

HERALD of HOLINESS

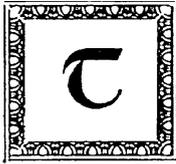
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, Mo., JULY 7, 1915

NUMBER 13

Pardon and Penalty



HIS is a strange combination, but it is one which needs to be remembered. God does pardon and perfectly pardon; but this does not do away with some phases of penalty. Sin is terrible and exacts a toll despite the absolute and perfect pardoning work of God.

We do not minify the work of pardon, nor do we limit the power of God. We simply mean to say that there are results of sin which pardon does not reach or remove. We mean to say there are certain fruits of a sinful life which man must reap even after the blessed work of pardon and purity are performed for him. It has always been thus. The history of the saints sadly demonstrates and proves the truth of the point here insisted upon.

Pardon removes forever guilt and condemnation. Pardon translates out of the darkness of sin into the marvelous light of the knowledge of Christ. Pardon gives victory over sin, and brings power to keep victorious as long as the pardoned will walk in its light and faithfully follow the loving God who bestowed the pardon through the blood of His Son. Forgiveness changes the relation of the forgiven to the God who forgives, removes the sense of the unbearable load that would crush and kill, banishes remorse that would torture, restores a sense of divine love to the soul, takes us out of the clutches of Satan, breaks the dominion of evil passion, and opens at last the door of heaven.

All this is true, yet it is also true that the way of the transgressor is made hard, and must be made hard to deter others from the folly of sin. Moses was forgiven, but he never entered the Promised Land. God said of the unfaithful spies, "I have forgiven them, but they shall not see the land which I swear unto their fathers." David was forgiven, but the sword never departed from his house. Bathsheba's child died; then followed the ruin of his daughter Tamar through the frightful transgression of her brother Amnon, David's eldest son. David sowed adultery and had to reap adultery in his own household. Amnon is murdered by Absalom. David sowed murder, and now reaps murder in his own household. Absalom rebels against his father and dies at the hand of Joab, the revolt of Sheba occurs, the three days' pestilence and the revolt of Adonijah comes to the unhappy king. Blow follows blow throughout his reign after his guiltiness until it crushed David, and he becomes a changed man. Broken in spirit, humiliated in the eyes of his subjects, his influence weakened, his authority in his own house and realm greatly lessened, and, abashed in the presence of his sons, and greatly lowered in his own esteem, he seems to lose the very motive spring of his activities; and he rather retires as far as possible from view, having not the courage or the desire for public affairs and functions. It seems that the very shadow of his awful sins follows him grimly, even though forgiven, and they break his spirit and he goes slowly to his grave, mourning and without a song of triumph. Such is the penalty David paid for his sins though forgiven.

"Whatsoever a man soweth that shall he also reap." Let these words burn deep down into the soul of mankind, for they are eternally and tragically true: "Be sure your sin will find you out." It was the case with David. He wrecked Uriah's home, and his own home was wrecked, and by the very sins of lust and murder which he employed in the wrecking of that happy home of Uriah. Lot chose the worldly pleasures and ma-

terial advantages of Sodom. In the wreck and ruin which overtook that commercialized and crime-imbruted city, he and his family reaped the fruits of his guilty choice. He refused the mercy and the providence of God as his leading stars, and had no stars of hope amid the desolation and ruin of the descending fire and brimstone on the fated city. Jacob deceived his aged father by a trick, and was in return cruelly deceived by his sons when he beheld what they brought him as the coat of that son bloodied and torn.

We live in the grip of a great moral order, and we can not hope to escape from it whatever we do or whatever God does for us. Sin must work out its physical and social and other results to a greater or less degree, even when forgiven by the Father. We know well that God can and will do wonders after forgiveness by His healing power in answer to the prayer of faith. We know just as well that there are many scars among the things we mention which God will never remove or recover by healing. The young man who in a drunken spree gets into a fight and has his arm shot off must carry an empty sleeve all his life long, even if he become converted and beautifully saved and sanctified. God, we know, in giving him the blessing of forgiveness and a clean heart, gives him something better than two arms, but still he will miss that arm and can never hope to get it back in this life.

We urge and insist upon this sad truth to remind men of the awfulness of sin. Sin is terrible, and must be dreaded and shunned. One sin as well as one sinner can destroy much good. No man is ever safe in any kind or degree of unforgiven sins. There is absolutely no safety outside of the salvation which God has provided for us in the blood of His Son. God help the reader to see and act upon this tremendous truth!

A GOOD POINT

THAT is a good point made by the *New York Christian Advocate* when it calls attention to the fact that it was strictly Bible reading which distinguished and rendered famous and made great reformers of those wonderful men — the Englishman Wycliffe, the Bohemian Huss, and the great German Luther.

This is a pre-eminent truth. It was diving down into this great neglected mine of exhaustless and eternal truth which revealed to these men the hollowness and shallowness and hypocrisy of the dominant types of the religion of their age, and made them to become fired with holy zeal for God's mighty and eternal truth as contained in His Word. This is what enraged the corrupt ecclesiasticism, and made these great men the targets for the enmity and persecution of this fallen church.

It is departure from this Bible which leads always and essentially churches or individuals away from God into formalism and sin. The loss of this Book in its fire and zeal and cleanness makes those who thus lose it resentful of remonstrance and reminders of their lapse, and renders them resentful to the point of persecution — even the sword and the fagot and the guillotine being their weapons of defense against all such remonstrance.

Unless there is a decided and speedy return to the Word by the great churches of the world, there will come again, when a mighty remonstrance is made and appeal to return to the Bible so flagrantly neglected, a wave of resentment like that

which has characterized the past appeals for such a return. There can not and will not be the accompanying persecution to the point of physical death or bodily punishment. There will, however, be punishment severe and sore in the way of ostracism and estrangement which are anything but delightful. God is displeased at the neglect and contempt poured upon His Word. He is putting into the hearts and souls of a large class of people a reverence and belief and love for His Word, and these people are crying out for a return to this Word, and will never cease to cry until their voice is heard and there is a new and larger reading given to this Word as God's divinely inspired message. There is no movement today which is more important, and no appeal made which is more vital, than the cry to turn anew to the Word of God and make it our one great Book. God wants us to be "men of one book," to use Mr. Wesley's favorite and famous expression.

ANOTHER
RETURN TO
ORTHO-
DOXY

SOMEWHAT sensational in church circles is the return of the Rev. B. Fay Mills, formerly a prominent evangelist, to the ranks of evangelical believers. We well remember years ago before the fall of this man into the slough of higher criticism and doubt, he was esteemed an evangelist of great success. We heard him in a great southern city in the zenith of his power while an evangelical preacher, and he was successful as success is reckoned by the churches of the day then and now.

Mr. Mills has found out in his experiment with the merely ethical lecturing business to which he turned his gifts, that after all the world, after baiting for and winning over a man from his evangelical faith, will not hold their faith with him, but will leave him to the bitterest disappointment. He found that he was but trying to feed himself and others on the husks which the swine do eat. Immortal souls will not and can not be satisfied with such food.

Through the dreary wastes of Unitarianism, and amid the vagaries of Free Thought, and then on and on into far worse doctrinal eccentricities this man wandered until he grew heart hungry for the old-time truth and religion on which we hope he once did so love to live and preach. Finally he renounces it all, and returns to the faith he had renounced, and will try for the few remaining days left him to in some measure undo the wrongs or atone for them by a changed course.

Coming thus again into the faith of his earlier years, after seeking for years to destroy it, Dr. Mills will certainly have opportunity to at least impress the world and church with the fact that there is no comfort or satisfaction in the hollow and meaningless jargon of Free Thought and Unitarianism, where he has for so many years sought soul rest for himself and others. His testimony ought at least to impress all with this fact, as this returning prodigal comes back to the faith he had forsaken, and seeks again the repose which comes alone to those who trust for it in the faith once delivered to the saints.

We pray the blessings of God upon this man, and hope he may realize the fulness of the blessing of the gospel of peace on his soul as he again takes up the evangel he thrust aside so rudely in years ago.

MARVEL-
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FACTS

THE BIBLE has a most marvelous record as to its persistency of life against all sorts and grades of opposition as to magnitude. Every phase of opposition that could be arrayed against anything with purposes of dire destruction have been summoned in the fight against this holy Book. All these have failed to impede in the least the triumphant march of this wonderful Book, as we pointed out recently in an editorial.

We turn a moment now to another feature of the wonderful record made by this Book. Voltaire was perhaps honest in his opinion expressed before his death that "the Bible is an exploded book." He no doubt supposed that his opposition and that of others against this Book had for ever settled its fate to be that of gradual and final death like other books. Mr. Ingersoll may have been honest in the opinion that "In ten years the Bible will not be read."

These two men and numbers of others who shared their opinions and perhaps their wishes, have passed off the stage of action; but let us look a moment at the position and the career of this Book. There are twenty-seven societies printing and distributing the Bible. One

of these is in our country, three are in Great Britain, and twenty-three are in Europe. It is a fact, notwithstanding the tremendous opposition to this Bible and the prophecies of the two men named and those of others not mentioned above, that there are now more copies of the Bible sold annually than of any other one hundred books combined. Ten millions of Bibles in English are distributed every year.

There are printed every year seventeen million Protestant Bibles, Testaments, and portions in more than five hundred languages. These figures are enough to show the hold which the Bible has upon the human mind and heart. They show also that the Bible is absolutely indestructible, as it claims to be. No book has or could withstand the opposition and multitudinous attacks from so many sources as this greatest of all books has withstood and yet live and maintain its hold on the public mind and conscience. Today the Bible has a wider circulation than ever before in its history, and exerts a greater influence upon the race of man than ever before in its history. There is an element of indestructibility, and of penetration and irresistibility and spirituality and divinity about the Bible which gives to it its marvelous power and renders it immortal.

A
MARVEL-
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FEATURE

NOT LEAST among the many marvelous features of the Bible is what may be termed its perennial freshness. It is a fact that it never grows old. How different this from what is true of all other books in the world, even the greatest by the most distinguished authors. It is like no other book in this respect. Take what book you please, however abstruse or however entrancing from its sensational novelty and simplicity. One reading suffices generally. It may occasionally occur, from some abstruse character a second or third reading becomes necessary. But once the sense is comprehended, you are done with it. You can not interest yourself in it for repeated readings, for it grows stale and you simply can not repeat the perusal often.

With this Holy Book of God how different! All who live with this Book like a member of the family, know what we are speaking about here when we try to impress the ever freshness and continuous opening of this great and wondrous Book to the hundredth or the thousandth reading. The very same verse may be read daily for twenty years, and at the first reading in the twenty-first year there may open entirely new beauties and new lines of thought. There will thus open up things new and old, if the reading be with earnestness and faith and prayer. This is the universal experience of devout Bible readers who have gone down into this gold mine of divine truth.

As a living Book this Bible adapts itself to new conditions and becomes as new and fresh as our new needs and exigencies may demand. There comes from the most familiar passages a new message thus to meet our needs, and we are often surprised by the new light which comes to view in these old and familiar passages. Your most familiar friend will have some new thing to say perhaps every time he meets you. It will be something which has been awakened by his new experiences or your new conditions or requirements which his new message will help you to meet. So this great and Living Book will have a new message for the earnest soul every time he comes to it with new faith and new needs and fresh prayer to the Author of the Word — the Holy Spirit. The blessed Spirit will thus take of the things of God and show them to you by the light He shines upon the Word of God for your enrichment and instruction and your thorough furnishment unto every good word and work.

What man's book has to say we can get the first time, as a rule; or at best the greatest of men's books can not hope for more than a partial re-reading. This greatest of all books will get and ought to have and deserves a thousand readings; and at every new reading will yield new truth and grace and light and refreshment and glory. There are no depths like the sacred depths of Holy Writ. There are no yields like the rich yield from this mine of Gold of Ophir. Let us see to it that we seek unto this mine for the wealth we need to keep off spiritual starvation and dearth and death. God will surely honor His Word, and make it contribute to our health and strength and enlargement. Read the Word. Ponder it. Assimilate it. Make it your daily food and drink. Lean upon it evermore, and you will find support sure and strong and immovable.

REMEMBER, that failures are always on the human side — not on the Divine. Keep absolutely surrendered to Him, and you are safe.

THE EDITOR'S SURVEY

News and Notes

Governor Slaton, Georgia, commuted the death sentence of Leo M. Frank to life imprisonment. This decision greatly incensed a large number of Georgia citizens, and came near causing a riot by a mob on the night following the decision. The governor had to protect himself by numbers of his friends standing guard at his residence, and finally called out the militia and declared martial law. The mob was finally dispersed without bloodshed, but the state has suffered much in the estimation of the nation at large by such procedure. Governor Slaton displayed splendid moral courage in announcing an honest and not a politic or a political decision, as is so often the case where public sentiment is so overwhelmingly on one side locally. He showed plainly that he had rather follow his honest convictions than be governor a dozen times over. These very people will doubtless come to see in time that this man was heroic and right, and will perhaps do him honor after they have wildly visited upon him the spite and persecution born of passion and prejudice and hurried hate. We are glad to see that the Slaton type of man has not entirely become extinct.

In the suit of the United States government against the Southern Pacific Railroad Company for the possession of some oil lands in California, valued at above fifteen million dollars, claimed to have been fraudulently patented by the railroad, the government won. The lands are ordered restored to the government.

The four great express companies are clamoring for an increase in rates. They are petitioning the Interstate Commerce Commission for this privilege, alleging heavy losses at their present rates.

Mob law practised anywhere by anybody is but the sowing of dragons' teeth from which a harvest of woe and wretchedness as bad or worse than the crimes proposed to be revenged by the mob outlawry will certainly have to be reaped. You may stand by this proposition until death and never be disappointed. Mob law is wrong—essentially and eternally so—and nothing can make it right. The prominence or wealth or social standing of those engaged in it alters not the essentially evil nature of it. It is of the Devil, devilish—simply that and nothing more. It strikes at the very fundamental principles of free and sane and safe government, and it is in strides of leagues toward barbarism and anarchy and devilry generally.

The papers now say that France is to follow the example of Russia and introduce prohibition as a national policy. The *Petit Parisien* gives out the information that the French government will introduce a bill prohibiting absolutely the manufacture, sale, and transportation of all alcoholic drinks during the progress of the war. Even beverages containing a slight proportion of alcohol will be prohibited.

Isaac Ogden Rankin has some good advice in the *Congregationalist* about Sunday reading. He urges Sunday as a fine day for spe-

cial reading of the Word of God, but has some good observations about certain errors as to the method of reading. He says: "Many people seem to use the Bible as if it were a grab bag. About once in so often they thrust in their hand and pull out whatever it happens upon. The charm of the life which throbs and pulses in the Old Testament and the New is lost in such a plan of reading. The Lord's Day is a good opportunity for reading a whole book at a sitting, or so much of that book as interests you." We especially like this reading of a book at a time, and would urge it upon our readers as a fine plan.

The Associated Press dispatches report the successful meetings conducted by Kimura, a Japanese evangelist, whom they denominate the Billy Sunday of Japan. He is said to have traveled five thousand miles to hear D. L. Moody, and to be one of his converts; and to have been largely molded by his influence. Kimura's meetings conducted in Tokio are said to have been very successful. He was the son of a wine seller, and was kicked out of the house when a boy of sixteen. It was at this age that he was converted to Christianity, and had to sell papers to get enough to eat. At nineteen he made his way to America to hear Mr. Moody; to "learn how to win souls," he said. The crowds were so great he had a hard time getting in; but told the big policeman at the door he had come five thousand miles to hear him, and the policeman got him in. Moody upon inquiry found he had only thirty-five cents left, and called out to one of his workers to look out for this young man; that he was to go to Chicago to the Institute as a pupil. Arriving there, he found a scholarship awaiting him. Here he was trained in Christian work. In 1914 he came back to the United States and heard Billy Sunday in Denver, and seems to have been newly aroused and thrust forth into evangelistic work; and his present activity in this work is the result of such a long series of experiences. Such is a sample of Moody's marvelous work for his race.

Anthony Comstock's forced resignation as a postal inspector of the United States is a matter of regret to us. For forty years he has led a valiant fight against obscene and nasty literature of all kinds, and has been a terror to the vendors of this vile filth. He may have made mistakes—and who has not? But where he has made one such blunder in seeing filth where filth may not have been intended, he has ten thousand times seen and run down and out filth where there was filth and nothing but filth. For this we have admired him. We can but surely regret that after such a life of magnificent fighting he could not have been kept at this benign work for the few remaining years of his life. It was a most unwise and unfortunate step to practically punish an aged veteran and hero of good morals and cleanness for a few puny errors as against tens of thousands of valued and important services done the public. Such is sometimes the reward of good men. Some people can see the smallest error and gloat over exploiting it, but be and remain blind to ten thousand splendid things done by the same man. This is straining at a gnat and swallowing a camel. An important question

arises in our mind, and that is, Where is to be found a man to fill this unique place filled for forty years by this hero of good morals and purity?

That New York secular paper put the truth respecting so-called Christian Science in a nutshell when it said of it, "What is new in Christian Science is not true; and what is true is not new."

One brief declaration in his address on John Huss at the Presbyterian general assembly by Dr. Francis L. Patton aroused the ire of the new theology advocates, it is said. That declaration was: "Christianity is not a program of welfare for this world, not a scheme of philosophy nor a theory of the universe; but it is a religion of redemption. Its fundamentals are a divine Christ, atoning blood, justifying faith, and the indwelling Spirit of God." We call the attention of the *Continental* to these words which aroused the ire of members of the assembly, and ask how could those members sign the appeal "Back to the Fundamentals" which the *Continental* says all Presbyterian preachers could sign.

The socialistic vote in this country increased from 20,000 in 1892 to 900,000 in 1912. In France this vote numbers 1,104,000, and in Germany more than 3,000,000. We wonder if the churches of the land realize what a problem confronts them in this question!

Personal

Brother Bud Robinson gave the office a brief call Monday, June 28th, as he passed through the city en route to Racine, Wis., to conduct a meeting with District Superintendent F. J. Thomas. The continuous labors of the last few months, since his meeting in Kansas City, seem to have agreed with him from his increased flesh. He was looking quite well and strong.

Brother C. B. Widmeyer and family also were among our welcome visitors last week. They passed through Kansas City on their way to West Virginia to visit the parents of Brother Widmeyer. Our brother is president of Oklahoma Holiness College. We wish and predict for this institution a strong and successful administration during the coming scholastic year.

Several changes occur in the presidency of our holiness colleges for the next year: C. B. Widmeyer goes to Bethany; Brother C. A. Imhoff goes to Vilonia, Ark.; and Brother A. L. Whitcomb goes to Olivet.

Three of our prominent evangelists are changing from the evangelistic field to the pastorate: Brother W. E. Shepard assumes the pastorate at Olivet, Ill.; J. B. McBride goes to Berkeley, Cal.; and Brother Arthur F. Ingler goes to Fairfield, Idaho. We trust these brethren may find pleasant and successful fields in their new spheres of labor, and that many souls may be brought to the knowledge of the Lord in full salvation through their labors.

The pastorate loses the same number from its ranks that it gains by the changes mentioned above, for there are three pastors who are leaving the pastorate to enter again the evangelistic field: Brothers U. E. Harding, I. G. Martin, and J. W. Goodwin. We sin-

erely wish for these brethren great success in their chosen fields of labor.

Rev. E. L. Marvin was re-elected District Superintendent of the New York District at the recent assembly meeting, and Rev. N. H. Washburn was re-elected District Superintendent of the New England District. These two brethren deserved the indorsement implied in their return to the superintendency of their respective Districts after their faithful service in the office. We trust the forthcoming year may witness an advance all along the lines of church activity in both Districts.

Rev. G. A. McLaughlin's ten points are sound which he made in an address before the evangelists of the Iowa Holiness Association. They were: (1) The evangelist whom God calls will be led by the Holy Ghost. (2) God will open doors of opportunity to the evangelist whom He has called. (3) The evangelist called of God must pay no attention to the size of places or congregations to which he is called. (4) The evangelist called of God must take no thought of the matter of financial compensation. (5) The evangelist called of God must overcome the temptation to professionalism. (6) The evangelist called of God will preach the Word of God. (7) If God calls us He will have some work ready for us. (8) The divinely called evangelist will have the highest kind of success. (9) The divinely called evangelist will have the greatest compensation. (10) The evangelist is to do such a work that he is no more needed to keep it going. We affirm that these positions can not be disturbed by the minutest inspection and strongest opposition. We commend them to the careful perusal of evangelists and all as the article appears in the *Witness* of June 24th.

Co-operating With God

The matter of salvation is a work of co-operation with God. We are to "work out" our salvation, but we are also to remember that it is God who "worketh in us" to will and to do of His good pleasure. We are to be faithful unto death, and to fight valiantly; but we are to continually pray the Lord to lead us not into temptation. We are to work as though we stood alone in the matter, and yet trust as if the Lord had it all to do. This point is well illustrated in the case of the old colored man who was converted from great wickedness, and who turned to right down hard and earnest efforts to be a real soldier. *The Christian World* gives us the incident:

A short story won a \$1,000 prize from, and appeared in, *Collier's*. It recounts the experience of a colored political boss, corruptionist, and gambling joint owner, who was converted during the tabernacle meetings of a great revival which convulsed the whole community. He was a man of means and of influence over his race, and his conversion was radical and the attendant circumstances were spectacular. He was a physical giant, mentally wide-awake, and his name was Saleratus Smith. He closed his gambling hall; smashed the "parfernalia," and compelled forty of his toughest patrons to accompany him to the tabernacle. Late that night, when the meeting was over and the lights were out, and the exhilaration had subsided, he wended his way home. And as he went he communed with his own heart rather soberly. He keenly realized the alertness of the foes within and without, and how strong the call of the old life would be. And his soliloquy took the form of a very heartfelt prayer which had intense significance.

"Now, Lawd," he prayed in a whisper, as he strode along, "now dat de excitement's over it's up to me. It's up to yo', Saleratus! De hard, hard time's comin' when de hog will want to go back to his wallowin' in de mire. Lawd, dry up de mud!"

He diagnosed the case and put his finger on a sinner's only source of safety. There must

The Song of Long Ago

*Though the years have sifted o'er me
Like the drift of fallen leaves,
And my childhood's dreams are scattered
Like the chaff from garnered sheaves:
Through my life yet floats the music
Of a voice so soft and low,
That its cadences still tulle me
With its song of long ago—
"In the Christian's home in glory,
There remains a land of rest;
There my Savior's gone before me,
To fulfill my soul's request."*

*Busy feet are lightly stepping
O'er the white and sunlit floor
Of a kitchen plain and homelike,
Through whose open, swinging door,
Comes the heartsong of my mother,
And I hear the tender lay,
With the rhythm of her footsteps,
Gentle as the air of May—
"He is fitting up my mansion,
Which eternally shall stand,
For my stay will not be transient
In that holy, happy land."*

*Once again, a child, I'm playing
In the sunshine by the door,
While the brown thrush trills his love song
From the poplar top once more;
Once again the apple blossoms
Breathe their incense to the spring,
And once more I hear my mother
Sweetly, softly, fondly sing—
"On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you."*

*When, at last, I sink to slumber,
And the world moves far away,
When the darkness gathers round me
At the closing of life's day;
May that mother voice her welcome
In the song of long ago,
May the angels join the chorus
In the golden morning glow—
"There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for you."
—LEON TREAT CHAMBERLAIN,
in *Northwestern*.*



be the blending of two forces: the man's own Christ-vitalized will and purpose, "It's up to you"; but with that there must be—and there will always be—divine power enlisted on your behalf, working in you, and on your environment. "O Lawd, dry up de mud" must be our fervent prayer and main reliance.

Never Right to Do Wrong

There is a false clamor in this materialistic age that business men can not succeed in business and be really honest. No, brother, that is false and of the Devil. It means that God has made a mistake in framing the decalogue, and that He must reorganize and rearrange it to suit the depraved and vitiated level of morals to which the business world has fallen today. We deny it absolutely, and insist that men must rise to the level of God's requirements and not attempt to drag God down to the low level to which they have fallen. This is the truth as recorded in the Bible, and it must prevail and it alone. The same plea is made respecting the Sabbath.

The demands of the ago are that this day must give place to commerce and pleasure and business and such things. God must step aside and abdicate His place and authority, and enthrone man as monarch of a new decalogue to read to suit his carnalities and his lusts and his selfish business interests or what he conceives to be his business interests. The truth is, however, that man's true business interests are in absolute line with God's moral laws as enunciated on Sinai, and one day man will find this out. The benefits of Sabbath observance are written on all creation, including even inanimate matter. The machinery in your shop will last longer and cost less in repairs in the long run, if given one day's rest in seven. This has been demonstrated often by actual tests. Railroads would make money by strict Sabbath observance; but they have too little faith in God to believe it. Hence they continue to pay an enormous toll of penalties in accidents so called, and damages, and such like expenses as a result of disobeying God and dishonoring His Word. The following illustration in *Sunday School Times* points this lesson:

Not all boys would have done as Harry Shepler, who was in the signal service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen; he refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bar-keeper, but a soldier; and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he was right. When he came before the major he asked:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool and extending his hand, said:

"Shepler, you are the kind of men we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report at canteen."

In a letter, Shepler, in reference to this incident, gave as the reason for his ability to stand firm, the fact that he would not dishonor his mother, nor the Sunday school which had taken such an interest in him while he was a soldier.

Relief for Depressions

As long as we are in the flesh we will perhaps be subject to occasional periods of depression. There is, however, a remedy for these times of heaviness through manifold temptations. That remedy is in prayer. We recommend this as a specific in all such times. Try it, dear reader, and see if you are not marvelously relieved when these testing times come to you in life's pathway. *The New York Observer* says:

Have you ever felt that all your efforts have been of no avail? and that however hard you have tried, you must know at last that you have failed? But when there comes a time when you can be alone with God, have you not seen that He can bring again from the dead all our decayed hopes and stupefied ambitions? and cause to bloom again the flower of unselfish achievement?

He has come walking in the cool of the day; He tarries long after the fevered conditions of life's exacting sun have made their inroads, and while the shadows of evening fall He is there to say, if we have risen from failure to meet Him coming to us, that it is well, and that, though we have been cast down, we shall not utterly fall.

THE OPEN PARLIAMENT

NOTHING so tends to obscure the gospel in the minds of men as an uncertainty as to its teachings regarding sin. There is the sharpest distinction in the Scriptures between sin and righteousness. There are only two classes of men in the sight of God—the sinner and the righteous man. No words better express the Bible idea of sin than Isaiah 7:16, “Before the child shall come to know to *choose* the good and *refuse* the evil.” Every sin is a choice of the evil and a refusal of the good. All good is embraced in God’s commands as recorded in His Book. Without the Book the law of God is written in the consciences of men—“The light that lighteth every man that cometh into the world.”

The first sin in Eden is typical of every sin. God said, “Thou shalt not eat of the fruit of the tree.” Eve knew the command of God. She desired to do the forbidden thing. She argued with conscience; she listened to the voice of the Tempter; she made the choice; and, putting forth her hand, she plucked the fruit and did eat thereof. Every sin since that day has in it these five steps. Sin, *per se*, lies in the choice. It does not depend upon the act or its consequences. The man who lies in wait to slay his neighbor, and fails in carrying out his plan, is as guilty before God as if his purpose was accomplished and untold misery brought upon his victim’s family, reaching down to unborn generations. Why one may suffer the consequences of the sins of his fathers is an inscrutable mystery, but it is a fact. It was a small thing for Eve to pick the fruit, in the act itself, but the choice behind the act was the beginning of the source from which has come every evil thing that has cursed men from that day to this.

The history of the race has been written in tears and blood because men, knowing the good, have chosen evil. Not only have the consequences of sin been manifested outwardly in society and governments, in man’s personal relation to his brother man; but within has come, inherited from the fathers and from the evil choices of the individual, the consequences of sin—a multitude of weaknesses,

“Sin is a Reproach to any People”

Written by N. W. PHILBROOK, D. C.

deformities, depraved appetites and passions, clamoring for indulgence, which have so weakened and atrophied the spiritual, mental, and physical nature that it has become absolutely impossible for men, *of themselves*, to resist the forces of evil arrayed against them.

Just here is manifest the love, wisdom, and power of God in the provision made in the gospel to supply every need and remove every hindrance, giving to every man who makes the choice a new heart and a new nature, bringing him under the tutelage of the Holy Spirit—“until he comes in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

In all this time we must carry with us the consequences of sin—not sin or its guilt. It is against these that the fight of faith must be directed. It is the conquering of these by divine help that makes growth in the divine life possible. Temptation is an appeal from the powers of evil without to a weakness within. At the point of temptation the choice between good and evil has to be made, and nothing better illustrates the effect of sin upon the race than the facts that until the fight is finished some of these vulnerable points remain. Paul voices this when he says, “I keep under my body and bring it in subjection lest after I have preached the gospel to others, I myself become a castaway.”

Any interpretation of Scripture which makes sin automatic, unavoidable, excusable,

or justifiable is false and unscriptural, notwithstanding that a few, oft-quoted verses seem to teach it, notably 1 John 1:8, “If we say we have no sin we deceive ourselves and the truth is not in us.” The Revised Version gives it, “If we say we have not sinned . . .” Also, “We have all sinned and come short of the glory of God,” quoted as if in the present tense.

It is largely in Romans 7 that sin as a necessary part of life seems to be taught. As there are some hundred or more conflicting interpretations of this chapter, we have only to turn to 1 John 3 and read the positive declaration there found, “Whoso abideth in him sinneth not,” “Whoso is born of God doth not commit sin,” “He that committeth sin is of the devil,” “Whoso doeth not righteousness is not of God,” “Whosoever sinneth hath not seen him, neither known him,” “In this the children of God are manifest and the children of the devil,” and in John 3:36 (R. V.), “Whoso obeyeth not the Son shall not see life but the wrath of God abideth on him.”

In about every department of the life of the world there goes up a demand for the right to do wrong. Selfishness, lust, the love of money, pride, ambition all seek to justify any means of gratification. The church tacitly condones this when in its confession it says, “God have mercy on us poor miserable sinners, we are continually doing those things we ought not and leaving undone those things we ought to do, justly deserving thy wrath and indignation upon us,” then going out into the world, living the same life, and at the next assembly insulting God with the same confession, regardless of the words of John, “Whoso abideth in him sinneth not,” and “Whoso sinneth is of the devil.” The man who is continually doing the things he ought not and leaving undone the things he ought, has not been saved from sin.

May the day hasten when our preachers will have done with a compromising theology and so preach that men may be brought face to face with the great purpose of the gospel as set forth by the angel of the Lord, “His name shall be called Jesus, for he shall save his people from their sins.”

How to Sell Books

Written by REV. C. E. CORNELL

THE only thing that will make the Publishing House of the Pentecostal Church of the Nazarene great, and spread the “leaves of healing” printed there to the ends of the earth, is for each preacher and evangelist to become a book distributor. The early Methodist circuit-rider carried his Bible in one end of his saddle bags, and a good supply of books in the other; these books he sold to the people, and thus the great Methodist publishing house was started. Methodist preachers today sell large quantities of books, and buy great numbers as well.

Each preacher of the Pentecostal Church of the Nazarene can do likewise. It is not a difficult matter to sell books, if you have good books to sell. And those published by our Publishing House can not be excelled for neatness, typography, and wholesomeness, as well as very low in price. They are the *best and lowest priced* books on the market.

If pastors and evangelists will watch for the new books advertised in our various periodicals, and will early call the attention of the people to them; or, perhaps secure copies in advance, reading them first, then speak en-

thusiastically of their merits a week or so ahead of ordering a supply, then at a week-day service have them up for sale, it is surprising how they will sell. The local conditions will clearly indicate to the pastor how many books to order.

The writer has usually sold large numbers

A Prayer

Lord, make me patient every day

With those with whom I live;

Help me to say the pleasant word,

And not to stint, but give.

Let daily thanks arise to Thee

From this glad heart of mine.

All things will work for good to me

If only I am Thine.

May some forgiving act of mine,

Clearly to others show

The great forgiving heart of Thine,

And teach them Thee to know.

O grant me, Lord, a heart sincere,

Athrob with purpose true,

To help my fellow mortals here,

That they may know Thee, too.

—HELEN D. AMERMAN, in *Herald and Presbyter*.

of books at revival meetings. When there is a revival on the appetites of the people are whetted for good books. Have a number handy, tell of the merits of the book, number of pages, low price, etc. and ask how many desire a copy; then pass them right out and secure your money. Or, if you have several books, especially the cheaper ones, bunch a few of these and make an offer for 25 cents or 50 cents as the case may be. The people will *snap up* a bargain almost any time.

A book table with some competent person to sell books during the special meetings is advisable. Strangers and others will buy. If the attention of the people is called to the book table every now and then, hundreds of books can be sold, especially if the meeting is large.

But to sell books—and for that matter anything else—one must have it on his heart. The indifferent preacher or evangelist will hardly sell many books. But for the sake of the Publishing House, and the spread of scriptural holiness over the land, each pastor should take this important matter to heart. A little practice, and success is assured.

The Sin Question

Written by REV. F. J. THOMAS

THIS is a question that concerned God before the foundations of the world were laid. It is a great question. To assume that God could have prevented sin and yet have created free moral agents is to libel God. Either God must have inanimate creation—the rocks, the hills, the flowers, the birds and beasts remain alone as the result of His creative power—or create intelligent free moral agents. God created the angels, and it would be libelous to assume that God did not create the best order of angels that Omniscience and Omnipotence could create. He surrounded them with the best possible environment, for that environment was heaven—the fellowship with God: the Trinity. "The angels kept not their first estate" (Jude 6). They exercised their free will to their detriment; they disobeyed; they sinned. The justice of God precludes His interference with the operation of the law of free will. Either He must make creatures that are subject to His omnipotence without any powers of their own, and thus diminish the possibility of a higher order of beings such as free agents are, or else, in creating the higher order, in justice He must not interfere when that order of beings choose to exercise their endowment wrongfully. The angels sinned. They were the best kind of angels that God could create; they used the best environment that God could make; therefore, any other kind of angels that God could have made would have sinned for the same reason that these sinned. Shall God be denied the fellowship of angels throughout eternity because some would not keep their first estate? Shall God be compelled to content Himself with inanimate creation or the animal creation, and deprive Himself of the voice of angelic beings singing, "Holy, Holy, Holy is the Lord God Almighty," just because some would not be true to Him?

Again, in the fulness of time God created man. He created the best kind of man that could be created, for He made him in His own image. He surrounded him with the best possible environment, and assumed the pastoral relations toward him, not even delegating that to an angel. But man sinned, and to assume that God could have prevented it and yet have created man is to libel God. Shall God be denied throughout eternity the privilege of hearing the song of redeemed men singing "Hallelujah, Hallelujah unto him who hath redeemed us and washed us in his own precious blood, he glory dominion and power for evermore," just because some men would refuse to obey God? Shall God be compelled to content Himself with the rocks and trees, the birds and beasts in lieu of a higher order of beings just because some will not exercise their free will in favor of God and His laws? God did all He could by way of creation and environment and warning to prevent sin. Being omniscient, He knew it would come, and provided before the foundations of the world were laid a salvation for mankind. Not only has God done all He could by creation, environment, and warning to prevent sin, but God has and is doing all He can to save the sinner; and, being God and being omniscient and omnipotent, nothing better could have been done that was done, or nothing better can be done than is being done; therefore sin (being a fact, and not an illusion of mortal mind as per Mrs. Eddy) was and is unpreventable, if God was and is to have the joys of His creative power realized in the creation of beings

of a higher order than the inanimate creation.

We now see that God by creation has done all He could to prevent sin. We now come to the second stage in the great plan of the ages: the work of redemption. When God offers as an inducement to living a life of holiness a residence in heaven with Him throughout eternity, He makes an appeal to our interests that even God himself can not surpass, and therefore from a standpoint of inducement God is and has been doing all He can to prevent sin and save the sinner. Again, when God threatens as a punishment for those who persist in disobedience, a punishment in hell where the worm dieth not and the fire is not quenched, that is an appeal to our fears that can not be surpassed even by Omniscience itself; and as a deterrent against sin clearly reveals that God from a standpoint of an appeal to our fears is and has been doing all He can to prevent sin and save the sinner. When God consents to incarnate Himself in a human body, and suffer and be tempted in every point as we are, and climax the whole thing by hanging on a cross and dying for our sins, He makes an appeal to our sentiments that even God can not surpass—and therefore in doing so gives proof that God has done all He could to prevent sin from this standpoint.

Summing up, then, God has and is doing all He can to prevent sin and save the sinner. Sin turned heaven into a place of pandemonium. "There was war in heaven," when angels kept not their first estate. Sin turned Eden and this earth from a paradise—a heaven—into chaos and confusion. Sin has turned free moral agents into demons and hemes into hells and communities into the abode of demons. What sin has done in the past it would do again if left to have its sway. Behold the wisdom of God! Fallen angels are expelled from heaven. Depraved men are forbidden to enter there. Here on this planet localized by our body of earth, we are to decide whether or not we will obey God—whether or not we will be holy and through self-denial learn obedience to God, and develop a holy character. Here is God's Ellis Island, where the Holy Ghost inspects us and tests our eligibility to enter the country above. Here in God's plan we see the immutability of the proverb, "Experience is the best teacher." Yes, if we are to spend eternity with God, we must first come to holiness from the starting point of sin; and then we will not receive the experience until every faculty of our being shall have renounced sin as a curse, as a failure to produce happiness; until we of our own free will shall have abandoned sin. When sin and demons press in on us, we will fight in God's name until death rather than go back to that which we know can not give happiness, and thus there is formed in us through experience what God has through His omniscience, *viz*, hatred for sin. Thus, while we will remain free moral agents throughout eternity, we are assured "There shall be no more curse, no more sorrow," etc., because heaven shall have been built up with beings that have obtained character through holiness. Can we not see then that when God demands holiness as an essential to a residence in heaven, it is not an arbitrary demand, but a necessary one? Necessary to the preservation of the holiness of heaven, and to the happiness of its dwellers. For if God could not without having refused to create free agents have prevented sin, then it stands to reason that since there is no addition to God's

power or detraction from it, He is ever omnipotent. Therefore if God would let depraved beings into heaven, such as caused war there before, the same kind of rebels against God that have made this earth a hell would do the same thing if permitted to come there. Hence, we see in God's command, "Be ye holy, for I am holy" (1 Peter 1:16), not only a command but a warning. As much as to say, "My creation, I realize that you want to spend eternity here with me, and I want you to do so; and I have done and am doing all I can to make it possible; but see what sin did here once before: see what sin has done in your earth! Therefore, if you refuse to obtain holiness, which I have provided for you, I shall be compelled to reject you, and see that you are incarcerated in the penitentiary of the universe, where I have held the first rebels in chains (bonds) since they fell, and where all rebels must for the sake of holiness and harmony and good government be confined."

Some Inconsistencies

Written by FRED MESCII

SUCH is the complexity of life that it is said no one can always be perfectly consistent. Be that as it may, there are some inconsistencies too glaring for common excuse.

1. A learned brother in a holiness paper is answering a question as to what he thinks of the Nazarene church. He utterly repudiates any similarity between it and early Methodism. Now noticed: He preaches, as he claims, the doctrines of the Methodist fathers. He and the Nazarene preachers proclaim the same messages from the same platform. Something wrong here! Either he does not preach what he claims or, if he does, his observation is unfounded. Note again: He fears lest the Nazarene church shall become worldly like any other denomination. Here is beautiful consistency. He remains in a church *admittedly* worldly, but gravely hesitates at the door of another church for fear it may become worldly some day.

2. Another brother, this time an aged one, is writing an article on interdenominational holiness schools. He is at the head of a little Bible school, not far from where is a large Nazarene college and seminary. In this article, he is endeavoring to prove that holiness schools on the interdenominational line under an association are the best for the spiritual life of the young people. He makes no argument; he simply says that the denominational holiness school is more liable to become worldly and backslidden than an association school. Where is the consistency here? Isn't it reasonable to believe that a school backed by a church with every possible check to prevent its falling away, is safer than a school run on a kind of free lance? We could well compare results here up to date. Then these schools are practically Methodist institutions. The announcement of that school states that certain parts of its curriculum conform to a certain large Methodist university. The leading so-called interdenominational holiness college of the South is avowedly Methodist, according to statement of its eloquent president. The interdenominational holiness college is very nearly a misnomer. With one possible exception, they are practically (if not in name) denominational.

3. A writer fears that a holiness church will deter rather than push the work of holiness. Listen to the same brother urging the formation of a band or an auxiliary association. Why? To conserve the work of a camp-meeting or revival. He also urges a holiness meeting in the big church (usually relegated

to the basement). All right, the folks follow his advice. In time the pastor opposes, charges disloyalty, etc. They are excluded from the basement even. No church is open to our avowedly holiness meeting. The holiness people must have meetings somewhere. So they get together and rent a hall or put up a small building and call an evangelist. Shall the newborn lambs join the big church, where holiness is repudiated? Now here comes your inconsistency. The above-mentioned brother claims they ought. These brethren simply carry his advice to its ultimate conclusion. They favor a holiness church, with simple and regularly-provided services, to the annual holiness meeting and the weekly prayer services.

4. An evangelist is preaching a sermon. He is denouncing the use of tobacco, by ministers especially; he is unmercifully scathing preachers for affiliation with oathbound secret societies; he is, in righteous indignation, scoring the pastors for their ungodly opposi-

tion to holiness. This is not a Nazarene evangelist. He is asked, at some other time, if it is right to pay your money to a preacher guilty of one or more of the above-mentioned sins. He says to support him and win him by love. Let him poison your children by his preaching and by his example, and then pay him for it. Here is consistency with a vengeance. Support a man to assault what you hold most sacred! Pay him to practice what you believe to be wrong! It is claimed that he is a minister and as God's anointed ought to be supported regardless of other things. Isn't that running an Old Testament teaching concerning priests into this dispensation, when the New Testament does not teach it? Does not the New Testament advise rejection of wolves in sheep clothing? Does not Christ applaud the Ephesian church for trying those who falsely claimed to be apostles? Has any person the right to demand the privileges of a minister who does not meet the requirements of the Bible as a holy man?

How can I be at My Best for God?

Written by PAUL H. GOODWIN

EVERY Christian possesses a potentiality of great work for God. At the moment of conversion we enter the employ of the great King, and are made workers together with Him. We individually are the only limit to the possibilities of success in His service.

"How can I do more for Him?" is a question which confronts the sincere Christian every day. How true it is that the passion for service marks the status of our Christian experience. When there is no passion for souls there is no soul experience. The prayer of the real Christian is, "Lord, make me a fisher of men."

Are we willing to fill our little niche in His great work? Are we satisfied with the place He has given us? Are we doing our dead level best in our little corner? Then the blessed Word comes to us, "He that is faithful in a few things shall be made ruler over many things." And yet, after we have done our best, if we have the real experience, there is still that longing; not for a higher place, but for greater efficiency in the place He has given us.

We look about us and see thousands of Christian men and women who have within their own consciousness unlimited possibilities for Christian service. With sadness we realize that many are not measuring up to the possibilities of grace. They would not be able to hold a business position twenty-four hours should they offer to their employer the service they offer to Christ. How often we hear people say, "If I could be in the active service in the mission field, if I could be a preacher or slum worker, if I could just be in a different place then I would do real work for God. Have you never heard any one say, in speaking of those who have made good in the work of God, 'Well, if I could have only had the chance they had, I would have been somebody, too.'" Thank God, our success in His work does not depend upon the chance we have. When we look at men like Bud Robinson and many others whom God has so marvelously saved and used, then we know that environment does not make the man nor man the environment; but God makes it. How does God do it? That depends upon the individual.

First, there must be a complete surrender. Would it not be a fine thing if we would stop talking about what we could do if we were in other people's places? Brother, sister, if

we are fully surrendered to God. He will make our environment suit our experience. He will put us in a place where we can be at our best for Him.

The whole question of environment in relation to Christian service hinges on surrender. Mother, do you feel circumscribed in Christian service out there, in the little home amid much toil and care? Then surrender to Jesus, and He will make your little place a world of infinite possibility for doing God's work. Father, does it seem impossible to accomplish anything for God in the great world of business men? Then surrender to Him, and He will make your life to touch and impress a thousand other lives who are without Christ. Young woman, do your surroundings seem mean and your possibilities for service small? Then make the complete surrender, and He will open up to you a glorious future of influence upon a world lying in sin and despair.

Second, there must be the spirit of sacrifice. "If any man have not the spirit of Christ he is none of his." But when we are all given over to Christ, then we will have the spirit of Christ, and the spirit of Christ is essentially the spirit of sacrifice. If it meant infinite sacrifice for Christ to give Himself for this old world, then it will mean sacrifice for us to give our lives in the cause of Christ.

Because we are co-workers with One of infinite resources, we often wonder why more of our desires are not satisfied. But was His every desire satisfied when He was upon earth? Did He not pray, "Father, if it be thy will let this cup pass from me, nevertheless not my will but thine"? And if we are to be real soldiers of the cross, and follow in the footsteps of the Nazarene, then we will sacrifice our own will to the will of God, even as Jesus did.

Sacrifice is the victory spirit. Sacrifice will blaze a way through obstacles which stand like adamant before the selfish spirit of the case-loving Christians of this day. When genius has failed, when culture and intellect have proved futile, then the simple spirit of sacrifice, the spirit of Jesus, will nerve the Christian warrior to face the strongest foe and gain the ultimate victory.

Surrender and Sacrifice—the two are inseparable. They go hand in hand to make the Christian efficient in the service of the Master.

Third, we must "Look to Jesus, the author

and finisher of our faith." We must "press forward toward the mark of the high calling of God in Christ." We must ever keep our eyes on the eternal goal. Amidst all the trial and conflict, let us never lose the true perspective. With Paul, let us say each moment, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Shall we bear the cross here? Ah! yes. But we shall wear the crown over yonder. Is there a crown laid up for you, my brother, my sister? Will there be any stars in it? "Know ye not that they that run in a race run all, but one receiveth the prize? So run that ye may obtain. . . . Now they do it to obtain a corruptible crown, but we an incorruptible." How beautifully the words of that grand old hymn come to us:

*"Sure I must fight if I would win,
Increase my courage, Lord.
I'll bear the cross, endure the shame,
Supported by Thy word."*

That husband who toils from morning until night is better able to endure the pain and sacrifice when he remembers the wife and children, the bright hearthstone and the happy home circle which will welcome him after the day is done. Then he will receive the reward for his labor and sacrifice a hundredfold.

So the Christian is better able to fight the "good fight of faith" as he pictures to his raptured soul the great homecoming over there. Christian friend, would you be at your best in the work of God? Then make the complete surrender, let the Holy Spirit come into your life, and in the thick of the fight keep your eyes on Jesus.

Burrs

Sanctification is like taking a bath and putting on clean raiment—not to be apologized for to every tramp one meets. To be clean, *clean*; oh the joy of it! Washed and made white! Anger gone, fretfulness, suspicion, doubts, fear, taken out every whit, and the soul left whiter than snow. Oh, now we shall see God, and freed from the inward trembling stand in His presence crying, Holy Holy, Holy, Lord God Almighty. I was forgiven of my sins, and as God came very near to bless, the enemy within, in fear, kept very quiet for a season. Then duty said, Testify before sinners that Jesus pardons sin, and Satan whispered, See how you tremble, you are doubting it now. And I dared not speak. Gratitude said, Take your stand before the world as a lover of Jesus, and Satan sneered, What! with that ugly thing in your heart? The world can not see it, but you know it is there. And I went away to weep bitterly. But now, I am clean, clean, clean! And clothed in fine linen, white and clean, which is the righteousness of the saints, I sing the praises of Him who is mighty to save.

You will get no real praise for the good deeds you do—and tell about. Those that are found out on you will shine here; but the glory of your life will be those that the angels proclaim for the first time when your completed record is opened.

God's servants sometimes get so absorbed in God's work that they become impatient with God's children.

The marvel of eternity will be that man would not trust God.

Ashamed of holiness! Why should I be ashamed of being clean?

MOTHER AND LITTLE ONES

HE PROMISED HIS MOTHER

When Captain Jack Crawford, the poet scout, was the special guest at the Allied Trade Press banquet at the new McAlpin Hotel, he was asked at 2:30 a. m. to drink a toast to the ladies.

Despite the fact that there were no ladies present and wine had been flowing freely, he did a brave and manly act when he said to the fifty or more editors:

"Gentlemen, undoubtedly you have noticed that my wine glasses have been turned upside down, and, although it may not be considered altogether in good taste, there is only one toast that I can give, and which I gave at the governor's banquet in Boston some years ago. A beautiful, laughing blue-eyed society girl passed a glass of wine across the table to me and asked me to give a toast to the ladies. Flowers between us hid my up-turned glasses, hence she did not know that I had not been drinking wine. I stood up, took the glass from her jeweled hand, and said:

"Miss, your father, the toastmaster, is my comrade. This is a difficult task you have given me, and I shall drink a toast to Woman—not in that, however, which may bring her husband reeling home to abuse where he should love and cherish, send her boy to a drunkard's grave, and perhaps her daughter to a life of shame. Not in that, but rather in God's life-giving water, pure as her chastity, clear as her intuitions, bright as her smile, sparkling as the laughter of her eyes, strong and sustaining as her love—which I did amid profound silence.

"The girl was about to speak when I said, 'Just a moment, please. That toast would be entirely out of place without an explanation. Let me describe a scene in the mountains. My horse and I were on the trail of hostile Indians, almost famished for water, when, after discovering a spring and drinking, I heard yells and whoops in a group of trees just below me, and, approaching carefully, I saw a dozen men dancing around a camp fire and one of them, throwing his sombrero in the air, exclaimed, 'Say, fellers, I reckon we have struck it rich at last.' Thinking they were prospectors and that they had found gold, I jumped on my mare, and as the sun had just gone down, started toward the crowd. And immediately some one shouted, 'Indians! Get your guns.' Thinking the Indians were behind me, I put spurs to my mare; threw my head down alongside of her neck, and started on the dead run, and just then some one shouted, 'Don't shoot; that's a white man.' In a few seconds more I was up with the group, wheeled my mare around and, pulling my Winchester, shouted: 'Where's the Indians?' 'Who said anything about Indians?' said a big fellow with long hair and a broad sombrero. 'Some one shouted Indians,' said I. 'Wal, I reckon there ain't no Injuns 'round here 'cept you're one.' 'Me?' I said, and my mare still dancing from the sting of the spur, 'me?' 'Yes, you, an' if Shorty had n't yelled that you was a white man, we'd 'a' perforated your anatomy. Who are yer?' 'My name is Jack Crawford. The boys call me 'Captain Jack' because I am chief of Uncle Sam's scouts on the trail of hostile Indians.' Then, before I had time to quizz him, he said: 'I'll tell ye what was the racket, Jack. Ye see, we've been cooped up here in the mountains for near two months prospectin'; hard work an' no fun. We heard that trader down on the little Missouri had some tarantula pison (whisky) an' we sent out an' coral'd a demijohn full. Ye see we're celebratin' last Fourth o' July. We lost track o' the date. Won't you join us?'

"I surely will," said I, 'though it is the 12th of August. Even if it was the middle of January I would help you celebrate the glorious Fourth.' Then Bill said, 'Shorty, that demijohn 'll get stiff in the joints 'bout more exercise. Start 'er 'round the ring again.' And the demijohn was passed around until it came to Bill.

"That's the stuff," said he, 'that warms up the hunter's soul, makes him forgit thar's

danger on the trail. Real old Kentucky rye, a laugh in every gurgle of the jug and every gurgle of the jug a command for pain an' trouble to get off the trail.'

"After Bill had taken his drink he said, 'Here, Jack.' I was still on my hunkers broiling my venison. 'Here, Jack, take a swallow of this hallelujah juice. It'll make you feel as if your soul had angel wings an' was on the trail to paradise.'

"No, thank you, Bill, I don't drink.' "O, go 'long; ye do on special occasions. An' this is a special—Fourth of July celebration. Why can't you?'

"'Because I never took a drink of intoxicants in my life.' And Bill laughed. Everybody laughed as Shorty said, 'What do you think of that? A frontiersman that never took a drink? Come on, Jack, don't you spring that kind of a joke on us again. Throw your mouth into a sort of yearning attitude an' down 'er.' And he shoved the demijohn toward me. As I was rising with my meat in my left hand, partly broiled, the demijohn came into my right hand with such force as to overbalance me. I sat down on the ground with both hands full. Every one laughed, and Shorty said, 'Well, if the outside of the jug is going to act like that what 'll the inside do when it gets mixed up with his inwards?'

THE REAL TEST

It is quite the right thing to give help to a brother

By lifting him up when he's fallen down; It is well for the time thus our conscience to smother,

To seek for God's smile in the place of His frown.

But there's more that belongs to the Christian's fair calling—

Prevention is ever best healing above— To keep close to his side and to keep him from falling,

Ah! that is the test of true brotherly love. GEORGE BIRDSEYE

"My head was aching frightfully as I arose to my knees, placed the meat on the lid of the coffee pot, and, holding the demijohn up, I said, 'Boys, do you really want me to drink?'

"Sure," said half a dozen.

"All right, boys, if you insist. But before I drink, will you listen to a little story?'

"Sure we will," said Bill. And, as I stood up and placed the demijohn on the stump of a decayed tree, Bill threw some wood on the fire, pulled his pipe and began to fill it, while Shorty rolled a cigarette. Finally, as Bill lit his pipe from a coal from the fire, he looked up as I stood in the fading daylight, with a full moon looking down on one of the most beautiful and picturesque scenes I have ever looked upon. Bill looked up after he got his pipe going and said,

"All right Jack, unhitch yer jaw an' let her go: I'll bet sh's a bird of a story. Keep still, Scotty.'

"This is the story, and it is absolutely true:

CAPTAIN JACK'S STORY

"Boys, it seems but yesterday that I was a bare-footed boy at my mother's knee; wild, reckless, impulsive, misunderstood and abused by everybody but her. She understood me, and, although the wildest, I was her favorite. My father's intemperance deprived me of even the rudiments of a school education, and when on her death bed, she said to me, 'My poor, wild boy, did you know that your mother was going to heaven?'

Boys, that was the first great sorrow of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed, 'Mother, dear, no one cares for me but you; no one in all the world but you understands me. O, I am afraid I will go wrong.' How beautiful she looked, her big brown eyes aswim with tears, her white curls and

her white face on the pillow, and, as she placed her hand on my head, she said, 'Do n't cry, Johnny, dear; your mother will meet her boy in heaven if he will give her a promise to take with her.' 'I will promise you anything you ask, mother, and I will try to keep my promise.' 'Then promise me never to touch intoxicants, and then it won't be so hard to leave these two little sisters in your care.'

"Boys, I gave that promise to mother, and she went to heaven with a smile on her face, still holding my hand, and as God is my Judge, amid all the temptations of a frontier, army, or social life, I have kept that promise, even when men who were called bad men have put a six-shooter in my face, when they considered it an insult to refuse to drink with them. I have folded my arms and, looking into the muzzle of a gun, said: 'You can shoot me and you can kill me, but you can't make me break a promise that I gave to a dying mother.' And I've seen a man who had killed his man put his six-shooter back in his belt, take a glass of liquor he had poured out and throw it on the floor, after I had mentioned the word 'mother,' then take my hand and say, 'Pard, I beg your pardon. I had that kind of a mother,' and walk out of the saloon. That man is living today. He never took another drink.'

"As I concluded my story I picked up the demijohn and, holding it up, said, 'Boys, I said I would drink if you insisted, shall I?' Quick as a flash there was a shot; the demijohn was shattered; part of the liquor went into the fire, a blue blaze leaped up. I pulled my own six-shooter, for I did not see where the shot came from, when, from behind the fire and smoke, Bill Wild stepped out, the smoking pistol still in his hand and tears on his bronzed cheeks, as he said, 'Nobody can drink when you talk like that. Say, Jack, that's the kind of a mother I had back in the sunrise country. I was jest like you—a wild, reckless boy. I started wrong when I smoked my first cigarette as a newsie, then I got to readin' dime novels, and one time I went to see a Wild West dime-novel play, with real Western men killing Indians. Later I got to drinking, and one day when crazed with liquor I shot a man and had to run away. The only consolation my good mother had was that the man did not die, but I never saw her again. She's up thar with your mother, and when that shot goes ringin' through the canons of heaven, she'll hear it, Jack, and it'll tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God an' mother an' you, I'll never touch the poison again.' And he never did.'

And, concluding, Captain Jack said: "Gentlemen, that is the story I told at the Boston banquet, and the beautiful young lady thanked me and took my hand. It is my own story, and because it is true is why I am alive today. And when, two years later, I visited Bill's home, his good wife said, 'God bless you, Captain Jack, for getting my wild boy to make that pledge. Bill calls it, 'A Shot for Temperance.'"—Association Men.

A BIT OF HEROIC DARING

Down in the squalor of the "underworld," where the "dregs" of humanity settle, there was a fire the other day. When the alarm was given, the "hobo" inhabitants swarmed out to see the excitement—and fun. What they beheld was no dull sight.

Seven frantic women crowded to the windows of the burning ramshackle. For them there was no means of escape! But they were not good women; for the most part, one would judge, they were only poor nameless things of the street. Ugly and screaming, they hung from the third-story windows of a filthy lodging house.

The street under the windows was filled with the flotsam and jetsam of the vicious "underworld." Down in that mob were men and boys fit to answer to every vile name that human slang has coined to order. Their

faces were as ugly as poverty, disease, crime, and lust could make them; they were what polite people call the "dregs and rubbish of mankind."

But the need of those desperate seven women served to organize the element of human kindness left in that mob of "rubbish." A holy spirit of self-forgetfulness commanded the mob. The women were making ready to jump to death; but the outcast, ragged, lawless men and boys formed under the windows and bent their backs to break

the fall of the "nameless" women. The jump was more than fifty feet, but the women were saved from serious injury.

When admiring people ran up to ask the men who had done this thing for their names and addresses, the heroes had no information to give out. No desire for praise or honor had prompted them to offer their backs to make up this human-flesh net. Their heads were cut and bleeding, and their backs sustained horrid bruises. But what of it? They had done this thing because

they were not cowards. They did not know how to whine. They dropped back into their squalor as if nothing had happened.

What say the gentlemen and young gentlemen who live in stone fronts along Fashionable Avenue? In their nice clothes, would they have been afraid to offer their clean backs to save some human lives? We wonder. There is a stubborn old proverb that says: "He who does no more than another is no better than another."—LEONARD R. JENKINS, in *Christian Advocate*

Southern California

P. F. BRESEE, General Superintendent

Epochal times have been passed, and we have entered upon a new Assembly year. So I desire once more to report to the church at large. Two occasions, to us of great interest, have passed.

UNIVERSITY COMMENCEMENT

The tribes of our Israel in this locality gather for this important occasion. The interest was greater and the crowds larger this year than ever before. The year had been very successful, more students enrolled, wider courses of study pursued, and more satisfactory results secured in every way than in any previous year. All together, 443 students had been enrolled, and in all departments there were seventy-three graduates. All of the various exercises of Commencement week were well attended, and were full of interest. The great day of Commencement stirred the whole church in Southern California. There was a great concourse of people, and great enthusiasm. The prospect for attendance next year seems full of promise. The arrangements already made and the correspondence in hand, indicate a large increase. Professors and students seemed enthusiastic over the work being done and the opportunities enjoyed. The professors largely remain, and the places of those necessarily retiring have been well filled.

The old students mostly expect to return, and many new ones are preparing to come. The religious interest has been so great and all pervading, that there has been little need of, or use for, any form of government, nearly all vying with each other to be and do the right. The friends whose hearts are nearest about this University, are full of large expectancy in reference to its great possibilities. Its scholarship is recognized by those who know, its religious life is so earnest and pervasive, its influence for piety in education and educated piety is already so great, with its aim so steady for the best things, that there seems no limit to its attainments of influence and power. It is a choice place for investments of prayer and money.

DISTRICT ASSEMBLY

The Assembly of the Southern California District has just closed, having been held in First Church, Pasadena. Their efficient pastor, Rev. A. O. Henriks, and his hospitable people did everything to make all feel at home, and seemed to succeed in a most admirable way. The attendance was large. A spirit of love and Christian unity prevailed, and there were frequent manifestations of the Spirit's presence, crowning business with glory. The night services were under the special direction of Rev. C. E. Cornell of First Church Los Angeles, who preached every night, except Saturday night, when Rev. Carl Duvel preached. All of these services were crowned with great blessing and success, many souls being blessed at the altar. The last night—Sunday night—the altar was crowded with seekers, and there was great victory.

The Anniversaries were peculiar in their excellence and general interest. They were Publishing Interests, Educational, and Missionary. The programs were carefully prepared, and the addresses short, thoughtful, and effective.

The closing session of the Assembly was on Sabbath afternoon. Several children and adults were baptized, the ordination of young men to Elder's orders attended to, and the arrangement of the ministers and churches for the coming year was read, and a little waiting for fresh endowment was indulged in, and added fire received by many hearts.

To some a peculiar interest gathered about the ordination of one of the candidates—Rev.

Proctor Knott. He is the associate pastor with his mother, Rev. Lucy P. Knott, of Immanuel Church, Los Angeles. The General Superintendent presiding laid baptized him when he was a baby, and had been closely associated with him all his life; and that they should be permitted to be thus associated in this sacred service was unique, and at least to them and those closely connected with them, of touching interest. All three young men ordained are of special promise.

The delegates to the General Assembly were elected with alternates, and some memorials started on their way to the councils and wisdom of that body.

Rev. W. C. Wilson, who had so effectively served the District as Superintendent for four years, declined further election to that office, and Rev. Howard Eckel was elected.

The Southern California District is a strong, well solidified, and generally well unified body, led on by an able class of men and women, lay and clerical, who with strong faith and untiring zeal are planting holiness in every part of this Southwest country, who go out into the new year with earnest, determined hopefulness.

THE HEINOUSNESS OF SIN

"Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him" (Matt. 26: 48, 49). A writer pertinently remarks, "We wonder how a man could be so hard, heartless, cruel, shameless. The solution of the problem is simple. Judas loved money. He did not love Jesus. He called a gift to the Lord a 'waste' (Matt. 26: 8); 'because he was a thief, and had the bag' (John 12: 6). Judas began by stealing and ended by betraying. Do you complain of the waste of the extra fuel and lights required for revival meetings? Do you grudge the money you pay to the church and only give it for the sake of appearances? Do you remain home when the missionary collection is taken? Are you in the church for what you can get for yourself, rather than for the good you can do others? Do you resort to dishonest tricks in trade to make money? Take care! You are on the road Judas traveled. Your name on the church record will not save you."

WHAT MUST BE LEFT BEHIND

Lo, we have left all and follow thee, said Peter to Jesus many months later. They had forsaken their occupation and turned from fishing to become fishers of men. Following Christ always means forsaking something. It costs much to send the Gospel to the heathen, but it costs those who accept it far more. Mrs. Amy Wilson-Carmichael has drawn a pathetic picture of what following Christ meant to a woman in India. "I can not live here with my sons and grandchildren and break my caste," she told the missionary. "If I break it I must go. I can not live here without keeping my customs. If I break them I must go. You know all this. I ask you, then, tell me yes or no. Can I live here and keep my caste and at the same time follow your God? Tell me yes or no." "I did not answer her—how could I?" said the missionary, "but she read the answer in my eyes, and said, with trembling voice, as she had said before, 'I cannot, cannot, follow so far—so far.'"

We do not have to give up our friends when we decide to follow Christ, but there are many things which we must give up if we keep in

His company. This Doctor Babcock has told in these words: "Progress is marked by stations left behind. If we follow Jesus, we go somewhere, which means leaving some place. Journeying with the breast to the east means with the back to the west. The disciples left their boats and nets when they followed Jesus. What has our following cost us? What selfish plans, dangerous companionships, are behind us for the King's and King'som's sake? We sing, 'Jesus, I my cross have taken, all to leave and follow Thee,' but another hymn brings the thought to a sharp point. 'Have I left aught for Thee?'"

THE JUDGMENT ISSUES WILL BE FINAL

"And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25: 46). As Canon Liddon says, "Certainly God is always judging us. Moment by moment we live beneath His all-seeing eye; He registers each act, each word, each thought, each movement of passion, each truaney of the will, each struggle by His grace to live for Him, each victory over the craft and subtlety of the Devil or man. Yes, He is always on His throne of judgment, but this does not prove that no time is coming when He will judge as never before. The predicted day of judgment will differ from the continuous judgment that always is exercised by the divine mind, as it gazes upon a moral world, in two respects—in its method and in its finality. It will be carried out, that last judgment, by the man Jesus Christ in person. And as the last judgment will be administered by a visible judge, by our dear Lord, who was crucified for us, and who rose from the grave, and who ascended into heaven, so it will be final. There will be no appeal, no rehearing, no reversal possible. Every grace responded to or neglected will be taken into account. Every thought, word, act, habit, all that has gone to make up our final self—and everything from the cradle to the dying hour, most assuredly, contributes something—all will be taken fully, unerringly into the reckoning."

HOW TO PRAY IN CHURCH

If, when the minister says, "Let us pray," your thoughts immediately rush off in all secular directions, it is your duty to run after them, and bring them back and compel them to prostrate themselves before God's throne. If the minister is sent to be your leader in prayer, how can he lead unless you follow? By bowing your head you say with your body that you are to follow; but if your mind does not pray, your body is saying what is not true. When the minister says, "Let us pray," he means what he says. He does not desire to pray alone; he can do that at home. It is his purpose to lead the congregation to the mercy seat. If you and all the others refuse to go with him, then public prayer as part of public worship is a stupid form and empty farce.

THE SECRET OF COURAGE

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." We may have the Spirit of Jesus Christ in our hearts to make us also victorious in the same fight. The spirit of that encouragement may go with us all, breeding in us the quiet confidence that no matter who may thwart or hinder, no matter what dangers or evils may seem to ring us round, the Master who bids us "Be of good cheer" will give us a charmed life, and nothing shall by any means hurt us until He says to us, "Be of good courage; for you have done your work; and now come and rest."—Adapted from a chapter in *Expositions of Scripture by Alexander MacLaren*.

THE WORK AND THE WORKERS

Announcements

CAMPMEETING.—The Chicago Nazarene Campmeeting will be held at Chicago Heights, 25 miles south of the center of Chicago, July 15th-25th. The camp ground can be reached by the C. & E. I. railroad or interurban from Chicago. Evangelist Robert M. Kell, of Ohio, will be the leader. Plan to come. Those desiring a tent, please notify me at once.—**C. WARREN JONES**, Chicago Heights, Ill.

TENNESSEE DISTRICT YOUNG PEOPLE'S CONVENTION.—By authority given me at our last annual midyear convention, held in Nashville, Tenn., during the campmeeting, I hereby call a convention of our young people throughout the Tennessee District, to meet at Paris, Tenn., September 6th to 15th, following our District Assembly. Let each Young Peoples' Society and Sunday school, where there is no society, send at least one delegate to this convention. Send name and address to Mrs. M. C. Boswell, Paris, Tenn. Watch for further particulars of this convention.—**J. A. CHENAULT**, District Superintendent.

IDAHO-OREGON CAMPMEETING.—There will be held at Burns, Oregon, July 23d-August 1st, the first District campmeeting of this District. The workers in charge will be Revs. Harry Hays, Dist. Supt.; Lewis I. Hadley, Arthur F. Ingler, W. H. Tullis, and S. L. Flowers, with many others from over the District. Bed and breakfast will be furnished free to all who let us know before July 20th. Dinner and supper can be had at 25 cents each at one of our hotels. Plenty of room for tents on the ground. For further information, address **S. L. FLOWERS**, Burns, Ore., Box 97.

CAMPMEETING.—There will be a holiness campmeeting at Cataract, Ind., July 27th to August 15th, with Rev. B. T. Ejanery, of Elton, Wis., preacher in charge, and Rev. John E. Herndon, of Romona, Ind., as song evangelist. For information write Rev. **JOHN E. HERNDON**, Romona, Ind.

CAMPMEETING.—The holiness campmeeting at Ashburn, Ga., will be held July 15th-25th. Revs. S. C. Bedford and J. R. George have been secured to do the preaching. For particulars, write Rev. **H. R. GUNBY**, Ashburn, Ga.

EXPRESSION OF GRATITUDE.—We as members of the school board of the Nazarene Private School of San Diego, wish to express our heartfelt appreciation to Edward F. Sherman for making it possible for us to pay the \$600 due on teachers' salaries, by buying Mrs. Frisbie's lots for this purpose. This is the second time Brother Sherman has helped us through with our school. We also express our deep gratitude to Mrs. Frisbie for her generous gift of the \$600 at this time.—Signed by the **SCHOOL BOARD**.

NOTICE, Pastors of the Kansas District.—Will you kindly send at your earliest convenience the names of your delegates to the District Assembly. Also notify me if your wife and children will attend the Assembly. And do not forget to pray that

God may give us a Pentecostal time.—**GILBERT E. MARTIN**, Pastor, McPherson, Kas.

CAMPMEETING.—The Church of the Nazarene will hold a great campmeeting at Escondido, Cal., July 15th to 25th. For particulars, address Rev. C. N. WEITZ, Escondido, Cal.

EVANGELISTIC.—I have open dates to hold meetings with or without a singer. Bible and mission conferences therewith.—**REV. DR. S. J. DAVIS**, 649 Ann Avenue, Kansas City, Kas.

ANNOUNCEMENT.—The second annual campmeeting of the Pentecostal Church of the Nazarene of Hemlock, Ore., will be held July 27th to August 7th. Evangelist Harry J. Elliott, of Portland, Ore., will do the preaching. We trust many Christians may come and help push the battle.—**A. H. SMITH**, Pastor.

District News

NORTHWEST DISTRICT

To Whom It May Concern:

I hereby affirm that I have this day examined into the physical condition of Rev. J. T. Little; that I find him ailing with nephritis of an acute type probably acute in onset, or an acute exacerbation of a pre-existing chronic nephritis. I have advised him that safety of life and chance of recovery from his illness necessitates rest of mind and body; the giving up for the present of all responsibility and physical exertion.

(Signed) **N. M. BAKER, M.D.**

524 Old National Bank Bldg., Spokane, Wash., June 22, 1915.

In accordance with the above, I must go to my home at Newberg, Ore., and must have absolute rest for at least one month. In the meantime, correspondence for the District Superintendent should be addressed to Rev. C. Howard Davis, chairman District Advisory Board, 64 East Eighteenth street North, Portland, Ore., or to Rev. Delance Wallace, P. O. Box 304, Walla Walla, Wash., who will give attention to any immediate needs. I hope, through your prayers, to be able to take up the work by that time.

JOHN T. LITTLE, Dist. Supt.

Report of the COMMITTEE on the STATE OF THE CHURCH

The Pentecostal Church of the Nazarene is in the world, and in the world to stay. Mr. John Wesley once said that he did not fear that the time would ever come when there would not be in the world a people called Methodists; but he feared the time might come when they would be like other people. We may well say the same of the people called Nazarenes. Should that time ever come, we will be a fallen church. We are called to be a peculiar people. Not necessarily peculiar in what we eat or what we drink or wherewithal we are clothed; yet we insist that when the heart has been made holy by the sanctifying baptism of the Holy Ghost, it be evidenced outwardly by modest dress and behavior. Let the bars be kept up against worldliness in every form. Our chief peculiarity is because of the truth which we believe, experience, and proclaim in all the world—the truth of holiness of heart and life through the blood of Jesus Christ: the scriptural fact that we are saved from sin by the washing of regeneration and the renewing of the Holy Ghost for the spreading and conservation of the work of full salvation in all the world; a dispensation of the gospel is committed unto us.

At the present time, when many are coming to us from all quarters and many more are looking our way, we call attention to the necessity of carefulness in keeping up the standard. In these days of compromise, of criticism, of skepticism, and every other ism that hell can devise, we urge the necessity of constantly proclaiming with no uncertain sound the fundamentals of our holy religion. We insist that all our ministers and laymen be constantly loyal to the doctrines and the government of the Pentecostal Church of the Nazarene as set forth by the **MANUAL**.

We not only urge to faithfulness in the keeping up of the standard, but we also insist that all who connect themselves with us and remain with us must come up to the standard set forth by the **MANUAL** of the church. There is no excuse for our existence as a church unless we are a clean church.

We also urge greater activity along all lines. Doors are wide open to us in all the world. There

should be a forward movement along our whole front. The time is short. Jesus is coming. Eternity is at our door. What we do, we must do quickly. Let us pray that in the fullest sense we may become all things to all men, that we may by all means save some.

We recommend that the adoption of this report shall make it obligatory on each pastor of this District to read this report before his congregation at the beginning of the coming year.

J. F. HARVEY, Chairman.

J. G. BRINGDAHL, Secretary.

DAKOTAS-MONTANA DISTRICT

We organized another church, Sunday, June 27, five miles in the country from Middle River, Minn., with twelve charter members. Rev. N. K. Lorenson had a good revival here last March, and he and his wife became members of this church. The Lord is truly blessing this brother. He preached all through the lumber camps last winter in northern Minnesota. He goes from house to house, and reads and prays with the people. We ask all the holy people to pray for this brother in his labor of love. May the Lord of the harvest send us some more like him, who will go out into the neglected towns and districts of North Dakota, Minnesota, and other states, where the harvest is great and the laborers are few.—**LYMAN BROUGH**, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

Nearly one hundred and fifty people were out last Sunday night to the Wesleyan Pentecostal Church of Providence. Seeking souls were at the altar.

The Grand View Park camp, Haverhill, Mass., will be in full swing when this notice reaches the readers. Revs. S. W. Beers, M. E. Borders, T. E. Beebe, J. A. Ward, G. G. Edwards, and L. D. Peavy will be the special workers.

Brother G. W. Schurman stopped over in Providence while en route to the Pentecostal Collegiate Institute last week. Brother Schurman has carried this school on his heart for a few years, and has been a great blessing to it.

Rev. George Sharpe of the Pentecostal Churches of Scotland, writes us that Mrs. Sharpe sails this month for this country, and will spend some time with her daughter at Franklin, Mass. Here is a good opportunity for campmeeting committees who need a good preacher and Bible teacher on the Book of Revelation to employ this preacher of righteousness. Any pastor needing Sister Sharpe for a Sabbath and an all-day meeting can write her at Franklin, Mass.

Home Missions in Action

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This book emphasizes the vitality, needs, and accomplishments of Home Missions, with a suggestion of the social responsibility of the church, and the vision of wider scope of Home Missions in relation to the vital concern and needs of the nations and the obligations imposed by the present era. It is rich in suggestions for both leaders and students—a compilation of significant facts, together with accounts of authentic experiences of workers in every line and field of Home Mission activity.

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Brother Talbee, of Bristol, held his last monthly all-day meeting for the season the middle of June. The writer was the preacher for the day.

Rev. George Sharpe and wife and Brother Pawson of the Pentecostal Churches of Scotland have been appointed fraternal delegates to the General Assembly of the Pentecostal Church of the Nazarene next fall. All of our people will be glad to make them welcome, and shall expect that some bond of union will be perfected whereby the Pentecostal Churches of Scotland will join the Pentecostal Church of the Nazarene. Why can not many of our pastors and churches write to Brother Sharpe and open their churches to him for a series of meetings while he is in this country. His address is 1 Westbourne Terrace, Kelvinside, Glasgow, Scotland.

Pastor Jones and wife made a pleasant trip to Providence in June. Brother Jones is preaching the blessed gospel of the Son of God to our folks each Sabbath at Keene, N. H.

Evangelist Joseph H. Smith has been holding some meetings in Philadelphia, Pa., of late. No holiness evangelist is better known and better loved in and about Philadelphia than is Brother Smith.

The Boston Monday Holiness Meeting has closed for the season. Many precious meetings have been held in the Shawmet Avenue mission the last few months, and many seeking souls have knelt there for the two works of grace. The place of the meeting next fall may be changed. Due notice will be given by those in charge.

The place of the Philadelphia Holiness Meeting has been changed. For many years it has been held in Wesley Hall. The meeting which opens next fall may be held in the Methodist headquarters, corner Seventeenth and Arch streets.

The writer was pleased to see how nicely Pastor Talbee and his people, at Bristol, R. I., had beautified their church since a year ago when we were there.

Rev. J. C. Bearse will be one of the preachers for Pastor Norberry's church while the latter is at Delanco (N. J.) camp.

"KEEP ON BELIEVING."

SOUTHERN CALIFORNIA DISTRICT
ASSEMBLY

It is impossible to put the spirit of this great Assembly into cold type. The personality of the leaders, the stick-to-business methods, as well as the deep spiritual harmony and enthusiasm were manifest from beginning to end.

The ninth District Assembly opened on Wednesday morning, June 23d, with our venerable General Superintendent Dr. P. F. Bresee presiding, who conducted a very precious communion service. The business session opened at 10 o'clock, when one hundred and ninety of the 404 ministerial and lay delegates entitled to membership were present. Robert Pierce was elected secretary, who chose L. R. Sawyer and A. B. Malott as assistants. Alpin M. Bowes and Scott May were statistical secretaries.

Dr. Bresee made a brief opening address, in which he stated that the work of the church was in a prosperous condition throughout the country. He said that a pessimist should not find a place in our ranks, as we were not here to look at difficulties, but to surmount them. He greeted the Assembly as heroes, and warned the preachers not to criticize their own churches.

District Superintendent W. C. Wilson gave his annual report, in which he stated that the District had forged ahead with a good degree of prosperity. There had been four new churches built — at Holtville, Hawthorne, Rivera, and East San Diego — while the Downey Holiness Church had come with us with their property. A good spirit of revival has been on throughout the year, by which many new people have found pardon and purity, and our work has been strengthened in many ways. The outlook was never better for us as a church. Brother Wilson stated that he had held the office for four years, and refused to have his name further considered for this position.

The remainder of the first session was taken up by arranging for standing committees and other matters of organization.

The afternoon session was made interesting by listening to the report of the Board of Trustees of the Nazarene University, in its various departments. The president of the university, Dr. H. O. Wiley; the financial agent, C. E. Jones; the treasurer, E. J. Blunquist; and the auditor, J. J. Sanders, each gave reports, which showed that the university had just closed the most prosperous year of its existence.

Leslie F. Gay, treasurer of the District Missionary Board, gave a full and careful report for the year, full of inspiration and incitation. Brother Gay never read a dull financial report. On motion, the Committee on Missions were instructed to em-

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body in a resolution appreciation of Brother Gay's long and faithful services as treasurer.

The rescue work came in for some very earnest discussions. Brother E. F. Sherman, who has stood by the work nobly with financial aid, made a brief address, calling upon the District to take the rescue work more fully on their hearts. The Committee on Resolutions made proper expression of Brother Sherman's help, and also the devotion and labors of Brother J. F. Sanders and wife.

Brother C. E. Cornell was appointed special agent to secure subscriptions to the HERALD of HOLINESS.

The second day of the Assembly opened with devotional services led by Prof. A. J. Ramsey, who gave some very helpful and inspiring thoughts from the Thirty-seventh Psalm.

Several Memorials to the General Assembly were presented and referred to the Committee on Memorials. The report of this committee on the same elicited some lively discussions.

The names of all the professors in the university who are elders were placed on the list of Elders in Charge.

The reports from pastors is always an interesting class meeting, as they relate their trials and triumphs, privations and providential provisions. It is a time of short sermons and experiences of praise and hallelujahs. It is astonishing that some of the brethren are alive, for certainly some of them are preachers that are poor, though they are not poor preachers.

The Order of the Day for 11 o'clock was the election of the District Superintendent. Dr. Bresee called on the Assembly to kneel with him in prayer while he asked God to choose the right man for the office. After an informal vote, a direct vote was taken, when Rev. Howard Eckel received the highest number of votes. Rev. J. W. Goodwin, who received the next highest vote, moved that the election be made unanimous. Brother Eckel was so elected. The District Superintendent, on being introduced, thanked the Assembly for the confidence reposed in him, and Dr. Bresee, placing his hands on the head of Brother Eckel, set him apart to his office in an earnest prayer.

Dr. Bresee stated that the coming October would mark the twentieth anniversary of the organization of the church on the Pacific Coast. A committee was appointed to arrange for the celebration of the occasion.

The afternoon session opened with the election

of delegates to the General Assembly. Nominations were made from the floor, and on a ballot being taken, out of the twenty-one names of Elders nominated, the following thirteen were elected: W. C. Wilson, Bud Robinson, C. E. Cornell, Seth C. Rees, H. Orton Wiley, C. W. Ruth, A. M. Bowes, J. W. Goodwin, A. J. Ramsey, Fred Mesch, Frieda M. Rees, James Elliott, and W. A. Eckel. The following lay delegates were also elected: L. F. Gay, C. E. Jones, Mrs. C. E. Cornell, Mrs. Bud Robinson, Mrs. P. F. Bresee, Mrs. Mary Whipple, A. S. Spaulding, Mrs. H. M. Kirk, E. F. Wilde, Mrs. Paul Bresee, Mrs. J. H. McIntyre, Mrs. L. F. Gay, D. H. Ely, and Carl Dauel.

Mrs Paul Bresee was elected District Treasurer.

One hour was given to a stirring presentation of the interests of the Publishing House, led by C. E. Cornell. Stirring five-minute addresses were made by A. J. Ramsey, J. W. Goodwin, H. Eckel, A. O. Henrieks, and A. M. Bowes, followed by a practical demonstration on "How to Sell Our Books," by C. E. Cornell.

Friday was a day of hearing from committees. The Committee on Orders recommended that Evangelist's Commission be granted to thirty-four elders and lay workers. J. Proctor Knott, David Halstrom, Reece H. Robbins, and M. F. Grose were elected to Elder's orders.

C. E. Cornell and J. W. Goodwin, Elders, and W. S. Knott and G. A. Darling, lay, were elected as the Advisory Board.

The following were elected as Trustees of the Nazarene University: J. W. Goodwin, A. O. Henrieks, Leslie F. Gay, F. L. Winn, and W. S. Knott to serve three years; and John C. Bradley to serve out the unexpired term of J. F. Sanders.

Dr. Bresee called the Sunday School Superintendents and Deacons to the front in a body, when each gave a word of testimony.

Howard Eckel, C. E. Cornell, G. W. Griffin, A. O. Henrieks, F. L. Winn, L. F. Gay, F. Stoy Spangler, L. G. Heidner, and W. C. Wilson were elected to form the District Campmeeting Board.

The business session gave place to the Educational Anniversary, which was a season of telling addresses by several of the university professors, with music by the University Quartet. Five hundred students are expected for the coming year.

The names of the Evangelists and Licensed Preachers were called and their characters passed. Evangelist George W. Wilson was introduced to

the Assembly, and made a brief address full of helpful thought.

Saturday was a full day. In connection with the report of the Committee on Memorials, the Chair called attention to the action taken by the Executive Committee of the General Missionary Board, asking the District Assemblies—in view of difficulties and obstacles to the work sometimes caused by misunderstandings and prejudice aroused by the confounding of our church with movements which have taken on the name "Pentecostal"—to consider the wisdom of dropping that word from our name, and leaving it simply "The Church of the Nazarene," and if they found it wise, to memorialize the General Assembly in the matter.

The following preamble and resolution was offered and unanimously adopted:

WHEREAS, The matter of abridgement of our name has been referred to us by the Executive Committee of the General Missionary Board; therefore, be it

Resolved, That should the General Assembly find that there is a good degree of unanimity in the matter, and that it can be done without grieving those among us who have especially borne that name in days gone by, we would most heartily concur in such change, thus giving us a shorter name, saving us from unnecessary prejudice because of the use of the name by some, and it would leave us to be known by the name which really marks and designates us in the ecclesiastical world, viz., The Church of the Nazarene.

Resolved, That this preamble and resolution be presented with the Memorials to the General Assembly by our delegates.

H. ORTON WILEY,
HOWARD ECKEL.

H. Orton Wiley, J. Proctor Knott, and A. O. Henricks were elected the District Board of Education.

The report of the Statistical Committee showed an increase all along the line.

The salary of the District Superintendent was placed at \$1,600.

The Sabbath services were full of unction and power, and the ordination service in the afternoon was a season of solemn but gracious blessing.

And so this ninth District Assembly—harmonious, practical, and great—closed its session with the smile of God upon it.

ROBERT PIERCE, Secretary.

SOUTHERN CALIFORNIA DISTRICT

The Church Board of the San Diego church called Brother Shepard for pastor, but for some reason he was unable to accept. Brother J. W. Goodwin received the unanimous call of the church, and has accepted, which we believe to be providential. San Diego is one of our strong churches. Under Brother Bowes' pastorate of six years, it had a steady and rapid growth, and today takes its place among the larger and most desirable churches on the District. They have a fine church building; also school and parsonage. They gave Brother Goodwin a most gracious and cordial reception. Every member was on his feet waving handkerchiefs and shouting not alone as a glorious and hearty welcome to their new pastor, but also in anticipation of the coming victory. The future outlook for this great church was never brighter, and we predict that under the wise leadership of our precious anointed Brother Goodwin this charge will have a growth that will be phenomenal.

Brother F. S. Converse has accepted Rivera, and Brother J. R. Helm goes to Downey. This closes up all the charges that were left to be supplied at the close of the District Assembly. We are expecting a great year of victory on the Southern California District.

I would be pleased to communicate with persons who live in cities or towns within the bounds of the Southern California District, where we have no church, and arrange for a meeting with the view of opening a work. Let us hear from you.

HOWARD ECKEL, Dist. Supt.

1405 East Thirty-ninth St., Los Angeles, Cal.

ALABAMA DISTRICT

Our work in this District is still moving on steadily. We are really expecting this to be a fruitful year in harvesting souls for Jesus.

Rev. S. B. Gosey, pastor at Millport, writes me: "We are moving on fairly well. Having fine services. Prayermeetings twice a week, and preaching two Sundays in the month. Fine Sunday school every Sunday. People are looking towards us." Brother Gosey is doing some faithful work at Millport church. He further says: "I go to Vernon Next Sunday (June 20th). I think the prospects are very good over there. As a whole, I think the outlook is very good for our work in Lamar county."

Rev. J. W. Heathcock, pastor at Grace Chapel,

writes: "This is the best year of my life. I never enjoyed the work of the Lord so much. We are having constant victory at Grace Chapel. Most every service there are seekers at the altar. Last Sunday night I preached and we had three at the altar. Sister Kimbrell was sanctified last regular meeting day. Our church is in fine condition spiritually. Not a discord nor a jar, for which we praise God. I am still preaching at Boldo, and the interest is increasing each service. Last first Sunday there were seven in the altar; some of the best people in the community. Some seeking pardon and some purity." Amen! May God bless Brother Heathcock. He is pushing things, and that always brings success.

Especially for the Preachers

We have many books in our catalog which will be a great help to ministers. We herewith present a list of four of which we will make special mention. Preachers who are looking for something helpful will find any one of them very good. If you wish to make a helpful present to your pastor you can not fail to please him by giving him one of these books.

The Preacher: His Life and Work. By J. H. Jowett, D. D., pastor of Fifth Avenue Presbyterian Church, New York.

This great Spirit-filled preacher presents his thought under the following heads:

- I. The Call to Be a Preacher.
 - II. The Perils of the Preacher.
 - III. The Preacher's Themes.
 - IV. The Preacher in His Study.
 - V. The Preacher in His Pulpit.
 - VI. The Preacher in the Home.
 - VII. The Preacher as a Man of Affairs.
- 239 pp.; cloth, \$1.25

Things That Matter Most. By J. H. Jowett, D. D.

A series of twenty-eight devotional papers on vital subjects, written by the author of "The Preacher: His Life and Work." No more need be said by way of recommendation.

281 pp.; cloth, \$1.25

The Romance of Preaching. By Charles Sylvester Horne.

The author of these famous Yale lectures was called to his reward only three days after completing the series. He was an English minister of learning and piety. The topics of his lectures are as follows: I. The Servant of the Spirit. II. The First of the Prophets. III. The Apostolic Age. IV. The Royalty of the Pulpit: Athanasius and Chrysostom. V. The Rulers of Peoples: Savonarola, Calvin, and John Knox. VI. The Founders of Freedom: John Robinson, and the Pilgrim Fathers. VII. The Passion of Evangelism: Wesley, and Whitefield. VIII. The Romance of Modern Preaching.

302 pp.; cloth, \$1.25

The Master Preacher: A Study in The Homiletics of Jesus. By Albert Richmond Bond, D. D.

In twenty-five interesting chapters the author discusses the preaching of Jesus. It can not be anything but helpful and stimulating.

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Reports come from Brother Covington that they are having great victory at Carbon Hill. About twenty-five have joined the Nazarene church, and the meeting is still going.

Our church in Birmingham is having a hard struggle. Brother Moore has resigned as pastor, and we have appointed Brother Pitts to take charge till the Assembly.

I am now with our church near Andalusia, and the prospects are good for a revival. We have some fine people here. Go from here to Ozark, Ala., July 5th.

C. H. LANCASTER, Dist. Supt.

DALLAS DISTRICT

Pastor B. F. Pritchett of Sherman church recently spent a few days in Canadian, Texas, filling an appointment for Rev. J. T. Upchurch. Brother Upchurch filled the Nazarene pulpit in Sherman on Sunday.

Rev. A. K. Brackin and wife are assisting in a meeting in Forney.

Our old friend and co-laborer, Rev. A. J. Valery, passed through Peniel a few days ago, enroute to Winfield, Texas, for a revival meeting.

The Peniel Evangelistic Band, composed of Rev. B. F. Sutton, Frank Wiese, John Douglas, and Roy Snee, are being blessed of the Lord in their South Texas campaign. The meeting at Lissie resulted in thirty-five professions. They are now in a battle at Chesterville, some are getting saved there. They will begin a meeting in Lolita, Jackson County, July 9th.

Evangelist C. C. Cluck is in the annual meeting at Grand Saline.

Rev. S. C. Pritchett is in a good meeting at Collinsville.

A letter from Evangelist W. E. Bennett, of Grabow, La., tells of a splendid meeting at Pine Land, Texas. Many souls were blessed, and a Nazarene church organized with twenty members. Rev. J. M. Wilson, of Kirbyville, will serve them as pastor.

Rev. W. A. Fulbright has moved from Lufkin to Batson. His wife is spending some time with relatives in Missouri. Brother Fulbright and the Rev. W. R. Sanders are holding some tent meetings in the southern part of the District.

Evangelist A. G. Jeffries is now in the annual meeting at Culeoka. He is assisted by the pastor, B. F. Pritchett.

Rev. J. E. Bates has returned from his trip to North Dakota, and reports a splendid meeting. He is now looking after the interest of the church at Peniel, where he is so much loved as pastor.

Evangelist B. F. Neely is now in a meeting at London, Texas. His recent meeting at Little Rock, Ark., was fruitful.

Rev. John Bates and wife have just begun a two weeks' meeting near Saddler.

Rev. W. F. Cleghorn had a real good meeting at Bells recently. He and Rev. H. R. Lee have opened a tent meeting near Ravenna.

The church at Cedar Hill have adopted the envelope system for missions. They took their first offering last Sunday, and the results were good beyond their expectation. Let all our churches follow this good example.

Pastor W. B. Pinson sends encouraging words from the church at Texarkana. God is blessing the work there.

Rev. W. M. Nelson has just begun a meeting at Rose Bud. He is assisted by Song Evangelist E. L. Greenfield.

I have for two weeks been unable to do any preaching, as continued throat trouble made it necessary for me to have treatment. After spending ten days under the care of a specialist in Dallas, I feel greatly benefited, and hope to be at the battle front again right away.

I am engaged for the Milano campmeeting, which begins July 21st. Pastor Gregory and his people are making preparations for a great meeting. There will be a good team of preachers, singers, and workers on hand. If you are in reach of this meeting, begin now to make preparation to be there.

We have the greatest opportunity of many years for a widespread revival in Texas. Truly, "The fields are ripe unto harvest," and if our people will rally to the call for reapers, by devoting some time and money to this work, we shall see blessed results. Let every church go in for real victory. Do n't wait for the evangelist to bring the revival along in his suitcase. Get some fresh fire and unction down on your regular services, then your special services will run easy, and the results will be permanent.

P. L. PIERCE, Dist. Supt.

EL PASO MISSION

Sunday, June 27th, was a good day with us. We had good attendance in the morning service, and in the evening we had our Children's Day program. We were rather surprised to see so many children present who took part in the exercises; and the

audience that greeted them was even larger than we had expected. The children did their part fairly well in their songs and recitations. Those present seemed to be delighted with the services. We tried to emphasize the need of sending the gospel to the children in the heathen lands, and at the close of the service we took a missionary offering now amounting to \$10.03.

It is really surprising to see what bright minds these Mexican children possess, and what they need is salvation and proper teaching and careful training to polish and develop them into useful manhood and womanhood. Home influence and surroundings is the greatest obstruction in the way of making an ideal Christian out of a Mexican boy or girl. What a great blessing it would be if we had a private home and school in connection with our work here! I assure you the results would far outreach our expectations. Well, to them that believe all things are possible. Suppose, then, a few more of you like the rest of us lift your eyes and look beyond the hills from whence all our expectations come, and believe God for greater things than these. The present as well as the future has great things in store for us.

The hot summer season is on us now. The heat is very intense at times and hard to endure, causing much sickness, suffering, and death among the children of the poorer classes who live in the congested part of the city.

There was much excitement in the city this morning when the ex-dictator of Mexico, Huerta, and his chief lieutenant Orozco and a number of other ex-federal generals were brought to the United States federal court to answer charges against them of violating the neutrality laws. For the first time we had the privilege of looking into the face of the man who has acquired such a reputation for bloodthirstiness and butchery; and from the very looks of the man our impression was that the man Huerta has in him all the elements of a blackhearted assassin. His sympathizers, of course, gave him a tremendous ovation as he walked down the streets of our city. He is here undoubtedly planning to re-enter old Mexico once more at the head of an army, and pave his way to the presidential chair through a sea of blood and through false promises. It is hoped that our government will prevent and discourage any more counter revolutions in Mexico.

As communications with Mexico City are cut off with the outside world, we at this end of the line have not been able to get any news concerning our beloved Brother Santin, in charge of our mission there. We trust that the Lord is protecting our brother from the perils that surround him.

S. D. ATHANS, Supt.

General Church News

HUGO, OKLA.

Two weeks ago I accepted the call of our church at Hugo, Okla., as pastor, entering at once into the work. Our first service with the church was on Sunday, June 13th. I was surprised at finding the church so spiritual, as it had been months since they had had a pastor. I can say that I have never met with a church which seemed to enjoy a greater spirituality than the Hugo church. The first service, at 11 a. m., was well attended, and God seemed to be well pleased with us pouring out His Spirit upon us, assuring the church and pastor that He would stand by us in the work here. At the night service following this one, while we were preaching from John 14:6, the Holy Spirit came upon the church and preacher, and for an hour or more waves of glory swept down upon us, and as many as fifty persons either shouted aloud or wept or laughed for joy. We have quite a number of young people, all of whom seem to be very spiritual. We will organize a Young People's Society at once. The Sunday school is fine; has an average attendance of sixty, and is growing in numbers and interest; splendid teachers and officers. Brother Jas. Garrison is superintendent, and has the love and confidence of the people. We received by baptism two new members last Sunday.—J. L. McLENDON.

WALLA WALLA, WASH.

Rev. J. T. Little, our newly-elected District Superintendent, upon return from meeting at Pine Grove, Idaho, where he was assisted by our Brother "Billy" Elliott, of Spokane, to look after the work at Spokane, was stricken with Bright's disease, and must have absolute rest for a time. He has requested that any correspondence for the District Superintendent during June and July be addressed to Rev. C. Howard Davis, chairman District Advisory Board, 64 East Eighteenth street (North), Portland, Ore., or to the undersigned.—DELANCE WALLACE.

From EVANGELIST J. W. OLIVER

I began at Idabell, Okla., with Sister Tanner pastor, on the 19th of June. Idabell is a place of about three thousand inhabitants, on the Frisco,

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between Hugo, Okla., and Hope, Ark. It has six churches for the whites, and three for the colored. It has more darkness and less light than any town of its size I ever saw. It seems licentiousness runs almost unchecked. We have done our best, but only got a move one night, when four stood for prayer, and they never came back. People are afraid to get to God. The Devil is holding high carnival here. I have shouted in his face, and served notice on him that he'd better do his best now, for soon I will help chain him, and roll him into the pit. Sister Tanner is a fine lady preacher; is well liked, and probably could do some good if she could live here among the people for about twenty years. This good sister is a Texas product, and, of course, that means much, especially when they are sanctified wholly. May God bless her, and give her many precious souls. My next meeting will be at Faxon, Okla., a new field. We not only expect to plant holiness there, but also a Nazarene church. Several new churches and quite a few additions is the report so far for us on the Western Oklahoma District. Remember the Faxon date, July 16th. Let the brethren and friends who live near enough attend.

DUNCAN, OKLA.

Our beloved pastor and wife, Rev. and Mrs. Charlie Robison, are here in a battle for souls. The meeting began June 18th. The Lord is blessing the Word. Seekers are praying through to victory. Last Saturday we had a salvation march. We met at the tabernacle, and a brother drove a dray with an organ and some singers on it. The others followed, carrying banners with Scripture texts. The Lord blessed in this street service. Sunday afternoon the pastor had a children's service, and some were saved. Last night was a blessed service. We expect the meeting to run over the first Sunday in July. We would be glad to have any saints passing through to stop off and help press the battle. Our church is small, but we have some true and tried ones in it. Our pastor is also pastor of the Marlow church. We appreciate him and his consecrated wife. They have been a blessing to our church.—MISS DOCTA HALL, Secretary.

MARTINTOWN, WIS.

The tent meeting conducted by Rev. F. J. Thomas, evangelist, and B. A. Nelson and wife, song leaders, closed Sunday, June 20th, with grand success. It was evident from the first service, that the speaker was backed up by the power of the Holy Spirit. On the first Monday night the saints were wonderfully burdened for the lost, and after praying it seemed the windows of heaven were opened, and waves of glory came upon them. Deep conviction settled upon sinners, and several prayed through to real victory, while others would stand back with tears streaming down their cheeks, yet not willing to make surrender. We hope and pray that the seed sown in their hearts will soon spring up and bear much fruit. Rev. F. J. Thomas preached some marvelous sermons, and of course

the Lord honored His Word, and the fire fell and conviction and glory struck this place. God blessed B. A. Nelson and wife in song, prayer, personal and altar work, and by their Christlike life they won the love of saints and sinners. While the weather was against us during the whole series, yet God graciously manifested Himself unto us, and gave us real victory.—MRS. CHARLES BUSS, Secretary.

BATES, ARK.

Our meeting here closed last night with great victory. Thirty-five prayed through either to pardon or purity. Nine united with the Nazarene church.—W. H. MINOR, Pastor.

GOGNAC, KAS.

This is truly a great home missionary field on these vast prairies, where people are living so far apart. Have been out here about four weeks, and most of the time it rained so we could not have meeting, and when we did, farmers were behind with crops, so we could not get large numbers. But there were some blessed cases of salvation and sanctification. One woman prayed through at the family altar, where we stayed over night. One young man God graciously broke up, and he gave up tobacco, etc., and came to Jesus. My heart aches for these people out here without a pastor to look after their souls. There were others that God broke up and saved and sanctified. We are still looking to Jesus. Expect to go to Oaks, Okla., about July 10th for a meeting. Will have some open dates, and will be glad to give to any one wanting a meeting.—H. M. BASSETT.

From EVANGELIST ARTHUR F. INGLEB

Our tent meeting closed in Fairfield, Idaho, Sunday night, June 20th. It was a losing battle for the enemy from the outset, and many were slain of the Lord. Evangelist Fred St. Clair and the Rev. Harry Hays, our District Superintendent, did the most of the preaching. It was a privilege and joy to meet and labor with these blessed saints in the great harvest field of souls. More than one hundred persons came to the altar, and about eighty prayed through to forgiveness and holiness. A Mormon settlement, three miles away, was stirred, and many came to the meetings at night. One of their bishops came and heard the rugged truths of full salvation. A Mormon woman from another town was saved, and then sanctified, before the meeting closed. Her daughter is a member of our church in Fairfield. As a whole, the Mormons seem to know nothing of spirituality, but the younger people are hungry for a better life. Brother St. Clair and the writer came to Hill City, June 24th, and opened a tent meeting in the country, two miles from town. Sixty people came to the first service. We look for crowds on Sundays, and many souls in the fountain. The Methodist preacher loaned us the benches and organ from his church, and stands by the meetings faithfully. People are coming from other places, and are camping in tents, and there are some grand souls among them. We are stopping in the home of Brother and Sister Cook, who have a splendid family, having come from Tabor, Iowa, about eight years ago. They are faithful to God and holiness, and know how to pray and care for the Lord's children. Blessings on them. At Fairfield, fifteen miles east of this place, we have a growing church of about thirty members. We received seven new ones from the tent meeting, and others will join later. They were pastorless when the meeting began, but God evidently brought them a preacher in the person of the writer. The church called us, and we prayed through and found it was the will of God, and now we are the pastor of the Pentecostal Church of the Nazarene in Fairfield, Idaho. This is a great new country for our people. Fairfield is a small and growing town in a fertile valley, five thousand feet above the sea, and may soon become the county seat of a new county. The townsite agent has offered to give us a lot for the new church, and ten dollars to start the project. There is no other religious society in the town, and we have an unusual opportunity for organized holiness. To God be all the glory. We solicit your daily prayers.

MAPLEWOOD, MO.

Yesterday was a good day, notwithstanding it rained almost all the day. Brother Sneed of the Simmons Hardware Company brought the message at the morning hour, and the pastor preached at the evening service. The Lord gave us a spiritual uplift, and we all went home feeling well paid for the day's work. We have only a few in this church, but I never met a more loyal band of folks than we have here. They come, pray, and pay. I believe there is coming a day when there will be a strong Nazarene church in this city. We are getting ready to begin a campaign under a tabernacle to last until the Assembly. Our Assembly year is almost ended, and the writer expects

to go back into the evangelistic field after the Assembly. Will the readers pray that these last days of our Assembly year will be the best and most fruitful of all.—G. O. CROW.

MARTINSBURG, W. VA.

We want to praise God for full salvation, and also that He has enabled us to launch our gospel net (tent) for another draught of fishes during this summer's campaign. We pitch first on the same spot where many found the Lord last year. Yesterday, Sunday, June 27th, was the first day, which was ideal. So then at the altar for pardon and some for purity. Brethren, I see your note "Holiness Crusade" in the HERALD OF HOLINESS and THE OTHER SHEEP, wanting a thousand volunteers to spread holiness literature. I want to be one of that number. I have put out fifty copies of THE OTHER SHEEP, and want to put out twenty-five more today with the announcement of the meeting on the margin, with an invitation to read, to subscribe, and come to the meetings. I feel this is home mission work, and I am on the field, and expecting more and more to follow.—M. L. YEAKLEY.

JONESBORO, LA.

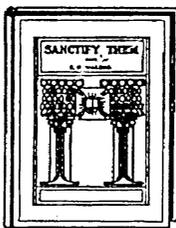
It is with grateful hearts we report victory at Jonesboro. After seventeen days' hard fight, with Brother John and Sister Grace Roberts in the lead, we can look back over the battlefield and see that the slain of the Lord are gratifyingly numerous. The last night was glorious. While Sister Roberts brought the message, saints shouted, and at the close God gave us a gracious altar service. Our beloved District Superintendent, T. C. Leckie, was present, and received six new members into the church. Little seven-year-old Geran Roberts, who was saved a few weeks before he was three and sanctified in his fifth year, added greatly to the meeting with his tambourine, special songs, and earnest prayers. Brother and Sister Roberts and Geran are a strong team, and we hope they will spend much of their time on our Louisiana District where the harvest is white and the laborers are very few.—E. G. THEUS, Pastor.

ST. JOSEPH, MO.

Closed our tent meeting last night at Elwood, Kas, just across the river, about two miles from our church in St. Joseph. The meeting ran twenty-six days, and we can truly say it was a good meeting; not a great sweep, but sixteen bright professions. Deep conviction settled down on the people until some could not sleep at night. Among the remarkable cases was an infidel who told us he had been married nineteen years, and a preacher had never taken a meal in his home until during the meeting. He had been to church but once in thirteen years. He was at the altar one night until almost midnight, and prayed through to victory the next morning on the Missouri river bank. He went to town the next day, got a Bible, and erected family altar. A number of the people from our St. Joseph church attended regularly, and helped push the battle. Rev. H. A. Dunlap was with us in most every service, ready to preach, pray, sing, or testify, and press the battle on to victory. His Spirit-filled messages reached the people. The first two weeks the rain, which fell almost every day, hindered the meetings some, but through it all our God answered by fire. We are planning to pitch our tent in St. Joseph on July 9th. We believe God for victory, and ask an interest in your prayers. The address is 2116 South Tenth street.—CHARLES W. DAVIS and WIFE.

From EVANGELIST A. J. VALLERY

I have just closed my first summer's meeting at Winfield, Texas, where there was not a holiness man living in the town. The meeting was held in the "Progressive Christian" church, which has no pastor at this time. The "Non-progressives" held a meeting in their church at the same time. Notwithstanding we failed to secure the co-operation of either the Methodist or Baptist pastor, we had good crowds. On Saturday and Sunday nights scores were turned away for lack of room. The interest was wonderful. Time and again the whole congregation was in tears. Saturday night, after we dismissed, four ladies came to me and said, "Brother Vallery, we all belong to church, but fear that we are not right with God." They all went to their knees, weeping and praying. The last Sunday one of them was blessedly saved. We closed with an immense crowd, many of the Baptists forsaking their own services to attend. Many expressed a wish that the meeting go on two weeks longer. We brought down two dozen Canaan Melodies songbooks, which were all sold, and we had scarcely enough to go around. Sister Mollie Bynum played the organ and sang, and her husband, Brother Bascom Bynum, and Brother J. T.



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Horner and wife, rendered fine service. I begin at Swedonia Saturday, July 3d. Pray for me.

WEBSTER CITY, IOWA

We are glad to report blessed victory in this field. Two weeks ago, at our regular prayermeeting, two young men sought pardon. One of them had been under the influence of liquor for twenty days, and was in a deplorable condition. He prayed and wept his way back to the Lord, for he had once known God. We all rejoiced with him, and after some time given to testimony, he came and sought the experience of entire sanctification, and again prayed through to victory. He remained in the city several days, and was clear and bright in his experience. The other young man gave good evidence of having received pardon. Sunday evening, June 20th, a boy of thirteen years was reclaimed. Two new families have recently come among us to help push the battle for full salvation: Brother F. A. Pierce and family, from Ft. Dodge, and Brother J. H. Potter and family, from Otho. Another family of four will be with us the last of August, and we expect some others before long. God is giving us blessed victory, and the prospects for a strong and substantial work were never better. Expect to have open-air meetings each Saturday evening during the rest of the summer. We gave our Children's Day program on June 20th, with a large congregation present. There were sixty-seven at Sunday school, and we took up an offering for missions of \$27.81, for which we praise God. We liked the program printed by our Publishing House, and will say that if any of our churches have not held their Children's Day, that June is not the only month in which it can be given. Prepare at once for such a day. We expect to do more for the cause of missions the coming year. We rejoice that we have two more missionary days in which we can give before our District Assembly.—F. B. GOWLAND, Pastor.

DENISON, TEXAS

We have just closed a fine meeting at Bells. A goodly number were saved and sanctified, and we organized a Nazarene church with thirteen members. The Lord touched the heart of a sinner who gave us a lot for a church. Several others have donated toward the building. Brother and Sister Lee assisted the last few days in the meeting. The writer will assist Brother Lee in meeting north of Bonham. Our church in Denison is at a high tide. We were thankful to have Brother Sanford with us Sunday. He proved a blessing to us. There are seekers at almost every service of our church.—W. F. CLEGHORN, Pastor.

MILANO, TEXAS

We have had a good three weeks' meeting with Brother J. A. Pruett, as preacher. There were six saved, and the power of God was manifest in convicting sinners and blessing those who were saved. Brother Pruett worked hard through the day and preached hard at night. He lived in our home for nearly a month, and the Lord was so with him, and he lived so humbly that he was a blessing to our home. We have a prayermeeting in our home

every Thursday night. It helps to keep us alive in the Lord.—SARAH L. WHITE.

LITTLE ROCK, ARK.

Another battle has been fought here, and somewhat of victory won. Some twenty-five or thirty were either saved or sanctified. Several "regulars" were worked over as usual. Rev. B. F. Neely, the preaching machine of Texas, led the battle. His sermons were unctuous, logical, and powerful. Crowds were not so large as usual, owing to other meetings going on, and the rainy weather. The tent was blown down twice, making four times this season. Will begin July 1st in Argenta again. Rev. R. T. Williams will be the leader. A fine little work has been started there which will be heard from in the future. Am now nearing the close of my third and last year here. Good success has crowned our ministry. A revival spirit has been maintained, many souls have been saved and sanctified. More members have been received and more money raised for missions, the General and District Superintendents and local affairs, than during any similar period in the history of the work. The enemy has been busy, too, and no little damage has been done by him and his human deputies. But withal, real progress has been made, and the smile of the heavenly Father is on us. We've made no plans or engagements for the future. Am not sure yet where I'll labor next, or on what line. My Father will take care of that. Would prefer a pastorate in the North or West, if the Lord wills. The blood of Jesus still cleanses from all sin, and the Comforter abides.—JOSEPH N. SPEAKES, Pastor.

SOUTH MANCHESTER, CONN.

I fear that we New England pastors do not send as many reports to the HERALD OF HOLINESS as we might. I am of the opinion that the more New England reports found in the paper, the easier it will be to induce New England people to subscribe for the paper. There is no evil report to bring from the church in this place. It is really wonderful how we are getting along. A short time ago a Methodist lady who has been an active Christian a number of years, and a charter member of the church where she holds her membership, was visiting friends in this place, and came to our church. The second time she came, she said, "They are on the right track." Before the meeting was over she was a seeker for full salvation, and, we trust, a finder. We expect to receive into full connection two or three well saved people next Sabbath. We are endeavoring to make our little church attractive, and a number of improvements have been made of late; the painters have just finished giving a needed coat to the exterior of church and parsonage. We have other improvements on foot, but we do not forget that the power of the Holy Ghost is needed more than all else to successfully carry the good fight to a finish.—A. C. GOLDBERG, Pastor.

WHETSTONE, KY.

Sunday we joined pastor Robinson at Creelsboro, and preached for him and his people in the morning. We enjoyed the service, and believe that some got blessed. Brother Robinson is pastor on the Highway circuit, is liked by his people, and is doing a good work. Next Saturday night and Sunday we meet with the Lacy Chapel church.—I. T. STOVALL.

BLOOMFIELD, IND.

We just closed a meeting in West Indianapolis, Ind., with Rev. J. W. Crawford. God gave blessed victory. There were between fifty and sixty at the altar. God has some blessed saints at this place. Brother Crawford is a fine man to work with; he stands for the truth and behind the man who proclaims it.—REV. J. C. CASSIDY.

CARTERVILLE, ILL.

I have been reading with interest the reports from your work in church, missions, campmeetings, rescue homes, orphanages, and schools, and I have often thought of giving a report of the Cartersville work, of which I am now the pastor. God gave us a fine class here four years ago. We came out of the Free Baptist church. I was pastor only a few months, as I told them when they organized in January that I could only stay till June. We then had about eighty-six members. I was away three and a half years, and during that time the church went through its hardest struggle. They had some good pastors, but much of the time were either changing pastors or without, and they lost nearly half their members. When I felt the Lord leading me to accept the call to them last fall, I did not want to go, for husband and I were busy for God up in Pennsylvania, and had calls enough for all winter, with many temporal blessings. But God pointed to Cartersville, and we packed up and went as soon as possible. A faithful were there, ready for sacrifice or service. Things looked some-

what discouraging: no choir, no crowds, no salary to amount to anything, no work that my husband could get; a big expense of carfare and moving, and, worst of all, the people had lost respect for the church. Then, I tell you, it is awful when we who ought to be strong, get to where we turn our back and flee before our enemies. I knew nothing to do but preach the Word, pray, take the little MANUAL, and go according to it, and live so as to command the respect and demand order and respect to the house of God. We did this, and the Lord came to our rescue. As the church leaked so we could hardly hold service in it, God moved on the heart of a friend to loan us \$50 without note or interest with a year to pay it. The church was only able to pay about \$30 a month to the pastor's support, but the Lord has supplied our needs. We had an evangelist for nearly two weeks in the winter, and had twenty-five professions. We now have a fine saved choir (as that is the only kind I will have), a fine quartet, and our attendance is on the increase. There is harmony in all our business meetings, and we are delighted with what the Lord is doing. God has given us a comfortable little home where His children feel free, and on Sunday afternoons ten or twelve of the young people come together for study of the Bible, song, and prayer. Please remember them in prayer, that God will give us some preachers and singers, and even missionaries out of that crowd. We are in Lacona, Iowa, for the third meeting with the holiness people here. They are surely fine. Our meetings have been affected by the wet, cold weather, but we are now having fine crowds, fine attention, and some interest manifested. We hope to see a Pentecostal Church of the Nazarene at the close of this meeting.—EDNA WELLS HOKE.

AUBURN, ILL.

God is honoring His Word, and the preaching of truth on sin and the judgment, and some are finding God. We continue to have the largest regular crowds of any church in town, and some good people are uniting with us from time to time. A few weeks ago a young lady of unusual talent and character cast her lot with us. She has been growing in grace since then more than ever, and in her willingness to work for the church and the Master that she has chosen to serve. We put her with two more of our faithful girls as a committee in charge of the Children's Day program. In spite of the fact that a Chautauqua was in town for that night, our church, which is the largest building in town (outside of the Catholic church) was filled, and all present said this was the greatest Children's Day program ever given in Auburn. Pastors, if you want to hold your young people, let them know you are interested in them, and keep them busy in some work for the Master. We shall not be at all surprised if the time finally comes when our Foreign Missionary Board has before them for consideration one of these girls. While we are pleased to be their pastor, yet we would be glad to give them up, should the Lord see fit to start them into that work.—CHARLES A. GIBSON, Pastor.

From EVANGELIST C. M. KING

We have just closed a meeting with Brother and Sister B. B. Lewis in their new tent, at Protection. It was comparatively a new field, and we were not able to accomplish as much as we had

hoped to. A few prayed through at the altar, and seemed to get real victory. Rev. C. F. Price was with us a part of the time, and rendered efficient service, both with the music and in preaching. Brother and Sister Lewis are consecrated young folks, and he is a good young preacher. May the Lord richly bless them in their work for the Master. We had to close at least a week too soon, as the tent was dated for another meeting. The crowds were small at first, but increased to the last, and conviction was strong. Am open now for meetings. Address, 781 Eighth, East, Hutchinson, Kansas.

CHICAGO HEIGHTS, ILL.

These are strenuous days, but the Comforter abides and we are encouraged. On May 17th, wife and I commenced a meeting in Lowell, Ind., under a tent. The weather was cold, and it rained every day we were there. The good Lord gave us seekers, and sinners were saved and believers sanctified in the old-fashioned way. A number of people were ruined for the popular churches that opposed our work so bitterly, so on June 1st we closed our meeting and organized a Nazarene church with thirteen members. We returned home to our own people leaving the new flock to shout it out. Our intention was to pitch our tent in Harvey, Ill., which is only seven miles from the Heights, on June 10th. The rain prevented, and we did not get the tent up until Saturday, June 12th. On Sunday morning a storm visited Harvey, and put the tent to the ground. We pitched the tent again, holding the first service Wednesday evening. On Friday another storm came our way, and again the tent went down. The Lord stayed by us, and being determined by God's grace to see souls saved, we had it up in time for the evening services. We moved on for ten days, seeing several saved and sanctified, and got acquainted with some fine people. We feel sure that the Nazarenes will soon have a church in that town. We closed on Friday, hurried home to minister to our own people on Sunday. Had three services truly blessed of the Lord. Started on Monday for Lowell. Spent the evening in Hammond, meeting with the praying band of that church. We found Sisters Turnbull and Halterman closing a few days' meeting at Lowell, and found that the Lord has blessed and given some results. Wife and I gave them two nights, seeing one woman saved and sanctified, and three others sanctified. We took a class of nine into the church. The District Superintendent, Brother Harding, expects to visit this new church soon. We are now at home ready to launch into the work of getting ready for our camping, which is to be held in a fine grove at the edge of the city on the interurban car line. Rev. Robert M. Kell and his sister, Miss Lulu, will lead, and will be assisted by the pastor and his wife and several other preachers. We are expecting a great time at this camp, which will be held July 15th-25th. Let the Nazarenes pray for us, and those that can arrange to attend.—C. WARREN JONES.

LOUISVILLE, KY.

The church at Louisville is being peculiarly blessed of the Lord. Our pastor, Rev. J. G. Nickerson, is a fearless, Spirit-led man of God. We have some real bloodwashed pilgrims in our membership, who know how to get hold of the horns of the altar, and God is hearing prayer and working. We were richly fed on June 27th, and several seekers found Jesus as the Sanctifier of their souls. The outlook is fine, and we have faith for a blessed future for this church, and a rich ingathering of souls.—CHURCH REPORTER.

UTICA AVE., BROOKLYN, N. Y.

We have arrived at that season of the year when our church is greatly depleted by those who go away for the summer. Nevertheless the wheels of religious activity keep in vigorous motion just the same. We are having the delightful privilege of praying souls through frequently in our regular services. The church repairs are receiving a few finishing touches just now. On Wednesday evening, June 30th, there was a very pretty wedding at our church, when Mr. Howard Rowe, son of Rev. Benjamin Rowe, one of our wellknown elders, and Miss Florence Marsac, daughter of Mr. J. D. Marsac, our popular Sunday school superintendent, were united in the bonds of holy matrimony. The ceremony was performed by the father of the groom, assisted by the pastor. District Superintendent E. J. Marvin acted as best man, while Miss Henrietta Meyers served as bridesmaid. Miss Esther Christiansen presided at the organ. The principals are a beautiful sanctified couple, and the whole affair was simple and appropriate. Mr. Howard Rowe is president of our Nazarene League, and is also president of the young people's organization for the New York District. Miss Marsac is prominent in our Sunday school and League work. All wish them a happy and prosperous future, both temporally and spiritually.—D. RAND PIERCE, Pastor.



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My Dear Brother: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

Permit me to thank you for writing that splendid little book, entitled, "Casting the Net." I have read the same with much interest and blessing. I regard it as exceedingly inspirational, profitable, and full of helpful suggestions for soul winners; it is certain to help and bless any one who will read it. I shall take pleasure in recommending the same to any one who desires to become an efficient and successful "fisher of men." It is fine, and just what is needed—concise, condensed, suggestive, practicable, and scriptural. It is certain to do much good and enhance your eternal reward. May its sale reach the million mark. God bless you!

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WHAT GOD HAS DONE IN AUSTIN

We landed in this town about December 5, 1914, without one cent in money to live on, to serve a small church that was very poor and discouraged, and without any place in which to worship; no house for the preacher, nor money to get one. But God undertook for us, and we got out and rented an old store house, and started a revival meeting. God put His seal upon the very first service, and gave many souls the first Sunday of the meeting, and the first Sunday in Austin. So we ran the meeting about one month in the old store house, and then raised money and bought us a new tent, and started out to evangelize the city. In a few days we could not seat the people, who would come from all parts of the city to our meetings. We have been serving the church and trying to do the work of an evangelist. By this we would move our tent around over the city, and as we moved from one place to another the people would follow us. Many times they would not have standing room on the street cars for the people going to our meetings. God has given us some very fine people in our church, given us friends to the work all over the town, supplied all our needs, and given us great victory. So we began to plan, pray, and believe for a house to worship in, and have already raised about five hundred dollars for our new church. We hope to have the building by the last of September. One man and his good wife gave me a check the other day for one hundred dollars for that purpose. We believe that the Lord wants a strong work in Austin, the capital city of Texas. We were permitted to have with us the last Fifth Sunday preachers' meeting, which was a great feast. Many souls were blessed, and a nice class came into the church. We next had with us Rev. C. E. Roberts and workers for a two weeks' revival, which was one of the greatest revivals that I have witnessed in a long time. I have noticed in our papers a move to evangelize Texas. Let some of our evangelists and pastors who have been running over the same road so long get into some of our Texas towns where holiness has not been preached, and stay till the fire falls, and then organize a church. We have no need for job seekers, but we need soul seekers. We have just closed one of the greatest meetings of our life, conducted by Rev. C. E. Roberts, assisted by his brother, J. F. Roberts, and the two little singing girls, Sadie and Ola, from the orphanage at Pilot Point, Texas. This was one of those oldtime meetings like our people used to have. The altars were lined many times with seekers, and best of all, most of them prayed through. Brother Roberts is a great preacher of the Word, and convincing on holiness. His brother John is a man of God, and has the fire burning. The little singing girls with their songs started the flames many times.—E. W. WELLS, Pastor.

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OFFICIAL PAPER PENTECOSTAL CHURCH OF THE
NAZARENE. Published every Wednesday.

B. F. HAYNES, D. D., Editor
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Subscription Price—\$1.00 a year in advance;
to foreign countries, \$1.50.

Expiration of Time—Subscriptions are payable
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will be discontinued at the expiration of time.

How to Remit—Send money order or bank
draft, payable to KINNE & SANDERS, Agents.
Entered as second-class matter at the Postoffice
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give qualifications and references. J. M. Beecher,
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NEWTON, KAS.

We would indeed be ungrateful if we did not give
public praise to God for the blessed season of re-
vival services recently held here under the ministry
of R. T. Williams. The first week the weather
was all that one could have wished it not to be.
Constant rains hindered the people from attending
and made the use of the tabernacle impracticable.
Still the Lord was working, strengthening our
faith, and giving us a spiritual upbuilding. The
closing week was filled with revival power. There
were some thirty-five or more who professed either
pardon, reclamation, or purity. The people unani-
mously called Brother Williams for another year,
feeling that the impression already made upon our
city could best be continued by one who was some-
what acquainted with conditions and circumstances
as they exist here. Again, much prejudice has been
broken down. The people of the city, as well as
the holiness folks, were loud in their praise of the
character of work done by the evangelist. We feel
that all the results have not as yet been seen. A
few weeks ago, at one of our cottage prayermeet-
ings, our people presented a petition, requesting
us to return for another year. We expect, God
willing, to give an affirmative answer to their call,
and if Jesus tarries and we remain on earth, we
shall continue to press the battle for God and
holiness in Newton.—FRED H. MENDELL, Pastor.

BURNS, ORE.

The Lord is with us, and the services are getting
better and better all the time. The Devil doesn't
like the Nazarenes of Burns, but we feel sure that
they have a fairly good standing in heaven, and
that is by far the better after all. We have never
labored with a truer band of loyal people in our
twelve years' ministry. They all love the church,
and stand by the pastor. This always means victory
for any class. We have from fifty to seventy-
five out to prayermeeting every week, and the
house is full every Sunday night. The morning
services are well attended, and the Lord always
meets with us. Souls are getting to God right
along. We have not had a barren Sunday now
for several weeks. Sunday was a high day for us.
God was with us from the first song of the Sunday
school to the last thing in the evening. The Chil-
dren's Day exercises in the interests of the gen-
eral missionary fund was a real success, and a
good offering was raised. God bless Sister Eaton
and her little helper, Sheeshu. We will never for-
get their visit to Burns church.—S. L. FLOWERS,
Pastor.

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