united with our church, and many more will follow in the near future.

Curtis is a strategic center, being the seat of the State Agricultural College, which has an enrollment of over 200 students, and a summer school for teachers of nearly a hundred.

We will not forget the kindnesses and generosity of the people of Curtis, who helped to make the meeting a success.

Q. A. DECK, *Dist. Supt.*

General Church News

FROM EVANGELIST R. T. WILLIAMS

The Nazarene campmeeting at Pasadena opened June 25th, and closed July 5th. During these ten days several hundred knelt at the altar, and the most of them seemed to find God. Victory among the saints and real salvation were marked features all the way through.

Situated in one of the most beautiful groves ever saw, was the large tent seating between twenty-five hundred and three thousand people. The rostrum was built to accommodate a choir of two hundred voices. The entire floor space under the tent was floored with canvas to prevent the dirt and dust. A large number of camp tents were arranged in streets near the auditorium tent. There was also a good-sized tent for the children's services. The large cafeteria, seating perhaps three hundred people, furnished the best of food, at a very reasonable price. Every possible comfort was provided that people might enjoy the spiritual feast without the hindrance of physical discomforts. The order was well nigh perfect, due to the competent and faithful marshal, Brother Davis, the character of the people in attendance, respect for the camp, and the power of God manifested on the grounds.

The workers were, S. C. Rees, C. E. Cornell, and the writer as the evangelist, Brother Wilde, leader of song, and Sister Rees, who had charge of the children's services.

I never worked with more delightful and congenial saints. Brother Rees is a ripened saint, a mighty preacher, and a great prayer; his ministry was in demonstration and power. Brother Cornell is a great general, a strong preacher, and a man of recognized success. The First Church of Los Angeles and the University Church of Pasadena may well consider themselves fortunate to have such men as pastors.

The music was excellent; the leadership of Brother Wilde, combined with so many voices and musical instruments, made the ministry of song glorious.

At the children's tent many of the little ones found the Lord under the leadership of Sister Rees, who is so well known for her success in this line of work. What an inspiration it was! Time after time in the regular services of the meeting to see perhaps a thousand people standing, laughing, weeping, and praising God for victory through the saving and sanctifying power.

The camp was managed by dear Brother Wilson, the district superintendent of the Southern California District. He is one of the choicest spirits of the holiness movement.

I was pleased in addition to being one of the evangelists of the campmeeting, to see the University. The location and campus are magnificent; the palm drive, the level campus, the shade trees, the vineyard, the proximity to Pasadena, make a valuable property. A beautiful town is growing up around the school; beautiful because of its streets and homes, but more so because of the devout citizenship.

I was pleased to meet a number of the faculty, among whom are Dr. Ramsay, Dr. White, Professor Hills, and several others, all of whom would do credit to Yale or Harvard. The spirit of education is strong and constructive; success is sure to our work at Pasadena. This is one among the many movements that will ever stand to the memory of dear Dr. Bruce, who was on the ground during the meeting with his usual vigor, pushing the work of God.

Another pleasant feature to me was the meeting of some of my special friends, among whom are the Robinsons', Welch's, Adams', McBriden's, Hills', Meschs', Ratchliff's, Davis's, Greens', and Brother Scott. After the meeting closed I took what seemed to be the love and good will of the people across the Rockies back to old Texas.

Only Two More Months to Work

E. G. ANDERSON, *Gen. Treas.*

Brother W. E. Shepard in his book, "The Palm Tree Blessing," tells us about a palm tree known as the "Great Rattan." Its peculiarity is that the stems are of prodigious length, extending for hundreds of feet, it is stated from twelve to eighteen hundred feet, clinging by hooks attached to their leaves to the trunks and boughs of neighboring trees, or trailing on the ground. They are extremely hard externally and usually smooth. He further says, "Here we have a beautiful illustration of the missionary spirit. We are living in a day when many of God's dear palm tree saints are flourishing like this Great Rattan. They have the missionary spirit; they have those spiritual hooks attached to their experience which enables them to cling to others with a tenacity which in truth enables them to 'endure hardness as good soldiers.' They cross mountains, deserts, and oceans, and live among the heathen to win them to Christ. What we need in these days of self-ease and luxury is more of the Great Rattan movement. We need more pilgrims to foreign lands. If we are not called ourselves with this peculiar characteristic, then let us help those who are thus called. We can help them with our money and with our prayers."

Ten months of the missionary year has come to a close; two months remain, and many who desire to manifest the Great Rattan experience will have much to do if we are to reach the required amount. The past ten months the giving has been at the rate of about one-half cent per week per member; many have given much more than this, but seemingly some have forgotten we have any interests beyond our own little circle.

Someone has well said we can spend a half hour each day in some foreign field by the way of the Throne. Here is a privilege that will bless all who avail themselves of it and may mean the salvation of large numbers. Others cannot only be intercessory foreign missionaries, but can give of their consecrated means to support some one who is devoting all their time on the field. God wants us all to do something. Paul seemed to have the right kind of conviction as he asked when stricken on the way to Damascus, "What wilt thou have me to do?" If every Nazarene would sincerely ask God the same question I think they would hear Him say, "Go ye into all the world and preach the gospel to every creature"; or, it may be we would hear Him say, "Inasmuch as ye have done it unto the least of these, ye have done it unto me." If every member who is able would give at least \$1 to foreign missions before October 1st, which closes the missionary year, we would have all that is needed to pay all appropriations made for the year, which remain unpaid, and would make it possible to start the new year with a surplus in the treasury.

The following item from Government figures were read by Dr. Mark A. Matthews in a missionary address. Compare these yearly expenditures with about \$12,000,000 given to missions:

Chewing gum-----	\$ 13,000,000
Patent Medicine-----	80,000,000
Millinery-----	90,000,000
Tea and coffee-----	100,000,000
Confectionery-----	200,000,000
Home churches-----	250,000,000
Autos and upkeep-----	500,000,000
Jewelry-----	800,000,000
Intoxicating drinks-----	2,500,000,000

Some of the foregoing figures do not include Nazarene money, but some do. Why not get along without a few luxuries for two months and all join in to swell our missionary offering. Amen.

FROM EVANGELISTS SLOCUM AND BURNETT

We have just closed a successful meeting at Lucknow, Ia., being the first of a series of revival meetings scheduled for the rest of the summer and fall under the tent. God is pouring out His precious Spirit upon the services. We are

now at Hodge, Ia., to remain over the second Sunday in August; expecting an old-time revival along Pentecostal lines. From here we go to Hughton, Ia., for the third and fourth Sundays in August.

OZARK, ARK.

We closed a great revival Monday night at Alix, Ark. This was, in many respects, one of the hardest fought battles of our ministry, but God gave victory. We have some choice saints in Alix, who know how to fast, pray and believe God, hence He honored. Brother C. P. Roberts and wife were with us, and rendered effective service. Brother Roberts is a mighty preacher of the Bible and possesses the sweetness of the Spirit. Sister Roberts is one of the most earnest workers we ever met. Her services among us were greatly blessed of the Lord. Sister Haltom, of Hugo, Okla., was with us. She was a good worker and led souls to the altar. My wife was with us, and proved a blessing in the meeting. A great number were saved, reclaimed and sanctified. The last night of the revival we received a class into the Church of the Nazarene. Two of that number were from the lodge—the secretary and treasurer of the Odd Fellows lodge. That was the greatest blow to the enemy he has received here in years.—A. B. CALK, *Pastor.*

DOUGLAS CAMPMEETING NOTES

The Children's Meetings at Douglas Camp of 1914 were well attended, notwithstanding there were less children on the ground than on the previous year. Spiritually the meetings were better than ever before. Not only were the children greatly benefitted, but the older folks spoke about what blessings and help they had received in these meetings. Definite work was done, such as will stand throughout eternity.

We were pleased to have with us Mrs. J. E. Reid, who has led the Children's Meetings for many years. We thank God for her true, consistent, Christian life. Mrs. Reid was assisted by Miss Inez Sparling, Mrs. Dr. Levi, Miss Ruth Gibbs, and others.

A number were definitely saved throughout the series of meetings. This means a great deal, for when you get a child soundly converted early in life, they escape the snares and pitfalls that so many young people fall into.—EDITH M. RAYMOND, *Secretary and Organist.*

FROM EVANGELIST F. E. MILLER AND WIFE

We are now in our fourth camp of this season; at Cattaraugus, N. Y. From what we could see, there were not as many saved here as at former camps. Some were prostrate under the power of God. The attendance on the outside of the tent was most as large as on the inside, so we are confident people got the truth. The Wesleyans and Free Methodists joined with us, and a fine lot of saints they are. At present we are at Fyler, N. Y., and are closing with a sweep of victory. From the very first the fire fell. God has blessed us in our Children's Meetings all summer. Yesterday a long altar was full; some were crying, some testifying and getting blessed like big folks. There is a fine corps of workers here. From here we go to Richland, N. Y., August 1th to 30th.

CARBON HILL, ALA.

The meeting out ten miles from Carbon Hill, at Studdard's cross-roads, closed Sunday, August 2d, in a blaze of glory. Many were the seekers and many were the finders in the meeting. One good characteristic of the meeting was that a number of men got through, and among them a number of Campbellites. The gospel wins. At the close of the meeting we took four into the church at Carbon Hill, and licensed one preacher. There is some of the salt of the earth at this place. They know how to pray the fire down and shout the victory when it comes. I do not think we ever enjoyed a meeting more than we did with these honest mountain farmers. There is a good prospect of a church at this place. The young church, at Carbon Hill is doing nicely. We will have a building there in a few days.—H. H. HOOKER AND WIFE.

ALLENSVILLE, OHIO

We closed a ten days' meeting at Logan, Ohio, August 2d. Brother Herrell and wife were with us, and gave some old-time gospel. This meeting was in our new church. We have it enclosed so we can use it. The plastering is not done yet. We are going through very hard times here. Our people are shop- and factory- and mine-workers, and the shut-down has crippled things wonderfully, making money so scarce. Our people at The Plains, Ohio, are miners. They have had no work for six months, so we are surely in a close place but we are trusting the Lord for better days. On

In Memoriam

The following resolutions were unanimously adopted by the Sunday school, on July 19, 1914:

Whereas, our beloved Sunday school superintendent, R. E. Shaw, passed to his heavenly home, Friday afternoon, June 26th, ripe in service and spirit, therefore be it

Resolved; That we hereby express our sense of great bereavement in the passing away of our dear Brother Shaw, our superintendent, who was so faithful in all these past years of labor and love, in our Sunday school and church work; and that we hereby place on record our thanksgiving to God for giving us, for so long a time, such a faithful seryant. And we can truly rejoice, that, after so many years of faithful service, he has been privileged to enter triumphantly into heavenly reward.

Resolved; That the Sunday school, as has been already suggested by the Sunday School Board, have a memorial in the form of a large framed picture of Brother Shaw, to hang on the wall of our Sunday school room, and any other memorial that we may be able to procure with the offering of the school.

Respectfully submitted,

G. V. DAWSON,
H. C. SEVIER,
LESLIE F. GAY,
Committee.

Los Angeles, Cal., July 19, 1914.

the last Sunday at Logan we had an all-day meeting, and a great time. Some drove in twenty-five and thirty miles to be with us. We had a great time. Brother Herrell preached us a rousing sermon in the forenoon; also a short sermon in the afternoon, after which we partook of the Lord's Supper, forty-six participating. Then we had testimony until 5:30, adjourning until 7 p. m. At 8 o'clock we finished the testimony meeting, after which Sister Herrell preached from the 50th Psalm, 1st verse, to a large audience. There were five or six seekers in the meetings, some praying through. —GEORGE APPLEMAN, *Pastor*.

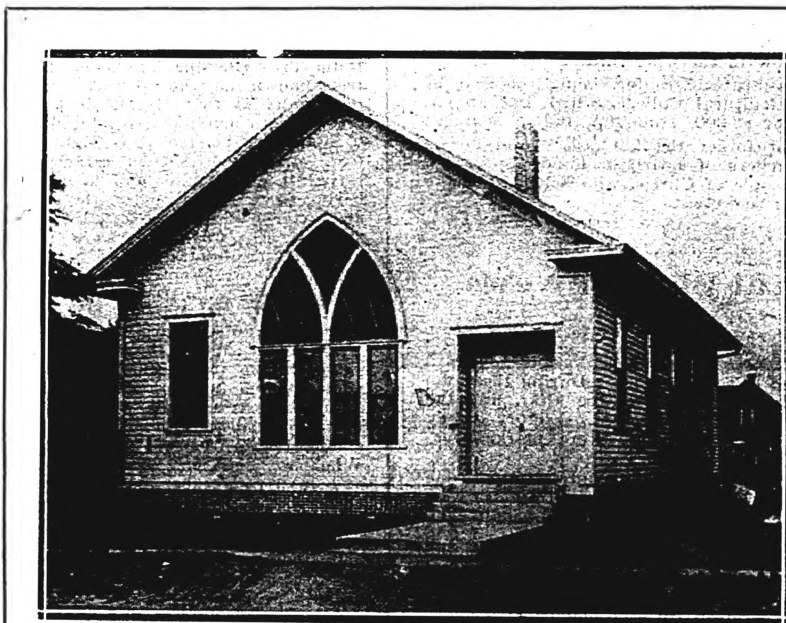
YOUNG PEOPLE'S NAZARENE LEAGUE

UTICA AVENUE CHURCH, BROOKLYN, N. Y.

We report great victory in all our devotional meetings, held on Wednesday evenings, but as an extra feast we now hold a prayer meeting every Sunday afternoon. This meeting is given wholly to prayer for spiritual uplift in our League, to pray for those who have gone out from us, and to pray for a great revival in our league, church, city, county and the whole world. A great outpouring of God's Spirit rested over us Sunday, three souls praying through to victory. The last soul being very hardened in will would not at first give up, crying for two hours, but upon final surrender of her will she was blessed of the Lord. We congratulate the young people of our Keene, N. H., church, upon their efforts set forth in organizing a Young People's Society. May God bless you and give you victory! Hope to hear some news of this kind from the New York District very soon. —G. H. ROWE, *Pres.*

MARTINTOWN, WIS.

Having just returned from our District Assembly at Surrey, N. D., we decided to drop the readers of the *HERALD of HOLINESS* a brief account of our whereabouts and success. Although it is three years since we were transferred to this District, and have been appointed each year as district evangelist, this was our first appearance at the Assembly, and we were glad to meet the saints, whom we loved at first sight. We were also glad to meet an old friend, A. F. Ingler, whom we had not seen for a few years. Then we got better acquainted with dear Dr. Brown, of Seattle, who presided so graciously at the Assembly, and our Dist. Supt. Lyman Brough, who has been doing all pioneer work in this great Western country. Brother and Sister Culbertson, who had just returned from Pasadena, Cal., and another representative from the Golden West, whose name I can't remember, was also introduced. I left Surrey Saturday night and went to lead the saints (who were passing through a crisis) on to victory. On Saturday evening I conducted a big open-air rally on the street corner, which was attended by a large crowd, and with the assistance of my concertina and a few of the faithful we had them spellbound for an hour. The meetings



Pentecostal Nazarene Church Building at Decatur, Ill., dedicated July 12, 1914. The cut was received too late to appear with the report of the dedication in our issue of July the 22d.

at the church Sunday were well attended, and we closed the day with six at the altar for pardon and purity. A large delegation came up from the Assembly in the afternoon and assisted us in the evening, giving the most wonderful testimonies we have ever listened to. We took our departure from Minot on the midnight train, Sunday, for our journey East. We stopped off at Hankinson, N. D., and had an old-time revival, at the Tyson Methodist Episcopal church, and preached once at the Congregational church at Hankinson, with marked success. We returned from this trip after traveling 2,000 miles, and are now in a tent meeting at Martintown, Wis.—H. H. KEBNOHAN.

TARENTUM, PA.

Sabbath, August 2d, we dedicated our small, but neat, church, which will comfortably seat 150 or more people. We had a good day, with Rev. John Gould, pastor of our church in Warren, Pa., who preached three deeply spiritual sermons with the anointing of the Holy Spirit upon him. The dedicatory sermon in the afternoon was based upon the words found in Exodus 29:43: "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory." Topic, "The Presence and Glory of God Sanctifies the Church." It was elucidative, expository, edifying, and deeply spiritual. Rev. Mr. Fowler, pastor of the local Methodist Episcopal church, and Mr. C. E. Collett, a licensed preacher from Terrace, Pa., gave us encouraging words, and bade us god-speed. Money was raised by cash and subscription to meet present needs. We expected Rev. N. B. Herrell, our district superintendent, to be with us, but it was impossible for him to attend. The day was crowned with the blessing of God on us and with one soul at the altar.—EPHRAIM WORDSWORTH, *Pastor*.

WOONSOCKET, R. I.

August 2d we held an all-day meeting, and the dedication of our new quarters, having moved from Advent church, where we had been nearly a year, into a hall on Main Street. Five services were held during the day, two of which were held on the street corner. Brother Richardson, of South Uxbridge, Mass., preached at the morning service. Evangelist R. H. Whitman and Brother George Wilson, Scotch singing evangelist of Providence, and Rev. Edwards, of Pawtucket, were with us, and brought the message in sermon and song. God was with us in power. Every seat was taken, and some standing room, at the evening service. A street meeting was being held at the same time

which lasted nearly two hours. The people seem hungry for the truth. We are believing God for a Holy Ghost revival in this city. One soul came forward for pardon, also a precious boy got back to God. The pastor, Brother Arthur Meyers, is doing good work. God is blessing, and we believe the brethren are being strengthened. Brother Meyers goes to Unionville, Mass., the second Sunday in the month, and preaches in the chapel in the afternoon.—MRS. LUCY MAYNARD, *Sec.*

FROM EVANGELIST R. L. JONES

For a month after the New England District Assembly we supplied our Old Town, Maine, church, then came on into the Maritime Provinces of Canada, and put in a three weeks' campaign at Indian Mountain, N. B., in a defunct holiness church (not of our denomination). Brother George H. Miner was my co-worker. Attendance at the services was very encouraging, but apparent results were nothing to boast of. However, we left the people in a better condition than we found them, and believe a true holiness man could camp on that field and have a blessed revival if he maintained the siege long enough. But the question that confronts a Nazarene worker in that place is, "What is to become of the work after the revival?" We Nazarenes are not proselyters, even though some people in other organizations so accuse us, and as another holiness denomination has a church building and membership at Indian Mountain, it prevents our conserving the work. We preached one Sunday at Oxford, N. S., in the Pentecostal-Nazarene church, of which Brother S. Ross Schurman is the pastor. God bless the Schurmans! and may their tribe multiply. It was in this Oxford church that the writer was ordained five years ago, at the first and only Assembly of the then Northeast District. Our work in these Provinces five years ago was at least fifty per cent stronger than today. The Lord help us! I am at present in a campaign with Brother Alfred Cole, our pastor at Yarmouth, N. S. Business is dull in Yarmouth, and support is at low ebb, but Brother Cole and his faithful wife seem determined to prove the ability of their Heavenly Father to supply their needs, and, of course, He is "the Lord who daily loadeth us with benefits" (Psa. 68:19). The work here is pretty well run-down, and attendance is small, but there are evidences of the Lord's working, so we encourage ourselves. One man, past sixty, sought and found the Lord in his home, while Brother Cole and I were calling on him one day—his first start in religious life. His daughter, a backslider,

has been reclaimed; also others. Our personal work seems to have accomplished more, thus far, than our public services, but we are believing God for victory in them also. From here we go as the Lord leads. We need a consecrated single young man to work with us in these Provinces, as a singer. Address us at Oxford, N. S.

BOISE, IDAHO

We are thanking God for "the times of refreshing from the presence of the Lord," which we are having in answer to the prevailing prayers of God's people, and the faithful presentation of His word. We began a tent meeting about the 25th of June, in the heart of the city, one block from Main Street. Evangelist Fred St. Clair came to us July 3d. He rendered very efficient service, preaching the gospel with the Holy Ghost sent down from heaven. The church were shown their privilege and duty regarding the prayer life clearer than ever before. Yielding obedience to the light as it shone, they were not only greatly blessed of God, but also became channels through which the Holy Spirit could work, thus accomplishing the salvation of sinners. Brother St. Clair is a preacher of the Word; a mighty man in prayer, and an indefatigable altar worker. Sin was given no quarter; sinners and backsliders were convicted, and convicted of sin, and prayed their way through to God. Thank God! for a gospel that has power in it to take away the desire for lodgers, tobacco, and worldliness; that causes men to see the exceeding sinfulness of sin, and their great need of a Savior, until they despair of help only through the blood of a crucified but risen Savior. Twenty-three have united with the church. There is an increased interest and attendance in all our services, and we are greatly encouraged to press the battle. Closed the special meetings July 20th. August 2d was a great day with us.—**L. R. BLACKMAN.**

FROM SISTER EATON

Sheeshu and Bebbha are so delighted with America, and are feeling quite at home. Newspaper reporters tell us we have the distinction of having with us the youngest widow in America. They probably tell the truth, for Sheeshu is a little less than eight years of age. She was married at five, and became a widow six months later. We have had her in Hope School for two years. When we think of the sufferings of the little widows, and especially the temple widows such as this child was, even though for a brief period, how it thrills our hearts with joy to free this helpless tot from that fearful den of vice, a description of which is impossible to write. We hope many of our Nazarene friends will have the privilege of seeing this trophy from Dark India. On arriving home some friends had kindly repaired and cleaned our house. This is love put into actual practice, and tears of gratitude flowed down our cheeks. That same evening a number of friends brought in a donation of estates, and again we were overwhelmed with joy, that although sick in body, and worn with the storm of heavy burdens, and weary by the long journey, to be thus remembered and welcomed was unspeakable. While in Portland we received from dear, noble Sister Tanner the money she had gathered from precious friends to send us for a vacation to the mountains. It was a God-send to help us home. How can we thank all the dear ones who so lovingly contributed! We can only commend you all to the God of all grace, who will Himself graciously reward each one.—**Mrs. E. G. EATON.**

MARTINSBURG, W. VA.

We closed the meeting in the grove Wednesday night, July 29th, with a blessed victory, and pitched our gospel tent in a neglected part of the city, and begun Sunday, August 2d. Rev. Rousch, one of the pastors of the city, preached the opening sermon at 3 o'clock. It was a good sermon, and did our hearts good. The pastor of the High Street Nazarene church preached at night to an immense crowd that thronged the tent inside and out. The outlook is for a blessed time of soul-saving. We hope by these meetings to revive and bring to life the Pentecostal-Nazarene church which was sunk and crushed by debt. If you want a tent meeting this season, write me at once.—**M. L. YEAKLEY.**

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Nazarene University

The summer at Nazarene University has been a busy one in many ways. All preparations at present possible, are being made for the coming year. As it now seems, there will be a large number of new students. Word from some of our former students tell of a number of new ones from their own territory. This speaks well for the Nazarene University. Our students have done some good work along this line, and their interest in this institution is one of our greatest assets. A satisfied student body is the greatest advertisement any institution can have.

The service recently held at the Beulah Park campmeeting proved to be a success. It could scarcely be otherwise with such speakers as Dr. Bresee, C. E. Jones, Rev. Seth C. Rees, and with such singers as Brother and Sister Lillenas and the Nazarene University Quartet. Dr. Bresee presided, and made the opening address in which he outlined briefly how the Nazarene University came into being, and spoke feelingly of the sacrifices which had been made for it, of the many ways in which God had evidenced His favor by sending help when help was most needed, and of the present success of the institution. Few people will ever realize the sacrifice and toil which Dr. Bresee, our beloved general superintendent, has made for this institution, and the heroic service which he has given to it in order to make it possible. This institution is the result of many prayers, toil, and sacrifice, and God has seen fit to bless it abundantly. Mr. C. E. Jones, the financial agent, gave an account of the financial status of the institution and indicated a number of ways in which it was possible to materially assist the institution. Rev. Seth C. Rees, the pastor of University church, told of the spiritual condition of the school, emphasizing especially the great work which was being done in the training of the young people with long lives of usefulness before them, instructing them in the doctrines of the church, establishing them in the grace of entire sanctification, and giving them the specific preparation needed for preaching the doctrine of entire sanctification in the home and foreign fields. Brother and Sister Lillenas, and the Ladies' Quartet, all of whom are from the Nazarene University, sang to the delight and edification of the congregation.

An excellent faculty is being brought together for the coming year, and several important announcements will be made in the near future. The University gives large attention to this important phase of its work, and is able to offer a wide range of courses of interest to young men and women.

H. ORTON, WILEY, Pres.

ALBERENE, VA.

The church at this place is on the upward march. We have been having woods meetings since July 12th, conducted by Rev. Thomas B. Buckalew, of Philadelphia, Pa., and the interest is increasing daily. Large, attentive crowds from all parts of the country are turning out, and on Sunday we find it difficult to seat the people. God is working in a marvelous way, and much conviction is noticed among the unsaved. We have had a few seekers, and we are looking for a break soon. Sister Wade is shouting the victory, and the church throughout is on fire for God. We are believing for great things in old Virginia.—**A. F. WINKLEMAN, Pastor.**

MALDEN, MO.

We closed our evangelistic campaign in the South at Barnesville, Ga., with good results. We arrived here, and took charge yesterday (Sunday). Had a good congregation at the morning service, and at night the house was almost full. Some were in the altar for prayer. The saints are getting burdened for the lost, and the fire is burning. We have a good church and a nice five-room parsonage, and some people who know how to pray things to pass. Our dear district superintendent, Brother Cox, was with us. The Missouri Assembly meets here October 14th. We are expecting a salvation time.—**G. O. AND BERTHA CROW.**

YORK, NEB.

Last night we closed our sixteen days' tent meeting at York. The meeting was of the Lord, and we were glad to have had an opportunity to preach the full gospel to a goodly number of people. Many will not come to church, but came to the tent meeting, and to some extent, at least, got their eyes opened. There was no real break from sin during the meeting, while a number were definite seekers, but we are sure God will use His truth that has been proclaimed in all its fullness to the salvation of souls in the future. The tent, 35 x 50 feet, was quite well filled most of the time during the week, and the Sunday night services were large, many standing outside listening to the gospel of full salvation. Brother and Sister Ellis were the engaged workers for the full time, but on account of Sister Ellis' physical condition, they had to leave the meeting after ten days, for Colorado. Brother Hoff, of Lincoln, came up for three nights, and poured into Satan's phalanx three red-hot holiness sermons, which will bring forth their results. Mrs. Ludwig and myself carried the meeting over Sunday. Had a blessed service Sunday afternoon, and closed with a large crowd Sunday night. Brother Ellis, even though under great strain because of the affliction of his wife, did some great, good, sound, straight, practical preaching, that went right home to the hearts of the people, and the singing of their original songs was a treat and great blessing.—**THEODORE AND MINNIE LUDWIG.**

PILOT POINT, TEXAS

Yesterday was a red-letter day for our church here. For several days special prayers have been engaging our people for the campmeeting that is to be conducted here by Rev. A. G. Jeffries, August 13th to 23d. Already the fire is beginning to fall, and souls are praying through to victory. Large crowds assembled at all three of the services yesterday; great grace was upon us, and six prayed through to victory. We are expecting great things during our campmeeting.—**OSCAR HUDSON, Pastor.**

HAMMOND, IND.

Revival spirit continues to abide upon the work here. One man who had stayed away from church for six months, because he said "it was too hot for him," was so deeply convicted in his home, that he cried mightily to God for mercy. God heard his cry, and sent the answer in pardon and peace about 1:30 a. m. He, with his wife, came several blocks at that hour, and woke the pastor up to tell her what the Lord had done. We rejoiced with them in the new-found joy of forgiveness. The following Sabbath, he sought for and obtained a pure heart, and is still shouting the victory, and helping to pull others out of the fire. He has subscribed for the HERALD OF HOLINESS. He now has the call of God upon him to preach. It was our privilege to have Rev. R. M. Kell with us for three days. His preaching was owned of God; fifteen souls at the altar during the Sabbath. The street meeting on Saturday night was largely attended, and good attention given, as this man of God poured out the truth in love. Several raised their hands for prayer. Sister Ethel Halderman greatly assisted by her sweet singing. Last Wednesday, at our regular prayer meeting, a poor, down-and-out man, who had gone to the home of one of our members to get bread, was invited to the meeting. No sooner did he reach the place than the power of God struck him down as one dead. (Some thought he was dead). However, in a few minutes, he was leaping, jumping, and shouting for joy; some then thought he was crazy. But some of us recognized God's hand and realized His power. Yesterday (Sunday) this man clothed and in his right mind, was earnestly praying for other souls who were at the altar.—**CARRIE L. FELMLEE, Pastor.**

EVANSVILLE, IND.

We, as a church, regret that our beloved pastor, Rev. Charles Brown, is going to leave us, as he contemplates attending the College, at Olivet, Ill. We bid him god-speed in all his future labors. Brother Brown has been a blessing to our people, and God has owned his faithful efforts with the salvation of many souls. While we reluctantly let him go, we heartily welcome our new minister, Rev. Preston Roberts. We are praying the dear Lord to make us a blessing to one another and a lost world.—**Mrs. BELLE SNYDER, Deaconess.**

LAKE ARTHUR, (LA.) CAMP

The Lake Arthur campmeeting was a great success; good weather, large attendance, many souls saved and sanctified. This is one of the oldest and largest camps in Louisiana. The saints said this was the best camp for years. I go next to Paw Paw, Okla., August 7th to 16th.—**J. D. EDGIN.**

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MILTON, OKLA.

We closed out at Kerrville, Tenn., Sunday night, with victory. About thirty souls prayed through. Our next meeting is at the above place.—L. H. RITTER.

AMESBURY, MASS.

Have been laid aside for a week, after returning from Douglass, under the doctor's care at the home of my parents. God wonderfully blessed the saints at Douglass. Many testified that it was the best yet. My soul was refreshed from meeting the saints. I go to Dennisport, Mass., for a meeting with Brother Kirkland on Sunday, August 9th, for two weeks. Am expecting to go to Prince Edward Islands. My permanent address is Andover, Mass.—JOHN F. GIBSON.

INDIANAPOLIS, IND.

God continues to smile upon the work here. Despite the very warm weather the crowds are good, and seekers are at the altar most every service. Since our last report we have been favored with a visit from Rev. Bud Robinson, whose labors for five services were greatly blessed of God. We expect to open a big campaign here against sin, and for holiness, with him and W. R. Cain in October. We were also blessed in having Dr. Howard Sloan and wife, of East Liverpool, Ohio, for a few services. Sister Carrie Crow Sloan is well known in this city, and many were in to hear her preach. The church has given the pastor a unanimous call for another year, and we feel we are in the center of God's will. By His grace we want to make it the best year of our ministry. The Lord has given us some great victories this year, and we are expecting greater things next year.—U. E. HARDING, Pastor.

BROOKLYN, N. Y.

How the saints of Utica Avenue did sing that stirring old hymn, "The Ark is Coming up the Road," on Sunday evening, August 2d! There was a reason; three souls had prayed through to victory in the Young People's Sunday afternoon prayer meeting. It had taken a stiff battle of about four hours, but the enemy had been gloriously defeated. The air had become electric with faith and thanksgiving, and the vision of David dancing before the Ark on the way to Jerusalem, proved a wonderful chord of harmony with the feeling of the occasion, so the saints continued to sing, "The Ark is Coming up the Road." The tide of interest is continually rising. This is indicated by a growing spirit of prayer among increasing num-

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Lytton Springs.....August 22-23
Creedmore.....August 24-25
Austin.....August 26-30
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Uba Springs.....August 14
Zion.....August 15-16
Paris, 2 p. m. and 7:30 p. m.....August 17
Big Sandy.....August 18
Faxon.....August 19
Yellow Creek.....August 20
Erin.....August 21
Liverwort.....August 22
Clarksville.....August 23
Dickson, 7:30 p. m.....August 24
Oak Grove, all day.....August 25
Dickson, 7:30 p. m.....August 25
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bers of our people. The young people inaugurated their Sunday afternoon prayer meeting only a few weeks ago, and now the ladies of the church are to institute a Thursday afternoon woman's prayer meeting this week. These services are specifically for prayer, looking to the outpouring of God's Spirit in revival power. They have been laid upon the hearts of those concerned without any suggestion from the pastor. They are the natural fruition of the Spirit's presence among us. We have some fine saints here, and our young people are as earnest and devoted a company as we have ever fallen in with. Their efforts are a great asset to the church in its spiritual battles. A thorough rejuvenation of the Sunday school as it enters upon fall and winter sessions is to be undertaken. The New York District campmeeting proved a great blessing to many of our people. What our churches need everywhere is a fresh baptism of heaven's fire. Lord, help us to go in for it!—D. RAND PIERCE.

MALDEN, MO.

We are in the midst of a revival in the church here; the fire is falling, and shouts of victory are

heard; saints are taking on new life, and are looking up and believing God for greater things. Any one coming this way will find a welcome at the parsonage. Stop and see us.—G. O. CROW, Pastor.

SALLISAW, OKLA.

I am just home from a great meeting with Brother Edgin, at Valliant, Okla. I stopped over on my way back for a few days with Brother Miller, of Spiro, the Methodist Episcopal preacher. The Lord gave us some great services. We begin our meeting at Pawpaw on the 6th of August.—F. C. SAVAGE, Pastor.

LIVERMORE FALLS, MAINE

In 1912 God sent me to Milford, Maine, to preach full salvation. Many were saved from lives of sin. One year ago our district superintendent, Brother Washburn, organized us into a Pentecostal Church of the Nazarene, and the fire still burns. Brother Mann is pastor. A year ago I came to Livermore Falls, where I have been preaching in a mission. A number have been reclaimed, a few saved, and some sanctified wholly.—MRS. DELIA A. GREEN.