

# HERALD of HOLINESS

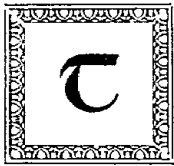
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

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## A Cheering Record



HERE is no way to gather the exact figures but the reports for the past four years from the revivals held by the pastors and evangelists of the Pentecostal Church of the Nazarene have shown conclusively that the record has been one of which we may all be devoutly thankful. We sincerely wish there was some

way to have these facts and figures for publication. Not, to be sure, for purposes of self-felicitation, but that we all might see another of the convincing proofs of the wisdom and the need of organized holiness such as that for which we stand. We have been careful to read these reports from week to week and have often called attention to them in these columns. We are very sure from a vivid recollection of the astonishing record made from time to time, that the total number of conversions and sanctifications at our altars have been a very large number—such as would astonish those who have not attempted to keep measurably up with the records from these reports.

Multitudes have been thus saved or sanctified who of course did not join our church. This was to be expected. Large numbers have been thus brought to Christ who went into other churches. Very many have been thus brought to Christ who were already in other churches but without a sound experience of saving grace. We know of cases of this kind as do others. Of course a great many thus saved have become members of our own church. This number, however, bears no proportion to the total number saved at our altars. We rejoice in every soul reclaimed or converted or sanctified, whatever direction they may have taken after they have come to our Savior.

The main point we wish to stress here is the direct and positive proof these facts afford of the need and the place and the divine call for our church as a mighty evangelizing force and power in the world. In an age when the trend is altogether too much in the direction of a worldly religion; when men are being urged into the church with no saving knowledge of sins forgiven or of being born from above; when worldly methods more and more impress and stamp the methods of church activities, a church is needed which makes no compromise whatever, but stands four-square for a real and radical work of grace in the heart consciously attested by the Holy Spirit sent down from above. A church is needed which stresses a full gospel, and preaches it and makes no compromise on it. A church is needed which insists upon cleanness in personal life and behavior—cleanness from all vile and useless and injurious habits and indulgences and alliances and affiliations. Such a church we have in the Pentecostal Church of the Nazarene. God has brought us to the Kingdom for such a time as this. We must, therefore, be true to our calling and to our trust and hold up the standard and never waver or falter or compromise. Let the banner of holiness, with all it means and includes and implies be held aloft heroically and persistently and God will continue to bless us and encourage us and refresh us with further and more generous outpourings of His Spirit in saving and sanctifying power.

There is a marvelous future for our church if we are wise and obedient to the indications and leadings of a gracious Providence which has so signally led in the years past. It is for us to be wise and watchful and true and follow where and as He leads us. Let our battlecry be "Where He leads we will follow."

There can be no surer or safer way to continued success as a soul-saving agency and an uplifting influence upon society and the work abroad than this cry faithfully made and maintained. God help us to be true always and in everything and everywhere! May He crown us with still more splendid trophies of success in our spiritual warfare for souls than ever in the years to come, and keep us clean and pure and true!

### MAN'S SAVAGERY

PLUTARCH says, in his "Lives," that "no beast is more savage than man, when he is possessed of power equal to his passion." This is a strong indictment of proud man, but it can not be proven false or unjust. This has been demonstrated a thousand times in the history of both the state and the church.

Much of the moderation and morality of man is due to his restraints of education and law and environment and such things—not to innate worth or justice or recognition of the rights of others. Man is beastly, sensual, and devilish by nature from the fall, and this harsh truth had as well be acknowledged. It does not alter the facts to deny them. It does not tend to make man better by claiming false and unfounded elegances or moral tone or planes of rectitude to which he has shown himself by universal history not to be entitled.

Paul takes this view in Romans, and draws as dark or a darker picture than Plutarch does in his great book. Man is in a desperate condition, and is absolutely dependent for all his elevations and achievements upon the Cross of Christ. In that Cross is his only hope, and not in some marvelous innate virtue or strength which only awaits development by the touch of education or some other aid to bring it forth. Man is a failure—dreadful and dire and hopeless, aside from grace, and that grace continually applied. He can not expect to get one vast application of divine grace sufficient to make and forever keep him clean and pure and strong and great. "Every moment, Lord, I feel the need of the atoning merit of Thy blood," must be his cry and his prayer, and he must get this or he is undone.

Only in the Word with its marvelous unfoldings of our rich privileges in Christ Jesus are we to find our means and our security for being kept clean and true and strong unto the coming of our Lord Jesus Christ. Paul said to the elders of the church at Ephesus before he sailed from them for other parts of his marvelous fields of labor: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Here is our dependence and not in some innate goodness, some spark of the divine within us, some germ or norm within awaiting the magic touch of favorable environment or of education to cause it to spring forth and bloom and bear fruitage of beauty and glory. No, a thousand times, no. We are taught the very reverse everywhere in this inspired Word of God. We are taught the reverse by life and the affairs around us daily. The great war in Europe is a daily demonstration of the truth of Plutarch and of the apostle Paul and the inspired writers in the Bible. Let us accept this humiliating truth, and get down to the real work of the real and only remedy, which is in Christ Jesus our Lord. He is the great Physician of souls, who has the only Balm of Gilead which can make us pure and whole and clean.

THE  
GLORY  
OF  
LIGHT

In a two weeks' stay in the woods where nature was to be seen and enjoyed in all her virgin beauty and glory this summer we were greatly edified and entertained in many ways in such communion with nature. One thought was impressed upon us among very many others. That thought was the power and the glory of light.

We were impressed how wonderful was God's goodness shown and enjoyed by us all in the simple and prevalent blessing of light. Amid the solitudes of the forest we noted that in the densest and thickest shade there was the least vegetation. In many places there was no sign of vegetable growth at all. Especially where some huge log had been recently turned over or some other object had been removed which had covered large space on the ground, it was invariably the case that such spaces were absolutely devoid of grass or the slightest sign of growth of vegetable life. In all spaces thus covered, even where occasional glimpses of the sun reached them, the vegetable life which appeared was of the palest and sickliest kind, hardly worthy the name of growth at all. From this the well known lesson was afresh impressed upon us that light is an absolute necessity to growth and life and fruit. The sun is the source and the cause of life and growth and fruitage.

It is the same in the spiritual realm, always and everywhere. There are people with perfect bodies just as such covered spots are perfect so far as the soil is concerned. These people have normal intellects, with their reasoning powers in natural operation, but their spiritual faculties have been kept removed from the Sun of righteousness, and in spiritual darkness and gloom. For this reason there has been no spiritual development, but their spiritual natures are dwarfed and pale and sickly. They are devoid of any moral force or courage or stamina and are the prey of their own depravities and subject to various weaknesses and carnalities which keep them far from God and the spiritually beautiful, true and good. The glorious Sun of Righteousness has never been allowed to shine upon their hearts, and they have lived only in spiritual darkness. It is because of this that these people can not understand the Scriptures. This Holy Bible seems to them as an infringement of their personal rights. It appears to them as an abridgement of the good time they feel belongs to them. This great Book's presentation of life and its true end and aim sounds to them as but the cruel restraints of mere autocratic and assumed authority. Hence in their spiritual darkness and inability to comprehend spiritual things they refuse this authority and decline obedience. "The natural mind understandeth not the things of the Spirit of God; they are foolishness unto him, and he cannot know them, because they are spiritually discerned." Hence this good, old Book which was written by holy men as they were moved by the Holy Spirit, and which should be a guide and lamp to their feet, is neglected and rejected and cast ruthlessly aside.

Let us, however, not despair, for it is to such people that God speaks and for them has given His precious Son and to them He sends this Holy Bible to enlighten them and open their minds and hearts. He can say to the blindest of these "Let there be light," and light can spring forth, and all will become radiant and glorious. Darkness can be dissipated, and light can take its place. What was before hard and cruel to their unfaith will become beautiful and big with mercy, and all glorious with hues heavenly and divine. The Scriptures open up to these people when God has enlightened them and becomes a new book. Things formerly passed by as trivial and unmeaning now become pregnant with a divine significance. Above all, how the heart which God has enlightened by His saving power finds in Christ its all in all, the Rose of Sharon and the Lily of the Valley — the Fairest among ten thousand and the One altogether lovely.

Jesus declares Himself to be the Way, the Truth, and the Life. He is the light of the world. "In him was life, and the life was the light of men." It is Jesus after all we are to find in this Word. It is by surrender to Him that is to open this precious Book Divine. It is the blood of this Son of God which is to open our eyes that we may behold wondrous things out of this Law. It is by His love shed abroad in our hearts by the Holy Ghost that we are to be able to find in this great Book of God a fountain of wisdom and strength and power and might. Let a man surrender to Jesus in whole-hearted consecration, and he will be amazed and

delighted at the transformation of all things in and about himself, and everywhere around him.

THE BIBLE  
AND THE  
PRAYER  
LIFE

The Bible is an indispensable condition of the prayer life. No saint can live and enjoy the true prayer life without a constant and persistent study of the Word of God. In this Word God talks back to the praying saint and communicates His will and His nature. Neglect of this Word is fatal to successful prayer with any child of God. To be sure there is the ejaculatory prayer uttered by those in trouble or sudden exigency when they may have no vital relation to God, and which often in mercy He may hear and answer to the salvation of the one uttering it. This is not a prayer life such as it is the privilege of the believer to lead and enjoy. There is also the prayer of the sinner when with contrition for his sins he cries out in prayer of bitterest repentance "Lord, be merciful to me a sinner." This is not the prayer life to which we refer.

We mean the life of prayer which the faithful and loving child of God lives in relation to his Father. We refer to that life hid with Christ in God, wherein the Lord reveals His secrets to the trusting saint because he feareth Him (Psa. 25:14).

These are the people who will realize their need of searching the Scriptures, because they believe they contain the words of life, and because they have found by experience that these precious words of life do really testify of the Father (John 5:39). These are the ones who have found that only by abiding in Jesus and having His Words to abide in them can they hope to have answered prayer and continued and unbroken fellowship and communion with the Father of lights (John 15:7). This is a marvelous passage and deserves being scrutinized closely. Herein is a marvelous promise, based on two specific conditions. The Master says "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Here is the golden key to the vast immensity of heaven's exchequer of prayer answers. We are simply to maintain our faith in Him — that is abiding in Him — and to let His Words abide in us, and then we have license to limitless petitions and the assurance of answers to them.

Prayer is petitioning God for what we need, and will be of service to us as His disciples. The movement is from us to God, and must be earnest and unselfish and bottomed on our covenanted relation to Him as His own, and with all the conditions of prayer met as revealed in the Bible. The searching of the Scripture is a movement of God toward us, and is His talking to us and revealing His will and His Word to us, for our encouragement and our enlightenment and our development on knowledge and grace. God answers our prayers principally through His Word. If we neglect therefore His Word, and do not search it as directed, we can not hope to have any special and conscious prayer life wherein we live and exult and enjoy Him day by day. "The testimony of the Lord is sure, making wise the simple." Very weak and simple-minded men often become spiritual giants in knowledge and power by simply searching the Word, and daily laying their petitions before the Father in simple faith.

We pray the Lord to "lead us not into temptation." We are to find the answer in the precious Word of God, as found in Psa. 119:11, "Thy word have I hid in my heart, that I might not sin against thee." Herein is our only security, keeping this Word hid in our hearts by its unceasing search, and the indwelling of the Author of the Word — the Holy Ghost sent down from heaven. The Psalmist makes his suit earnestly unto the Lord for guidance and blessing, but asks and expects it only "according to thy word." Hear him: "Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment." "Plead my cause, and deliver me; quicken me according to thy word."

Here is our duty and our hope of a true prayer life — by searching the Word while we linger at the mercy seat in believing prayer. Let us evermore seek to live this great prayer life, and God will use us and bless us and enrich us with His power and His blessing and His grace in Christ Jesus.

*Reasons for admiring the Pentecostal Church of the Nazarene: — Its providential origin; the place it alone fills of truthness to Bible holiness; the leakage and losses it stops; the fidelity and fruitfulness of its ministry; God's signal blessings upon it; undying work for the neediest in all regions; remoteness from prelateicism.*

# THE EDITOR'S SURVEY

## News and Notes

This poor old world needs peace, as everybody will agree. It is true, however, that the world needs righteousness far more than it needs peace, for righteousness will prove all-inclusive of every need. The world will have righteousness when Jesus reigns in righteousness, as is promised. Then will the world find that Christ or His religion has not failed. It will realize that only man failed, as he always had before, and always will, under any and all tests.

In Southern China there have been floods of unprecedented magnitude this summer. They came in the most densely populated sections of China, and the destruction of life and property was immense. This sad intelligence is another call upon the benevolence of Americans.

This paper, like others, was misled in regard to the retirement of Anthony Comstock from his position of postoffice inspector. We are truly glad that he is not retired, but will hold his position where he has served the country with such distinguished ability for forty years. The universal regret at his reported retirement, among America's best citizens, will be a merited tribute to Mr. Comstock. For this reason he can not have the least regret at the erroneous rumor.

It is estimated that the United States this summer is saving \$100,000,000 which it usually spends in European travel. We would like the privilege of directing other channels in which this sum could be used far more profitably for God and humanity than in travel.

A very large part of the world could adopt and change into a wish and prayer the German Emperor's prediction that the present war will end in October.

That Chicago Eastland tragedy was, as usual, the result of human greed. What is there that greed will not hazard for its own satisfaction. Human life or happiness or welfare or health or rights count for nothing when any one of these comes in the way of greed's conscienceless and voracious thirst. The severest punishment should be meted out to those guilty in this disgraceful case of manslaughter by the greed of human vultures.

The educational interests of Georgia, it is alleged, have been sorely straitened by the law of that state which imposes a tax on educational institutions. It is now proposed to have a constitutional amendment submitted for the repeal of this educational tax.

There is the usual talk of the pope removing his headquarters from Rome to some place in Spain in revenge for the unfriendly attitude of Italy. This is a futile weapon the pope will attempt to use or threaten in return for alleged affronts of the state of Italy. It is only a threat, however, for the pope has no sort of thought of such removal.

The ninetieth anniversary of the American Tract Society was recently celebrated, when it was reported that during the past

year the circulation of its periodicals reached a total of 2,074,000. The number of tracts published was 915,000.

The Protestant Episcopal Church has arranged for pensioning her ministers and supporting, in case of death, their dependents. Clergymen who reach the age of sixty-eight are to receive an average of half pay. Pensions for disabled clergy are to be forty per cent of the average salary received during the last five years service. Pensions for widows of the clergy will be roughly one-half the husband's salary. Pensions for orphans of ministers vary according to their ages. The minimum pension fixed is \$600. The maximum is \$2,000.

The Colored Methodist Episcopal Church, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the colored members of the Methodist Episcopal Church held recently a federation meeting in Cincinnati. The body arranged for the same standard in course of study for the ministry, standardizing of schools and colleges, holding of inter-Methodist institutes and Christian workers' assemblies, and united action on evangelism, education, home and foreign missions, and enlarged church efficiency. A common hymnal, ritual and catechism are urged and a division of missionary territory was agreed to, to stop the waste which prevailed under the old plan.

Thomas Edison, the wizard of invention, has accepted the appointment of chairman of a new naval board of invention and development. The object of the board is to encourage inventions and investigation of inventions by some of the greatest living experts. The board is expected to initiate schemes for the perfection of the defenses of the United States, especially at sea.

Judge Lindsey, the famous juvenile court judge of Denver, is making a brave and worthy fight for the right to secrecy and sacredness of facts confided to him in confidence by youths. He refused to reveal what a small boy told him in confidence about the murder of the boy's father. Judge Lindsey is certainly right in refusing to divulge a confidential secret given him by this lad. Why should this judge be compelled to violate his word, and at the same time violate this boy's right to a sacred privilege which is granted to any individual and his legal, medical, and spiritual advisers. We greatly admire and commend this determination of Judge Lindsey to suffer for contempt of court before he will divulge this matter committed to him in sacred confidence by the lad.

Dr. Osler, in his advice to young physicians, recommends to them that they start a "bedside library." By this plan he means for them to spend the last half-hour of the day in communion with the saints of humanity. We would add an amendment to this advice and say by all means make the Bible the leading book in the list you select; and that not only physicians, but all classes, adopt the plan. We would soon have removed from our midst a pitiful and disgraceful amount of ignorance of the Word of God.

The editor of the *Christian Witness* is right when, in an editorial, he says: "We see more than ever the importance of being definite in the presentation of holiness. There are many who pass for preachers of holiness, who are so indefinite in its presentation that no one ever gets convicted for holiness, no one ever thinks of opposing their preaching, and no one mistrusts that they are preaching holiness. We could never see how a true preacher of holiness could preach it straight in one of the great Methodist churches in amity, and meet the approbation of a pastor who did not believe in it, and gain the commendation of a crowd of worldly church members who declare such an evangelist the greatest preacher they ever heard. This is among the things hard to be understood. Yet they are before us.

Rev. C. F. Wimberly, in an article in the *Christian Witness* on the "Catholic School Delusion," says some fine things. We could never see how the absurd and colossal falsehood could get currency that Catholic schools were the best schools. No greater or more damaging error ever got currency than this. Brother Wimberly shows, in his article that: 1, Rome does not believe in education, 2, That she can not give a liberal education, 3, All the kindness and sympathy shown our girls, while under their tuition, is premeditated hypocrisy, 4, That Rome bids only for our girls, 5, The oldtime Philistines were no more under the ban of religious ostracism than we are regarded by the minions of the Vatican, 6, Catholics are careful never to place their girls in Protestant schools, 7, By patronizing Catholic schools we are placing money, influence, and prestige into the hands and coffers of the most treasonable and dangerous menace with which our country must sooner or later reckon. In the face of these irrefutable points of Bro. Wimberly, how is it possible that any sensible Protestant can be found willing to place his child in a Romish institution? It is one of the marvels of this age.

## The Personal Touch

It is the personal touch that tells most mightily after all in soul-winning. It is true in business and in our professions and everywhere as well as in soul-saving. The sermon is resisted, as is the letter sent, but the personal touch in love and tenderness and in profound love for the soul of the lost will impress the hardest sometimes where all else has failed. This is the need today of the church in her aggressive work for souls. Let there be the personal interview of soul with soul in all the love and simplicity and devotion of real faith. Where the awful verities of the Bible and vital religion are tremendously believed by the one making the appeal the influence is simply wonderful. This truth is strikingly impressed upon the mind by the following incident from W. T. McElroy in the *Christian Intelligencer*:  
Every man who has accomplished anything in the business world knows the value of the personal touch. A man is far more apt to buy your goods if you use personal-persuasion than if you try to sell only through correspondence or advertising. These latter have their value, but the best business of a firm is done through its traveling men, the men it sends out to come in personal contact with the buyer.

So it is with winning souls. There are many ways of soul-winning. The pulpit is not the

least of them. Nor is the consecrated life without its unmeasured value in the Kingdom of God. But never yet has any method been found that is more effective than the personal touch. The human mind responds to the human mind. So also does the human heart respond to the human heart. And the sinner who realizes his sin; who knows what he should do but lacks the inclination or the courage or the energy to do it; who knows that he can be eternally lost, but makes no effort to be saved, may not want to listen to a sermon. What he needs is for some self-sacrificing, devoted, consecrated human being, whose life has been touched by the hand of God, and whose heart is filled with love for God and man, to stoop down to him, give him the helping hand, and point out the true and only way.

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great influence. One night as they sat on the platform together, the minister pointed out to the evangelist a man in the audience.

"For twelve years" he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes do it almost unconsciously.

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said, 'I want to see you become a child of God?'"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, perhaps he is not impregnable after all."

That night the evangelist, after the service caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening, in the "after service," in which so many souls have found lasting peace and eternal life, the man was on his knees with tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with many. Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins.

If we will study the life and teachings of Christ, we will find that he never let an opportunity pass to use the personal touch. Witness the calling of His disciples. His healing of the sick, the incident of the woman at the well, and scores of other instances that are given in the gospels. Was there no lesson in these for us?

### Self-Sacrifice for Others

This self-sacrifice of the Lord Jesus Christ is just what charms and entrances and chains us with with fixedness and immovability of love and wonder as we stand in view of the Cross of Calvary. What matchless love to die thus for others. How inconceivably this marvelous love is heightened and deepened when we consider that it was not for friends, or for those who had died for Him, or befriended Him, that He thus offered up His life. No. It was for His enemies. It was for those who had refused Him. It was for those who had done Him despite and rejected and reviled Him. For these He bore the shameful cross. For these He bowed His head in sorrow and death. For these He suffered the inexplicable agonies and shame and contumely attending death by the Roman cross. This glorious transaction can not be illustrated. It beggars description. It baffles all attempts at illustration. We never attempt to illustrate it. We can only say now and then that here is a very faint and inadequate suggestion of this stupendous scene and transaction found in some human life. Such we offer below, claiming not that it illustrates the unutterable scene, which nothing can illustrate, but that it simply very faintly points to that indescribable majesty and tragedy of the cross. We take it from an article in the *Dawn of the Morning*:

We have read a touching incident about three little children who, last autumn, late in the season, wandered alone in a dreary region of New Brunswick. The sun had already sunk in the west, and the gloom of evening was spreading itself over the surrounding country. The night came on fast; and feeling sure that

### The Call From Macedonia

By J. M. Hopkins

"Come over into Macedonia and help us" (Acts 16: 9).  
 In my dreams at night, in vision by day,  
 I hear them calling, oh, pitiful plea:  
 "Come over and help us, our need is great;  
 Come over and help us e'er it be too late."

In regions beyond I see them stand —  
 A father, a mother, with outstretched hand;  
 Around them are gathered their loved ones  
 dear  
 Who know but poverty, pain and fear.

In vain on their idol gods they call,  
 In vain at their shrines they prostrate fall;  
 No answering voice their hearts do bless,  
 No peace and joy their lives express.

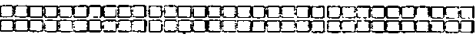
Can we to whom God has so lavishly given  
 His blessing of grace and the promise of  
 heaven

Withhold from our brothers far over the sea  
 The light He has given to you and to me?

O Master, we gladly would answer thy call!  
 Though feeble our efforts, our gifts be but  
 small,  
 Our hearts shall go with them, our prayers  
 shall ascend  
 That thy rich benediction our gifts may attend.  
 Inspire our hearts with the message of  
 heaven,

And strengthen our hands for the work thou  
 hast given,  
 Till thou shalt proclaim, "Faithful servant,  
 well done;  
 Enter into my joy and sit down on my throne."

— Selected.



they could not get home before daybreak, the eldest, a girl of only six years, quietly placed the two little ones in a sheltered nook on the sea-beach; and fearing the cold, chilly night for the younger children, Mary stripped off most of her own clothes to keep them warm.

She then started off to gather dry seaweed, and whatever else she could find, to cover them with. Having tenderly in this way wrought for some time to make them a nest, she at last fell down exhausted with the cold, and half bare to the cold, inclement night.

That evening the loving father and tender-mother sat up wondering at their children's long absence; the hours dragged slowly past with anxious watching and silent listening for the well-known little pattering feet. In vain the fond parents' eyes pierced through the darkness. At length they roused the neighbors with their anxious inquiries after their lost ones. All that night was passed in searching and in tears, till early in the morning, lying fast asleep and somewhat numbed with the cold, were found little Johnny and Lizzie. But, oh; a touching spectacle lay near them; their young savior was stiff, cold and dead on the seaweed which the poor little child-heroine had not strength to drag into the nook, where those she so deeply loved lay sleeping. Thus this little New Brunswick girl died in her successful endeavor to save her brother and sister.

### Self-Battling

Man has many battles to fight if he would live successfully the true life. He has inward and outward foes to combat. He has men and devils to resist. Of all his foes, however, which he has to do battle with, he is himself the worst and most dangerous. His fight against himself is the most constant and the most arduous and the most momentous of all his struggles. This great truth is brought out with force in the following from the *Western Christian Advocate*:

A man may have many weaknesses, many faults, many defects, and yet make his way through them all to a noble and elevated life. But the only hope of any man is to keep himself in a state of perpetual hostility toward any weakness or fault that is in him. He that wars, and he alone will overcome. There is, therefore, good hope of any man who will fight man-

fully any defects of his nature. God is on his side; all good men ought to be on his side.

But whenever any man surrenders himself to any principle of evil, when he gives it hospitality, when he consents to live with it, there is no telling what is going to happen to him. The man who fights may have many a fall; if he still fights he will rise again; but whenever he ceases to fight, he will fall to rise no more. It is the surrender of a life, a soul; it is the loss of a life, the loss of a soul.

It is the wonder of all human life out of what depths Jesus Christ can lift a sinner, if only the sinner will co-operate in the effort. It is no matter what sort of a sinner, whether the lowest and vilest who has never yet known the way of life, or one who, having tasted of the good word of God, has fallen into deep sin — no matter, Christ can lift him up; only let him lend himself, with what poor might may still be left in him, and let him cry to One who is mighty, and Christ will save him.

### The True Salt of the Earth

The true salt of the earth is declared to be Christ's real followers. These disciples are the saving agencies and the only hope of a lost world. How much depends upon this salt retaining its saltness in order that it may have the divinely intended influence upon men and women in the world! Christ enthroned in our hearts renders us His true disciples, and thus alone will we be equipped for the great work of life. The Bible reveals this Christ to us, and the Holy Spirit puts Him within us by His mighty power and, thus divinely indwelt by the Trinity we are become incarnation of the divine. The *Northwestern Christian Advocate* says, with truth and force:

It is not the Bible, not the gospel, not the church, not the Holy Spirit, not Christ even; but it is Christ-enshrining men and women that are the salt of the earth. These are the true preservatives of society and of civilization. To produce, multiply, and intensify these is the great problem of the church. The gospel can do nothing in the world until it finds a lodgment in human hearts and is lived out in human lives. It becomes a living gospel when it is thus incarnated, when it is invested in personality and becomes a personal force in the world. It moves as men move; it is aggressive as they are aggressive; it advances as they advance. The gospel will never dominate society and capture the world until the disciples of Christ come to the front in every legitimate activity of men. In politics, in business, in the shop, on the farm those who will stand solid and true for Jesus Christ are needed where they are, and are needed in increasing numbers. There is a splendid opportunity.

### According to Your Faith

God challenges us to illimitable obtainments by saying that the measure of His gifts and bestowments would be according to our faith. The trouble is, the stupendous truth is so staggering that we can not, or at any rate do not, grasp it. There is absolutely nothing too hard for God that is needed by His children. We are only to guard well the conditions of acceptable prayer. There are certain well defined conditions stated clearly and simply in the Bible, which must be met, and which can be met by any and every child of God. If these are met we have the very exchequer of heaven opened to our asking. Mr. Mueller said a great thing in the following:

"I was able to trust the Lord for ten cents, then for ten dollars, then for a hundred dollars, then for one hundred thousand dollars, and now with the greatest ease I could trust Him for millions, if there were the occasion. But, first, I should carefully, deliberately examine and see whether what I was trusting for was something in accordance with His promise in His written Word. If I found it was, the amount of difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me."

# THE OPEN PARLIAMENT

**N**EVER before in the history of Israel has it been so fully realized among all classes of our people that present Judaism is like a Pilotless ship, and its adherents are like lost sheep without a Shepherd. (Hosea 3: 4.)

From every religious pulpit as well as from every irreligious platform in Jewry the rabbis and its leaders openly manifest their spirit of apprehension, for there is open mutiny on the ship and daring revolt in the Jewish camp. The people clamor for truth by which they shall be made free. (John 8: 36.)

It is heartrending to hear our poor erring brethren of the house of Israel cry. Is there no end to our captivity? Will we ever be set free again? Who will direct us in the right path in which we may walk in security and peace? Where shall we find a resting place? Who will befriend us? Who will lift from us the curse of heaven and earth for the last two thousand years? Will Jehovah ever hear and answer our petitions? Why do not even the masters to whom we have been sold claim us? What is the sin which we have committed for which we can not obtain forgiveness? How shall we secure His salvation? Will we ever cease to be orphans? Who will give us a helping hand? Is it possible that God loves us still as He has promised? (Jer. 31: 3) Will we for ever remain so very sadly neglected and utterly forsaken? For how long more shall we continue wandering on our weary journey without a prospect for a resting place? Is it our providential destiny to be despised outcasts for ever? Will our Godgiven rights ever be respected of men? Where is our comforter? How long shall we endure our sorrows without a murmur? Will the Healer of Israel ever cure our bleeding wounds? Is there any hope for us at all? When will the Messiah, the Holy One of Israel, come? Shall we as a nation ever have again a country with an independent national existence? Where, oh where, is our harbor of refuge in this our latest calamity when Jew is killing Jew in this ungodly battle—the warring Gentile nations for their own national supremacy? etc. (Matt. 24: 33.)

In the midst of this pathological Jewish awakening, missionaries abandon the city for their annual vacations, and leave the people to perish in their despair without knowledge. The "Bonch Isroel" (an anti-missionary society) are vigorously contemplating to destroy the accomplishments of missionary efforts during this

**G**OD says to us through Moses, "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30: 19). When Adam chose to disobey God, he lost purity and peace and fellowship with God, and he had no power in himself to regain it. But God in mercy has provided a Savior so that we can be saved from sin if we so choose. The fact that we are now in a state of probation is clearly taught all through God's Word. See Matt. 11: 12-28; Acts 13: 46; Rom. 11: 20-23; Rev. 22: 14. And the Bible also teaches that this state of probation will come to an end, that ere long our destiny will be fixed. As we understand the Scriptures, there are three things liable to happen, and any one of them will close our probation, and seal our eternal destiny.

1. *Blasphemy against the Holy Spirit.* "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3: 29), or, "guilty of an eternal sin" (R. V.).

2. *Death.* "It is appointed unto men once to die, but after this [not purgatory nor another chance to get saved, but] the Judgment" (Heb. 9: 27). In Hebrews 6: 2, it is called "eternal judgment," because its decisions will be eternal; they can never be modified or changed. In Luke 16: 22, we read that at death Lazarus and the

## The Jew and the Gospel

Written by PHILIPPE SPIEVACQUE

their absence from their various fields of labor. How sad! We have therefore been led by His abiding grace to decide that under the present conditions we must remain in the city this summer, and that with the One hundred and twenty-first Psalm on our lips we shall singingly, hopefully, and trustingly work on in the Master's vineyard while it is yet day. (Lev. 6: 13.)

Since this is His holy will for us, we also need ammunition in this our godly warfare for His righteousness, even the Gospel of Christ in the Yiddish tongue. We are in prayer to God for an abundant supply of portions of the Gospel, which we have translated into the Yiddish language, and of which we have on hand electrotype plates ready for publication of the Gospel as soon as the Lord sends us the necessary means to do so. We would also like to mail a Gospel Diglot in English and Yiddish combined, and other Yiddish Christian literature to every Jewish name and address which we can obtain from the City Directory, as soon as we can get from Him funds for that purpose. (Mal. 3: 10.)

True, a great many of our former co-religionists may, when they receive a Gospel message, read it with caution; for the rabbis have, in their ignorance, labeled the New Testament as "Treifa Posel" (unclean and unlawful); but we also know from experience that as soon as they will read for themselves the Messianic claims of Jesus of Nazareth, as it is revealed in the New Testament, all bias created in their minds and in their hearts by the naive falsehoods of the rabbis, will disappear, and they shall be drawn with the cords of His love, with which He draws all people to Himself. (John 12: 32.)

## Probation

Written by WALTER C. BRAND

rich man went to different places, and there is a great gulf fixed between them which can not be crossed. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). When a person dies his spirit leaves the body and the body ceases to act; so the things done in his body are the things he does before death, and according to them he is to be judged, and his final destiny determined. He can do nothing after death to change his eternal state. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out" (Rev. 3: 12). On the other hand, he that is overcome of sin and refuses the Savior's help in this life, must in the future depart into everlasting fire, prepared for the devil and his angels, and shall go no more out.

3. *Christ's coming.* That this will end probation for all is evident from Matt. 24: 50 and 25: 10, 19, 31, etc. In the parable of the ten virgins, when the bridegroom came they that were ready went in with him, and the door was shut. In Luke 13: 24-27 Christ says that to those who come after the door is shut He will say, "Depart from me, all ye workers of iniquity." In the parable of the talents the Lord's coming is immediately followed by a time of reckoning in which some are rewarded and others cast into

The testimony of all those who have been won with the Gospel is of immense encouragement; for in every instance and in each case they boldly testify to the fact that as soon as they got a hold of the New Testament the New Testament got a hold of them. There is a tremendous surprise in store for every Jew to whom the opportunity is given to read the New Testament; for it has been impressed on every Jewish mind that the New Testament contains nothing but wickedness, unclean thoughts, pride, egotism, and all sources of hatred; but by giving it a reading they not only discover the absurdity of such prejudice, but the Jewish mind and heart is being awakened, and with the awakening comes the great stir to activity to let others know of their wonderful discovery; of what they found in the New Testament; for its theme is abounding with righteousness, holiness, humility, self-sacrifice, and is the all-source of love. Instead of thorns they find roses; instead of pebbles, precious stones; instead of revenge, forgiveness; instead of slavery, liberty; instead of death, life eternal, salvation, and restoration to God's favor in His Christ, our Messiah and Deliverer, a true heavenly treasure, "a light to lighten the Gentiles and the glory of his people Israel." (Luke 2: 32.)

The Lord is waiting for the completion of the church, and the Body of Christ, of the remnant of Israel, must also be gathered out for the hastening of the marriage of the Lamb for which we are prayerfully and watchfully waiting and working, and to which all of His dear children, the redeemed ones in the precious blood of the Lamb, are so cordially invited by the Bridegroom himself. And there is but one way out: ask the Lord to lay it on the hearts of His people to help us give the Gospel to those of His own countrymen who are yet without hope in the world, and whose hearts are on the very brink of despair. (Rom. 2: 9, 10.)

Verily, the blessing which He promised us through Abraham, in Gen. 12: 3, is yours if you will bless the Jew with the blessed Gospel of Christ. (Rom. 10: 1.) Do so now; right now. "Today if ye hear his voice" (Psa. 95: 7).

"Sursum Corda" (Lift up your hearts) and join us in prayer for grace to remain steadfast and unmoveable in His love, and for the outpouring of the Holy Spirit in our midst and upon those who will hear and read the Word during the summer months.

outer darkness, where there shall be weeping and gnashing of teeth. In Matthew 25: 31 Christ's coming is followed by the judgment. He is now our High Priest, making intercession for us at the right hand of the Father. "If any man sin, we have an advocate with the Father." But ere long Christ will leave His mediatorial seat, and then there will be no hope for sinners, for our High Priest will have become our Judge. He will come to judge the world in righteousness. He will be revealed from heaven in flaming fire, taking vengeance on them that know not God (2 Thess. 1: 7-10). "The time is at hand. He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22: 10-12). So when Christ comes He will bring His reward with Him, and He will reward not the righteous only, but the wicked also. See Psa. 91: 8; 2 Peter 2: 13; Matt. 16: 27; Prov. 11: 31.

This rewarding could not take place till probation had ended. In the parable of the pounds (Luke 19) the Lord when He returned reckoned with His servants and sentenced His enemies. "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17: 26).



In the days of Noah people were busy with the world and sin until the flood came, and their last chance to be saved was gone. So now people are occupied doing their own will, and when Christ suddenly appears it will be too late for them to choose salvation. "They did eat, they drank, they bought, they sold, they planted, they

built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" "Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

## Science can not Account for Origination of Living Organism

Written by GEORGE HARE, M. D.

IT IS agreed that the lowest rocks of the earth's strata show that some of their constituents were subjected to great heat as of a furnace, and are utterly devoid of life—animal or vegetable. The stratified rocks immediately above them have petrified remains of diminutive living things which were entirely of a fleshy nature or without a bony skeleton. As taught in the schools, before the lifeless (azolic) rocks were laid, the whole earth, from center to the surface, was a universal volcano, belching up hot vapors of gases and boiling waters out of the fiery heat which would destroy all possibilities of life. Whence came life? Conjecture, if you please, heated dead minerals from all eternity, but you can not assume earthly lives as from eternity; besides, a construction must have a beginning.

The origination of life and its introduction into such intimate union with dead matter so that the latter becomes a living organism, is altogether mysterious. What we can see of life gives no intimation of how it began. We can only see that when life leaves its living physical substance the same substance is left behind; but it is dead matter, and can never be so combined with that life again.

Evolution implies a proper preceding factor. To originate that which never existed before is a different consideration from evolution. The first living thing or life was not something that had been somewhere lying about and just needed to be introduced to our notice. Primitive conditions were most emphatically opposed to an origination of life. It is only amid the multiplicity of lives we have found that in connection with life there is an egglike substance (called protoplasm) in an organized form. In the beginning there was no egglike substance nor organized matter; and no life could proceed from cooling metals, brickbats, and sulphur out of burning mountains. Chemical salts are not only dead matter, but some would violently destroy life. Chemical mixtures of those mineral matters would not make even organized dead matter. It seems that no substance nor mixture can organize itself without the moving life; and organized dead matter never works or grows itself into a living thing or being. What is life? Science can not tell.

A chance mixture of chemicals to form an imaginary living tissue may be conjectured in the laboratory where origination of life has no place. The practical laboratory has utterly failed, though experimenting with the nicest detail to make dead vegetable substance live. The ice freezes our protoplasm, the fire burns it, electricity cooks it, and at the touch of chemistry all living tissue dies. Certainly the mere chemical mixture can not organize itself into a thing of life.

Burnt brickbats, pumice stones, and sulphur had no albumen; and the seas from condensed steam and hot vapors had no more life or albumen than the molten metals and burnt minerals thrown out of volcanic craters. There would not even be stagnant pools, because to constitute such there would be necessary vegetable or animal matter before there was vegetation or animal life. In that slowly cooling age, called the Lifeless (Azolic) Period, you can not find any slime, phlegm, mucus, or jelly in your search over the whole earth. The proceeds of burning mountains and hot vapors, however long in cooling, could only be as lifelessly dead as sulphur, brickbats, and molten metals thrown out of a furnace. Such constituted the

basis of the material on this mundane sphere previous to life. If doctors with studied skill can only embalm the organized body from which life has departed, will the product of burning mountains thrown into a sea which has merely cooled after boiling for ages on a heated earth, become alive of itself? It won't.

In the dead body of the ox is a protoplasm far superior to all the imaginary chemical elements in the dawn of primeval ages. Nature in the present age has the vegetable alluvium of river bottoms, the philosophies of the scientists, and maneuvers of the famous doctors added to her limited facilities of the past; and yet the wisest men are baffled at the production of a moneron, a merely living, self-acting thing. If any living thing or being is deprived of life, it never lives again. If ever anything or mixture became alive in a past age, the feat should be expected to be equaled now. I shall not then conjecture that any mixture whatever, as protoplasm, became alive of itself in the primeval dawning. Such an idea is equivalent to and no better than the dark heathen transmiration of souls.

An understanding of the lowest living self-acting thing is utterly unapproachable by the intelligence of man. It is untrue to our conception of the matter under investigation, and serves the evils of delusion to belittle—as has been done—that which is so far beyond our comprehension that it is a wonder to us—to belittle the primeval life discovered in the monera, or to underestimate either the source or faculty of abstract contemplation which belongs only to man.

If I were better informed, it may be that the first form of life would not seem to me to differ from all other living entities, possessing undying life in a remarkable manner. It has never been known to change from original size or life action. Apart from other life, it seems to have no disease, nor any disorganization or cessation of action we might call death. It multiplies by dividing and lives on without dying. The microscope reveals no evolution of it into any different form of life whatever. When absorbed, it becomes living food. The limitations of its life restrict its usefulness to the purpose of food; its multiplication by division of the whole body forbids any definite change or progression. There is no scientific evolution established from monera.

By this very first form of life and by the ganoid fishes, Charles Darwin's theory of improvements and extinctions are alike confuted. How the gigantic saurians came and departed we can only guess; but the monera and ganoid fishes have remained without change of substance throughout the untold ages.

We find in the condition of things on a cooling world nothing to originate a living organism, animal or vegetable. But let us suppose a fern or tree growing on those inhospitable shores; while we seek around for origination of things having life and movement. Can the fern or the tree pluck itself up by the roots and be free to make movements of its own accord? Will a vegetable change its conditions which never has thought of making a movement? Will that ever free itself from the earth which can not make a motion? To construct a living organism moving itself as it feels inclined, prompted by its own sense or senses, is an amazing accomplishment, far surpassing either comprehension or art of man, as well as the limitations of nature's operations.

Two kinds of movement are observable. One

is spasmodic, of the nature of epilepsy, or by contraction of muscles by electricity, irresistible, fateful; the other by mechanism, prompted by will or notion; as, after waking from sleep animals rise, when hungry they eat. In our familiarity with animals the necessity for movement does not occur to us; but adding particles to bodies alive or dead only leaves them lying on the ground or in the water. Movement had to be *originated*. Ten thousand instincts have had to be *originated* to direct movements. Here is something besides mere force or mechanism. Instinct is something besides the means by which it operates. Once there was neither instinct nor brain as a means of its operation. Whence this touch, this origination of instinct which guides the movements?

Create and form a multitude of living beings without instinctive guidance, without co-ordination of movement at the behest of the will, and the world will be full of fantastic movements of those beings—man included. What necessity there is for skilled adaptation in this admirable connection of will, nerve, and muscle with the appropriate ball and socket! All work harmoniously together toward that most desirable unity of action called co-ordination.

## Double Membership

Written by W. E. SHEPARD

WE are facing a fact in our general church, which, if not cleared up carefully will indicate an extra increase in our enrollment that does not exist in fact. For example: A member of a local church moves away and fails to take a letter. In his new home he unites with the church and fails to notify the church from which he came. This is especially true with ministers who have taken pastorates. By virtue of their pastorate they become members on their charge. By not notifying their church of such pastorate, it leaves their names to be counted on two lists. Do we, as a church, want to report at large a membership larger than really exists?

Is there not something loose somewhere? Why should a member unite with another of our churches without either getting his letter first, or conscientiously seeing to it that it is forthcoming? Again, why should a pastor take a member from another of our churches into his church without his having presented a letter, or conscientiously seeing that it is forthcoming? A little stiffening of our Manual at our next General Assembly might remedy this state of confusion.

## An Open Letter to the General Assembly

Written by G. W. BUGH

LET the HERALD OF HOLINESS permit this word to the incoming General Assembly of the Pentecostal Church of the Nazarene. Our church, beloved, which is neither episcopal nor congregational, in choosing a pastor should undergo an improvement for this business in our Manual. My reasons are based upon facts.

First, the churches are ignorant as to what pastors may be chosen. This can not be known before we reach our District Assemblies.

Second, when a church votes out a pastor, to choose another in his presence as chairman, it is too often so trying that otherwise good men can not stand it. I have seen fearful ocean bubbles occur on these occasions.

Third, a church often has some members partially backslidden, blas-minded, or selfish, and who are hard to please. If an election does not come their way, they are for divisions, and often effect them.

Fourth, the evil of "wire-pulling" is just as fearful in a congregation as in an episcopal ruling; and should be avoided. It is needless to say we suffer with this temptation.

Fifth, under the present system we can never form fields of support; for each little church calls its own pastor, regardless of feasibility or

ability. Our system is a bar against real progress of mission purposes in home life and church help. Remember we are not finding fault, but write for improvement.

Sixth, the system of Methodist episcopacy is not wanted, since it is often abused by scheming elderships—we will not say of trafficking in appointments.

What shall we do? This aged father in the Israel of God has a plan which we hope will receive consideration, a timely recognition, and a prayerful acquiescence.

Let each District Assembly create a committee of at least five disinterested elders of the church, who shall have the General Superintendent for chairman. Let all serving and applicant pastors register their names with this committee. They may also file with this committee such recommendations as they may choose to offer. Now let each church send proper and instructed delegates. Let them inform the committee of their actions, where pastors have been chosen. Let this committee consider all things. Let them have power to create charges upon petitions from any side. Where churches have chosen their pastors, let these be recognized; but such other more helpless points within reach, where practicable, let them be added to such a charge. In choosing a pastor, let it require at least a fair majority of two-thirds of voting members of a church. And where such is wanting, or a disagreement exists, let each church present its case and wants before the committee. Let also any members bring before the committee such views as they may feel the Lord requires at their hands.

We advise that in fixing of appointments and in considering difficulties that such sessions be kept with closed doors, and that at a proper time the committee report their findings by means of the General Superintendent to the Assembly.

And may God grant us peace and submission in this important business. The right of appeal should not be denied.

BERBE, ARK.

## Law of Identity

Written by J. T. STANFIELD

**T**HERE is a law by which each individual is distinguished from the other; it is said that a man is known by the company he keeps. This is true in a great sense, notwithstanding all persons carry with them their individual identity. This law holds good in all relations of life—the physical, the moral, and the spiritual. Detectives identify criminals by their physical appearance; moral men are identified by their obedience to civil law; spiritual men are identified by their strict adherence to the laws of God. We are told that the ropes of the English navy have a red thread running through the center of each, so that wherever they are found they are known as belonging to the English navy by the red thread. So every person has running through his individuality the thread of identity. Take the self-righteous or moral man. He is known by his honest dealings with his fellowman; he abstains from profanity, drunkenness, and licentiousness: he is identified only as a moral man. The spiritual man, or Christian, is known by his obedience to laws of God and his attendance upon the ordinances of God's house, and by the company he keeps. If a man steals, he is identified as a thief; if a man curses, he is identified as a profaner; if a man takes the life of another, he is identified as a murderer; if a man robs a young girl of her virtue, he is known as a cruel, black-hearted seducer. So if a man commits a wilful sin, he is identified as a sinner, for there is no difference.

Jesus said, "Whosoever committeth sin is the servant of sin." He that commits sin is of the Devil. There is no difference in the man that sins in the church or out of the church. The truth is that no man can stay on the saved side of the line and commit sin. His sin identifies him as a sinner.

Whitewashed morality can not ride the train of salvation. James tells us if we break one

of the least of God's commandments, we are guilty of the whole. We are guilty before God. We may try to patch it up, but the patch identifies us as violators; no difference. Suppose an apple tree has ten elements necessary to bear fruit. Destroy one element of the fruit-bearing properties, and it will fail to bear fruit. Jesus says the branch in the vine that does not bear fruit, the Father taketh away. And it is burned in the fire. A germ of diphtheria would have to be magnified ten thousand times to be seen with the natural eye. Place it in a glass of water, and let a child drink it, and in twenty-four hours there would be five hundred thousand germs, and a case of diphtheria. What's the difference? Quantity is all.

Take the old black buzzard of the Cumberland mountains of eastern Tennessee. Possibly mammy and daddy Buzzard had never been away from the vicinity of their mountain home, but one of their eggs set under one of our bald eagles of west Texas, when it is hatched, resembles a young gosling very much, except its head and feet. But touch it with our hand, and it will let its nature be known by the way it vomits out what it has inside. A little later on, when it begins to shed the down and feathers begin to show—they are real white then—the young buzzard is more beautiful than ever. Its body is pure white and head red. But when it is ready to fly, its feathers change from white to almost black. And as soon as it begins to fly it will go to the first buzzard it sees and light on the first carcass it finds. It has the buzzard nature.

Take a dove's egg and set it under an old black crow. When it is hatched and leaves the nest, it will go with the first dove it sees. The setting and hatching never changed the nature of the bird. So with man. Until his nature is changed by divine grace and power, he will be identified as a sinner: for it is his nature to run with his kind.

But when a man is born of God and his nature is changed, and he is made a new creature in Christ Jesus—made partaker of the divine nature, and sanctified by the Holy Ghost—it is natural for him to seek his kind; to love to be with the children of God.

Sin in the heart follows the world: wants to be with its kind. The booze-fighter will run with the whisky crowd, the gambler wants to be with the gaming crowd, the pleasure-seeker wants to go with the show crowd. Once we saw a crowd of men walking up the street. They were about equally divided between white men and negroes. They were all drinking, cursing and swearing, and using all kinds of vile, vulgar language. What was the difference in those men? Color was all.

We prefer to run with the best, cleanest, and most spiritual crowd on earth: the true holiness crowd.

## Street Meetings

Written by N. B. HERRELL

**O**UR Savior was an open-air preacher. He used a hillside, the seashore. His followers broke for the streets as soon as the Pentecostal glory filled them. We are to take the gospel to the folks, instead of them coming to us in search for it. If our missionaries on the foreign field would adopt the custom of depending on the crowds coming to them for the gospel we would have nothing done. They call from hut to hut, village to village, scatter tracts, Gospels, Bibles, pray with the people, explain the promises, testify, and use every means possible to win a soul. We say that is why we send them over there. That is their call. Yes, and we expect it out of them. How much less are we excusable, with all the advantages we have over them? Come on, now, fellow-worker of North America. We have been entirely too slow. We can not afford to fall in line with public sentiment as to the matter of rescuing the lost. The public will crowd us out if they can. The formal church will intimidate us if possible. The Devil will shame us out if we will let him. But in the face of all our foes we must press our claims to the very

gates of hell. We must have the same kind of zeal for the lost that fills the hearts of those on the foreign fields. The salvation of the lost must be our meat and drink, day and night. We must take the battle as it comes. If the crowds come to the church, well and good. If they do not, go after them in the highways. If we have no crowd, get one. If we can't get the rich, take the poor. If we can't get those who can see, take the blind. Wherever you find a seeker, pray him through then and there. Paul was converted on the big road. The woman at the well. And so on. Salvation the year round is God's method. Come on, pastors, evangelists, deaconesses, church members, and all! Let us take a forward move for God and souls! Amen!

## BURRS AND BURRS OPENED

C. A. MCCONNELL

How far is it back to God? Just as far as you have gone away from Him; and every sin, every crime of your evil life will meet you face to face on your way back.

He who bears forth the banner "The World for Christ" may sink at even with a broken heart. But he who carries upon his shield "Myself for Christ" comes singing home, laden with spoil.

Christlike humility and Christlike courage are always found traveling hand in hand. This, to the world, is a paradox. Humility is a thing to be despised, and courage marches proudly to the blare of trumpets. But true humility dares, where worldly bravery shrinks back and hides away. Humility knows she has nothing to lose—her home is in the dust—and thus quickly leaps to the front at duty's call. Pride has self to consider, and hesitates. Humility has crucified self and knows no interest but that of right. The Sidonians cry to Herod, "It is the voice of God," but the humble John of the desert said, "It is not lawful for thee to have thy brother's wife." Humility puts us where God can use us, and that calls for the highest courage known to heaven and the angels.

## Destroying the Standards

Written by J. W. OLIVER, Evangelist

**B**ISHOP CRANSTON said in the presence of this writer: "If I was a pastor, and the preaching of the doctrine of the remains of sin in the heart of the regenerated divided my church, I would not preach the doctrine. And if the preaching of the doctrine of entire sanctification divided my church, I would not preach it."

Bishop Quayle said in speaking on the subject of entire sanctification, "The eradication of carnality is a psychological impossibility."

Bishop Henderson said, in speaking on the subject of "Winning Men": "I am sanctified only in spots, and very small spots at that."

Isn't it a fact that the expressions of these chief pastors carry with them the smack of authority? Can the church stand for higher ideals than those of her leaders?

Each summer there is held at the Oklahoma Methodist University at Guthrie, Okla., what is known as a Summer School of Theology, which all the undergraduates are required to attend. At this school each examiner lectures the class on their particular books.

Last year (1914) one of these examiners was lecturing the class on "The Child in the Midst," in which he took occasion to attack the doctrine of depravity, and with the clinched fist declared, "There is no such thing as depravity, and Methodism has undertaken the task of stamping this teaching out—and we are going to do it!"

What was the result of this last statement? Two young preachers, known by the writer, who had gone there with definite views on sin, came away with their views unsettled.

But how do these statements sound coming as they do from those in authority in a church that in some many localities passes itself off as a holiness church?

# MOTHER AND LITTLE ONES

## A GOOD WORD FOR HIM

The centurion by the cross said a good word for Him. Pilate, over and over during the trial, said a good word for Him. The thief, crucified by His side, said a good word for Him.

Have you ever said a good word for Him? Do you ever speak out bravely, calmly, loyally for Him?

Are you afraid? Then coward is a weak word by which to call you.

Ashamed? Then, are you ashamed of the starry sky, of the sweep of the white-capped waves, of violets and roses and apple blossoms?

Indifferent? Then, do you care nought for a father's face upturned in prayer? For the touch of a mother's hand? For a younger sister's cheek and brow and low laughter?

A coward! Blind! Soulless clod! Strong speech? Well, it taxes the power of speech to describe one who revels in His handiwork, who accepts His best gifts, who depends on Him for every breath of life, and never, never, through the days and the weeks and the years says one good word for Him.

May He look in mercy, not in justice, on you and me when we talk of everything under the sun and say no good word for Him.

Young woman, do you speak out for Him sometimes? Not for churches nor for causes but for Him? For Him who said, "Whosoever doeth the will of my Father in heaven, the same is my sister?" For Him whose nail-scarred hand lifted woman to her rightful place?

Do you speak some loving word for Him in a quiet hour with your mother? Or sometimes to a little child? Have you ever spoken of Him to your brother or man friend? You are startled at this question? Well, does it seem so strange that you should?

If you spoke for Him, there is no fear but that you would speak quietly, perhaps timidly, and with a reverence that would compel their reverence, too. If you spoke for Him, you would speak that way.

Do your brothers and other men know that you do not, can not, honor a man that does not honor Christ?

The best known and most beloved picture in the world is Hoffman's adult "Christ." It is a detail of the painting "Christ and the Rich Young Ruler," and is the artist's conception of the face of Christ at the moment when it is said, "And Jesus beholding him loved him."

Young man, He left heaven's glories for you. He walked this earth footsore, hungry, and utterly weary. He was hunted, and betrayed, and mocked. He passed through the agony of Gethsemane and sank under the weight of the cross on the steep of the road up to Calvary. Simon of Cyrene was compelled to bear it on up. Upon the top of the hill, outside the city gate, He was crucified. He hung six hours by the nails driven through His hands and His feet. Then He died for you.

And when you forget Him, and do Him no service, and wound and grieve those who come to you in His name—He loves you—He loves you still. And cares whether or not you speak one good word for Him.—*Presbyterian Standard.*

## WHY THEY DON'T GO TO CHURCH

So you are not going to church this morning, my son? Ah, yes, I see.

"The music is not good." That's a pity. That's what you go to church for: to hear the music, we suppose. "And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"The church is too far away; it is too far to walk, and I have no way of riding." This is indeed distressing. Sometimes, when I think how much farther away heaven is than the church, and that there are no conveyances on the road, of any description, I

wonder how some of us are going to get there.

"And the sermon is too long always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whisky, beer, and tobacco, hang to a strap, by your eyelids, for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while, in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns, right into your ears, and come home to talk the rest of the family into aural paralysis about the 'dandiest' game

## WHERE HE MAY BE FOUND

I went to the city of Fashion,  
And sat on the street all day;  
And watched for the face of the Master,  
But He did not pass that way.

I went to the palace of pleasure,  
Where ease and luxury lay;  
And I certainly thought I would find Him,  
But He did not come that day.

I went to a place in the market,  
Where fortunes are made in a day;  
They said He had been there that morning,  
But they could not persuade Him to stay.

Then I passed by the home of the peasant  
And saw, by the flickering light,  
The form of the Master bending  
O'er a man that was sick with strife.

He placed His hand on his shoulder,  
And His voice rang clear, as He said:  
"Be patient, my child, and learn it:  
'Tis your lesson you so much dread."

And the color returned to his cheek,  
And the gleam to his troubled eye;  
And the man returned to his duty  
And was working when I last passed by.

Then I passed by the home of a widow,  
Where poverty had taken its stand,  
And saw through a broken window,  
A Man with a cup in His hand.

He said, as He gently raised it,  
And it passed to her trembling hand:  
"This cup is the cup of sorrow,  
Will you drink it at My command?"

The widow drank its contents;  
She drank it in every part;  
But she found, in her bitter sorrow,  
The joy of a perfect heart.

Then I saw a man insulted,  
And filled with fury of fight;  
But the Master said, in a whisper,  
"It is best, My son, to do right."

And the face of the man grew calmer,  
And the clench of his fists let go;  
And his heart grew warm with forgiveness,  
Though his anger had pressed him so.  
—Rev. R. J. CLARK, in *California Christian Advocate.*

you ever saw played out on that ground. Ah, my boy, you see what staying away from church does. It develops a habit of lying. There is n't one man in a hundred who could go on the witness stand, and under oath give the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you did n't think you ought to go to church, you would n't make any excuses for not going. No man apologizes for doing right.—BOB BURDETTE.

## SCOTCHMEN IN THE TRENCHES

"We're going off to the front tonight, sir, and we thought we'd like to have the sacrament before we go."

The men began to gather together and sat down there as reverently as though the dim, drafty hut were the chancel of some great cathedral.

"You might wait," whispered one. "The Camerons and Seafortns may be able to come."

So we waited—a hushed and solemn waiting.

Then quietly some of them began to croon old psalm melodies and quiet hymns, waiting. And at length the others came, stepping softly into place; and with them comrades who explained that, though they were of a different country and a different church belief, they yet desired to share in the act of worship preparatory to celebration. At length about one hundred and twenty men were there and we began.

It was the Twenty-third Psalm, the psalm of God's shepherding, the comradeship of the divine in the valley of the shadow, the faith and the hope of the brave. What a power was in it—what a spell of wonder, of comforting and uplifting in this land of war! They sang it very tenderly, for it spoke to them of times when they had held their mothers' hands and looked up wondering in their faces in the church at home, wondering why tears were there, as the dear old hearts remembered.

Some of them also—the tears were on their cheeks as they sang that old psalm, very precious in the homeland, very precious here—and it is a soul-shaking thing to see a strong man's tears. It was surely thus our fathers sang, in quiet places and by foreign streams, when to be true to the faith committed to them meant outcasting, exile, and death.

It means a big thing still, today, for our empire—this heart-deep singing of our soldier men.

I have never dreamed that I should see such depths of feeling for eternal things. It is not the end of things. It is resurrection and Pentecost we are passing through.

When men are face to face with the eternal, as we are here, churches and sects are as forgotten as the dust that blew last year over the remotest sand heap into the Atlantic. Brotherhood in the divine uplifting of a great imperial call, and the love of a uniting Christship binds as with a golden girdle all our hopes, our faiths and fears, and links them to the Highest.—LACHLAN MACLEAN WATT, in the *Edinburgh Scotsman.*

## "SHOW HIM YOUR HANDS"

A little daughter of the tenement was left, at fourteen years old, with four younger ones to mother and to nurse. And, faithful to her trust, she scrubbed and washed and mended until the slender shoulders bent, and the thin face grew white, and, almost before any one noticed much, the little broken life lay waiting for release. "I have n't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner. "I could n't go to school because of the work, or to Sabbath school because it took all father could spare to keep the others in clothes. When the minister came to see me, he said I'd soon see Jesus, but I'm afraid I haven't done anything good, and I don't know anything to say to Him." "And you need n't try to say anything," said the other; "not a single word," kissing the little, pitiful face. "When you see Him look at you, just show Him your hands."—*Exchange.*

## THOUGHTLESSNESS

They say the world is round, and yet I often think it square;

So many little hurts we get

From corners here and there;

But one sad truth in life I've found,

While journeying east and west,

The only folks we really wound

Are those we love the best.

We flatter those we scarcely know,

We please the fleeting guest,

And deal full many a thoughtless blow

To those we love the best. —*Sci.*



## Editorial Notes of Kansas District Assembly

General Superintendent Reynolds presided at the Kansas District Assembly with a strong guiding hand and with a loving spirit of brotherliness and with an ever-watchful eye to the great spiritual interests and aim of an Assembly which delighted the brethren. We were pleased and surprised at the vigor and the patience and faithfulness with which he was able to direct the affairs of this great District, when we knew him to be fresh from a long period of slow convalescence from a most severe and dangerous sickness. We should all praise and thank God for his recovery. He was not able to preach for us, but was able to preside throughout. Let his coming Assemblies be careful and not let him preach. That would be too much for him.

When it is said that Brother Fred Mendell was secretary of the Kansas District Assembly, it is tantamount to saying that the chairman had an efficient helper and the Assembly had no hitch or hindrance in the ongoing of the regular business. Fred is an efficient secretary, and does his work smoothly and expeditiously.

The next session of the Kansas District Assembly goes to Newton. We may all know what this means when it is remembered that Brother Fred Mendell is pastor at Newton. He already has secured for us the Town Hall as a place for the meeting of the Assembly. Nothing will be left undone necessary for a great session.

The Assembly at McPherson handsomely acknowledged their obligation to the kind Nazarenes and people of McPherson for the fine hospitality and numerous kindnesses in the entertainment of the delegates and guests. Brother Martin, the pastor, was diligent and active and untiring in the interest of the comfort of all.

Dr. John Matthews's preaching in the tent nightly at the Kansas District Assembly was in the power and demonstration of the Spirit. The people were delighted and edified by the gospel as dispensed by this man of God who expounded the Word and showed the meaning of the Holy Spirit in giving us the Word.

The attendance was fine every day at the Kansas District Assembly, and the spiritual tide ran high, and never descended to a low level, though the business was dispatched with marvelous expedition by Dr. Reynolds as chairman. There was a wonderfully sweet spirit of fellow-

ship and unity among the brethren. Not an unkind word, not a jar, not a dissonant note was heard or occurred to mar the harmony and concord of this large body of strong men and women.

Just a word about the Publishing House Anniversary, for we may refer to it next week possibly. We must take space to say here that the Lord was manifestly present, and the brethren showed conclusively that they have the publishing interests on their hearts and do not intend to let this indispensable arm of service and power lag or lack for support and co-operation on their part. The Committee on Publishing Interests recommended that the Assembly memorialize the General Assembly to raise fifty thousand dollars for the Publishing House in addition to the sum previously raised for it. An amendment by Brother Kinne recommended also that the Assembly instruct the delegates to be elected to pledge the sum of five thousand dollars of this fifty thousand dollars for the Kansas District. When the discussion came up, Brother Kinne rose and suggested that an attempt be made to also raise a good part of this five thousand on the spot, and he proceeded to raise it; and before he was through he had the entire amount pledged. It is to be paid in four annual installments. Those subscribing, who did so for their churches, almost universally would say that they believed their church would meet it, but, if it did not, that they would personally see it paid. This indicated the warm place the Publishing House has in the hearts of the people. Brother Kinne did splendidly in raising the five thousand dollars.

The genial face of Brother H. N. Haas, formerly of the Washington-Philadelphia District, but now pastor of the church at Hutchinson, was for the first time seen in the Kansas District Assembly. He wears a smile which attracts you at first sight, which one quickly finds out by a little association to be not one whit brighter and more genial than the great soul beneath the smile. He finds a warm welcome among the Kansans, and deserves it richly. We wish him a successful pastorate at Hutchinson. He is to furnish us an account of this great Assembly meeting, which will be read with interest by all.

## A Good and Great Man

REV. C. E. CORNELL

To write about any man truthfully, one must have known and observed the devotion of his life, his going out and his coming in among the people, his adherence to the gospel, and the unity of his life with that of the Master. Goodness is that quality of heart and life imparted by Jesus himself, lifting the man above this world of sin and clothing him with both grace and usefulness characteristic of a true Christian. Greatness may lie in several directions, and the greatness that is pleasing to God may not always be pleasing to men. Any man is great who faithfully preaches a gospel that saves from all sin, who studies the art of soul-winning, and who brings many to Christ at the largest self-sacrifice. The man who can attract the attention of heaven to earth and earth to heaven is great.

Rev. Thomas Fluck was such a man. He was born in Tibberton, Gloucestershire, England, in 1844, and crossed into the haven of eternal rest at Los Angeles, August 3, 1915, at the age of seventy-one years. He came to America in 1870, residing first at Morristown, N. J., but soon removed to Chicago, Ill., where he married his wife, who, with three children, survives him. In his earlier years he labored as a local preacher of the Methodist Episcopal church, and was very effective as a preacher. Subsequently he united himself with a band of salvation workers and preachers, and for many years conducted evangelistic services in Indiana and Illinois. Later, he became acquainted with the Free Methodists, united with them, and served several of their leading churches at Chicago, Elgin, Freeport, and other places. Transferring to the Iowa conference, he was pastor of that church at Burlington for three years. In 1889 he moved to southern California, and became one of the pioneers and founders of the Free Methodist church on that coast. He served

as pastor and district elder of the Tulare District. He was the first pastor of the Free Methodist church in the city of Los Angeles.

In 1902 he united with the Church of the Nazarene (now the Pentecostal Church of the Nazarene) and has been a faithful, active, devoted member to the day of his ascension to God.

Thomas Fluck was indefatigable in his labors, clean in his experience, holy in life and heart, close-mouthed, never speaking ill of any one, and a lover of the souls of men. He was a man of prayer, an able preacher, above the average as a thinker, true to the old gospel, and enjoyed, preached, and lived the marvelous grace of entire sanctification. He won many souls, and was persistent as a soul-winner up to the very day of his death.

On his way home from a mission meeting, where he gave a glowing testimony, riding his bicycle, he was struck by an auto and thrown to the sidewalk, striking on his head. His skull was fractured, and he never regained consciousness, although he lived from Friday night until the next Tuesday night.

His funeral was largely attended, and was held from the First Church, where he had long been a member. Dr. Breece, Brother Cornell, the pastor, and Leslie F. Gay paid tribute to his memory. With the going of Rev. Jeff G. Rogers and Rev. Thomas Fluck, two good and great men have crossed the great divide to be with Jesus. We are poorer, but heaven is richer.

The teaching of the Bible, and of experience agree in establishing the fact that blessings, both temporal and spiritual, may be, and are, obtained in answer to the prayer of faith, which would not be received without the prayer. This is entirely consistent with the unchangeableness of God.—DUGAN CLARK.

## GIVING GOD A CHANCE

When Doctor Morrison entered his study he found young Stanley pacing it in agitation. The young man went directly to the point:

"Doctor Morrison, I've made a mistake. I should not be honest either with you or myself if I denied it any longer."

"You mean in uniting with the church?" his pastor asked quietly.

"Yes, sir."

"What makes you think that you have made a mistake?"

"Because," the young fellow answered slowly, "I can't feel it any more. I know, of course, that religion isn't simply emotion. But it should not bore me. There's something very wrong when that is so. I—I can't tell you how I have fought it. Of all men in the world, I feel that doctors ought to believe. And yet, I can't believe."

"When you united with the church you were in Mr. Houghton's class, I remember. Did he make you study?"

"He certainly did!" the young fellow responded, laughing in spite of his trouble. "You had to study if you were going to hold up your head in that class."

"And when he died, you kept up your Bible reading for a time, but it grew more and more perfunctory, and then you began to forget it altogether; and when you did take it up, you were bored. Is that it?"

"That is about it, sir."

"You are studying medicine; have the doctors discovered any way in which a patient can take nourishment enough in a year to last the rest of his life?"

"Of course not, sir."

"When you have your degree will you never look at your books again?"

The young fellow's face flamed. "I don't know what you mean, sir. A good doctor never stops studying. He has to keep up with every experiment, every discovery."

"And yet you expect, as a Christian, to take in enough Christianity in a year to last the rest of your life!"

"But it hasn't lasted; that's exactly the point."

"Certainly. That is the point with thousands of Christians in the church today—lack of food. Have you studied your Bible to see what it has to say to doctors? Have you studied it to learn about human nature and the way to treat it? You keep up with the latest medical discoveries—have you laid out for yourself a course in the great discoveries of men whose work it is to interpret the Word of God? Have you studied prayer as you have studied the nervous system? Have you ever put it all to practical tests, as you experiment in your laboratory? In other words, have you given God half a chance?"

The young man's face had cleared. He held out his hand.

"Thank you, sir," he said.—*Youth's Companion*.

In Brazil a colporteur found a band of milkmen busy washing their cans. They asked him: "Does your Book condemn putting water into milk?" He opened the Bible at 1 Peter 2:2 and read aloud: "As newborn babes, desire the sincere milk of the word,"—where in the Portuguese version, "sincere" is rendered by "unadulterated." "If your Book talks like that," said the milkman, "let me have a copy."—*The Bible in the World*.

"I treat my maid in everything, so that if our positions were to be suddenly reversed—I becoming maid and she my mistress—I should have only to say, 'Now treat me as I have always treated you.'

"That is the solution of the servant problem, learned in the School of Christ; and there is no other solution worth a moment's discussion."

The believer who has been baptized with the Holy Ghost, and abides in Christ, always has power sufficient for any service to which he may be called; because the Spirit within girds, and fills, and qualifies at the needful time. But neither the power nor the presence of the Spirit is always manifest to his consciousness.—DUGAN CLARK.

# THE WORK AND THE WORKERS

## UNION OF DISTRICTS

Responsive to repeated and urgent advice and request of the Superintendent of the Wisconsin District, and in compliance with the expressed wish of all members, *ex-officio* and elected, gathered in Racine, Wis., on August 12th for the District Assembly, in the exercise of his office the undersigned has decided to re-arrange Districts by adding all the churches within the boundaries of the Wisconsin District to the Chicago Central District—such action to take effect immediately. The Wisconsin District Assembly was not held. The churches and ministers within the bounds of the former Wisconsin District are requested to see that they be properly and fully represented at the Chicago Central District Assembly, to convene at Olivet, Ill., on September 8th next, and that all their annual reports be made thereto. Rev. I. G. Martin, Superintendent of the Chicago Central District, by this change becomes Superintendent of all our churches in Wisconsin.

E. F. WALKER, *Gen. Supt.*

## Announcements

**TAKE NOTICE.**—Tennessee District Assembly, to every delegate that expects to come to the Assembly: You are requested, without fail, to send your name on postal card to Mrs. Mattie C. Freemon, Westwood 302, Paris, Tenn. Arrangements are being made to entertain all delegates free. So make your arrangement to come.—W. F. Collier, Pastor.

**REQUEST FOR PRAYER.**—To all the saints: Mrs. Nellie Lawrence, of Waldron, Ark., a licensed Nazarene preacher of the Arkansas District, requests prayer for the healing of her body, which has been so afflicted as to disable her from preaching or any public service for some time. She also requests that you pray that she be strengthened, and that grace may abound toward her to enable her to stand through a very severe trial which she is passing.—A Friend.

**WANTED.** The holiness school at Des Arc, Mo., would like to correspond with some qualified party who would take charge in the interest of Christian education. Address J. J. Farris, Des Arc, Mo.

**EVANGELISTIC WORK.**—Rev. Homer E. Elliott, our pastor at Grove City, Pa., is taking up the evangelistic work. He has proved himself along this line of work before he took up the pastoral work. Now he returns to his choice field of labor. Any one desiring a full salvation evangelist may address him at Grove City, Pa.—N. B. Herrrell, Dist. Supt.

**PITTSBURGH DISTRICT.**—I desire to call the attention of our pastors, evangelists, deaconesses, and all other workers to the special offer on the HERALD of HOLINESS—25 cents from now till January 1, 1916. This will take in the full report of the General Assembly. We ought to send in at least one thousand new subscribers on this offer.—N. B. Herrrell, Dist. Supt.

**CALL TO SAN ANTONIO DISTRICT.**—The District Advisory Board, the District Missionary Board, the delegates and alternates to the General Assembly are hereby called to meet at Waco, Texas, August 26th-29th, inclusive, during the District Preachers' Meeting. There is some very important business to come before the boards, and it is imperative that the delegates to Kansas City get together and determine for sure just who are going, to get fully organized, and make arrangements for low rates on the railroads. Several general passenger agents will meet us there, and offer inducements from the different roads. Don't fail to come.—William E. Fisher, Dist. Supt.

**DISTRICT PREACHERS' MEETING.**—The District Preachers' Meeting of the San Antonio District will meet with the Waco church, August 26-29, 1915. A great time is anticipated in the Lord. So far each meeting has been characterized with special spiritual fervor and salvation results. The last was the greatest, and we have reason to believe that the coming one will be the best yet. You are invited to attend. Free entertainment may be had by sending your name and address to Rev. T. D. Dunn, 1724 Burnett street, Waco, Texas. Keep the fire burning.—William E. Fisher, Dist. Supt.

**EVANGELISTIC.**—I now expect to devote myself to evangelistic work, and will be glad to hear from any whom I may serve. Either as singer or preacher. I will refer to Dist. Supt. P. L. Pierce, Peniel, Texas, or Rev. R. T. Williams, Peniel, Texas.—W. M. Nelson, Cedar Hill, Texas.

**PASTORS WANTED.**—Eastern Oklahoma District will need a few energetic pastors for the coming year. Who will come this way? Do not apply for places if you are not prepared to do real hard work and wear out some shoe leather.—L. F. Cassler, Dist. Supt.

**INDIANA DISTRICT.**—Let all the pastors on the District send in the number of delegates and visitors that will attend the Assembly from their respective churches, to Mrs. Eva Norris, 1615 East New York street, Indianapolis, Ind.

## District News

### NEW MEXICO DISTRICT

We will begin a ten days' campmeeting at Rancho on August 13th. This is a few miles north of Tolar, on the Santa Fe. L. P. Fretwell and wife will have charge of the music. We are constantly on the go. Have been home but three days in ten weeks. God is blessing, and souls are getting saved and sanctified. Brother J. S. Collins is in charge of this work, living on a 320-acre claim, and preaching the gospel.

R. E. DUNHAM, *Dist. Supt.*

### PITTSBURGH DISTRICT

Our ten campaign is on in full force. We will have about twenty tent meetings on our District this summer. The results are as good as could be expected. Our pastors and people are faithful when it comes to salvation work. This is the only way we can hope to live. More prayer, faith, work, giving, with a weight of glory that will melt, draw, and bring things to pass.

We stopped off with pastor Gould one night, and preached to his prayermeeting crowd. Three seekers came forward, and we had a good altar service with results.

We spent a few days with our pastor at Bradford, Pa. He has been building a new church at this point. He will be ready to dedicate it this fall. We had some good services with him.

We found our pastor at Grove City, Pa., in a tent meeting. We preached for him several evenings with much pleasure. It is a delight to tell the old story of Jesus and His love.

At Oil City, Pa., our new pastor, Rev. Charles Dye, is delighted with his work, and the people like him. He is a true-blue Nazarene. His people were blessed and ready for a feast of fat things.

Pastor Short, at Dayton, Ohio, reports victory on his field of labor. Our old friend, L. Milton Williams, has been with him in a ten days' meeting. I am sure this was only a good start for these two soldiers of the cross.

Rev. C. A. Imhoff is in a campmeeting with our church at Bentonville, Ohio. Our pastor writes the churches there are doing well. This is a good field of labor, and we expect a successful campmeeting.

Pastor Kell already has had two tent meetings this summer, and will open his campmeeting at Millersport, Ohio, August 17th, with Dr. Walker, Brother Sloan, Brother Tompkins, Sister Sloan, with the Kell sisters to sing. This will be a live campmeeting, for, besides this band of workers, they have as fine a crowd of Nazarenes at Millersport as one can find anywhere.

Our pastor at Troy, Ohio, is still on the firing line. He has a tent meeting on, and is planning for a winter campaign.

## NAZARENE UNIVERSITY

### CORRECTED PROGRAM FOR RECOGNITION DAY

THURSDAY, SEPTEMBER 2, 1915

10:00 a. m. The Educational Work of the Pentecostal Church of the Nazarene. *By P. F. Bresee, D. D.*

11:00 a. m. The Spiritual Life of the Student. *By Rev. J. W. Goodwin.*

2:30 p. m. Student Life. A brief address to incoming students. *By President H. Orton Wiley.*

The Working Ideal of the Deets Pacific Bible College. *By Dean A. J. Ramsey.*

The Interpretation of English and History. *By Professor George V. Fallis.*

Secondary Education. *By Principal H. M. Hills.*

The Study of Sociology in a Christian College. *By Professor Paul J. White.*

8:00 p. m. Public Reception.

## REPORTS

I would call the attention of all District Superintendents to the fact that preceding General Assemblies have received much of their information of the condition and needs of the work from the reports of District Superintendents, and would suggest that each one have his report carefully written, so that it can be presented, when called for. That it embrace a description of the territory included in the District, its condition as pertains to spiritual life—especially as to the work of holiness; the extent to which our church has advanced, opportunities, etc. All our institutions, especially institutions of learning, should have very full and complete reports, covering educational work being done, Faculty, and students, as well as financial conditions, needs, and possibilities, etc.

All of these reports should be carefully prepared in advance, and be certified by proper officers, so that they can be presented early in the session.

Let those most interested see to it that reports are carefully prepared in advance, that institutions may have a fair chance.

Reports should be made in duplicate, for purposes of reference.

P. F. BRESEE.

Pastor Hafer has had a tent meeting at his place, and is now assisting our pastor at West Point, Ohio.

Pastor Miller with his band of young people has managed three tent meetings besides the church work.

Pastors Smith and Douglass have their tent going, and we are expecting a new church from their field of labor.

We hear good news from our pastor at Uhrichsville, Ohio. He is a new man at this place. Blessing upon him.

Evangelist David G. Bacon, of Alliance, Ohio, is now in a tent campaign at St. Paris, Ohio. Brother Bacon is a successful evangelist.

N. B. HERRELL, *Dist. Supt.*

## EASTERN AND NEW ENGLAND NOTES

Evangelist B. S. Taylor and his workers were mobbed in Brandon, Vermont, while holding their tent meeting there this summer. The tent was pulled down, many of the saints were hurt with stones, but Brother Taylor was unhurt.

Evangelist and Mrs. G. Arnold Hodgkin, of Pasadena, Cal., were the preachers for the first Sunday at the holiness camp at Marion, Mass. Brothers Edwards, Meyers, and Haddie, besides a number of our deaconesses, assisted.

A good attendance at pastor Norberry's church during the weeknight prayermeetings of August. Souls seeking God during the summer months.

Pastors Schurman and Beers were in labors abundant at Portsmouth camp. They were not only "hewers of wood and drawers of water," but preachers of the gospel of the Son of God.

Let all our holiness folks of the East remember the many pledges they have made at this summer's camp.

Pastor Norberry has gone to National Park (N. J.) camp. Brothers Gilbert Lente, R. H. Whitman, and other holiness brethren will push the work in the Westeyan Pentecostal church while the pastor is away.

Brother Peavey, who was taken very ill with threatened appendicitis, was raised up suddenly in answer to prayer. He went to the hospital one evening, but the next forenoon the doctor saw a great change in him, and let him go home.

Pastor Norberry's church has granted him an absence from home of two weeks, in order to enjoy a needed vacation; but on account of being away to two New Jersey camps, he feels he must remain at his post of duty the rest of the summer.

The various New England holiness camps have closed up in such blessed victory that the prospects for the camps of 1916 are clear and bright. The various campmeeting boards are encouraged for next year.

The writer has had a good report of the holiness work at Sayre, Pa. The band of holiness folks have stood true to the doctrine and experience of Bible holiness.

While Brother and Sister Hodgkin were here in the East, they stopped at Providence, R. I., and made many calls on their old friends.

Pastor Schurman preached the closing sermon at the Portsmouth camp. The altar was crowded with seekers the last night. Enough money was given

**Up and at 'em!**

Rev. Fred St. Clair, who by the way is a Nazarene evangelist, not merely in name, in sending in another nice list of subscribers to the HERALD of HOLINESS, as he never fails to do from every one of his meetings, says:

"Well, here I come with the same old story. You must holler when you get tired of my sending in so many subs. I know it must cause extra work for the printer, mailer, etc. But I only got sixteen this trip. Say, would you believe it possible! but it is a fact that in less than twenty miles from here there is a Nazarene (?) church in which not a member—not even the pastor—is a subscriber to the HERALD of HOLINESS. I declare, I'd like to get among that set of mossbacks just once! Whoopee!"

in cash and pledges to meet this year's expenses of the camp.

"KEEP ON BELIEVING."

**ALABAMA DISTRICT**

We are closing a fine meeting at Shiloh Pentecostal Church of the Nazarene. The crowds have been large at night, through the entire meeting. Some substantial people have found God in pardon. Mrs. Lancaster, pastor, and myself did the preaching, and God set His seal of approval upon His Word. We will close Wednesday night, August 11th. Two have joined the church—both men and heads of families.

Our meeting near Blountsville was a success. Quite a few found God in pardon or purity, and others are interested. Sister Nusic McMurray made it possible for us to hold this meeting. The people there all love her, and believe in her religion.

Rev. J. W. Heathcock, pastor at Grace Chapel, writes me that the revival in his church was a success. They had quite a few saved or sanctified, and six joined the Pentecostal Church of the Nazarene. Brother Heathcock held his own meeting. I say pastors can have revivals. Brother Heathcock is now holding a good meeting at Boldo. They are having large crowds and some victory.

The writer recently assisted Rev. P. M. Covington in a meeting at Walls Chapel. Brother Covington is the pastor, and has wrought well there. They had the new church so nearly completed that we held the meeting in it. Rev. Claud Myers led the singing, and did it well.

The work throughout the District is moving along very well.

Rev. Fred St. Clair is holding a revival with the Jasper church. Rev. J. G. Printer has been called as pastor for the coming year.

Rev. W. E. Ellis, of Texas, is holding the annual revival at Nauvoor this season. A great meeting is expected.

Brother Gosey, pastor at Millport, writes that they are moving along nicely, and expect a gracious revival with Brothers Manasco and Romine the last of August.

Rev. Messrs. Covington and Myers have recently closed a good meeting at Empire, where we have a new church organized.

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

**INDIANA DISTRICT ASSEMBLY**

The Indiana District Assembly will be held at Indianapolis, Ind., September 1st-5th, in the First Pentecostal Church of the Nazarene, located on East Washington street, near State street. Take East Washington streetcar to State street. Rev. E. F. Walker, D. D., General Superintendent, will preside. Pastors and visiting evangelists of other Districts will be present. Entertainment for pastors and their wives and all delegates will be free, and to all visitors as far as possible. Besides the regular business sessions there will be evangelistic services each evening, and street meetings. A great day is expected over the Sabbath. Let us have a full attendance from all the churches of their delegates, licensed preachers, Sunday school superintendent, and president of the Young People's Society. Let us pray and plan for a great time in the Lord. For further information, address Mrs. Eva Norris, 1616 East New York street, Indianapolis. U. E. HARDING, *Dist. Supt.*

**EASTERN OKLAHOMA DISTRICT**

Our work in Eastern Oklahoma District has been moving forward some of late.

Our work at Henryetta, where Rev. G. F. Haun and wife are pastors, has had a great uplift with twenty-six additions to the Pentecostal Church of the Nazarene.

At Ada the church has had the best work that

church has enjoyed, with a large addition to the church roll.

News comes to us from Sisters Fannie D. Tanner and Gussie Morris of a glorious time with the Moran church in the southeastern part of the District.

Brother A. O. Duncan and W. I. DeBoard have been storming the strongholds of sin at Madill and Oakland, with 140 professions and a brand-new church with nearly forty members.

Revivals are on in other parts of our District, and the Lord is adding to the church such as are being saved.

My address for the next week will be: Milcreek, August 19th-23d; Sulphur, August 24th, 25th; Noble, August 26th, 27th; Monett, August 28th, 29th; Trousedale, August 30th, 31st; Shawnee, Sept. 1st.

L. F. CASSLER, *Dist. Supt.*

**NEW MEXICO DISTRICT**

I am at Clayton, N. M., for a two weeks' meeting with Brother J. S. Collins and his people. I am just from Montoya, where I spent a week in going over that large circuit in charge of Brother L. P. Fretwell and wife. For the last two years Brother Fretwell has been working at the carpenter's trade four days in the week in Montoya, and living on a three hundred and twenty-acre claim seven miles from town, and spending three days of each week out in the field preaching the gospel. By hiring some help he has managed to do the work on the claim, and has recently proved up. In the meantime their circuit has grown, and they are still calling for them to come and help them in the regions beyond. They are traveling one hundred and sixty miles a month in direct route in filling their regular appointments. He has quit his trade, and is now putting in all his time in the work. The traveling is too much for his team, and they are now praying for a Ford, which, in this case is a real necessity. While building up this circuit the financial remuneration has been next to nothing; but the people are getting good cases of salvation, and are entering into the real consecration and sacrifice for Jesus' sake. It is needless to say Brother and Sister Fretwell have the hearts of the people, and that they are doing untold good to the hearts and lives of men.

We were hindered in reaching the people by the rain, threatening the entire week. However, Sunday night, at Bethany, though it rained on the way and during the services, the schoolhouse was packed and some were on the outside. They are here building a new church, where the Assembly will meet, September 16th-19th.

At Abbott there were six people at the altar. We were well treated everywhere, and well pleased with the work. It will be necessary to divide this circuit at Assembly time. God bless and prosper this people. We begin a campmeeting of ten days at Rancho, August 13th, some fourteen miles southeast of Bethany on the same uplands. God is blessing in the work over the state. Received word recently

**TELEGRAM**

NEWTON, Kas., Aug. 16, 1915.

**HERALD OF HOLINESS:**

Fifth Kansas District Assembly, in some respects, greatest yet. Fine closing day! Great crowds at night, both on street and at the tabernacle. Quite a company found victory. Blessed love feast in the morning. Impressive ordination service in the afternoon. Looking for greater things ahead!

FRED H. MENDELL.

of fifty professions at Plainview, in a meeting conducted by Rev. Messrs. Lotspeich, Hartline and wife. Brother Rambe has taken charge at Deming, and moved on the work. This field is large and needs, perhaps none more so. Pray for us out here on the frontier.

R. E. DUNHAM, *Dist. Supt.*

**WISCONSIN DISTRICT**

After a brief conference today with some of the assembled delegates at the Wisconsin District Assembly, it was decided that it would be for the best interests of the church to consolidate our District with the Chicago Central District. It has been a hard thing to get competent men who would sacrifice to establish the work. A few churches (seven) exist, and if carefully pastored will soon be centers of fire. The writer has given much of this year to the pastorate at Racine. Starting with twenty-six members a year ago, we now have fifty-eight, a brass band of fourteen pieces, a property valued at \$3,000, on which all but \$1,000 is paid. This year we organized a church at Martintown, Wis., and one at Janesville. Personally we have many pleasant memories of our two years' pioneering the work in this great state. We will engage in the evangelistic work hereafter. For the present we are to be associated with Hart and Magann as one of their party of nine engaged in large tabernacle work. Our first work will be for five weeks at Grand Junction, Colo. I consider it the hand of providence that He has opened to me this kind of a field, and I ask that the church pray for me that I may measure up to the obligations that it carries with it.

F. J. THOMAS.

**General Church News**

**ESCONDIDO, CAL.**

Last evening we closed our campmeeting with a filled tabernacle and many standing on the outside. This was without doubt the most profitable meeting held here for a number of years. Thirty-one claimed to get either saved or sanctified. A number of other seekers were not finders, for like one of old they "Loved this present world." We were short on campers, but those camping made up in quality for lack of numbers. Our new District Superintendent, Howard Eckel, did most of the preaching, and had charge of the meeting. Those who spent part of the time and assisted were President Wiley of Nazarene University, and H. A. Schiedman, a student of the same institution. Mrs. E. G. Eaton and little Sheeshu, the Indian child-widow, spent several days, and helped much toward making the meeting successful. Next Sunday we are to baptize a number, and there will be several additions to the church. A number of people came from Valley Center, fifteen miles away, and asked us to hold a meeting in their vicinity, and we expect to begin about August 15th. The prospect seems good for a work there.—C. W. WELTS, *Pastor.*

**PORTSMOUTH, R. I.**

One more campmeeting on the old Portsmouth campground has gone into history. It was a hardfought battle, but a glorious victory. The enemy was deeply entrenched, but for days we bombarded incessantly in preaching, prevailing prayer, and praise until finally the Lord gave victory, and about one hundred souls plunged into the fountain. There were bright conversions, reclamations, sanctifications, and a number divinely healed. Waves of divine manifestations not only swept the services, but as one walked the grounds the presence of the Lord was often felt in blessing and divine sanction on the work. About \$1,100 was given for all purposes, not including \$160 for missions. We firmly believe that old Portsmouth campmeeting is yet to see her best days. We had blessed fellowship with the saints and workers.—G. ARNOLD HODGIN.

**The Bible Christian**

or,

**Faith and Its Development**

By Rev. John N. Short

This is a great book and is worthy of careful study by every Christian. A book of this character has long been needed.

If you have neighbors and friends who need light on holiness you can do nothing better than to put this book into their hands.

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## From Missionary George J. Franklin

Kyoto, Japan. July 12, 1915.

Dear Loved Ones:

Here I am at the "halfway house," stopping with Brother and Sister Humphrey. I spent two days in Yokohama and Tokyo. Most of the time was spent at the Oriental Missionary Bible School. The people there made it very pleasant for me. Brother Cowman is in the States now and Brother Kilbourne and family were in the mountains resting. Brother Nakada, who has been with their work from the beginning, would have me speak to the student body. He has two periods, so he gave me that time. I used about an hour speaking through an interpreter. It is slow work, I tell you. I had thought that it would be hard to keep the line of thought, but I got along very well in that. Of course, the best one can do is to give a skeleton or outline. As Brother Nakada says, "An interpreter is an interrupter." I find it so.

While in Tokyo I sent word to Brother Humphrey to meet me in Kobe. When I arrived there he and his wife were there. My! but they did look good to me! We created quite a scene, I assure you—but that was all right, was n't it? While we waited for my baggage, we took dinner at a Japanese restaurant, although we had American food. The Humphreys were indeed glad to get the things I brought.

It was a beautiful ride through rice fields and around beautiful mountains. This is the rainy season, so the hillsides are like green carpets.

Upon arriving at the missionary home I met Miss Williams. She is a companion to Miss Pool in the Japanese work. She is a splendid appearing woman, and one of ability and piety. After a while I was taken to the room where lay Miss Pool. She has been bedfast for two weeks—not able to attend to her missionary work.

Last evening we felt led of the Lord to have special prayers for her. We wanted to know the will of God in the matter. If it was His will for her to suffer, we wanted to know that, and if He would be glorified by raising her up, we wanted Him glorified. How God did bless our souls while we prayed! I felt sure our God undertook her case in a special way.

Kyoto is the best Japanese city I have seen yet. It has better and wider streets than the others—more like our cities. Our workers have two missions here and three Sunday schools. They are not sleeping on the job. I shall give you the order of the day last Sunday.

In the morning Miss Williams went to her Sunday school. (I have forgotten the number in attendance.) Brother Humphrey and I started out with 1,150 tracts and 220 portions—Gospels of John and Mark mostly. We started late on account of the hard rain just when we were ready to begin. When we reached the place to begin our distribution we walked several blocks, that took about one hour's time, and all our literature was exhausted—given out. It was a sight one will never see in the homeland. Some people ran after us to get the tracts and Gospels; others saw us go by and the crowd about us, and they put their hands out of their windows to receive what we had to give them. There are many narrow streets in this city as there are all over Japan, so it is

not difficult to take both sides at once. The people live in such small houses, that one need not go far to reach hundreds. After we had distributed our literature, we went to Mission No. 1. We were late, but the service was in charge of the Japanese pastor. Two Sunday schools are held in the morning, and in the afternoon we attended another. There were about thirty in attendance. The International Lesson was taught. Miss Williams has this Sunday school in charge since Sister Pool is ill.

Before the evening service we held a street service. Quite a number gathered. Then for the preacher of the evening—can you guess who he was? That "outgoing missionary for India." The Lord did help me, but oh my! one is so greatly hindered. It takes so long to say a little. *Work in a foreign field is not what most of us think as we view it from the homeland.* In the first place these people do not recognize the authority of the Scriptures. What salvation or Christianity has done for our country, can not be overestimated. Aside from real experience of salvation, people that are born in the homeland—so-called Christian land—are highly favored. I am finding out that Christianity blesses us in so many ways.

There seems here to be no foundation to build on. One can not take anything "for granted," i. e., to work in the foreign field necessitates starting from the bottom, and sometimes the bottom is farther down than was expected. If any one needs the prayers of devout people, it is the missionary. Some of us have supposed we had difficult fields to work at home, but there is no comparison—absolutely none. Well, it might be asked, after reading all this, is it not enough to discourage one before he begins? No, because we feel "Our God is almighty"—there is no limit to His ability to do things and change the hearts of men. Certainly we need (and thank God we have) a powerful salvation. What people could do without the personal presence of the Holy Ghost, is more than I can imagine.

This is certainly a fine corps of workers at this place. Brother and Sister Humphrey and the Misses Pool and Williams are pure gold, tried in the fire. They are not the kind that write big glaring reports; but they are certainly doing splendid work for time and for eternity.

I expect to sail for India next Monday, July 19th. This ship will not go to Calcutta, but I will change at Singapore, arriving August 3d. So I suppose it will be about the middle of August when I reach Calcutta. I am beginning to get a little excited about it now. This trip and the time I will spend here are a good preparation for my introduction to the new field of labor.

July 14.—I am going this morning to see about going on a ship that leaves tomorrow for Calcutta. This is four days sooner than I expected to leave Japan. I am well and happy on the way. Brother Humphrey and I have distributed some more tracts. Keep praying for Sister Pool.

[Let the whole church bear Sister Pool to the throne in mighty prayer. She is God's own chosen one, and is so greatly needed in dark Japan. He will bear and spare her precious life.—Mrs. E. G. EATON.]

### WISTER, OKLA.

In the second service of the Wister campmeeting God came to us and there were seekers at the altar. Since then there have been from five to twenty-five seekers every night. The enemy had played havoc with the holiness folks here, as he thought; but God has defeated his plans, and is leading us to victory. We believe now that we can have the Assembly here at Wister in November.—F. R. MORGAN.

### THAXTON, MISS.

The campaign in Sargossa, Ala., closed last Sunday night with a sweep of victory. The workers were in a spirit of unity, and the results were great. More than fifty prayed through to definite victory. The preaching was done by Rev. J. A. Manasco, of Nauvoo, Ala., a fearless preacher of the Word. He made full proof of his ministry, and did the work of an evangelist. The singing was

under the leadership of Rev. J. A. Romine, also of Nauvoo. These two Johns certainly do make a team. Brother Martin, pastor of the Saragossa church, carried mail forty-eight miles every day, and attended the night services. The Lord blessed and used him. We have come home to open up tomorrow night with Father Whitehead.

From Evangelist J. A. PRUETT

We have just closed a great meeting at Wheelock, Texas. God gave us sixty-one souls, fourteen of whom were sanctified. The writer had charge of the day services, and Brother J. P. Sparks preached at night. We closed the first of August, and pulled stakes next morning; but before we left we all gathered and had a good time in the Lord. The crowds were large, from 500 to 1,200 attending the services, and as many as forty in the altar at one time. We were called back for another year. I will work with Brother and Sister Sharp the balance of the summer. We are now beginning a siege at Macy, Texas. A good congregation the first night, and several held up their hands for prayer. Many of these people have never heard holiness preached before.

From Evangelist C. C. CLUCK

Our last three meetings have been fine. The one at Grand Saline had a hard pull at first, but victory came about the middle of the meeting. A number united with the church. District Superintendent Pierce was with us a part of the time. Our next meeting was the camp at Union Grove. Several were saved and sanctified. We have been here at Cannon five days, and there have been thirty-five reclaimed, saved, or sanctified—from six to eight most every night. We have a long string of meetings ahead of us yet.

### VILONIA, ARK.

The campmeeting at this place was a great success. The preaching of Brother St. Clair and his Bible readings, were grand. We people at Vilonia will never be the same any more, because of the new light and new glory that broke in on us. We had also with us Brother Ed Galloway, of Peniel, Texas. It was an inspiration to hear him pray, then shout the victory. He preached two great sermons from the old Book. There were about one hundred and twenty-five at the altar, the most of them praying through. One man who had sought entire sanctification for fifteen years, prayed through, and shouted the victory. In a few more weeks we shall be in the school again. We are looking for the coming to be the best year the Arkansas Holiness College has ever seen.—A. F. DANIEL, Pastor.

### OXFORD, N. S.

The Sunday school of the Pentecostal Church of the Nazarene of Oxford, N. S., held its Children's Day exercises on Wednesday, July 14th, under the auspices of the Women's Foreign Missionary Society. After the business session, the meeting was given over to the children, who responded nicely with songs and recitations, under the careful training of Sister Reid and our dear president. The service was a blessing and help to all present, especially to the children, along the line of missionary work. The offering was \$5.—Secretary.

From Pastor LEE EVERHART

The Lord is still with us at Esther and Mocane. We had a gracious meeting last Sunday; the Lord was there to bless. Some of our folks know how to pray. Some are getting hungry. Please remember us in your prayers.

From Evangelist CLYDE T. DILLEY

The Lord is blessing the meeting at Fall Creek schoolhouse. Souls are praying through. Will run one week more, then to Alsea for a meeting. Address, Alsea, Ore.

From Evangelist J. W. OLIVER

Brother McCanlies and I are now at Skedee, Okla. Am pleased with the outlook. Brother Drake is pastor, and has things well arranged. Pray for us that God will shake this country. We go from here to Hominy, another one of Brother Drake's appointments. This brings us up to the Assembly. Those desiring my services for the fall and winter or next season would oblige me by writing me at 1319 West Third street, Oklahoma City, Oklahoma.

From Evangelist WILLIAM H. BRYAN

Just closed a meeting six miles east of Willow City, N. D., with great victory. It was a country church with only two members. The meeting resulted in seventy-five conversions, only leaving two families unsaved in the neighborhood, and one of them a Catholic family; and they were under conviction, and we expect them to be saved in the next meeting, which will be eight miles from that place. There was organized a campmeeting committee for an annual camp, beginning June 15, 1916. The last night of the meeting there was \$245 pledged

From Evangelist SOLOMON IRICK

Our meeting at Eagle City, Okla., was of an excellent type. The work was thorough and genuine, and results in general were very gratifying. A number found God. A nice class of clean sanctified folks came into the Pentecostal Church of the Nazarene. The last day we had a well-spread dinner on the ground. The pastor, Rev. M. L. Barnum, is a man who possesses the qualities necessary for a Nazarene pastor. Miss Ruby Ewing, of Isabella, gave excellent service in song. A number of workers from adjacent towns came over and camped. There are hopes of our church at Eagle City purchasing the large M. E. church house, including a nice six-room parsonage. We were called back for 1916. Home address, Maysville, Okla.

BELLEVILLE, KAS.

Having a good meeting. Expecting a landslide before we get through.—V. E. CLARK.



for buying the tents. We will have \$500 for the tents and expenses of meeting. Brother Brough, the District Superintendent, will come next week to be with us over Sunday, and organize a Pentecostal Church of the Nazarene. The old settlers that have been in that country for twenty years, say that that meeting was the first one they had ever had. Reader, please pray that these people may be led on to holiness of heart, and that God will send out more reapers this way.

**CHICAGO HEIGHTS, ILL.**

The campmeeting has just closed, and we are thanking God for the victories won. We will never forget to praise His precious name for all He has done for us. Brother Robert Kell and his sister Lula were the leaders, and rendered most faithful and efficient services, and endeared themselves to the hearts of all the people. District Superintendent I. G. Martin visited the camp twice, preaching once. Pastors who were present and aided were Rev. A. G. Crockett, Rev. Mattie Wines, and Rev. Carrie Felmlee. The camp was something new for the city, and we found it difficult at first to get the people to come under the tent until the latter half of the camp. The church was greatly strengthened, and a number were saved and sanctified. Perfect unity and harmony prevailed, and the people say they must have a camp another year. At the last service nearly \$100 was subscribed for next year's camp. Mrs. Jones and I went to Harvey on Tuesday evening, and organized a Nazarene Mission, and we predict that before November 1st a church will be organized at this point. Ever since we conducted the tent meeting there in June, some of God's chosen ones have been praying that the Nazarenes would come in and set up a permanent home. We are acquainted with the situation, and by faith can see great things that are going to take place in Harvey, which is only seven miles from the Heights. Mrs. Jones and I are about ready to leave this field after twenty-one months of labor. On Thursday night at prayermeeting there were fifty present, and we took a class of eight men and women into the church. We feel that the work here is on the upgrade, and the prospects are bright. We leave this Saturday (August 7th) for Auburn, Ill., to conduct a tent meeting for Brother Gibson, and on August 23d we leave for California to take up our work in the school. We love the Nazarenes of Illinois, and if the Lord wills, we expect to come back to help fight the Devil and spread scriptural holiness over this great state.—C. WARREN JONES, *Pastor*.

**LOS ANGELES, CAL.**

**MEXICAN CHURCH**

We have had much of blessing since Assembly. The faithful workers are taking on new courage; some very special cases of salvation; some divine judgments which have worked to the glory of His kingdom. One precious woman divinely led to renounce the "Mother church and seek the Christ of the Protestants" is receiving manifold blessings both spiritual and temporal, with persecutions, in which she is steadfast and joyful, the precious grace of Christ abounding in her to His glory. Her husband, an Italian who is not yet saved, is urging her

to be true to her newfound faith. A neighbor endeavors on every possible occasion to gain her ear from her yard outside, calling her "Protestant," etc., but our sister is praying that God will take the hatred out of the heart of her enemy. One night this week, as we were returning from our services, we met a number of groups of Mexicans waiting with their blankets to go to the camps to work. How sad their lives are! No home, no Christian influences, no knowledge of God or of the power that saves and keeps from sin. How glad we were to give them a number of the beautiful new copies of the Gospel of St. John, received from our Publishing House, with some holiness tracts, and words of hope! How they appreciate every token of our thought for them, and how much there is of promise in doing for them! I believe that I was never more glad than now for the privilege God gave me to walk among the Mexicans, and tell of Jesus. I met also this week a Mexican saved in the meeting held in Brawley, Cal., on my way to Phoenix last year. He was still keeping saved, and rejoiced to be in our Mission in Los Angeles. Much victory in our Plata meeting; two young men saved in the service the following Sunday night. We have a large and interesting Sunday school at Seventh street, and preaching services and Bible study twice during the week. Brother Kerns has been absent from his work in Pasadena on a trip East. Brother Brand is supplying the Mexican services. I feel to say a word as a testimonial in reference to the Gospel of St. John. Scarcely anything else gives me more pleasure in my work than to have these beautiful, neat little Gospels of St. John to give to every Mexican who can and will read it. One person told me that she had read it four times, and that every time it seemed more precious. When I read the names of those who had contributed to the fund for the publishing of these Gospels, I felt like writing personally to these persons and to the Sunday schools, thanking them for the interest thus expressed in our Mexican and Spanish-speaking peoples, but I voice my gratitude here instead. I look for untold blessing in the judicious distribution of the Gospels.—Mrs. M. McREYNOLDS.

**GREAT REVIVAL AT MONTEREY, TENN.**

The Pentecostal Church of the Nazarene has just closed the greatest revival in its history. This work began in 1900 under the leadership of Rev. A. P. Welch and Rev. O. C. Crain. In 1902 a church house was built, and the work continued to prosper under the care of these faithful servants. Later this body was organized into a Pentecostal Church of the Nazarene. Brother Welch was elected pastor successively up to the present time. Under his persistent efforts and untiring energy, together with that of his many faithful co-workers, souls have been saved, believers sanctified, and the church property improved and enlarged, which is worth now approximately \$5,000. In the last two years the congregation has raised the sum of nearly \$2,000 for church purposes, and the membership almost doubled in number. In view of the late campaign the pastor procured the service of Dr. E. P. Ellyson, of Olivet, Ill., and Brother R. C. Rogers, the noted singer, of Sparta, Tenn. The pastor and Brother Rogers began a preliminary service July 8th, and continued until July 14th, which resulted in ten saved or sanctified. At this time they were joined by Dr. Ellyson and wife, who delivered interesting and able discourses until July 25th, it being then necessary that they go to another field of labor. Much solid work was accomplished, with thirty-six more souls being either saved or sanctified. It was suggested by some one that the meeting close; but the faithful pastor, who knows the Lord, was led to prosecute the work, and continued the meeting until August 8th, resulting in seventy-four other souls being saved or sanctified. The crowds were exceedingly large, being attended by people for many miles in the surrounding country. The total number saved or sanctified in this meeting was about one hundred and twenty, with forty-eight additions to the church, and several more coming in later. Forty-three were baptized. The town and country stirred in general. Religious subjects being discussed in the homes, business houses, and on the streets. On the evening of August 9th the annual church meeting was held and delegates elected to the Assembly. At the close of this meeting the Church Board was called together, and the present needs of the congregation extensively discussed. It was unanimously decided that no one understood the present need of the congregation, knew the people better, and was in a better position to feed the lambs that need so much tender, watchful care than the present pastor. After much prayer and thoughtful consideration, the Board elected Brother Welch as pastor for the ensuing year, believing it to be the will of the Lord.—S. HORN, *Secretary*.

**DENISON, TEXAS**

Our meeting closed at Callas with sweeping victory. Thirty-odd souls found Jesus, either in pardon or in sanctification; old grudges were straightened; and we left the folks in fine spirit. From Callas we went to Riverside school, where the Lord

**Tracts**

**FOUR-PAGE TRACTS**

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## 5000 New Subscribers to the HERALD of HOLINESS

By taking advantage of our special offer our pastors could easily secure five thousand new subscribers to the paper within the next thirty days. If five hundred of our pastors will go to work with a will how quickly it can be done. That will mean an average of only ten for each of the five hundred pastors, and the most unpromising place will furnish that many if the work is pushed. There are many places where a hundred subscribers can be secured by a persistent effort. We offer the paper from now until January 1, 1916 for only twenty-five cents. During that period the General Assembly will be held in Kansas City, and the HERALD of HOLINESS will give full reports of the Assembly and all matters pertaining to it. Every Pentecostal Nazarene should have all this matter and no pastor can faithfully perform his duty without an earnest effort to put the paper into every home. It is of vital importance to the future of this great movement that this matter be attended to. Pastor, what are you doing about it?

Herald of Holiness Until January 1st 1916 for 25c

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had charge of the service held for Rest Cottage and the Orphanage at Pilot Point, the last Sunday. The Lord set His seal upon the service, and made it a blessing to the meeting. The salvation work of the camp was good. The tide rose from the beginning. On Thursday before closing there was a real break. The last Sunday was glorious. Several prayed through on Sunday morning, and there were about eighteen at the altar the last service. We begin tonight at our home camp, Pilot Point, with R. T. Williams.

### ALBERTA-SASKATCHEWAN CAMP

The fourth annual campmeeting of the Alberta-Saskatchewan Holiness Association was held at Edmonton, July 23d-August 1st. The many prayers of God's people and the fine weather made these ten days a wonderful blessing to many hearts. The entire meeting was characterized by a spirit of prayer and sound preaching of the full gospel. At times the spirit of Holy Ghost conviction was so powerfully felt that souls would come to the altar crying for God to save them. Again the Shekinah of God's glory would hover over the large gospel tent until the conscious presence of Jesus was manifested in a sweet, tender, melting spirit, making the saints of God rejoice with joy unspeakable and full of glory. Rev. George J. Kunz, the special evangelist, was very graciously used by God throughout the camp. His sane interpretation of the Scriptures and constructive preaching proved a blessing to the holiness people in this apparently new field. His heart-searching sermons at the night services were used of God to bring scores of souls into a real, definite experience of justification or sanctification. Rev. E. Martin, Thomson, Shantz, and Mrs. Clink and other fearless preachers, declaring the whole counsel of God, helped in the services. Rev. J. S. Daum, president of the association, and wife, together with the Beulah Mission workers, were untiring in their labors to push the great cause of holiness, so near and dear to their hearts. We thank God for this victory, and for the way He is blessing us in this western country. We are depending on Him for greater things in the future. Our God is able.—LELA G. McCONNELL.

### PRISONERS DESIRE BIBLES AND RELIGIOUS BOOKS

I have observed in my prison ministry that a great and permanent good can be accomplished by filling the jails with the right kind of literature. Many jails are without religious books, even a Bible. We have placed literature in many jails this year, and the results have been very inspiring. We want good books and Bibles enough to make one hundred jails libraries before Thanksgiving. Can you send us a few books? Ask your friends to send some, also; but do not send us any of the "Pastor" Russell or Christian Science literature. Send us all the Bibles and books you can spare. Send the books, prepaid, to E. D. Russell, Superintendent of the Prison Mission Society, Abilene, Texas.

### WEBSTER CITY, IOWA

The church here is flourishing. The Annual Meeting was held August 7th, at which time full reports were read from all departments, and officers elected for the coming year. Rev. F. B. Gowland, present pastor, was called for the coming year, and accepted. His salary was increased \$4 a week. On Sunday Rev. E. A. Clark, District Superintendent, preached twice and held a communion service. An open-air meeting was held. We expect to hold a meeting December 2d-19th with W. R. Cain as leader, and we look forward to great victory.—MRS. W. C. JOHNSTONE.

### SEYMOUR, IND.

Opened a tent meeting Sunday with the pastor, assisted by Brothers Pierson, Abraham, Hawn, and Sister Schwab, with Brother Sparks, leader of song—all local workers. Congregations are large and attentive. God is blessing. Six have been at the altar. Meetings continue over three Sundays. District Superintendent Harding will be with us the last few days. We are sending fifteen new subscriptions to the HERALD of HOLINESS.—C. H. STRONG.

### FARMINGTON, N. M.

Closed a seven-day meeting here last night with District Superintendent R. E. Dunham in charge, assisted by evangelist T. D. Saffell and others. Brother Dunham brought convicting messages all the way through. The "old man" was stirred, saints built up, believers sanctified. The church was packed the last night, and even the street held many that could not find room inside. God's power was manifest.—E. U. FLETCHER, Reporter.

### VILONIA (ARK.) CAMP

Another precious blood-bought victory to record at Vilonia, Ark. This is said to have been the greatest meeting in the history of this camp. We

gave a number of souls for our hire. I go now to Jacksonville, to begin a meeting for N. E. Tyler. Brother Gilmore's band begins our meeting here on September 10th. The church is in good spirit, and we are looking for the greatest meeting ever held in Denison.—W. F. CLEGGORN, Pastor.

### HICO, LA.

I am at Hico in the midst of a great revival. Twenty-five or thirty prayed through last night; old-time shouting and rejoicing in the camp. The God of Elijah is answering by fire. Two thousand people are attending this meeting. Brother D. L. Bennett is the beloved pastor of the Methodist Episcopal church of this place. He had everything prepared and ready. He is a fine man, and stands fearlessly and nobly by the rugged truth. I close here Sunday night. After a day or two at home, I go then to Caddo Gap, Ark., for meeting from August 20th to 30th. God bless the HERALD of HOLINESS and staff and all its readers.—LEE L. HAMRIC, Vilonia, Ark.

### CUCAMONGA, CAL.

The tide of salvation is coming up at this place. Some are praying through to victory. Received five in the church Sunday morning. The sign of abundance of rain can be seen, and we anticipate great things this year for the Cucamonga Pentecostal Church of the Nazarene. Pray that God may overrule the past and bring us on to triumph and victory.—W. C. FRAZIER, Pastor.

### MALDEN, MASS.

We are still on the upgrade, pushing the battle for God. We are having real, blessed, heartfelt victory all the time. Our services are the best ever, and the attendance is fine for this time of the year. The writer preached in our pastor's stand last Sabbath morning, and God was in our midst, and poured out a blessing. Our 9:30 service was excellent. How the Lord did meet this people! The people got a hold on God and He showed Himself real to them. Praise His name! We are holding on to God for great things this fall, and are planning a grand, gracious campaign against sin here in this city.—LEWIS H. BACHELIER, Reporter.

### AQUILLA, TEXAS

We have just closed a great meeting at Yates, conducted by Rev. E. W. Wells. Seekers prayed through at nearly every service, either for pardon or purity. Between forty or fifty professions. A nice class received into the church, with more to follow. Sister Wells was an inspiration to the meeting, with her songs, prayers, and testimonies. Sister Nelson and her sister also gave valuable service with special songs and in other ways. We had called Brother Wells for only ten days, but the tide was running so high we decided to run another week. We were glad to have Brother Floyd Wells with us over the first Sunday; also Brother Moore, of Hamlin, came during the last of the meeting, and gave us a lift on the way. Our faith looks up, and we are expecting greater things.—W. M. McMAHAN, Pastor.

### DELMAR, KY.

We are glad to report to the readers of the HERALD of HOLINESS great victory in the Lord. Our District Superintendent, W. W. Hanks, has just closed a successful revival with us. Hearts were seized with conviction from the first night. A number prayed through to victory. The meeting closed Sunday night, leaving a number at the altar to pray through.—F. V. TAYLOR, Pastor.

### DESOTO, TEXAS

Our meeting here is fine. The Holy Ghost is upon us. The saints are all aglow, and souls are finding God in the old-fashioned way. I never felt more determined to press the battle.—FRANK DANIEL.

### From Evangelist C. E. ROBERTS

The Howe camp was good this year. Good crowds and fine interest. The saints got under the burden of the camp good in prayer and service. The grove meetings at 7:00 each evening was the powerhouse to the camp. Some of them prayed almost all night sometimes. There are a number of fine saints back of this camp. Brother H. R. Lee and wife are the pastors of the church here. They worked heroically in the camp. My brother, J. P., and his wife were in most of all the meetings, and did much toward pulling down the fire. They

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

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DIRECTORY**

**General Superintendents**

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New Mexico District Assembly,  
Montoya, New Mexico.....September 10-10

H. F. REYNOLDS—Kansas City, Mo.  
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District Assemblies  
Nebraska District, Lincoln, Neb.....August 18-22  
Missouri District, Des Arc, Mo.....August 25-29  
Tennessee District, Paris, Tenn.....Sept. 1-5  
Western Oklahoma District, Bethany, Sept. 8-12  
Arkansas District, Dalgith, Ark.....Sept. 15-19

All to open at 9 a. m. on first day given. Examina-  
tion Board and Committee on Orders and Relations  
expected to report afternoon of first day.

E. F. WALKER—Glendora, Cal.  
Campmeeting, Millersport, Ohio.....August 17-20  
Indiana District Assembly,  
Indianapolis, Indiana.....September 1-5  
Chicago Central District Assembly,  
Olivet, Illinois.....September 8-12  
Michigan District Assembly,  
Lansing, Michigan.....September 15-19  
Iowa District Assembly, Chariton.....September 22-26  
General Superintendents' and General Mis-  
sionary Board Meetings and General As-  
sembly, Kansas City, Mo.....September 27

**District Superintendents**

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ALABAMA—C. H. Lancaster, Cullman, Ala., Route 5

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KANSAS—H. M. Chambers, 323 Sixth street, West,  
Hutchinson, Kas.  
KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.  
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NORTHWEST—J. T. Little.....Newberg, Ore.  
EAST OKLAHOMA—L. F. Cassler.....Shawnee, Okla.  
WEST OKLAHOMA—S. H. Owens.....Ryan, Okla.  
SASK. MISSION—August 18-19  
Olive Hill.....August 20, 21, 22  
Harmon.....August 22  
Reason.....August 23-24  
Fairbank.....August 25  
Pleasant Ridge.....August 26  
Leeds.....August 27, 28, 29  
Prairie Grove.....August 30, 31, September 1  
Bethany State Camp and District  
Assembly.....September 2-12  
PITTSBURGH—N. B. Herrell.....Olivet, Ill.  
SAN ANTONIO—William E. Fisher, 1710 North Co-  
mial street, San Antonio, Texas.  
Cedar Grove.....August 18-19  
Waco (Dist. Preachers' Meeting).....August 20-29  
SAN FRANCISCO—H. H. Miller, 2328 McKinley ave-  
nue, Berkeley, Cal.  
SOUTHERN CALIFORNIA—Howard Eckel, 1405 E.  
Thirty-ninth st., Los Angeles, Cal.  
SOUTHEASTERN—W. R. Hanson.....Glenville, Ga.  
TENNESSEE—J. A. Crenault.....Murfreesboro, Tenn.  
WASH. TERRITORY—T. Maybury, 1917 Allegheny ave-  
nue, Philadelphia, Pa.  
WISCONSIN—E. J. Thomas, 1540 Thurston avenue,  
Racine, Wisconsin.

**Subscribers' Wants**

In this column will be published want advertise-  
ments of our subscribers, subject to the following  
restrictions: The amount of matter is limited to  
four lines, consisting of a mere statement of the  
"want" without special representations of condition,  
etc. For sale items are excluded. Rate, 25 cents  
for each insertion. Cash must accompany the order.

WANTED—A young lady to do housework for us,  
and be a companion to our daughter. Write, giv-  
ing age and pastor's name and address, to Mrs. S. L.  
Flowers, Burns, Oregon.

lost count of the number of seekers; but it was  
large, and a large majority broke through with  
shouts of praise to our God. The school at Vi-  
lonia had never brighter prospects than it has for  
the coming year. It is an invaluable adjunct to our  
work in the state and adjoining territory. They  
have secured a strong Faculty. Let all our Pente-  
costal Nazarenes in Arkansas rally to this institu-  
tion. Brother Ed Galloway was with us, praying  
much, and shining and shouting between times.  
Secured fifteen new friends for our HERALD of  
HOLINESS. We are now at Jasper, Ala. There to  
August 22d, then we go to Glennville, Ga. FRED  
ST. CLAIR.

**DAYTON, OHIO**

Last Thursday night witnessed the close of an-  
other special ten days' meeting in the Pentecostal  
Church of the Nazarene here. L. Milton Williams  
was the evangelist in charge. These meetings  
were held in the large Friends church, Simmit st.,  
near West Third street. We are going to buy this  
church building, if they will sell at our price. We  
have outgrown our church on Clemmer street. We  
are "enlarging the place of our tent, and stretching  
forth the curtains of our habitations," and going  
on to victory. Brother Williams was at his best,  
preaching with the dynamite from heaven. Num-  
bers came to the altar in every night service but  
one. The Bible readings in the afternoon were  
well attended, and were great feasts to our souls.  
The meetings continue in the demonstration of the  
Holy Spirit and power, under the burning mes-  
sages of our own Brother Short. Three seekers at  
the altar on Sunday morning, and five at the night  
service. Scarcely a service without seekers; and  
they generally pray through.—MILTON L. ODELL,  
Chairman Board of Trustees.

**BRESEE CHAPEL, IND.**

The first meeting in the new church building has  
just closed. Rev. Akers was with us most of the  
time, while Brother Harding came and spent the  
closing few days. The church was greatly up-  
lifted and drawn together. Though great numbers  
of unsaved people did not pray through, yet the  
Holy Ghost visited them with marvelous conviction,  
and we are yet expecting results.—CHARLES H.  
BECK, Pastor.

**COLORADO SPRINGS, COLO.**

We want to report to the glory of God His gra-  
cious work among us. This summer, thus far, has  
been a fruitful one in this corner of the great har-  
vest field. Our dear Brother L. G. Milby, of De-  
catur, Ill., has been with us several weeks for a  
much-needed rest, and he with his godly wife have  
been a great blessing to the church. The saints  
have been carrying a burden for souls, and some  
blessed seasons of prayer were had that God would  
break in upon us in the old-time way. On Sunday  
morning, August 8th, after a stirring message on  
"The more excellent way," by Brother Milby, the  
altar was filled with hungry hearts. A mighty vol-  
ume of prayer broke through the darkness and

victory came. One brother who has been looking  
for "better pasture" was gloriously sanctified. This  
got hold of another brother and sister who didn't  
want to go to the altar, and they broke loose, tum-  
bled into the fountain, and he came through with  
a shout; and she was prostrate under the power of  
God for several minutes while the great Surgeon  
performed the act of crucifying the "old man." Among  
the eleven seekers there were some children  
and young girls, who really "prayed through." We  
feel God is going to make them a power for His  
service. Brother and Sister Milby are leaving us  
this week to begin their trip home. I begin special  
meetings near Yuma, Colo., with Pastor T. A.  
Mercer on August 15th. It is really hard to leave  
the beloved people of my own congregation, even for  
so short a time. But the Great Shepherd is near.  
The Pike's Peak Holiness Campmeeting is at its  
height now. This is the eleventh annual under  
Rev. W. H. Lee. God is in the camp.—R. J.  
PLUMB, Pastor.

**ROOSEVELT, OKLA.**

Evangelist Rev. J. H. Gray and his two daugh-  
ters are still with us. And a real pentecostal re-  
vival continues. We tried to close the meeting,  
but the Lord led on in a remarkable and unusual  
way. This work is now eight years old, but God is  
still blessing. Brother Gray is thorough, and  
plows deep. He is kind and gentle. He and his  
daughters have certainly been a blessing to this  
District. The meeting just closed at Spring Val-  
ley, was also blessed of God through the labors of  
Brother Gray and daughters. This meeting also  
witnessed the scattering of holiness literature. I  
sold seven or eight good books the other night—  
books from our Publishing House.—JAMES R. Mc-  
CLUNG.

**From Pastor J. W. Boat**

We began our summer campaign at home (Bal-  
linger, Texas) with Rev. Oscar Hudson and wife  
as evangelists. We had a great meeting, and the  
town was stirred for holiness as never before. Some  
thirty to forty professions. Our band—composed  
of Miss Catherine Jeans, Miss Ida Hurley, wife,  
Ruth, Naomi, and myself—went to Bangs, Texas,  
for a meeting with Pastor Gaines and his church.  
We had a great meeting, with thirty-five bright  
professions. It was a pleasure to yoke up with  
Brother Gaines again in a battle for the Lord.  
Following this meeting Miss Hurley went to Concho  
county for a meeting, and the rest of the band  
went to the Star community, twenty-two miles  
northeast of Ballinger, where we had the greatest  
meeting of our lives. People prayed all night.  
God's power was manifested as I never before saw  
it; some were struck down and lay in the straw  
for hours. One woman had the old-time jerks, and  
lay all night and part of the next day. God gave  
us, as best we could keep account, seventy profes-  
sions, and we organized another Pentecostal

Church of the Nazarene with nineteen charter mem-  
bers. The majority of them are young people.  
Rev. V. N. Hart takes the pastorate until the As-  
sembly meets. The last night of the meeting was  
great. We gave a wave offering, and the fire fell.  
We go next to Mt. Zion in Fisher county.

**JONES, LA.**

I am here in a gracious revival with the M. E.  
Church, South. About twenty at the altar last  
night; most of them chined victory. The pastor is  
standing by the truth in a noble way. My last  
meeting, at Spring Hill (near Arcadia) was a  
grand and glorious victory. Baptists and Metho-  
dists prayed through and were sanctified wholly.  
I was there with Brother and Sister Johnson, pas-  
tors of the M. E. church. I go next to Crowville.  
My home address until the Assembly is Girard, La.  
—S. D. SLOCUM, Evangelist.

**MESCH-WILDE EVANGELISTIC PARTY**

When we last wrote, we had closed at Bucklin,  
Kns. From there we opened at Cherryvale, Kns.  
There was no church of ours here. There never  
had been a clearcut holiness meeting in the town;  
at least, not for years. Wildfire was rampant.  
Fire-eaters, jumpers, rollers, tonguers, and the Lord  
only knows what else had had full sway here. We  
were looked upon with great suspicion at first. The  
crowds were good, and they seemed perplexed that  
we did not go into fits, etc. Instead, we plowed the  
field with truth, rooting up error and sin and for-  
mality—a three-shared plow. Soon God gave us  
the hearts of the people and salvation began to  
flow. God has been greatly blessing our singing  
as a quartet with guitars. Brother Wilde's solo  
singing is a great feature of the services. Many  
found the Lord here, and we were enabled to or-  
ganize a church with thirty-five members, all good  
and substantial. Since then others have joined, and  
the pastor writes me that they are having people  
saved and sanctified right along. The revival has  
not stopped yet. Our next meeting was at Little  
River, Kas. This was a hardfought battle, but  
victorious. The harvest was on in full blast, and  
made it practically impossible for our people to  
attend. A few found God, and we went on our way.  
We stayed over two or three days with Fred Men-  
dell at Newton, and gave him one night. The  
house was filled, and almost as many outside list-  
ening to song and sermon. Souls were at the altar.  
Thence to old Springfield camp, which has just  
closed. It was ten days of power and victory.  
C. C. Rinebarger led the singing, and he certainly  
knows how to do it. Toward the last especially  
the altars were full and salvation was constantly in  
order. We have been there four years, and it was  
the best attended of all, and there seemed the best  
spirit of unity prevailing. We are now beginning  
a meeting with our new church at Tallula, Ill.

# Scripture Wall Mottoes

We have recently published a line of scripture wall mottoes of our own manufacture. Many who have seen them pronounce them superior to the imported mottoes. A trial order will convince you of their merit.



**Jesus at the Well**  
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This is a beautiful three-color reproduction of Hoffman's painting. It is mounted on our specially prepared board, and is especially good value for the price.

Price,  
**35 cents**



**Christ the Head**  
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This popular motto is printed in various shades of bronze on a light-colored board. The supper at Emmaus aptly illustrates the subject.

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**Landscape Series**  
Size 9 x 10 1/2

This beautiful series consists of an excellent reproduction of a natural wood frame with a three-color picture and a text stamped in silver.

- TEXTS
1. Blessed are the pure in heart. (Mount Hood.)
  2. O give thanks unto the Lord. (Tugela Falls, South Africa.)
  3. God is our refuge and strength. (The Return to Port. Haquette.)
  4. Commit thy way unto the Lord. (The Windmill. Ruysdale?)

Price, **20 cents**



- TEXTS
1. Thy will be done.
  2. The Lord is my shepherd.

Price, **5 cents**



**Postcards**

Our Scripture postcards are justly popular. There are eight designs — four floral designs and four scenes in the life of Christ.

Eight in the set, for  
**10 cents**

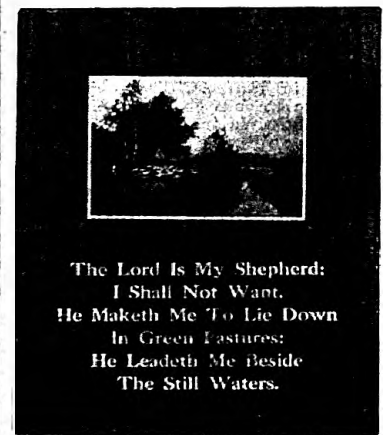
If desired the cards will be sent all floral or all scenes from the life of Christ. If not specified otherwise, they will be sent assorted eight designs.



**The Good Shepherd**  
Size 13 x 17

Printed in sepia, and mounted on specially prepared board.

Price,  
**25 cents**



The Lord Is My Shepherd;  
I Shall Not Want.  
He Maketh Me To Lie Down  
In Green Pastures;  
He Leadeth Me Beside  
The Still Waters.

**Green Pastures**  
Size 10 x 12 1/2

This is a beautiful and natural imitation of a mahogany panel. The picture is printed in colors, and the text is stamped in gilt.

Price,  
**25 cents**

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