THE INWARD STATE AND OUTWARD ASPECTS

OUTWARD things do not appear the same to all. The inward state has much to do with determining the true aspect of things outward. Entrancing landscapes have no charm for one suffering the pangs of hunger and the prospect of early death from starvation. They are rather only a part of a cruel world mocking the helpless body and mind in the throes of an unequal struggle for bread. The periods of the matchless orator entrancing multitudes by his glowing portraiture of the glories and achievements of patriotism have no attractions for the felon wrought upon by remorse for his horrid crime and dread of the penalty impending. The skies to one are dull and leaden, while to another they are glorious with their God-given blue. The poet puts it in verse when he says:

Two men looked out from their prison bars—
One saw the mud, the other the stars.

The state within determines the hue of things without. To the cold, carnal, selfish, proud and self-sufficient, the Bible is a burdensome list of restraints on human passion and lust and self-seeking, and he seeks to discredit it and dispose of its authority in any and every way. To the earnest, intelligently awakened soul seeking the highest and best possibilities in the reach of wrecked human nature the Bible is a precious boon buttressed by every credential required by reason or common sense, and accredited by the conscious needs of human nature to which it is the solitary answer in all the universe of God. To such a soul this holy book is a necessity, and its authority is as much a boon as its holy balm is in hours of sorrow and distress.

To the carnally minded, formal, worldly religious professor, holiness is a fact, a dangerous fanaticism to be shunned by the prudent who would avoid excursions into the perilous realms of dementia from which few ever return to sanity. To such, holiness as a second work of grace, is true religion, to which it is the solitary answer in all the universe of God, to women, and committing them to prisons of holiness is the real heart this holy book is a necessity, and its authority is as much a boon as its holy balm is in hours of sorrow and distress. To the earnest, awakened soul, this holy book is a necessity, and its authority is as much a boon as its holy balm is in hours of sorrow and distress.

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ERN FICTION this is entirely reversed. The young have their moral perceptions so perverted by such reading as to insensibly drift into an admiration and imitation of the morally grotesque and sinister in character. The leading is loosened and to crime and immorality. SucceSS is the goal and the ultima thule of human ambition regardless of means for its achievement, according to the spirit of most of the modern fiction. Successful crime is apostolized. Lust is sanctified if undetected in its gratification. The crime in dishonesty or sexual indulgence or deflections is only in not being shrewd enough to elude detection and punishment. Such is too often the miserable debauchery of all ethical standards to be found in too many of our modern works of fiction.

It is not to be wondered at that easy divorce and domestic scandals and all sorts of social irregularities are so prevalent these past few years. These things may be expected until we can in some way procure a stay of this abuse of salacious and erotic filth from some of our magazines and so very many modern books of fiction. The makers of such vicious literature have a poor defense in the plea that they are meeting a demand in the public taste. The purveyor of cocaine or opium or other deadly drugs could make the same defense, but the law steps in and prohibits such traffic under heavy penalties. The law should do the same thing in this matter of poisonous and deadly fiction. No man or set of men should be allowed to traffic in the social and physical and moral welfare of the citizens because it pays in dollars, and because there are to be found easy dupes for such perfidy. These weak or ignorant or depraved citizens of government are proper subjects to benefit by the paternal interference of government and to be protected from their own weakness, just as the lunatics are protected from their own lunacy and from injury to others by governmental interference with their personal liberty.

NEGLECTING HOLINESS

S

THERE are many things which stand in the way of disciples which cause them to stumble. There are the evil influences which exist in every community and which are run after by the worldly with such a rush. Against these the children of God must stand firmly, quietly, like adamant, unmove and immovable. The allurements of the world, as a place and theatre of commercial activity, are also a very potent snare to many. The commercial spirit of the age is unfriendly to grace. Insensibly and insidiously, if we are not very careful and prayerful, this spirit will creep in upon us, begetting discontent with our posy, plodding life as it will be painted to us by the tempter, and we will be led to a seeking of our own and a loss of the spirit of altruism which is the dominating spirit of God's children. In the face of these seductions we must stand true to our plighted faith, and refuse to be swerved one hair's breadth from the straight and narrow way.

Worldly honors which are lavished upon those who are willing to pay the price often become a snare to the saints. These elevations and emoluments are very attractive to the worldly eye. If we would remain undazzled and unbewildered by them we must maintain an unworlhy eye, and an unworlthy heart. Let it be known and forever that there are prices which God's people are absolutely unwilling to pay for the most profitable and alluring places of preference.

There are the persecutions which await the faithful and uncomprising Christians over which many stumble. These trials are to be expected and must not be esteemed "strange" by us, but must be faced and borne with fortitude and faith and they will work out for us a "far more exceeding and eternal weight of glory." We must let patience have her perfect work. We must stand fast. We must behave like loving, loyal, chastened children. We must submit to have our faith tried as gold that it may come forth like the fine, tested gold, bright and pure and without dross.

The grace of God is sufficient to give us the victory, and make all these things redound to our spiritual profit and to His glory. Remember these are so many opportunities for us to glorify Him by our steadfastness. If we would reign with Him we must suffer with Him. The servant is not above his Master nor the disciple above his Lord. It is an honor for us to be permitted to be as our Lord in the fellowship of suffering, and the painful gashes made by the Roman tribunal as it drags over our quivering flesh. Stand still and see the salvation of the Lord. Is the sea in front too deep and threatening, and the mountains on either side too steep to climb for escape! Are the noises of the chariot wheels and the bugle blasts and the lusty furious yells of the advancing Egyptians harrowing and blood-curdling, filling you with terror! Calm your perturbed spirit and stand still. You know you can not run forward or retreat to the right or left or on your back track. God does not command any one of these movements. He commands the only thing you can do and the easiest thing to do, which is to stand still and see Him act in vanquishing your enemies. Can't you simply stop and look at Him? This is His order. Don't bother yourself as to the how and the why of His doings. These are His affairs. Yours is simply to stand still and see Him act in these crises when there is nothing else that you can do. How simple, how majestic, how marvelous are His divine actions for us when we will simply obey and let Him work for us! Be not abashed or fearful or despondent, therefore, at any of these besetments or stumbling stones along the way. Look up and trust and obey.
Salvation for All Alike

Christ died for all men and his salvation avails for all men alike, whatever be their social or intellectual position or elevation. When it comes to the personal appropriation of the saving benefits of Christ’s death the rich or learned must accept the very same terms and receive saving mercy in the very same way as the lowly or the unlearned. There are no special invitations of communion for any class or grade of men. As all have sinned and come short of the glory of God, so all must bow to the same authority and accept the same terms of personal reconciliation. This fact is strikingly illustrated in the conversion of Chief Justice Chase, of Ohio, as related by Louis Albert Banks:

Bishop Newman had observed, during the time he was pastor of Metropolitan Church, Washington, that when he was administering communion Chief Justice Chase always retired. He was impressed that he ought to talk with him about the matter, so he asked him why he did not come to the altar, to which he replied: “I am not a Methodist and I am not good enough.” Dr. Newman replied: “You will omit consideration of the former point and speak of the latter.” Then he turned to the communion invitation and read: “Ye that do trust in the Lord shall inherit the land.” “Stop right there,” said the Chief Justice, and for an hour they talked upon repentance.

Soon after, as he was administering the communion, Mr. Chase was present. After all had commended who wished to do so, Dr. Newman waited still, and said: “Is there another who wishes to come? If you feel worthy you are not to come. If you feel unworthy, but repent of sin and trust in Christ, come.” With that the Chief Justice arose and with bowed head came to the altar; but, instead of kneeling, he fell down upon the floor. The whole congregation lingered and prayed for a soul that was seeking God. By and by the minister advanced, and kneeling before him, he rose upon his feet he held his head erect, and the smile of forgiving grace was on his face.

Not long after, Judge Miller, on the eve of his departure for Europe, desired to see Mr. Chase. The latter took him with him in his carriage to visit a sick friend. Miller turned and said: “How are you?” Said he, “Brother Miller, I am well in mind, feeble in body; but Christ is my satisfying portion; I have given up all to him.” “Well,” said Miller, “I have heard that you have been saying that I have been trying for eighteen years to solve the problem.” Said Chase, “I have solved it, and Christ is my satisfying portion.”

The Old, Simple Gospel

Profoundly surprising it is that the preachers of every ordinary sense would turn to any kind of a substitute for the old, simple gospel for themes on which to preach to men and women. The very simplicity of it, and the marvellous disparity between the seeming cause and the effects of the messages, makes it one of the profoundest wonders among men. Brilliance, or wit, or science, or human learning may have come out as substitutes for it, for any one of these were the reliance for propagating the glorious gospel of the Son of God. But when the message is simply of the death of a peasant who made the anomalous claim of being the Savior of men, and whose death, from every worldly considerations, was a sufficient contradiction to such worldly claims, or at least made them very paradoxical, it seems out of the question to look for such results from such a cause. Yet these wondrous results of transformed lives do follow these messages. We solve this divine order and these startling results are even more sensational than discussions of the latest novel, or the Great Strike, or any political themes chosen for sensational effects. Real gospel preaching and the results sure to follow from the Spirit’s power pledged to accompany it, is of all things the most interesting and startling. People will run together, be amazed, greatly wonder, and in many ways show their surprise and interest. The Continent says on the “simple gospel”:

What the husband said was this: “My wife is all made over. She is a different woman entirely. For a long time she was clear down in the dumps. She had lost all her interest in the church and wanted to quit going. She was sour, cross and gloomy. But all of a sudden she has got over it completely and she is a new self, and she says she can’t do enough for the church these days.”

What the wife said was this: “When the minister a few Sundays ago got up in the pulpit and preached nothing like Christ, it broke us all up. Some of us got together after the service and fairly cried about it. We didn’t know that we were so starved spiritually. But less to tell the worst of the matter, just because it was the thing we had been hungry for all along, I went home and thought about it all the afternoon. I thought about it after I went to bed. It was pretty hard for me to come around to it, but I finally just confessed to myself that I had not been doing anything like what I ought to. I made a whole resolution, and then the next thing up, though it was away along in the middle of the night, and went to my desk and wrote five letters to the women who had cried with me after the service in the morning.

“I told them about a young girl I knew, a stenographer who had been making an awfully brave fight against sickness all year, and was hardly able to work yet. I asked them if they would not send me $10 apiece for a Christmas present for her. The money came back from the very one of them just as soon as a letter could go and come, and with what my husband and I put in with it, he paid the doctor’s bill that this brave little girl could continue to live. You can’t imagine how long and left her a little over beside the letter. The letter I got from her—sweet, trustful Christian that she is—was more than enough joy, but over since then I have gone on trying to practice that sermon, and the days are happier.”

What the preacher said was—well, he didn’t say anything. He just thought, when he heard this story. He has a book, and he read him all his life—and what he read in the books about theology and apologetics and comparative religions and philosophy happens to himself since he began to preach, for a place in his sermons. Moreover, having read the best English literature, he liked to get an echo of that into his preaching with big, regular sentences. He has been human enough to enjoy the whispers he heard about his learning and brilliancy. But somehow, amid it all, there crept through his mind many little doubts whether his learning was really meeting the needs of his people. That was the reason he decided on a different experiment. That was the reason he concluded to “get down to something simple.” The “something simple” was the sermon about being like Christ, and the thought of him when he heard this story, that we were filled with a new awe at the power of the simplicity which is in Jesus Christ.

The Book of Books

Countless are the tributes to the power of the Holy Bible in influencing human character and human achievement. It stands absolutely alone in this respect. By this power it has created its own credentials in addition to its claim to credence by the internal evidence which it bears and brevity. It is that power which has been the statesman’s great armor, the poet’s great inspiration, the true philosopher’s alchemy, the patriot’s strength, the rebuke of the selfish rich, the solace of the poor, and the hope of the dying. After thirty years of diligent and daily study of this wonderful book Dr. A. T. Pierson declared that it had wrought in him the fixed conviction that in the Book of God is the one Book which it pays to make our almost exclusive subject and object of searching study. He says:

“I have found that my preaching and my living, my intellectual and spiritual life, my approximation toward both tree holiness and true happiness, have been supremely influenced by the habit of daily and prayerfully searching the Scriptures. This one habit has proved the all-sufficient ‘apologetics’ to dissipate doubt, and the all-sufficient ‘constructive power’ to carry me into practical service. It called upon in one sentence to prescribe the antidote for all the diseases of life, and taught me how to use the one thing needful. I should promptly say that I know of nothing so adapted to the great panacea as this: to cultivate the daily habit of prayerful communion with God through His holy Word.”

Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as he did. He was the first to call, in America, the Bible was his one Book. For a number of years he made it a rule not to read any book that did not help him in his Bible study, and he said he was “a greater slave to that Book than any man is to strong drink.” He believed, as he wrote on the title page of his Bible, “This Book will keep you from sin, or sin will keep you from this Book.”

Mr. Moody confidently declared that he had
hope of the worst man, as long as he would read it. He is not feeling sure that he would understand it to God some day. But, he said, "I am full of fear for the best man if he neglects his Bible. He is almost certain to fail before the enemy. And if that last day there is no safeguard but in the Word of God."

We believe, as a certain writer declares, that "the most strategic thing a pastor can do is to show by his life, feeling sure that he would understand it to God some day."

We believe that modern rationalists, who make a habit of proclaiming that modern scholarship is entirely on the side of the new theology and deconstructive higher criticism. This announcement would create skepticism. Is it not true for one thing: it is wholly and absolutely false. As false and willfully misleading as is the statement these abetors of the warfare against evangelical faith unashingly continue to make it as if they believed it. We are sure they do not believe it themselves. Real scholarship is symmetrical, reverent, broad, fair and humble. This kind of scholarship has never yet joined in this insane, egotistic, audacious crusade against orthodoxy. The pedantic, the drinkers of shallow drafts which intoxicate the brain, the skinners—these are quick to discard the faith of the fathers and to discredit the Bible which is a rebuke to their shallowness, and which teaches a spirit in which they are strangers, and which they are unwilling to pay the price to possess.

These rationalists claim to dissent from the Bible because of their massive brain and their great culture. Men do not depart from evangelical faith because of intellectuality, but because of unbelief, and under the leadings of an unregenerated nature. Intellect has nothing to do with it, but carnality is the real cause. Sin lies at the bottom of this whole business of modern skepticism. The Herald and Presbyter says of these unbelievers: "It is of interest to know that the scholarship of such unbelievers is not taken seriously by those whose faith is in the Son of God and in His Word. They are determined to undermine and browbeat assertions of these rationalists. They continue calmly to hold the claims and browbeating assertions of these rationalists. They continue calmly to hold the faith that was once delivered to the saints."

In the inspired Scriptures of the Word of God. They are not intimidated by the objection of modern rationalists. They continue calmly to hold the faith that was once delivered to the saints. They do not depart from evangelical faith because of intellectuality, but because of unbelief, and under the leadings of an unregenerated nature. Intellect has nothing to do with it, but carnality is the real cause. Sin lies at the bottom of this whole business of modern skepticism. The Herald and Presbyter says of these unbelievers: "It is of interest to know that the scholarship of such unbelievers is not taken seriously by those whose faith is in the Son of God and in His Word. They are determined to undermine and browbeat assertions of these rationalists. They continue calmly to hold the faith that was once delivered to the saints."

The liberalistic and modified teachings of the General Synod of the Evangelical Lutheran Church. The recent meeting at Atchison, Kan., passed the following action relative to the liberalistic theology and negative criticisms of the times: "Forasmuch as liberalistic tendencies in theology and rationalistic views of the Bible have become more or less prominent in some of the denominations, and in view of the possibility of their gaining a foothold in the General Synod, we are convinced of the importance of depriving them of all opportunity to gain a foothold on their questions. Therefore, against the latitudinarian views and tendencies of the day, we desire to place in our confession and heartily accept all of the doctrines of our evangelical faith as set forth in the inspired Scriptures of the Old and New Testaments and the Unaltered Augsburg Confession. We also protest against the oft-repeated assertion that almost the whole trend of modern thought and scholarship is on the side of the liberalistic and modified teaching of the Bible."

The question which is exhibiting marvelous dexterity and negative criticism of these rationalists. They continue calmly to hold the faith that was once delivered to the saints. They do not depart from evangelical faith because of intellectuality, but because of unbelief, and under the leadings of an unregenerated nature. Intellect has nothing to do with it, but carnality is the real cause. Sin lies at the bottom of this whole business of modern skepticism. The Herald and Presbyter says of these unbelievers: "It is of interest to know that the scholarship of such unbelievers is not taken seriously by those whose faith is in the Son of God and in His Word. They are determined to undermine and browbeat assertions of these rationalists. They continue calmly to hold the faith that was once delivered to the saints."

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One of the special reasons which make it next to impossible to believe in the Christian spirit of Roman priests in general is the abominable venom with which they condescend against everybody who ever renounces their orders and becomes a Protestant. All who remain in the bosom of those who are called priests, all who desert it are devils. A Protestant pastor can "pervert" to Rome with no worse dismissal than "Poor fellow!" But no priest can turn away with any comfort from the Roman organism with vile lusts besetting his character. The regularity of this thing shows villainy in the quarter whence it emanates. Father Chilnuy, the loved pastor of St. Anne Presbyterian congregation in Illinois, was stormed with such persecution all his life long after deserting the Roman Church. He was unable to let his name alone, though the good old man has been in his grave a dozen years. Just lately Catholic papers have been circulating a charge against Dr. Chilnuy. Dr. Chilnuy was found guilty of embezzlement and expelled from the Presbyterian ministry. This is an utter lie without the shade of a shadow of excuse for its base fabrication. It would create some account for the circulation of the story except bad hearts behind it.

"A man seldom burns the money that is wet with his own sweat."
THE OPEN PARLIAMENT

BIBLE LESSONS FOR EVERY-DAY LIVING
L. R. TROWBRIDGE
Lessons About Divine Guidance from the Life of David

David was a man after God’s own heart. 1 Sam. 15:14; Acts 13:22. He was called in a supernatural way. 1 Sam. 16:1-13. He was chosen, not because of his stature, his strength, his wisdom, his reputation, or for any human powers; but because of his touchableness, his simplicity and purity of character and because he knew God. He was God’s choice and not man’s. David’s life and writings afford most beautiful lessons along the line of divine guidance.

1. He often enquired of God and was told definitely what to do. 1 Sam. 23:2-12; 30:6-8; 2 Sam. 2:1-3; 19:25.


3. He put little trust in human resources. 1 Sam. 17:30; Psa. 20:7; 33:16,17; 44:8-9; 90:11; 108:12; 121:1-2; 127:1; 140:3; 147:10.

4. He prayed for guidance in his own life. Psa. 35:4,5; 77:11; 31:5; 43:3; 86:11; 119:33,78,125,169.


8. He enjoyed many outward tokens that God was with him. 1 Sam. 18:28; 2 Sam. 8:6;14; Psa. 41:11; 56:9; 124:1-3.

9. He was a man with a very tender and sensitive conscience. 1 Sam. 24:5-8; 2 Sam. 24:10; Psa. 139:23,24.

10. There are numerous instances where he claimed God as avenger and deliverer from his enemies and persecutors. 1 Sam. 24:12; 26:10-12; 2 Sam. 15:31; 16:10-12; 21:48; Psa. 7:9; 10:19; 20:17; 7:18; 47:31; 114:15; 35:1-3; 43:1-9; 54:8; 70:5; 71:1-6; 90:2-19; 94:1-5; 17:29; 100:21; 20:21; 138:7; 140:1-7; 142:5-7; 143:9; 144:1-2.


Notwithstanding all these peculiarly spiritual qualities, beliefs, and practices, as a man among men, he was exceedingly practical, careful, and wise.

1. We find using cautions to avoid danger. 1 Sam. 19:10-16; 18:23; 21:12-15; 22:14; 23:25,36; 36:4; 1 Sam. 27:22.


3. He attempted to guard himself when wrongfully treated. 1 Sam. 25:10-13,22.

4. He uses wise strategy to defeat his enemies. 1 Sam. 30:15; 2 Sam. 15:32-39; 17:15-22.

HINDRANCES TO THE WORK OF THE LORD
S. R. BROHO

Much has been said relative to hindrances to revivals. As with the “beloved physician,” “it seems good to us also to write, having somewhat, if not perfect, understanding.

“Faith puts the almightiness of God in the hands of man,” says Adam Clarke; yet faith has its conditions, and can only work as conditions are met. “If they had hearkened unto me, and walked in my ways, I should have subdued their enemies,” “should have fed them with the finest of the wheat: and with honey out of the rock,” said God, of Israel. One single act of disobedience hindered in the taking of Ai; one act of compromise caused the death of Ananias and Sapphira, who hindered the work of God, or God’s working in the midst of the people. God’s cause demands obedience; obedience here is a condition of faith.

When God says through His apostle, “Avoid the appearance of evil,” the appearance of evil must be avoided, that God may sanctify believers, and sinners be converted to God. The Holy Spirit is grieved, when we hold to our own preconceived notion of things, and do not listen to the voice of revelation through God’s Word. We proceed to build by another pattern, and preach “for doctrine the commandments of men,” and then wonder why so few are being saved.

Paul, writing to the Corinthians, calls attention to “divisions” among them; “envy,” “strife,” “evil speakings,” etc. The success of the early church was that they were of “one accord,” and as long as they remained such, God was in their midst ministering of the Spirit, and working miracles. Multitudes were added to the church, “the wilderness and solitary places were made glad,” and the devil defeated.

A pastor seeks the salvation of the people; an evangelist is called, but the church is divided. They assume to be united, but it is well known they are not; the cry is, “peace, peace, when there is no peace,” and the people wonder why souls are not saved as in days of old. Satan suggests the times have changed, but God still says, “Offer unto me a pleasing offering, as in the days of old.” “I will come near to you, a swift witness;” etc. “For I am the Lord I change not.”

A preacher preached for a fortnight; the man of God was earnest, yet the people wondered that nobody was being saved. A brother arose in the congrega-

tion and said there was no use in the preacher preaching as long as he and his wife found fault with the preacher’s administration, and they beg his pardon. Another arose and said that as long as he and brother Jones would not shake hands, they might as well stop the meeting, but he was ready to forgive and be forgiven. Other differences were settled; the Holy Ghost fell on the people and a powerful revival swept that community. Conditions were met.

Three times, before their ranks were broken into in the early church, we find the words “one accord” used. Acts 1:14: “These all”—mark the word all—“continued with one accord in prayer and supplication.” Acts 2:1: “They were all with one accord in one place.” Acts 4:24: “They lifted up their voice to God with one accord.” “Multitudes” were saved, and “added to the church daily.” Why? Because they met God’s terms—conditions were met. They were of one heart and mind. God worked and they witnessed to what He wrought.

ALAMPA, CAL.

The Standard of the Camp
w. r. can

What a drawing card it is to have advertised for campmeetings, bishops who are Masons! We have heard these men time and again on the conference floor forbid preachers preaching against idolatrous fraternities, and not only so, but acknowledged they had been members themselves for twenty years. Just as long as there is a sanctioning of such things and employing such men, conditions can not but grow worse and worse. It is no more a secret that in days gone by some camps that were on fire, are now nothing more than mere Chautauquas. We know of one community where the holy fire once blazed red hot. A large tabernacle and splendid dining hall had been built, with other fine equipment. There were possibly not less than fifty preachers on hand, people gathered in from all directions. Fervency characterized the prayers; the preaching was in demonstration of the Spirit and power; the singing was heavenly; hundreds were converted, reclaimed, sanctified and edified. Alas, it is now but a reminiscence. The great wooden tabernacle, so expensive to build, stands idle. The appearances is like death.

Cemetery conditions are seen on all sides. Satan has everything by the neck and chucks over the entire disgraceful arrangement. The last assembly there was a Chautauqua. It was advertised and held accordingly. Why was the Masonic bishop engaged? Why was the prince? What the multitudes. To what? Not the once glorious camp, but to a Chautauqua. For what purpose? Not to bear full salvation preaching, but merely for entertainment, and dollars.
One of these so-called holiness bishops, at a certain conference, ignored a petition signed by as clean and pronounced sanctified people as walk the earth, requesting the removal of their holiness-fighting pastor, who publicly confessed that his district superintendent had sent him there harrassed up to crush out holiness. This blood-washed, broken-hearted crowd expected some recognition, but were totally ignored, the bishop refusing to even look at the petition. The pastor was returned, acted uglier than during the previous year, thrusting them all out of office. The doors of the church which their own hard-earned dollars had built, were closed against any prayer and class meeting. Accusations of different kinds were heaped upon them, until even the sinners of the town, including an arrowed infidel, could plainly discern Ichabod written all over and about the church. Such action aroused their indignation. Their sympathy was stirred. They threw open their homes and extended a cordial invitation to the blood-washed company to come whenever they wanted to and hold their meetings.

The bishop, district superintendent and carnally-minded church members did this very thing described, all under the name of not only Christianity, but holiness. Is it the thing to do to engage such men for workers at holiness campmeetings? Yet it is being done in not a few localities. No protest is heard. Brethren, these are sad, deplorable and calamitous facts. What shall we do? Who is it with grace, grit and back-bone enough to denounce it? Why be afraid? Why dismayed? As to the “standard of the camp,” it does not require a spy-glass to detect that it is no higher than that of Jehonza, who did quite a little which was indeed very commendable, but what about the grove? The ante-deluvians also did many good things, but were all drowned by the flood. The people of Sodom and Gomorrah—truly, much might have been said in their favor, but red hot fire and brimstone fell from heaven and consumed them. The rich young ruler only lacked one thing, but that lack was fatal. Again, why denote idleness, as some do, and at the same time remain an ally, and run with the combination to their abominable banquets, etc.? “Be thou first a partaker. ‘First, get the mote out of thine own eye.’ “Physician, heal thyself.”

**Old Bottles—New Wine**

**REV. J. P. THOMAS**

In Mark’s gospel 2:22 we read: “And no man putteth new wine into old bottles; else the new wine dight the bottles.” But new wine must be put into new bottles, if this statement be true, as many years ago so many years ago by the Savior remains the same today: for while methods of demonstration change, principles never change. For instance. Jesus, when He desired to teach His disciples humility. He looked at their tired feet that had been soiled traveling over the dusty roads, and grinning Himself with a towel, He took a basin of water and washed their feet. Reading closely the narrative we discover that the disciples were con- fined as to who should be the servant among them, etc.; and Jesus showed them that the one who served the other was the greater. This He did by taking the servant’s place. In that country everybody went with exposed feet, hence it would not be immodest for one to wash another’s feet; but to do so now is entirely different. The principle remains the same, the method of demonstration has changed.

Again, the same is true of the tithe for the support of the Lord’s work; the principle remains the same, even though we are under grace and not under law. The same is true of the rest day, the principle of one day’s rest in seven remains the same, though the day itself has been changed, and for good reason (read “His Memorial Day,” L. Etc., for sale by our Publishing House).

Now to the text: These old bottles that Jesus spoke about were made of skins, and in time would become hard and brittle, hence when new wine was made they always made new bottles to put it in. Jesus desired to teach these Pharisees that if the new wine of the kingdom would not go into their old forms, but into new lives. The principle has never been changed; if you have new wine it takes new bottles.

Luther recognized that “the just shall live by faith.” He tried to get it into the old Roman bottle, but God made a new one for it. Had He not done so, the old bottle would have burst and we would have had neither bottle nor wine: we could spare the bottle, but not the wine.

Wesley and his colleagues rediscovered that without holiness no man shall see the Lord. He tried to get it into the Episcopalian bottle, but God made another, and the great and mighty Methodist Church for a long time was strong enough to hold this new wine. But in time the old bottle burst and the wine has leaked out. It is not believed in or examined by the old bottle. Instead of men getting drunk on its new wine, you will find bowling-alleys, billiard tables, soup kitchens, ice cream festivals; all come in through the rent in the old bottle, the same rent through which the wine ran out.

When the wine began to run out a few of God’s dear children who had a little in their individual bottles, went out and got others to put it into their bottles, and for fifty years we have been trying, contrary to Scripture, good sense and the principle laid down in this text, to pour our wine back into the old bottle. Well, we have poured enough wine into the old bottle to have given life to a dying world; but as the text says, so it is and has been, the wine is spilled. Thank God, He has made a new bottle for this time. I say it humbly, God has prepared the Pentecostal Church of the Nazarene, a new bottle, to hold this new vintage of wine. I leave it to the law and the evidence, you being the judge: The law (God’s Word): “New bottles for new wine;” the evidence: note text—“must be put in new bottles.” In the Pentecostal Church of the Nazarene, folks get drunk, not on real wine wherein is excess, but on the new wine of the kingdom.

**VERY GOOD**

**EARL D. HINCHMAN**

“And God saw every thing that he had made, and behold it was very good.”—Gen. 1:31.

In the last few years, comparatively, an heresy has sprung up, that has practical-ly filled the earth. At first put forth tentatively as a theory by learned men, or at least by men of great repute, who frankly admitted that it could not be proven, it has grown in popularity until it is quite generally accepted, and at least in all its fundamentals, is preached in many so-called orthodox pulpits.

We refer to the theory of evolution which is, more properly, the doctrine of the man-god, or the worship of the human. Of the various phases of this doctrine perhaps the Darwinian was the first to attract general attention. It was largely the first radical stand in favor of evolution as against perfect creation and a fall, and to us it seems far more consistent than the modified theories that have succeeded it.

If evolution has any basis in fact at all, it will carry all that Professor Darwin chose to place upon its shoulders: that is, the human evolved from the lower orders, and that all life is evolving from the lower order to the higher, and that this is the explanation of the origin of all species. The deduction is that the cultivated man is not far removed from the baser or animal man; that the baser man is not far removed from the ape, and so on down the line. The contention being that the almost endless chain of species, one just a little higher than another, culminating in a greatly increased intelligence as the type becomes more nearly allied to the human, creates a strong presumption that man originated in the very lowest form of animal life, slowly evolving, developing, opening out, until he has reached his present state of being.

The modified, or present day teaching of evolution, differs from the Darwinian only in that it exhibits more pride and less honesty. Man does not care to be classed with the ape, so he has come to believe in some sort of divine object aimed at being the same, viz., a doing away with our dependence upon a personal God.

As long as we can lock up God as a blind force or a law of “first cause,” and that our salvation from degradation lies altogether, or nearly, with ourselves and our environments; where we look upon God as merely an influence decidedly in-cluded, we remain in a sense satisfied in an unsatisfactory condition, for it is easy to blame our condition on our surroundings and to feel that we are doing the best we can under the circumstances. This may be true, except that with God we can live above circumstances.

But let us look at the negative side of
this evolution question. Have we any concrete facts as against it, or outside of the Bible, is it a theory a gainst theory, and you take your choice? We believe there have been.

First, in six thousand years of historical data, and tradition, there is no note anywhere of any living species evolving into an higher order.

Again, there is proof coming to us even from geological investigation, for while it is easy to let the imagination run riot while delving amongst the bones of past ages, yet with the many varieties of ani-
mals and the construction of many, it is impossible to tell whether these bones are those of a distinct type, now extinct, or, as infidels say, from an old w ild work to the domestic product.

The fine, well-developed skill of the stock-farmers, turned out in the forest and left to the natural trend of its nature, becomes the "razor-back," bag-snat ed, lean and ferocious, in two or three generations. And so with the other animals, tough and wiry perhaps, but not to be compared as development with the domestic stock.

The curse of Adam's sin evidently fell not only upon men, but upon all nature. Wild animals make no advance that history, natural or otherwise, makes any note of, and while no doubt they are kept from degeneracy by the very precariousness of their existence, they certainly do not form an argument in favor of evolution.

This pronouncement, which should be the end of all controversy with every true child of God, in comparison with present-day conditions, would indicate that somewhere down the line, we had fallen under the influence of devilish rather than evolution, and this is what the Word of God explicitly states. Even if it did not, our own inward conscious-
ness, those of us in whom the Spirit of God has large control, teaches us that it was a far freer election for which we were designed. It is evident to us that the effect of the fall of Adam has been minimized, that we have not and cannot comprehend half its awful significance. It was not only the fall of a man, it was the fall of a race. Not only has it lasted to the present day, but it has corrupted the human being in both generations, and the regenerate human nature is wholly bad.

The cause of this is that God granted to man the privilege and power to will, and thus willing, he became "as gods," knowing good and evil.

Fellowship was God's desire—fellowship of beings free to love; equality was Satan's demand and ours. Result: division, estrangement, and depravity. Truly our ambition has been our downfall.

**PASADENA, CAL.**

You will find the door to the Power House opening from the prayer closet.

Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you today will take care of you to-morrow, and every day. —Sir Francis De Sales.
"Beautiful Hands"

Such beautiful, beautiful hands! They're neither white nor small, and you, I know, do not really think that they were fair at all. I've looked on them too often and too long. A Sculptor's dream might do.

Yet are these aged, wrinkled hands! Most beautiful to me.

Such beautiful, beautiful hands! But oh! beyond this shadow land.

I know full well these dear old hands

Think how these hands rested not

When mine were at their play.

But, oh! beyond this shadow land, and where the old are young again, I'll clasp my mother's hands—

—Ellen M. Gates, in Herald and Freeyer.

The Summing Up of Janet Taylor

The Quartet, that was a part of Miss Pain's Sabbath-school class, would have found it hard to state just where their origin as a quartet had begun. It was somewhere back in the days when man and child were running following. At the grammar school, at high school, and now in college, the four were together. As there were only three other girls in Miss Pain's Sabbath-school class besides "The Quartet," it could hardly be otherwise than that those three stood outside the charmed circle of intimate companionship. This was a fact which Miss Pain recognized as definitely as she deplored it. Under these circumstances, when Mabel Landon and Grace Goddard left those of the two or three "outsiders," moved away, and "The Quartet" looked upon the change as by no means unfortunate.

"We really never seemed to know them," said Jessie Howard.

"The very best, well, for they were not the least bit like us, and maybe they will be a lot happier in another class," remarked Nena Gray, in sulphur tones.

"I should say they would," agreed Josie Morrow. "And what is more, we will be better off, because we never used to want to stand so stiffly, and yet when girls don't belong to your set how can you take them to your heart?"

"But see here! You girls seem not to be recognizing with Janet Taylor. How can 'The Quartet' be a law to themselves, as long as that fifth member of Miss Pain's class is on the scene?"

It was Molly Brown who spoke, and her emphatic questions always commanded attention.

"Oh, well," returned Josie, carelessly. "Janet really hardly counts, she is so quiet, and utterly uneventful and she never has money to go anywhere with us, if we wanted her ever so badly."

Now this summing up of Janet Taylor was really more than the girls could merely thoughtlessly. "The Quartet" knew Janet as the daughter of a busy mother who kept house for a family seven children old. They knew that Janet's own mother was busy sewing. They knew that Janet was obliged to work, that she was a poor, dear, blessed child. Janet was not to be set apart from the other girls. They knew she was not a member of a kind of a girl they found at times. She was not a member of their class, and yet when they saw her they were sure she never wanted to act standoffishly, and yet when girls don't belong to your set how can you take them to your heart?

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the street. When she reached it, it seemed as if her voice spoke as clearly as though she had stood at his side: "Never forget to do your whole duty, no matter how hard it is." What was his duty? If he went how many might lose their lives, and besides, Mr. Hawley had let him at his word out of all duty to magpie. For a minute he wavered; the next, and a white-faced boy was back at the switchboard. Call after call went over the wires. With determination his brain seemed to clear and to see through those warning phrases. He didn't want to wait; he must save his mother if one occurred. Toward the door. He must save his mother since the mighty river had gone on a higher. Form the country north of them it was quite a whole day off. In many things, for he found he could be trusted absolutely. Then came the great Influence of his mother. I've left them without hesitation, and he heard her say as in a church. I've left them without hesitation, and he heard her say as in a church. "Safe and waiting for you, and you will never know it," she said. "Of how many things they, their lives, perhaps, and certainly such of their property as they have been able to save." But it was not until Roger laid his head and the sunrise, he turned upon his tormentor, and crow No. 2, who had gone up the stairs, a girl's eager voice could no answer. He called those nearest, warning others came sometimes with terrible tornadoes which some people had feared. They never would have known anything of this, if you hadn't cared for decency or charity or decency if you hadn't cared for them. "Do you know how much all of us realize, that the minister's wife has been a forlorn, little, frightened, death-school teacher, and my Thanksgiving with you just because my words were more, more able to help him than I have been." "And do you never remember," answered Miss Auckland, "this is not a Friday afternoon, and the bird hopped up and listen and understand how beautiful was the world that he had seen. The church bells had made her feel the strongest thing he had ever known," said Roger, energetically, as he remembered that one dreadful moment, when he had been tempted to desert, and saw that he could not have aided his mother if he had. "He surely kept her. Of course He did and He always will, if we trust Him," his mother answered wisely. "Roger, you are a man," said Matthews, in Michigan Christian Advocate.

"JUST THE MINISTER'S WIFE" Mrs. Richmond sat by the open window. It was a past time of the distance, and every point possible had been connected with telephone. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them the January. The guards were becoming more and more vigilant, and people near the levees looked a trifle anxious. Of course not, but he did not want them for they felt quite safe. It had been a year since the mighty river had gone on a rampant tide, and they felt that with all the precautions taken, there was no great danger, for them at least. Guards walked along the levees both day and night, and every point possible had been connected with telephone. DARKER passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there. Darker passed as the water crept higher and higher. Form the country north of them they began to hear of the danger that the flood would do. It was quite true; they thought that the water would not rise high enough to harm them there.
The Work and the Workers

ANNOUNCEMENTS

RALLY—There will be a fourth Sunday holiness rally at Creedmore, Texas, August 24th, with the writer on the ground. We are planning and praying for a great day in Zion. Let all saints pray that the Lord will meet us there, and all the work be done that has been intended as never before.—TDHEMA, Secretary, Illinois.

NOTICE—Rev. E. E. Wood has resigned his pastoral charge at East Florida, but is not renounced from the evangelical field. Those desiring his help in revival work may address him at East Palatka, Fla.—Mrs. S. K. Hixson, District Superintend­ent.

MILPONT NARANZEE CAMPMEETING will be held at Milpont, Ala., beginning August 22d to 31st. A great meeting is expected. Let all persons who desire to partake of the spirit and enjoy the privileges of the campmeeting send their names and addresses to the writer at Jasper, Ala., Address F. B. Shevlin, Milpont, Ala.

EDITORIAL NOTE—An old-time revival meeting will begin at Jasper church, Jasper, Ala., August 14th, with Rev. B. J. Talbot, wife, and daughter, and Pastor Parrett. All saints send a word of prayer to the throne in our behalf.—C. C. BUTLER.

DISTRICT NEWS AND ANNOUNCEMENTS

ALBERTA

DISTRICT ASSEMBLY AND TENT MEETING

As previously announced, the Alberta (Canada) Assembly began during the annual tent meeting at Calgary, July 15th to 20th. General Superintendent Walker presiding. The tent meeting began on July 12th, with Mrs. DeLance Walker as chief speaker till the arrival of Dr. Walker on the 14th. The Assembly went into session, Tuesday, July 15th, at 9:00 a.m. Mrs. M. T. Clink was elected secretary and treasurer. This was only July the line, both numerically and financially. The year.

Small, being composed

Appointment of C. J. Binn, Victoria, B.C., as lecturer on "Pentecost." The writer was called to be their evangelist. Some got saved and sanctified.

The Assembly will begin at Jasper church, Jasper, Ala., August 15th, with Rev. B. J. Talbot, wife, and daughter, and Pastor Parrett. All saints send a word of prayer to the throne in our behalf.—C. C. BUTLER.

FINANCIAL NOTICE—We are falling far short of supporting the District Superintendent, our dearly beloved Rev. C. H. Lancaster, and we ask only that you remember him, and send him part of the Lord’s money, as he is giving his entire time to the Lord’s work on the district. Let each one before you continually, and be filled on with all the fulness of the blessing of Christ.—W. J. JACKSON, Secretary District Advisory Board.

PASTOR WANTED—A good live fellow who can pull the fire down and share such things as he has, and who would like to reside here, is needed on the Alabama District. He must not want an easy snap, but must be a worker. Also he must have the love of the Negro people, and the best of the Church of the Nazarene.

Such a man can succeed at Jasper, where I have a single man and wife. Give reference.—Rev. C. H. Lancaster, Dist. Sup., Jasper, Ala., Box 31.

ANOTHER ASIDE TO ALABAMA

We organized a fine class of holiness folks into a Pentecostal Church of the Nazarene at Haleyville last night. Received twenty-three charter members, and the prospects are bright for this church. Haleyville is a good town, surrounded by a fine farming country.

C. H. LANCASTER, Dist. Sup.

OKLAHOMA

Notice—On account of the severe drought and the fact that the vast majority of the workers of the district will not be able to attend the state campmeeting, which was to be held at Pawhuska, Okla., we have thought best to cancel the campmeeting engagement. Instead there will be a general holiness convention, held in the chapel of the college, beginning Sunday, September 7th, and continuing four days. Let as many of the pastors and workers as possibly can attend, to enjoy the feast and assist in the work.—S. H. Wm. District Superintendent.

IOWA

NOTICE—All pastors please, at your earliest convenience, send number and names of dele­gates expected to attend the Assembly, to A. F. Mosley, Kewanee, Ill., pastor entertaining. Bel­oved, let us come this year in the spirit of bountiful hospitality, and let the Spirit of the Spirit upon us. Kewanee has 5 welcome for you all, and we will do the very best possi­ble to make it the most pleasant and profitable of your experience.

A. F. MOSLEY, Pastor.

PITTSBURGH

ANNOUNCEMENT—The Board of Examinations will call the next examination held the same proce­dure to the fact that it will be for their best In­terests to buy the books as prescribed in the Code of Study as soon as possible, that we may be, as Paul says to Timothy: "Let no man despise thy youth; but be thou an example unto them by the word, by behaviour, in purity, that the Spirit upon us. Kewanee has 5 welcome for you all, and we will do the very best possi­ble to make it the most pleasant and profitable of your experience.

DARDOS-MONTANA

We have recently organized two churches, one at Norma, N.D., the other twelve miles north, at Pleasant View. Brother Prine and a number of workers went up into that part last spring and held some meetings from house to house, and a goodly number received salvation. They planned a tent meeting to commence the 11th, of which the writer was called to be their evangelist. This meeting was a profitable one; people came as far as fifty miles to attend, and some got saved and sanctified. On the Sunday after­noon we organized our church at Pleasant View, and those folks came in.

On the following Sunday night we organized the First Pentecostal Church of the Nazarene at Norma, N.D. Brother Prine was called to be their pastor. There is a great work to be done in and around the part of the world. The Spirit of the Lord was upon the meeting from the first to the close.

Our pastor, Rev. E. J. Kushe, we understand had blessed victory in a tent meeting at Center. Sister Pattie, the pastor of the Surrey church, is holding a meeting at Logan, N.D., and is reporting a good meeting. The blessing of our Grace is prospering all over the district. Our District Assembly commences August 8th, with Rev. S. NEAL, Walker having the honor of opening the meeting.

LINDA BROOKS, Dist. Sup.

PITTSBURGH DISTRICT

The Dayton campmeeting was a victory for

WHO IS

THE NEW SAMARITAN

Herald of Holiness

Official Organ Pentecostal Church of the Nazarene

BUREAU LIBRARIAN... W. B. HART, D. W. POLLOCK, Office Editor........................................ C. A. McCONNELL

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C. C. KLINE, Agent.
CHICAGO CENTRAL
To the Pastors, Members, and Missionary Boards of our churches on the Chicago Central District: With Thanksgiving to God for past blessings and earnest believing there are greater things ahead, we desire to call your attention to the following:

October 1, 1912, to August 1, 1913, ten months of our church year, $1,200, so that we must raise $292.53 during August and September in order to raise the full amount we asked to raise. This was the church which we take this matter upon our hearts, and give God as they are able. God Is marvelously blessing the work at that place. The men were reminded to use every means of encouraging the young people to go through the ordeal. Praise Him!

HISBERT HUNT, Dist. Miss. Treas.

NEW ENGLAND NOTES AND PERSONALS
PORTSMOUTH (R.I.) camp opened. with the pastor, Rev. David Brown, at his best, and did great work for God. His face would light up when he came to the altar who was never there before, and run over the Assembly, sometimes holding back and business was suspended to give our hands to the work. The pastor, Rev. B. T. Flanery, Brother Hoople took the place made vacant by the death of Deacon George Morse. Brother Robinson was made the superintendent of the camp for the ensuing year.

“Keep on Believing.”

SAN FRANCISCO
DISTRICT CAMP MEETING
This is written at the middle of the ten days. The power of God is on the camp. People are getting saved, sanctified, reclaimed, and makingcona notes. Dr. Breese is at his best. His sermons on holiness as taught by the prophet Isaiah are surely great. No other way to express it. Then, the glory is in them, and the people got blessed. Brother Roos never preached in greater demonstration of the power of the Spirit. It is tremendous. President Wiley of Nazarene University has preached once. It was remarked that it was tremendous to have such preaching by a college president. One of the greatest spiritual gifts we have is the gifts of Peter. So Tuesday by Sister Roos. The altar was crowded with seekers, and the glory of God came down.

Brother and Sister Jones and their son, Charles Wesley, of Pasadena, were in the camp a few days. Brother Jones’ address on Education was full of usefulness, love, and appreciation. Sisters Sever and Radford, of Los Angeles, are here to help on the battle. Most of the pastors of the district are here, and it is sure there is good preaching. Sister Roos is leading on the forces, though not in the best health. He will take a vacation at the close of the camp for his health. It might just as well be known that the San Francisco District is alive, and that God has not forsaken us. Amen!

H. H. MILLER, Secretary.

FROM SISTER GIBSON
It has been a long time since you have heard from me. The reason has been such a strenuous winter at the Woman’s Medical College. Some ask, “How have you stood it?” And we answer, “We don’t know. Only, God has been all—physical strength, mental ability, and spiritual grace and courage. Yes, Christ is all—in all.” Praise His precious name! He has lighted our way through those many hours of bitterness made up so that next year will be much easier.

A troublesome growth on my wrist, which suddenly came upon me while in India, gave much pain and annoyance this winter. A specialist diagnosed it as tuberculous, and advised operation. Further much prayer and consultation we decided to go through the ordeal. Jesus did not leave nor forsake. Praise Him!

The contents were sent to the laboratory, and thank God, the report was negative as to the dread disease! For six weeks our hand was in splints, but now we are again using it to the glory of God. Full function has not yet been restored, but we are trusting God for the same. Pray with me that it may be so—for His glory only.

Although I may not now visit the churches “to stir up the懒—showing a little encour- brance,” do not forget your missionary, who is pit in all there is of her into this work for the future good of His cause in India.

JUILLA E. GIBSON.

GENERAL CHURCH NEWS

FITCHBURG, MASS.
We are in the zone where constant heavenly breezes strike us. We have been special interest and attention in our Sunday night street meeting at Depot Square. We have just secured a new Billboro folding organ, which adds to our service. The crowds listen well. What a grand place to proclaim the gospel to multitudes who never hear it elsewhere. About forty of us, young and old, attended Douglas camp. A special opportunity offered us made possible. We are going to set the foundation for our new church in this month, and have the building enclosed before cold weather. The church is kindly providing a place for a month’s vacation, which will give them to expect to spend it in Vermont. We have some saints of the first water here, who are a real blessing to this preacher’s soul. We are looking for increase and victory on every line.

C. P. LAFFER.

LOUISVILLE, KY.
We want to report victory at Louisville church. They have been going to the people at the morning service, Sunday. One young lady came to the altar who was never there before, and prayed through to victory. Dr. Ellyson of Olivet, Ill., will be with us all day, Sunday, August 17th.

J. D. JANES.

CHESTNUT MOUND, TENN.
We have been in old Tennessee one month. Our first meeting was at Gordonsville, where the Lord had many people. Brother Hoople is surging to find a people who are hungry for salvation and who pray through in old camping meetiing style. These Tennesseans know how to shout, too, and their fervor made our last Sunday night day. God gave us a measure of victory there, but never a general break.

We are now at Chestnut Mound, the home of our District Superintendent, Rev. J. A. Cheneault. The meeting starts soon. Quite a number in the altar last night. We have two other dates in this state, and then to Tennessee.

LULY B. ROGERS.

KEWANEY, ILL.
Since our return from a month’s vacation, which was spent in visiting camping and evangelistic fields, this has blessed us much in our regular services. At one service a man and his wife and daughter professed conversion. At another service a young woman knelt at the altar and professed Christ; at another young girls knelt at the altar and professed to have found Christ; at our regular tudes who never hear it elsewhere. About forty of us, young and old, attended Douglas camp. A special opportunity offered us made possible. We are going to set the foundation for our new church in this month, and have the building enclosed before cold weather. The church is kindly providing a place for a month’s vacation, which will give them to expect to spend it in Vermont. We have some saints of the first water here, who are a real blessing to this preacher’s soul. We are looking for increase and victory on every line.

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J. D. JANES.
Sutton as singers, assisted by the pastor and other workers. Have met our missionary apportionment, and will be up on our other expenses; and through the very faithful labors of our young people under the leadership of Mrs. Moses, will make a payment on the church debt.

A. F. MOSELEY, Pastor.

BLACKWELL, OKLA.

God is with us and the work is truly prosperous. We have received a hearty call to remain another year as the pastor, but believe it is the desire of the great Head of the Church for us to move on and accept the call from our church and school at Hutchinson, Kan., to pastor the church and teach Bible, Theology, and Homiletics in the school. It will not be for us to leave our dear people here at Blackwell, but we are glad that our successor will be a "straight holiness preacher," and so we do not fear along that line. The church now has sixty-one members, who are, in the main, as good a lot of holiness folks as you will find anywhere. They have certainly done well this year and will be well established in their new brick church by Assembly time. This has been one of the most pleasant and best years of our ministry, and we are going into our next and wider field of opportunity and responsibility with the assurance that we are in divine order, determined to keep His anointing upon us and our work, and to win out for God and holiness. We believe our Hutchinson school to be one with the assurance that we are in divine order, for us to move on and accept the call from our church and school at Hutchinson, Kans., to our work, and to win out for God and holiness.

One Homiletics in the school. It will not be easy to for the church where they have certainly done well this "straight is indeed a great gospel preacher, and he and our desire of the great Head of the Church is the desire of the great Head of the Church is the desire of the great Head of the Church.

Have just closed the Eddy camp with some victory. At times conviction was upon the people some were saved. This was our fourth year at this place. It is a peculiar camp in many respects. The old sinners love the truth and open their paws with five to twenty-five dollars instead of it. As we loving holiness till he will turn his pockets for the cause, and yet we have holiness folks who give but little and send a man away with a "God bless you" and not enough money to pay his house rent. I am now at Shilo camp, making my sixth year here. Great crowds; conviction on the. Bible will awaken folks. Expecting great victory. From here we go to Newell, West Va., with the Nazarene church.

T. J. ADAMS.

HESTER, OKLA.

Just closed a good meeting at Hester, Okla., with the little church at that place. On the last night of the meeting we received nine fine members into the church, with four or five more to follow. We are now in a meeting with the M. E. pastor at this place. Will begin at Hedrick the 8th and from there to Marlow, the 21st. The meeting there will be in the country. I will be in revival work altogether another year. Have arranged for a tent. Will hold meetings anywhere.

B. F. PUCKETT.

SPOKANE, WASH.

FIRST CHURCH

The rich blessing of the Lord abides upon the First Church at Spokane, following the annual campmeeting. The first Sabbath of August was filled with good things accompanying the message of salvation. The pastor is preaching a

series of moral sermons on "The Church and Jesus Built," from the text of Matthew 16:18, "Upon this rock I will build my church." Last Sabbath the first communion of the new Assembly was a most rich and interesting service. Two young ladies were baptized by sprinkling and pouring, and four splendid additions were received into membership as a partial result of the meeting.

In the evening the pastor preached on "Hid­ing from God," and at the altar service four souls were brought into the fold. The presence of the Lord is manifest in the increased attendance at all services. The matter of the church school will be determined by the church board at their meeting this week, and the present prospects are fine.

CHARLES V. LAFOUNAINE.

EAST LIVERPOOL, OHIO.

Our recent meeting at New Canmerdon, Ohio, from July 17th to 30th, received with God's approval upon us. We found a very difficult field, as the work was scattered and many had gone off on "tongues." However, we had four saved, the salutes helped, and seed was sown. Conviction was on the folks; many raised their hands for prayer, but refused to yield. We came home hungry for the only Spirit give life. We are out and out for Jesus, and going on. The writer has recently enforced the field, and would be glad to hold a meeting for any one desiring the same.

W. M. ZIMMERMANN, Evangelist.

East Liverpool, Ohio.

DOUGLAS CAMP

The children's meetings on Douglas camp­ground this year proved to be a great success. Many precious little folks were led to Christ and were cleansed from sin. Mrs. Jane E. Reed, who has led the children's meetings for years, is still on the firing line. Miss Ruth Gibbs ably assisted Mrs. Reid in the direction of the meetings. Through the kindness of a broth­er a tent was provided for the children. On Friday, July 25th, the two cornets and violin played "Marching on the King's high­way," the children marched from the Lowell cottage to the restaurant, where ice cream and cake were served. Among those who visited the children's meetings and assisted at different times were Sister Castle Smith, Mrs. Lamphere, Mrs. Carrie Crow, and Miss Kell; also Rev. Mr. Brooke, and wife, of Kentucky. The last Sunday was the record day. Eternity will only reveal the good accomplished on old Douglas camp-ground this year.

EDITH M. RAYMOND, Secretary.

VANDERVOORT, ARK.

Just closed a fine meeting; much conviction on the people; good interest, good crowds.

J. A. BROMFIELD.
NEW PHILADELPHIA, OHIO

Again the Lord met us and showed the people that the old-time gospel when preached under the conviction and power of the Holy Ghost has power to save from sin. With only a small audience and an excessively sullen night, two came forward to the altar of prayer and were saved from their sins. We have a peculiar church in some respects. Our congregations are composed mostly of men, and we have seen more men saved under our ministry than women.

We need a church here, and are praying that our God will undertake for us, and put it on the heart of some one to donate us a lot for a substantial donation, for which we were grateful. We have some real saints who hold others, and been in many battles, but we never give up and they have raised for the pastor for the month forty-eight dollars and sixty-five cents, a total for the month of eighty-eight dollars.

A. G. Ridout.

SALLISAW, OKLA.

We closed our revival meeting at Paw Paw, Okla., the sixth inst. with great victory. Nearly every member that had come stayed and rejoiced, and the church was made a flame for God. We had no less than forty professions of this opportunity to get a large list of subscribers.

You help the paper, and —
The paper will help you.

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
C. J. KEENE, Agent
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for 25 Cts.

MANY new churches have been organized this year, and many new people have come into the older churches. They can not be real intelligent Pentecostal Nazarenes without the HERALD OF HOLINESS.

Pastor, it is to your interest to put the HERALD OF HOLINESS into every home you can possibly reach. To encourage you and your people, we make the special offer to send the paper from now until January 1, 1914, for twenty-five cents.

This offer applies to new subscribers only. No renewals taken at this price.

Take advantage of this opportunity to get a large list of subscribers.

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to prayer meeting than we have members, with five seekers; and the following Thursday we had three seekers. Our church is constant ly increasing, and we see the faces of strangers at all the services, with whom we get acquainted at the earliest possible chance. We believe in giving the holy spirit a chance to be successful. Our address is 539 E. Seventeenth St., Long Beach, Cal.

JENNIE A. AND G. ARNOLD HOGANS.

FROM DUD ROBINSON

At the close of my last letter we were opening the camp at Dayton, Ohio. We had a great time there, as all who were there know. I think that we had not less than 125 seekers during the last week, all of them being those who prayed through and struck fire. We had a fine band of workers. The regular called evangelists were Sister Mattie Wines, Bro. C. C. Bisebarger and the writer, and we had for the Bible teacher the Rev. J. A. Huffman, editor of the church organ of the Mennonite Brethren in Christ. Brother Huffman is a young man about thirty-three years of age. He is a well educated man and one of the finest Bible teachers I have been privileged to sit under. He took us up into the Book of Job, and we had about seven days in the book. It was one of the most interesting studies I ever was in.

We had many preachings, and a number of returned members—Brother Hunsley and Brother and Sister Cowman. We had with us Bro. M. G. Standley for a day or two, and Bro. Lew Standley and his two daughters, all from Cincinnati, with a good many of the Bible students. Many holiness papers and schools were represented. We had many Quakers and the Meissonn Brethren and the Brethren in Christ, better known as the River Brethren, and Nazaarens from all over the country, with a good many fine holiness people who don’t belong to any church. Then we had some Methodist preachers with us. But if we had any one who lives in Dayton I failed to meet him, though they might have been there. There is but little holiness in Dayton. The bulk of the city is given over to liquor and lust, to baseball and dancing, and held in the pines of the Johnstown flood, the Galveston tidal wave, and the San Francisco earthquake, and the Dayton flood, we stand and tremble; but the mystery to me is how they can be saved. There are many large churches in the city, but they amount to little more than if they had never been there. Many are saved out of some of these city churches in the last couple of years. It is a great mystery to me. I was told by a young man who attends one of the leading churches in the city and sings in the choir, that one rich man in the city takes all the members of the choir of one of the largest churches once a year to Cincinnati to the grand opera to hear the best singing, in order that they might keep up with the times. I wonder if they do not also keep up with the times.

BETHANY, OKLA.

It is true that it is the "faithful few" who keep up the church prayer meeting, as we so often say, and we know that it does not pley to the missionary meeting. It is the few interested ones who attend the meetings, pray, and give regularly that makes us a missionary church. Our last missionary meeting was interesting, as they all are. And we have one a month. Short talks were given on "What is a Missionary Chapel?""Who Can Help the Missionary?""Why Do Roman Catholic Countries Need Missionaries?" and "How Does Missionary Interest Benefit the Local Church?" The interest was deepened in prayer and a scripture lesson, proved instructive to those present. Then we closed with a good offering.

To God, we are behind on our missionary offerings. We are looking forward to the opening of school again. The prospects for a good year in Oklahoma Holiness College rejoices our hearts.

KELLOGG, IDAHO

Sunday, July 27th, was a high day in Kellogg for the Lord. Rev. A. E. Derby held sacra mental services at 11 a.m. It was a time of several of his "peculiar" folks, held a meeting upon the balcony of the company hospital, refreshing. In the afternoon Rev. Derby, with some of the convalescents hobbled out on the porch to hear the message, and the evening service, the Holy Spirit was there in His convoking power.

At 7:00 p.m. we again find this busy pastor and his band upon the main street of Kellogg, with an audience of many who made up their mind to save their soul from sin. An hour later found us with a number of strangers in the house of God. The message then was that if we neglect our great salvation, was given in the Spirit, and one converted; also a young man, who was present at the meeting, went home, dug deep into the word of God, and

In a little over three weeks four souls have claimed salvation, and four the experience of sanctification.

MYRTLE MAYHUGH, DEORESS.

MALDEN, MASS.

Well, the camping season is passing. Many are away at various camps, and some are vacationing, but the blessed work goes on. Brother Borders was called away on a recent Sunday to the death of his brother, who, thank God, died in the Lord. Sister Beebe, of Lyon, supplied for him. Thank the Lord for Brother and Sister Beebe, who have returned to New England District.

Brother Borders and the writer were privileged to be at Portsmouth, R.I., camp during the closing days of this historic ground. Rev. John Norby, who, although he was never called over to be a blessed general to lead the hosts on to victory. The writer supplied three Sundays for Rev. John Short at Cambridge, and found this most exciting place. People were continually coming to the camp. Brother Short was at Dayton camp and elsewhere. The Lord blessed us in a marked manner, and so souls were seeking the Lord. So the gospel goes on. We need tons of dynamite, rivers of love, and Niagara of Pentecostal power to save this lost world! May God give to every one of us! Let everybody wake up!

L. D. PEAY

CALCUTTA, INDIA

We have just returned from the mountains, where we had been driven by the intense heat which started in much earlier than in previous years. Sister Eubanks locally unable to stand the heat, but is very much improved by her sojourn and rest upon the mountain. Brother and Sister Eaton have been a great blessing in their work, and the Lord is sending them on. God bless them more and more.

On a large place like we have there is so much to do that it keeps us very busy from day to day. However, we are all doing nicely, and the Lord is blessing the school and the native workers; but we are looking for greater things than any we have had in the past. Praise God. Do not let down in your prayers for us all. We do not forget you in the home land.

All join me in Christian love and greetings to all the saints of God everywhere.

V. J. JACOB.

BOISE, IDAHO

It has been my privilege to be in one of the best revival meetings of my life at Nampa, Idaho, conducted by Rev. M. E. Ferdinand and wife and Sister Ida Brinnon. We did not have one of the dry services we are so frequently absent. The little city of Nampa had never been visited before. I had never been and we have been in many revivals during the last quarter of a century, but have only been in a

LOOK FOR

THE NEW SAMARITAN
few that equalled this meeting in divine power and actual results. Brother Ferdinando is a remarkable man. He lets God have His way with him. We had some clear cases of conversion and sanctification. Quite a number of young people were brought out for God, among them my own daughter, seventeen years of age, who was clearly saved and sanctified and received a call for active service for Jesus. A baptismal service was held in the Baptist church the last Sabbath afternoon.

Calls are coming in from every direction for revival meetings, and Brother Ferdinando is using all the available help to man the fields, and answer the calls until such time as he shall be able to get to each with his band of workers. The people are just beginning to wake up in Idaho, and this is only the commencement of better days for this state.

N. J. Lynds.

BAKERSFIELD, CAL.

Having spent a little more than one month in the central California district, on our home journey, we stopped off at Bakersfield, where we spent almost a week with Pastor W. C. Frazier and his little flock of Nazarenes. We held some street meetings with splendid results. Several persons wanted to be prayed for and one man knelt with us and one other came to the church and got saved and promised to be a good case. We held three meetings in the county jail, where quite a number asked for prayer and four men knelt on the cell floor to pray. We also visited the county hospital, and by the kindness of Dr. Liscomb took several patients.

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fields, where thousands of people are employed and only one church on the ground. We could not help but breathe a prayer for God to send more spiritual laborers.

field, so ripe already to harvest.

ed a wedding and

have a school under way, and intend to open a preparatory school.

Pentecostal

emerged by Eugene

Nampa.

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did some strong, straight, deep preaching, and God gave the victory. The prayers were prayed up and ready for battle. Souls still seeking for pure hearts. One young man, who was saved and sanctified, led prayer meeting Wednesday night. Many hearts were troubled as he told what the Lord had done for him, and that he was done with the world and was out and out for the Lord. We have had seven additions to our Cremona church, which is building up rapidly. Our Nazarene church has eighteen new members.

THEDA STUDIES

RIVERA, CAL.

The first month of the assembly year at this place has been taken up with reorganization of the Church Board, instituting the Lord's Supper, and putting into operation the missionary envelope system. The Lord has also graciously blessed with spiritual blessings, there having been six seekers and two have united with the church. The attendance both at the church services and the Sabbath school have increased, so that we shall soon have to provide more room for the comfort of the children. A number of chairs have been purchased, and the members are anxious to see a new church building put up. We are looking to the Lord for the consummation of this desire. We would like to hear from our friends.

R. PIERCE, Pastor.

WILLow CREEK, PA.

Sunday, August 31, was a special day of refreshment from the presence of the Lord. We held our first quarterly meeting of this assembly year. Rev. Dr. Lee, our new pastor, preached the Word with no uncertain sound. He is a Spirit-filled, God-fearing Bible preacher. Both he and his wife are doing good work. We are praying and believing God for great things in this place. Besides buying a new church organ, we raised $25 for missions. God be pleased to do great things here!

JENNEE JACkSON.

SAN DIEGO, CAL.

Today, August 11th, was a blessed day. The Sunday school room was crowded. We may soon have to use the large auditorium for the closing review. God poured out His Spirit upon the people in all the services. There were seven definite seekers in the morning service, and others who stood for prayer. In the evening service one young man professed to be sanctified and two others were seeking. Our prayer meeting attendance is usually one hundred, and there are often seekers there also.

Dr. P. F. Bresee, Bro. W. C. Wilson, our District Superintendent, and Rev. Fred Rose are to be with us next Sunday. In the afternoon there will be a special service In the dedication of the new school building and the new Faculty. The old building which stood next the church has been razed, and in its place a large two-story school building is being erected. It contains five good-sized rooms, and an office will be a great convenience in the work of our growing school. We have been favored of God to our excellent Faculty. As Mrs. Bower has felt especially called to the Instruction of teachers, and as there was an opening for her as the normal Bible instructor at our Pasadena University, we accepted her resignation, though it was with regret. It is great to see the Lord's blessed work here. Our little church is a true refuge for the people, and it is a great joy to see the Lord's hand at work here.

Mrs. J. M. Walker, an experienced teacher holding certificates as a teacher in the public schools, and a sanctified lady, will be the Superintendent of our school. Her assistants will be Miss Frost, Miss Goldie Primrose, and Miss Mabel Chandlee.

For several months there has been a continuous revival in our church, with the greatest Interest we ever had. To God be all the glory.